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**WOMEN EMPOWERMENT THROUGH PARTICIPATION IN SMALL
RUMINANTS REARING OF PASHTUN AND BALOCH TRIBAL
CULTURE OF BALOCHISTAN-PAKISTAN**

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Abstract

The objective of the study is to investigate the women empowerment through small ruminants' rearing activities pertaining to Pashtun and Baloch tribal culture of Balochistan. Random sampling technique was used to collect the data through five-point Likert scale through self-constructed questionnaire. Hypotheses were tested using correlation and regression analysis. Results indicated that women participation may not be able to empowered them; causing difficulties to adjust themselves in a stern Pashtun and Baloch culture. The main stay of the common people in Balochistan is on the rearing of livestock especially small ruminants'. Every family member takes an active part in small ruminants' rearing

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activities. Women role in livestock rearing activities is significant. They work dawn to dusk and perform every activity within the boundaries of house. However, their participation regarding the livestock husbandry does not pay off which they deserve. In Pashtun and Baloch communities' women have to stay within the boundaries of home, hence, culturally and traditionally they are not permitted to go outside without the permission of male members (Nunnally, & Bernstein, 1994). As majority of inhabitants are engaged with livestock rearing activities, hence, their main focus is livestock rearing especially small ruminants' production. The results indicated that women empowerment relating to socio-economic, political, cultural and psychological are not substantive with the hypotheses. Factors such as Extensive illiteracy, lack of basic education, training and experience remain serious obstacles in women's empowerment in Pashtun areas of Balochistan.

1. Introduction

Balochistan is highly arid zone of Pakistan. It constitutes total area of 348189 Square kilometers, which is 45.5% of the country. A large majority of Population resides in different districts of the Province. The Pashtuns are residing almost 41000 Sq/miles of Balochistan, it is more than NWFP which has 28773 sq/miles area (Nunnally, & Bernstein, 1994). Baloch live predominantly all over the Province of Balochistan. They inhabitant of this province from centuries along with Pashtoon whose districts of Balochistan are 12 which are Quetta (Baloch and settlers also live there), Pishin, Sherani, Ziarat, Qilla Abdullah, Qilla Saifullah, Loralai, Sibbi (Baloch also live there), Hurnai, Musakhel, Zhob and Pishin. Pashtun culture is based on Islam and Pashtunwali, which is an ancient way of life. Balochistan province is consisted of (30) thirty districts. The researchers has selected twenty (20) Districts purpose due to the potential of small ruminants in these areas. These were: Loralai, Musa-Khel, Awaran, Killa-Abdullah, Pungoor, Turbat, Killa-Saifullah, Kharan, Machh, Harnai, Pashin, Zhob, Kohlu, Khuzdar, Mastung, Kallat, Lasbela, Hub, Chaghi, and Noshki. The majority of population pertaining to Baloch or Pashtun

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tribes in these selected areas and have the magnificent for livestock in Balochistan. It is tribal system of living where traditions and norms have been set by their ancestors almost centuries before and they still following it. Population of the province is very low and scattered as compare to other proovinces of Pakistan. It is due to its natural climate and vast Rangelands, which encompasses dried and barren land. There are quite a few rainfalls in the major areas of Balochistan. It is still far behind from industrialization in the country. 75% population earns its time bread from the agriculture but fewer rainfalls do not suit the agriculture sector to grow (Humera, 2010). Hence, people look forward for the alternative sources to generate income for their living. Pashtun living in Balochistan have to spend their lives through cultivations in the field (Ashwini, 2002). However, Balochistan's climate is arid to hyper arid which does not support cultivation activities very much. Hence, they move to live their life through livestock rearing especially sheep and goats rearing. Women play very important role in it by participating in different activities (Deere, 2005).

Table III. Shows Comparative analysis of Pashtoon and Baloch belts of women task

TASKS (%)Baloch belts	Women Including Girl child (%) in Pashtun belt	Women Including Girl child
Milking	72	86
Feeding	50	60
Treating Sick Animals	20	80
Herding	30	1 5
Marketing	1 5	10
Slaughtering	3	4
Collecting Fodder	20	30
Poultry care	85	90
Breeding	50	20
Cleaning Shelters	70	70
Converting Manure into Fuel	90	95
Processing Milk	80	85
Processing Wool	60	80
Sheering Hair	60	20
Total	705 (54%)	745 (59%)

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However, women are not paid which they deserve in Pashtun and Baloch belt of Balochistan. *Purdah*¹ is quite frequent in Pashtun and Baloch women. It is the way of living for women in Pashtun culture and tradition. Nevertheless, women movement is more restricted and constraint to outside the house. They do not go outside the home without the permission of male members. Sheep, goats and cattle are the most significant, which are the basic elements to be kept by all sort of farmers and livestock traders. They are easy to graze on the natural pastures of Balochistan, which comprise dry land shrub and small herbs that can only be benefited to small livestock of Balochistan. Therefore, the rural inhabitants frequently keep them (sheep and goats) in their daily consumption as well. They are valuable items for small, and land-less farmers especially, as they attribute them with good saleable product which has market indigenously (Humera, 2010). As a matter of fact, they perform all small ruminants rearing activities but major decision regarding the dispose-off of animal to market and its proceeds is entirely in the discretion of male member which limit and constraint women to be empowered economically. When she is not empowered economically and cannot take the decision on her own then she lag behind in other sphere of life such as socially, politically and culturally. She remains dependent on male disposition.

There are number of variables which definitely effect the empowerment of women in Pashtun and Baloch culture; e.g., factors such as extensive illiteracy, lack of basic education, training and experience remain serious obstacles in women's empowerment in Pashtoon areas of Balochistan. Women are living in extreme illiteracy. They are illiterate or less educated which definitely impact on their living style. They cannot resist for their due rights. Women do not have basic education for tiny issues relating to their living style. They lack training and development facilities due to norms and culture (Nadeem, 2004). On the other hand,

¹ Modesty in the form of being covered from head to toe.

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their contribution to livestock rearing activities are significant. These participatory approach of women regarding small ruminants' rearing to their family is significantly important. However, they are not empowered which requires to address in order to flourish the small ruminants' business in the province.as more the women can take decision regarding the sale and purchase of sheep and goat and get the profit, more the business will flourish (Thornton et al., 2002).

Hence Livestock plays pivotal role in their economic and social activities in Balochistan and women play a vital role in the development and progress of sector Shapiro et al.,1998). It is a major dealing in day to day business of majority of rural population. This research is an endeavor to purport the development of mall ruminants through empowerment of women as their participation is significantly important (Harrington, 1992). Topic carries its significance because of no development prospectus, and due to dependency of major population on livestock development in Pashtun and Baloch areas of Balochistan. The objective is also to trace out, small ruminants' potential for development through the participation of women in small ruminants' in Pashtun and Baloch culture of Balochistan.

Women empowerment potential

Women contribution to livestock sector is highlighted in different ways. Women can save more than men (Shafiq, 2008); however, they have no access to the income directly which reduce the ability of family to save (Shapiro *et al.*, 1998). Women are more involve in poultry production service at home rather than small ruminants as they are well paid in domestic poultry (McAinsh *et. al.*, 2004). Women participation is making the difference in livestock of Balochistan (Afzal, 2008); in the same way small ruminant can bring change in the lives of women working in livestock sector. In Balochistan, women collect direct income from egg and poultry selling. In rural societies, women are still far away from their right to make decision and self-sufficient (Niamir-Fuller, 1994). Role of women decides about the number of small ruminants' herd to be reared (Nadeem

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and Sajida 2004). Rural woman's work included livestock is the real potential for sector (Nazli and Hamid, 2007; Reddi, 2003).

Hypotheses

H₁: Illiteracy increase the lack of awareness in women livestock holders in Balochistan

H₂: More the lack of basic education, the more the lack of basic education.

H₃: lack of training and development program, increase the lack of awareness.

H₄: The more the lack of awareness, the more the disempowerment.

H₅: Training and Development can have empowered women in rural setting

Sample Size and area of research

Sample size was estimated 300 livestock holder women. Simple random sampling technique was used to collect the data by using the close ended interview as the majority of women were illiterate or less-educated. The target population was females who have attain the age of 18 and above which includes the nomadic, transhumance, sedentary families and other ordinary women who involve in livestock rearing activities. As the study expected the high unreturned rate of response 20% extra questionnaire were distributed which ultimately became the form of interview to collect the data the data was analyzed by utilizing the software called SPSS 19.0, through which hypotheses were tested.

Measures

Several measures were applied to test the data. First of all, eight scale was studied to consider for the study. In this regard, demographic information relating to age, education, occupation, type of livestock and their number of each type of livestock. Process of data collection started with the help of self-administered, well-structured self-constructed interview. The response scale had been five point Likert-type scale ranging

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from one (strongly disagree) to five (strongly agree). Measure which was used in the study was different from other measure in the prevailing study. Measure was quite significantly revising form the 2 points (Danserreau, *et al.*, 1975), it was also depicted quite significant differences from 4-point (Linden & Graen, 1980) and from five item (Graen, Linden & Hoel, 1982). Before constructing the measure several scales were closely studied. Therefore, 5-point Likert-type scale was borrowed and adopted for the study. Moreover, the Cronbach alphas are consistent in the study. Thus, the 5-item Likert scale ranging from (1) “strongly disagree” to (5) “Strongly Agree” were used in the study. Person correlation and other descriptive statistics is shown the table No. 2 below:

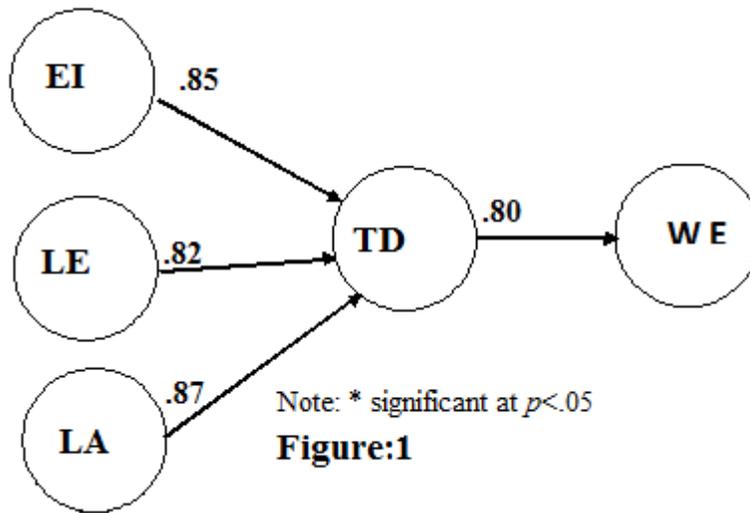
Table: 2 Means, Standard Deviation, and Correlations

Items	Me an	S D	1	2	3	4	5	Beta
1. extensive illiteracy (EI)	2.6	.80	1.00					.881
2. Lack of basic education (LE)	2.07	.461	.861	1.00				.891
3. Training and development(TD)	2.86	.481	.881	.815	1.00			.884
4. Lack of awareness (LA)	2.66	.891	.791	.847	.838	1.00		.811
5. Women empowerment (WE)	2.71	.832	.832	.896	.800	.806	1.00	.854

*. All items are Correlated significant at the 0.05 level (2-tailed).

Cronbach, L. J. (1951)

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Result and discussion

IBM Amos 19 was used to measure the SEM shown in figure 3 above. In the current study, confirmatory factor Analysis (CFA) has been utilized in order to verify the suitability measurement model for each variable. Adequacy of model fit was determined by several Goodness of fit statistics, these are; Root Mean Square Error of Approximation (RMSEA), Standardized Root Mean Square Residual (RMR), Goodness of Fit Index and Comparative Fit Index (CFI). The basic objective in the testing procedure of model is to estimate the goodness of fit between the hypothesized model and the sample. RMSEA is a traditional measure used to test the error of population approximation. It shows that sample data fit the population covariance matrix. If the value is less than 0.5 then it's a good fit whereas the average value .8 shows reasonably good fitness of the model. Standardized RMR defines the average across all standardized residuals, and ranges from zero to 1 in which 5 describes good fit of model. Standardized RMR depicts that there is inconsistency between the hypothesized correlation matrix and the observed sample averagely. On the other hand, Comparative Fit Index (CFI) measures relativeness of variance

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and covariance in the sample. It ranges from zero to 1, closeness of value to 1 being an indication of best fit; therefore, CFI procures the measure of comprehensive conversation of data (Byrne, 1998).

Research results suggest on several constructs, such as; extensive illiteracy (EI), lack of basic education (LE), training and development for worm livestock holders (TD), lack of awareness (LA) and livestock holders' women empowerment (WE) are considerably significant. Constructs of the research show the relationship with each other's. All the variables show the positive relationship with the women empowerment. Hypotheses are tested and they support the data i-e the results of the study revealed that women small ruminants' holders are not empowered in the area. All independent variables are positively related to dependent variables. Furthermore, majority of population consists of pastoral livelihood. Study results are closely associated and supportive towards the past research and findings on the potential of livestock in Balochistan, particularly small ruminants which substantiates the notion that the livestock generates ample income at every level and to capacitates the livestock holders to consolidate saving abilities.

Conclusions

The primary purpose of this study was to develop and to test a model that examines the relationship of small ruminants' constraint to profit of small ruminants. The study found out that a number of constraints are positively impact development and backwardness. The results of this study provide considerable insight into the small ruminants' importance. Hence, the test of model indicates that the financial, marketing and environmental constraints do not let the livestock sector to flourish. The study also indicates empirical sign of the effect of disempowerment of women who are engaged with small ruminants'. This study may provide better understanding in decision making about the outcomes and end results.

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THE STUDY OF ETHNONYMS IN BALOCHISTAN

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Abstract

The present study lies in the field of Onomastic, with specific exploration of the prevalence of Ethnonyms that deals with the mention of ethnicity as a suffix to the first name through naming practices in the province of Balochistan. The study aims at explicating the reasons as to why or why not the people of Balochistan express their Baloch ethnic identity with their names and naming practices. A qualitative paradigm of research guided the methodology of this study with data collection done through semi-structured interviews and open ended questionnaires by the selected participants who belonged to different caste and clans of Baloch community. The interpretation and analysis of the data reveals that because of the tribal set up of the province a large number of its residents attach the name of their caste or tribe with their first name for multiple reasons such as considering the expression of ethnic identity as an essential element in a multilingual multi-ethnic society. This practice is taken as a matter of pride. It gives them sense of security and it is sometimes used for social and political gains. It also earns them the loyalty of their group. It unifies and binds them to a single ethnicity. The data

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revealed that there are very few people who do not use ethnic suffix and deem the practice as unimportant. The study concludes that the naming practice in Balochistan is based on ethnonyms for centuries and the practice will continue due to its association with social esteem and cultural pride.

Introduction

Ethnonyms are words that are a part of personal names, indicating ethnic affiliation of its bearer. Personal names self-define a person in all societies and cultures. Naming is a universal ritual and no human can escape this process, for one is not capable of developing the concept of self if one does not bear a name. A person is named through naming practice, which is one of the commonest social practices and is often taken for granted (Kim & Lee, 2011) but at the same time naming practices are also taken seriously in the sense that names with good meaning are given to the child. Sometimes words from the Holy Scriptures are used as names. Names are contextually situated and cannot be considered as arbitrary action but are definitely meaningful. The child is named after historical heroes, religious figures and even great grandparents who might not be alive. The name can be given to the child by any of the family members often by the parents.

Naming is a social acknowledgement of a child's birth right by the group members of the society he is born into. It is the first step in establishing a person's social identity and individualizes a person. Naming is in fact an expression and representation of multiple identities of one individual that are gender, ethnic, religious, political class and caste. Therefore, a person has no identity without a name and it is for this reason that naming is given immense importance in all societies of the world and many cultures have a separate ritual for naming ceremony, which is celebrated as an event.

Naming practices are linguistic behaviors of a minor kind but at the same time they are reflective of larger interactional forces in the social cultural milieu, which also contribute in the production of larger social

discourses of cultural and ethnic identities. Such forces work inside a particular culture and may include the ‘unique aesthetic values, taboos, protocols, cultural practices and ethnic identity of a people’ (Harrison, 2002 p.1). There are external factors too that influence the naming practices, that may include political situation, influences of other languages, the status and prestige of different languages at a place which may result in the control of production of cultural capital (Bourdieu, 1994).

Like other cultural practices, naming practices are also shared practices that construct individual and group identities. So in other words, the naming practices are reflective of cultural values and belief system of the society. Jayaraman (2005) explains that in Hindu tradition, names not only bear an individual’s identity of self but at the same time, it also puts him into a specific culture, caste, sectarian and varna-adding in his identity more elaborately. He adds that personal names are of great importance in everyday life of Hindus.

Balochistan has a closed tribal society where the names of caste and clan are important attachments to the first name and signify a vital identity element. Besides, different tribes have their clan specific names. The present study has explored the link between naming practices, names and the sense of ethnic identity of people in Balochistan. The study has investigated the reasons for choosing ethnic names in the form of attaching caste with the first name and also reasons for avoiding the manifestation of ethnic identity through naming practices.

Literature Review

Strauss (1966) claims that personal nouns, among the other types of nouns, are most saturated with power. He further adds that personal nouns exhibit individualism, which stands as the last stage of classification. Goethe (as cited in Zabeeh, 1968) states that there is no distinction between a person’s name and his self. This means that name is central to understanding one’s self and identify one’s self. He further adds, “A man’s name is not like a cloak that merely hangs around him. It is a perfectly fitting garment. It grows over him like his very skin. One cannot scrape and scratch at it without injuring the man himself”. Research shows that names

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and naming practices are closely linked to culture, values and belief systems of the society (Su & Tellesa, 2007). Su & Telles (2007) conducted a research in California in the Hispanic society and found that Hispanic boys have more English names than Hispanic girls but the Hispanic names given to the boys were found translatable into English. Such naming practices manifested ethnic maintenance as Hispanic and also a desire for assimilation in the US English society, but this assimilation is less desired for the boys. Another study was conducted by Alford (1988) in Oklahoma. The study was about the reasons behind naming children. He deduced that white American mothers give their boys more names of the kin than the girls and that was because boys were considered as perpetuators and symbols of family continuation and often times are the keepers of the prestige of the family.

Ullmann (1962) states that proper nouns are marks of identity and regarded common nouns as units that contain meaning. Names are membership to a certain group. This group can be social, religious or ethnic. Name can be called as the first step of identity construction and gives one sense of who he is. Aceto (2000) in his work has addressed the dilemma of the immigrants who sometimes have to keep multiple names, which can influence the sense of self of the child.

Harviland et al (2016) cites the example of Aymara Indians in the Bolivian highland village of Laymi where naming is so important that an infant is not considered human unless he is named in a ceremony. He is not given a name until he starts speaking Aymara language around the age of 2. So when the child shows his ability to speak, which is a distinctive characteristic of humans, he is considered to be fit to be recognized as a member of the group. The naming ceremony marks the toddlers' social transaction from a state of nature to culture and consequently to full acceptance into Laymi community.

The researchers have discussed different communities in this regard. Most of the other communities are unlike Armera who name their babies

right after birth. The naming pattern might be different for instance the Icelanders have continued their old customs and the father gives his own name to the child. If it's a male child, the suffix 'dotting' is attached to the name. Among the inuits of Arctic Canada the child is named after the deceased people of good characters with the belief that "spiritual identification will help shape their characters" (cited in Harviland at el (2016, p.134).

In the Hopi culture, a child keeps on receiving different names till his adulthood. On the 20th day, he is named by the paternal aunt; and then at the age of 6, he gets a name in a religious ceremony, and finally the last name in his life at adulthood, but interestingly he gets yet another name at the time of death which is not pronounced once it is given. In Navajo culture, the baby is named soon after birth; it is given the name of the clan when he laughs for the first time. First laugh is taken as a sign of social life as a member of Navajo ceremony.

The case of multi-ethnic and multilingual societies is a little different, especially when one group is dominated by the other group with the pressure on the dominant ones for assimilation and giving up their ethnic identity. Such assimilative practices are seen when the subjugated ones' start leaving their traditional and cultural names and start adopting the names of majority group. Russian territorial expansion into Siberia where the Xakas, the speakers of Turkic lost their names to Russian names (Butanaya, n.d cited in Harrison, 2002). During the time of expansion of Russian empire, there was forced modification of names in Russian pattern of naming practice, which required people to have a surname with a gendered suffix.

Change of names besides being an assimilative strategy can be used as a strategy of resistance by the minority group to assert their identity and show their cultural pride. Harrison (2002) reports Pomak as Bulgarian minority who kept their Turkish Arabic names to keep their ethnic identity alive. There have been instances of name reversions especially in African Americans who after generations started giving up their slave names and

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sometimes reverting to another faith like the boxing champion Cassius Clay to Muhammad Ali.

Gabre (2010) studied language practices in Aari people who started speaking Araf when they came in contact with Amharic speaking immigrants from Ethiopia. These immigrants dominated the local population economically, politically, even culturally which was manifested by the decline in personal names of Aeri in favour of Gama language so the naming practices compromised the role of Aari language.

Suleiman (2006) observes that naming practices also act as marker of identity. He notes that there had been a rise in Persian names and a fall in Islamic names during Iran Iraq war in the 1980s. Iranian national identity was the need of the time, it therefore came to the fore, and religious identity went in to the background, as religion was not the differentiating identity between Iran and Iraq at that time.

Bulliet (1978) showed through his research in Turkey that during the time when Turkey was moving towards modernization and secularization, a sharp drop of Islamic names was observed and can be interpreted as a decrease in the trend among Turks to identify themselves more strictly with religion. Bulliet further observes that in the history of Turks this rise and fall of Islamic names became a common feature, which usually coincided with the political situation in Turkey. The revival of Muslim names and thereby an assertion of Islamic identity was seen with the outbreak of war with the Greeks who took over parts of Turkey, which was taken as an attack by the non-Muslims threatening the Islamic identity of Turkish people (Cited in Suleiman,2006). Now that Turkey has become a republic, since then, there is seen a rise in names taken from the Turkish language which is indicative of Turkish national identity and Turkish nationalism among its people.

The names of the countries and states also reflect the kind of identity that is being focused. For instance, Islamic Republic of Pakistan refers to

religious identity as the foundation of the country. Whereas all four provinces of Pakistan that are Punjab, Sindh, Khabar Pakhtoon Kha and Balochistan are named after the majority ethnic groups residing in those areas. In the same vein, there have been strong demands for a Saraiki and Hazara province since Saraiki and Hindko speaking population feels themselves unrepresented in Pakistan, as they do not have a province of their own. Similarly, Bangladesh refers to a land of Bangalis who speak Bangla, indicates that the basis of Bangladesh is ethnicity and Bangali nationalism and not their religion that is Islam. The shift of the name from Hindustan to India also shows the movement of emphasis of identity from Hindu religion to declaring the country as secular.

Methodology and Theoretical Framework

The methodology that informs the study is qualitative mode of inquiry. The qualitative mode of inquiry has further been accessed through semi structured interviews and open-ended questionnaires. Data collected through semi-structured interviews and questionnaires has been discussed through descriptive method, which describes the data in the form of words. The participants of the study have been selected from four different linguistic groups of Baloch people residing in Balochistan-Brahvi, Sindhi, Saraiki and Baloch. 10 participants have attempted semi structured interviews while a sum of 100 participants have filled questionnaires for the purpose of fulfilling the answers posed by this study. The theoretical framework that backs the study is that of onomastics. Onomastics is a branch of lexicology that devotes itself to the study of names and naming processes. The main focus of onomastics is to trace out the etymology of names. The current study has been based on anthroponymy. Anthroponymy is a subdivision of onomastics, which deals with the study of personal names. Fossier (2010) states that anthroponymy is study of names that belong to human beings only. Mandende (2009) acknowledges that onomasticians charge anthroponymy with great significance since it deals with a number of characteristics of life namely: religious, social, political, cultural, economic, and historical features. The study further narrows down anthroponymy to its category of ethnonyms, which deals with the mention of ethnicity as a suffix to certain names. Balochistan is a province of Pakistan where ethnonymy practice is quite a common and normal practice.

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Ethnicity is mentioned at the end of names for certain purposes such as: to relate to one's history, to be identified as distinctively, for political and social gains. It is a more socio-linguistic research; therefore, "personal names" will be used instead of "anthroponymy".

Data Analysis

Most of the semi-structured interviews were conducted in Quetta, the capital of Balochistan. To the question 'Do you mention your caste/tribe along with your name?' four interview participants mentioned their caste along with their names while six did not. When they were asked about the reason for mentioning their caste along with their names, they came up with similar answers of basically wanting an explicit identification with their ethnic group. Naming practices in a group are also a part of the linguistic dynamics for establishing and expressing loyalty to one's group (Thomas et al, 2004). Tagging of castes with the name is much too common especially in the tribal societies of Pakistan and Baloch are one of them who have sustained this practice so far. First names of some of the respondents were typically Baloch names and could be identified with it such as 'Beburg', Kiyya, Gul Naz, Shameer etc. Naming rituals are significant linguistic practices in this part of Pakistan. Its significance has increased for the members of the Baloch community in the present climate of Balochistan, where they are trying to assert and reassert their identity, in which they take pride; as one of the respondent said.

'My name is my pride my identification',

Another said that he wanted to show people that he was a Baloch by mentioning Baloch with his name. One of them replied that she did not, in fact her parents did not tag Malghani with her name but she had done so with the name of her children and wanted her children to be identified as a Baloch, perhaps because of the fast changing situation in the province and when majority is following a way of identification. She said, "I think it is good for their identity and they will feel more comfortable" The word "comfortable" may refer to the safety and security that a Baloch name or a caste may give to its owner these days.

Not everyone intends to be identified with a caste through their names. Few respondents did say that they carried the name of their caste for the simple reason that their 'parents named them so', and they never pondered over the reason. The ones who prefer using their surname or father's name believe that they do not feel anything lacking in their name with the absence of identity of their tribe, along with their name. A respondent by the name of 'Beburg' informed that since his name was a Baloch name, so he did not further need ethnic identity through the name of the tribe. A girl replied that since girls and women mostly stayed at home in their culture, so they did not need the tag of their caste and tribe; but for men, it was of prime importance that was why her father and brothers mentioned 'Mengal' with their first names. She believed that it was the need of the time and can be used purposefully at work places. Ethnic identity is more important for men than women in Baloch society. As men dominate their community, they think it is more important for them to be particularly classified by their ethnic or tribal tags. It is used for some social gains, perhaps. Some people do it because it is the trend of the town as Mr. Hasni said, "It is very common in our area Barkhan".

Another replied "I think and feel that mentioning Baloch with our name is not only important but essential as I am a Baloch since 6000 BC, and my history, culture and mother land and everything about me is Baloch, that is why my name includes the word Baloch". Baloch is the pithy word and reflects the identity along with history and culture of the group.

A Malghani Baloch said that her ethnic identity gave her a feeling of security these days in the present circumstances of her place. A Baloch student, while commenting on explicitly expressing identity through Baloch names or attaching Baloch caste with it, said that name as a part of language is used to negotiate ethnicity, "there are occasions when I need to tell others that I am a Baloch for example to get acceptance in the group and to give the group members a promise of loyalty". Sometimes due to political reasons, this respondent believes that, it is better to stay in the background as far as ethnic identity is concerned. Such an open expression and recognition by one's own first name or the name of the caste or tribe can be

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unsafe. This elaborates the fact that mentioning of ethnicity is almost compulsory, which is asked for if it is not a necessary part of one's name.

Name of a person is therefore not just a name for personal identification, but it means a lot more and plays a greater role in this part of the world, by providing and acting as a loud expression of ethnicity. It has been observed that people whose names are devoid of the caste are questioned about their tribes and it is thought necessary for a person to at least know about it if he does not explicitly show through their names. One young interviewee replied interestingly that as the social and political situation in Balochistan is worsening these days, the interplay between language and ethnicity becomes complex. Sometimes expression of ethnicity through language is advantageous at times while at other times, it can be an otherwise case. The Baloch from Turbat and Makran were found to write only 'Baloch' with their names and they did not mention their specific caste.

The participants who filled in the questionnaire had the following caste/tribes:

1. Jamaldenee
2. Khosa
3. Mengal
4. Malghani
5. Dehwar
6. Shawani
7. Sumani
8. Hasni
9. Qumberani
10. Raisani
11. Mohammad Shahi
12. Rind
13. Mullahzai
14. Malik
15. Khawajakheil
16. Mandahi
17. Kanrani

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18. Rakhshani
19. Umrani
20. Jadgal
21. Bugti
22. Sajedi
23. Gadani
24. Askani
25. Rakhani
26. Keteran
27. Quereshi
28. Mastoi Baloch
29. Gangozai Baloch
30. Mosazai
31. Rahees
32. Qalandarani
33. Khalirzai Dashti
34. Siapad

After obtaining their basic ethno linguistic profile through the above-mentioned questions, the researcher moved onto the basic identity question. The first one being ‘Do you attach your caste/tribe along with your name?’ The following tables and charts represent the responses among the speakers of four languages.

Table 1a

Balochi Speakers		
Do you Attach Your Caste with Your Name?		
	By Number	By %
Yes	31	57.4

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No	23	42.5
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Table 1b

Brahui Speakers (Baloch)		
Do you Attach Your Caste with Your Name?		
	By Number	By %
Yes	11	52.3
No	10	47.6

Table 1c

Saraiki Speakers		
Do you Attach Your Caste with Your Name?		
	By Number	By %

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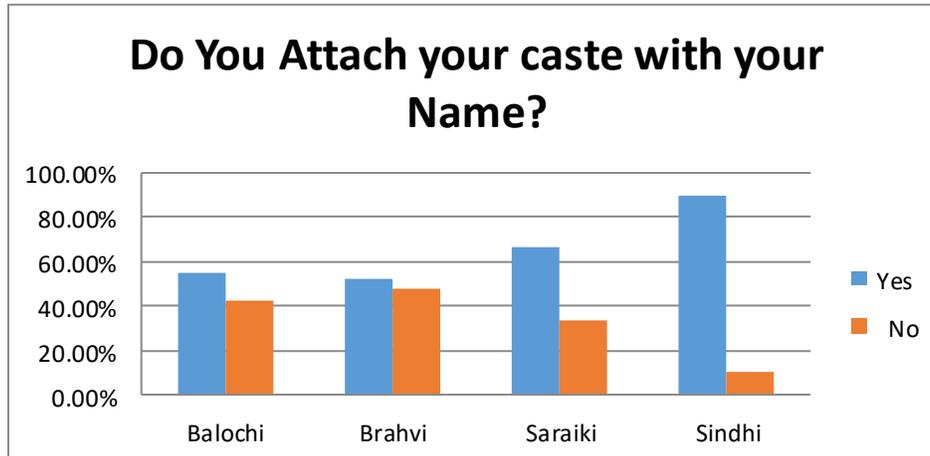
Yes	10	66.6
No	5	33.3

Table 1d

Sindhi Speakers (Baloch)		
Do you Attach Your Caste with Your Name?		
	By Number	By %
Yes	9	90
No	1	10

Graph 1e

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Mentioning of name along with caste is so much common all over Pakistan and Balochistan does not seem to be an exception. Most of the participants in this study said that they do mention their caste or the name of their tribe with their first name. The trend is observed among all the speakers of four languages of Baloch. The main reason is the prevalence and maintenance of a tribal society. People here are generally known by their tribes. The trend of mentioning of specific caste is least among the Balochi speaking Baloch as compared to the other linguistic groups of Baloch people. Baloch specifically from areas like Makran, Turbat and Gwadarš prefer using only ‘Baloch’ as suffix at the end of their names. These areas do not have a strict caste bound society and are gradually moving away from long practiced *Sardaree Nizam* or tribal system. They do have tribes and tribal leaders but not in the same way as found in north western races like Bugti, Marri, Magsi etc. These people who mention only “Baloch” also feel that the name of their caste and tribe seems like dividing the Baloch nation; on the other hand, only putting “Baloch” with the name can portray an image of people who are united by the name of a common ethnic group. The term “Baloch” at the end of their names act as a glue that keeps the whole group as one united body and that serves as the rational

reason of evading the mention of tribe or caste's names by most of the speakers of Balochi.

The desire to be identified by the name of caste/tribe can be seen highly prevalent and significant among Sindhi speaking Baloch. The mentioning of caste is carried out for the purpose of distinguish themselves from the non-Baloch Sindhi speaking people in their areas with either border like Sindh and Jāfarābād or inside Sindh like Hyderabad and Khairpur.

Mentioning of caste/tribe with one's name is also not a forgotten practice among Brāhui speaking Baloch, primarily for the reason that they belong to the ruling tribes of Baloch and form the core of Baloch confederacy (Martin, 2009), so the tribe's name is still a pride as it refers to royalty in their blood. It was observed that this group of Baloch people mention their caste and tribe because the names of their caste and tribes are saturated with power as they have been the rulers among Baloch people.

The trend of mentioning caste with one's name is evident and conspicuous among the Saraiki speaking Baloch, but they really do not give such a ritual much importance. Perhaps the lack of significance in the ritual is because of their integration with Punjab and distance from Balochistan. Moreover, rise in literacy and losing ties with tribal system has added to this behavior. But still majority of Saraiki speaking Baloch living in Balochistan do tag their caste with their names. Identification as a Baloch has gained immense significance in the area during the last few years as Goethe (1968) claims that names indicate self and stand equal to one another-portraying one's identity.

The next question was related to the above one in which the participants were inquired about the reason for mentioning or not mentioning their tribe and the result displayed variations in the respondents' answers. Most of the respondents who do write their caste give the basic reason of being identified with the Baloch, through the name of the Baloch tribe. Some of the replies were "I am proud to be a Baloch", "It's my identity and proud of it", "My name does not only indicate that I am a Baloch but my specific clan that is Khosa is my true identity". These responses exhibit that the reason of mentioning tribe and caste's names is mainly taking pride in one's tribe and gain of a distinctive identity. Few respondents also believe that it is the culture of Baloch to specify the name

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of the tribe along with the names, which is not something new that they have started doing it now, but it has been centuries since they have been doing it. Thus, the ritual has been associated to be a part of Baloch culture. It is recognition for them in a multi-ethnic society.

As already mentioned that Baloch, from Makran and Turbat only mention “Baloch” and do not specify the tribe or clan. These people call Baloch as a nation under which there is an existence of a number of tribes and clans. The reason that they gave for not mentioning their specific caste is, as this respondent wrote “I believe all Baloch people as one nation and I want to unite them”. For them being a Baloch is more important than specifying of a caste which are numerous in number. The word “Baloch” is enough for their ethnic identification. Hence, the reason of writing “Baloch” marks solidarity and unity of Baloch people who avoid mention of their tribes and castes with their names.

The few respondents who do not mention any term for their ethnic identity with their names termed it as a ‘negligence’ of their parents’. The word “negligence” shows that the practice is considered substantial and if their names do not have their tribe or caste’s names, they regard it as mistake on the part of their parents. It is so much needed now in the current circumstances and is the demand of a society that is tribal in nature. The introduction through one’s name remains incomplete without the name of caste/tribe. Few of the answers that I received were, “To show my roots/identity” and “Because caste is very important in everyday life”.

Conclusion and Discussion

Names are central to everyone and everything’s identification. There are several naming practices that have been in use since time immemorial. The current study has explored the naming system used in the Balochistan province of Pakistan. The study has been planned in order to dig out the reasons why and why not the people of Balochistan entail their ethnicity (caste/tribe) as suffixes to their names. The study has been completed using a qualitative method that has been aided by semi-structured interviews and questionnaires with a number of 10 participants attempting semi structured interviews and 100 participants filling questionnaires. The study has set

onomastics as its theoretical framework, which has been specified to a subdivision of onomastics called anthroponomy-study of human names. Anthroponomy has further been specified to ethnonym, which focus on the mention of ethnicity (caste/tribe) for identification of individuals. The data collected from the interviews answer the questions of the study that why Baloch people add their caste and tribe's names as their last names and why they do not mention.

The data opens up that a vast majority of the Baloch residents in Balochistan do add their caste or tribe's names as their last names with their names since they are proud of their history and past. They are of the view that this mention of caste or tribe assigns certain privilege to their identity and makes them sharply distinct from other tribes and castes in a multi-ethnic community. The data demonstrates that Baloch people tag their caste and tribe's names to gain security in the current worsening situations of Balochistan where people are killed on the basis of ethnicity. This practice provides them with a sense of safety and at the same time it promises them political and social gains; in addition, it also helps them earn the loyalty in their groups and provides them an explicit identity. But at the same time, some of the interviewees avoid mention of their caste or tribe names with their names either because of security reasons or because their first names already exhibit their Baloch identity; that is why, they do not need to further make it explicit with their tribe or caste's tag. The result form the questionnaires discloses that among the four tribes of Baloch, Sindhi Baloch are the ones who consider tagging their caste or tribe's names of prime importance with their own names in order to be identified and separated from the non-Baloch Sindhi speakers. This practice is also not alien to Bráhui Baloch as they belong to the governing group of Baloch. They deem mention of their caste and tribe very important in order to take pride in belonging to a supreme class of Baloch. The Saraiki Baloch have been somehow successful in leaving this practice behind due to their homogenization with Punjab and the next reason is their lack of interest in retaining tribal system, yet they follow the practice of tagging their tribal and caste's names to a small extent. Balochi speaking Baloch is the group of people who avoid mention of their caste names with their names. They mostly prefer to tag the ethnicity "Baloch" with their names and they rationalize it this way that "Baloch" at the end of their names incorporates a

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sense of unification. They portray Baloch as one united group and avoid falling into divisions of castes and tribes by mentioning it with their names. Another reason that Balochi speaking Baloch evade mention of their caste and tribe's names at the end of their names is that they are moving away from *Sardāri Nizam* or in simple words tribal system.

Some of the respondents regarded the absence of their caste and tribe's names from their names as the negligence of their parents. The study concludes that despite the presence of the people who avoid entailment of their caste and tribe's names with their names, there is a vast majority of people in Balochistan who have sustained the practice for centuries, and the data shows that they are in no mood of detaching themselves from this practice in the near or far future as they invest pride and honor in keeping this practice alive. The practice is a must with male names as they dominate the Baloch society while it stays of little significance when it comes to female names as they stay at home. Baloch, no matter which tribe or caste, feel a sense of esteem in drawing a connection between their names and their caste and tribe's names. They think doing so keeps them attached emotionally to their culture, history and motherland, and they also think one can only show how proud he is about his ethnicity when he mentions it with his name.

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THE ORIGIN OF *JIRGA* IN BALOCHISTAN

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Abstract

Jirga system has been one of the most important elements of the Baloch society for sixteenth century. The social and political problems had been solved by the Jirga. This article reflects the socio-political norms, value and tradition of Baloch culture. In this article the different periods of Jirga and its changing norms has been comprehensively discussed.

Key words: Baloch, Culture, Jirga System, Tribal Politics

1. Introduction

Jirga system in the Baloch social setup has been remaining as an important part of life. Jirga played an important role to run the society according to the norms, values, culture and traditions of Baloch. It also provided the protection and ensured the respect to each other's. The head of Jirga was a leader, guider and part of tribe. When British occupied Balochistan totally changed the nature of Baloch Jirga system. Head of Jirga (*Sardár*) became the nominee of ruler than elected leader of the people. This article evaluates the role of Jirga from its beginning stage to today.

1.1 Past and Present

Jirga emerged before six hundred years ago in the society of Baloch. It took place an important status in Baloch social and political system. When British ruler occupied Balochistan did not stop the socio-political set up and functioning of Jirga in Baloch society. But slowly and gradually they brought drastic change in this system. After partition of sub-continent into

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two independent states (Pakistan and India) Balochistan became the part of Pakistan but neither corrective measures were taken to put it on the previous track nor were efforts were made to develop and introduce an alternative and comprehensive legal order for Baloch tribal society. (Shah.2008.p.61)

Justice is most important for a society; any society can survive without religion but it cannot survive without justice. Jirga in the Baloch society played an important role to run that tribal society towards integrity and stability of Baloch society. Nation and state looking at the system of Jirga a council of elders as a decision making organization in Baloch society, it is clear that the Baloch were aware about the importance of the Jirga from the very early days. Therefore, they had established same institutions, like Baloch advisory council (upper house) Baloch Jirga council; Baloch Jirga system provided justice and tried to solve the dispute and differences in the socio-political field. Jirga system as a socio-political setup was a successful and satisfactory for the people of Balochistan. (Shah. 2010.p,26)

Whenever, suppose any dispute or tribal feud arose among the tribes or within tribe, it was resolved by the elders of the respective tribe in accordance with the Baloch customs, values, norms and traditions.as long as the tribal system remained intact and uncorrupted, the authority of the chiefs, the heads of clans remained undisputed and these unwritten judgments were duly respected and obeyed. According to the Baloch tribal setup every tribe had their own tribal *Sardār* (head) and Jirga.(Khan.2007 p.46) Jirga played an important role for social welfare and economic integration of the tribe because Jirga was established on all tiers of a tribe's administrative division such as family, clan and sub-clan were the members of this Jirga at their respective tiers. These members were chosen by the tribe and their respective branches.

Suppose any individuals of different tribes involved in any kind of dispute or tribal feud the heads of the all tribes tried to resolve the problem together as the members of the Jirga. If these heads failed to solve the problem, then khan of Kalat had a power and right to appoint neutral *Sardārs* to deal with the dispute. Suppose if these neutral *Sardārs* also could not succeed in resolving the dispute then the khan himself with the consultation of *Diwān* issued a final decree. Other complicated cases were also forwarded to the Jirga under the chairmanship of the khan of Kalat for

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final decisions. Such Jirga were held twice in a year. (Baloch.1977. p.85) these areas which were directly ruled by Khan of Kalat through his representatives, had its own Jirga members for which were *Arbabs* (title for chiefs in non-tribal areas) generally such areas were known *Niyabati* Balochistan. (Khan.1999. p.52) Jirga had no right itself to take up any case until it was referred to it for arbitration. The issues Jirga itself had no right to take part in any kind of dispute among the tribe until it was consulted to it for solution. The decisions were taken unanimously and in case of difference of opinion majority decision prevailed. The *Sardār* also himself had a single role in the Jirga and was bound to accept the majority decision. But *Sardār* only had the power to replace any member with the approval of Jirga. Jirga was convened for decision on dispute.

Minor issues and matters were decided by *Sardār* himself. Jirga covered all social political and economic matters of Baloch society.at the lower level clan or sub clan Jirga performed as an advisory council. The head of the clan or sub clan was advised by the advisory council on the concerning matters.

At the tribe level, Jirga included all the heads of clan or sub clan and it functioned as the supreme body of the tribe. Jirga organized at this tier dealt with the matters relation to the administration, judicial and other important affairs obtaining and effecting the welfare and general condition of the tribe. *Sardārs* know very well about the complications and interdependence of tribal policies, and had not ignored the advice of the tribal Jirga. Khan of Kalat with the help of Baloch Diwān had a position of justice and guided in the administrative, political, social, economic and external affairs of Baloch.

Baloch from the early period for the formation of Jirga accommodated the spirit of Islam in the value of Jirga. When Nasir Khan Noori established the Baloch confederacy in Kalat included Islamic rule in Baloch politics consequently Jirga provided justice and decided dispute according to the order of sharia laws in conformity with customs and conventions of the Baloch tribes. (Mahmad.pp156-162) when British came in Balochistan for ruling, the Jirga system was existing and working as discussed above.in the starting of its occupation British did not interfere the function of Jirga because it was dealing well as an institution about the matters of local government. Sir Sandeman was appointed as a first agent to the governor general in Balochistan. He was a shrewd administrator,

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politician and well aware about the Baloch and Pashtu language and customs. (Marri.p.311) from passage of time he brought the drastic change in the Jirga system which totally changed the traditional setup and procedure of Jirga. According to Sandeman system the members of Jirga were nominated by the political agent while they were elected by the Jirga. Khans of Kalat was the final authority to take decisions on any case but after the change all such cases were referred to the governor general and the governor general himself issued the orders in the name of Khan-e-Baloch. (Khan. P.125)

Sandeman brought some reforms in Jirga the most important was minimized the role of the council of elders because the Sandeman system all the decisions of tribes were made by the council of elders. On the other hand, communal court was replaced by the grand council (Shahi Jirga) this council was totally under the control of Sandeman. *Sardārs* were nominated directly for this council by the agent to the governor general and all decision needed the consent of the deputy commissioner or political agent. That was a *Sardār* system it was a time when Sardār got money and properties as well as the right of life and death, to establish their own jails including judicial power. That was a policy of Sandeman to engage these Sardārs in their own matters so that they could not think against the British. (Marri.2010. p.204)

Prior to Sandeman, Baloch society was based on equality and central principles. The Sardārs were part of tribes they led and guided their people but on the other hand *Sardārs* were empowered by this new system. Due to this change in Baloch society, the Sardārs became tyrannical and authoritarian rulers of their tribes. It is said that Sandeman devastated the whole traditional Jirga system and set up. After that, Jirga totally came under the control of Sandeman and in the end khan was removed by the Jirga of Sardārs in 1893. The unwritten constitution of Baloch tribes was substituted by a new system of Sandeman or Sardār system. Baloch *Sardārs* were accepted as a feudal head instead of elected chief. All these policies changed the political system of Balochistan ultimately Balochistan was subjected to British control rather than Khans. (Marri.10, novmb.2015)

F C R (frontier crimes regulations) was introduced in Balochistan. It was a sample of political and legal statutes and covered civil, criminal and

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political violations. it was helpful to the British administration to fulfill its objective. (Marri, 1974, p.309)

The Jirga system was totally politicized with these laws. Bureaucracy was empowered; it could withdraw or remove of any case from one Jirga and appointing a new one. Jirga was completely used for political purpose. The Jirga could have enhanced the cases of murder and dacoits from seven years to 14 years.

Further the British established a new setup consisted three tiers for the Jirga. First, on the sub-divisional level this decided the less serious cases. Second was on divisional level, big cases like murder and dacoits had been decided by this Jirga. The third and last was royal Jirga in which all prominent Baloch Sardārs from Balochistan were members. Social and political cases were referred for further consideration. Basically this Jirga was used by British as a platform to change the public opinion.

In their favor, later on the accession of British Balochistan into Pakistan was decided by this royal Jirga and Quetta municipality.

2. Conclusion

The review of Jirga system in Baloch tribal politics indicates that it functioned effectively and successfully in its early stages because of tribalism it prevailed in Balochistan. Baloch proudly respected their tradition, values, custom and religion. Basically tribes were small in number but administration was very effective as it was based on decentralization. However, with the passage of time the Jirga system suffered in many weaknesses. There were many factors. For example, the British did not take any positive step toward the reforms of the tribal system but on the other hand always tried to create rift among the social values and tribes. The Jirga and Sardār system remained in the society but their role had been changed. The Jirga and Sardārs were used in the interests of British rulers than Baloch and Balochistan.

The British corrupted and perverted the Jirga and Sardārs as well as created an atmosphere to stop the process of modernization and change. This policy even is continuing today. Neither healthy nor democratic changes were brought nor were alternative introduced. Interference in the process of election process and the role of bureaucracy made the situation worst. Today Balochistan has no effective legal institutions. Mostly people facing political, social and economic problems on the other hand those

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tribes who always following the instruction and direction of the government they are power full and all in all in their areas.

Nowadays Balochistan politically, economically and strategically got most importance province in Pakistan. The borders of Balochistan are located with Iran and Afghanistan. Balochistan is facing a transformation period from tribal to a modern society. All these factors need comprehensive laws, free and fair election, real representative and sound legal institutions.

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**WOMEN'S PERSPECTIVES AND UNDERSTANDING MARRIAGE IN THE
BALOCH SOCIETY**

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Abstract

Marriage is unavoidable for most women of reproductive age in rural Balochistan. The twenty women from four villages informing this ethnographic sociological study that examines contemporary perspectives and understanding of the Balochi marriage explain why they think that this social institution with its underpinning norms and values has a cohesive function that unites and gives strength to the tribal society, and the 'female folk'. Their first-person accounts offer a counter-narrative to the dominant discourse of traditional marriage arrangements that, more often than not, highlights the interference of cultural traditions with women's desire of self-affirmation and self-fulfillment. We are not victims of the socio-cultural norms that structure and organize our daily life, they seem to suggest. These women may well be poor, illiterate, and out of public view, as it has been remarked by international observers, yet, their renderings open up an alternative line of argument to discuss woman empowerment in this remote and conflict-ridden area of South Asia. From a female point of vantage, we elucidate the renewal of this traditional institution that is at the heart of Balochi life. The views assembled, analyzed and presented in this essay prompt us to argue to give greater support to efforts in multi-jurisdictional practices that seek balancing out conflict of laws arising

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from clashes between tribal, religious and civil laws and regulations.

Keywords: Baloch marriages; Conflict of laws; Women's rights, Balochistan, Pakistan

Introduction

Marriage is the institution, which is universally and legally accepted and practised in almost every culture tradition of any society (Nair, 2006). It is an agreement and a life contract for observing familial relations between two individuals (Bankole *et al.*, 2004). The mate selection for the marriage is the riskiest decision of the people, which in the case of dissatisfaction immerse individuals in polygamous or unacceptable relationships (Fisman *et al.*, 2006) (Cartwright and Cooper, 1993). The pattern of marriages differs from culture to culture, however; the traditional marriages are characterised by early age marriages, forced marriages, endogamy and polygamous marriages (Laws, 2013). These traditional marriages are commonly practised in majority of the developing countries, which ironically dwell women in a disadvantaged position (Kabir, 2006).

Moreover, these commonly practised, centuries old traditional marriages define the future of all male dominating societies of south Asia (UNDESA, 2000). In Pakistan where male enjoys a dominant and privileged status, in such social environment, women do not have the right or power to decide or select their life partners (Naz and Rehman, 2011). Naz, Khan, Daraz, Hussain & Chaudhry (2012) mentioned in their study that the tribal people of Pakistan are more traditional than being Islamic, although Islam gives liberty to women to choose or reject the partner on the basis of any ground, but traditional male dominating society where women are subjugated, deny the trend of self-decision making for the selection of mates and discourage the practice of love marriages, and emphasize on the execution of traditional marriages. In rural set ups where the traditional norms are strictly practiced, the nature of these ceremonies is sensed as forced marriages where the weaker segment like women cannot take a bold step against the imposed decisions (Macfarlane, 2002).

The evidence can be witnessed from the previous scholarly writings where it is mentioned that 57 % of the population in Pakistan got trapped in

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the custom of early age marriage - below the age of fifteen (NCTPE, 2003). Similarly, the traditional societies of Pakistan have ethnocentric beliefs on the purity of their ancestral blood which does not allow them to get mixed with any non-ethnic (apart from their own) group for the sake of getting married which results in forced marriages or endogamy without noticing the compatibility of the individuals who are supposed to be wed (Naz *et al.*, 2012). The traditional marriages are reasoned to defend the honour and status of the family, regulating the kinship bonds and some for economic lifting (Rawson, 2000).

In Pakistan, refusing the marriage partner decided by family is considered to be a major violation of traditional norm which results in honour killing (Babur, 2007). In Balochistan, these trends are highly appreciated and more practised than any regions of the country (Taylor, 1993). However, the consequences of such traditional marriages are hostile for the women not only socially but also affect the lives of the next generation (IPPF, 2000). It is concluded that the women bear the aftermaths of traditional marriages which also negatively vibrates the structure of the family structure and society.

Study Area

The social structure of Balochistan is mostly tribal based on clan system and the proselytes of this system are highly concerned about their culture, traditions and prestige (Sajid & Sadiq, 2016) (Majeed, 2010). The ethnocentric values, love and respect towards their traditions and culture, labelled the people of this region as the most conservative community (Paterson, 2008).

Likewise, the other parts of Pakistan, this region of Balochistan, also hosts a male-dominated society where women are granted with restricted power of decision making in every sphere of life (Kakar *et al.* 2016). Due to the exceeded authority of the tribal men, women are kept in deprivation, consequently, the basic rights of women are violated at every step (Umer, Othman & Hassan, 2016). Such violation can be perceived by the pattern of traditional marriages in the region, the footprints of traditional marriages are witnessed in rural areas, where marriages are arranged to settle the disputes or blood battles between two tribes (Shaheed, 1990).

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The folk bear the consequences of such marriages by having no right of divorce (Naz, 2011). The Change Newsletter (2000), mentioned that the average age difference in Pakistan between the spouses is 10.1, this age difference further squeezes the freedom of mobility, the power of decision making and also responsible for the economically disadvantaged status of the folk (Khan and Naz, 2012). The dominating and privileged position of men have kept women in the state of poverty and dependency. However, the married women are affected by the domestic violence and lower socioeconomic position (Naz, 2011). (Mensch, 1998) also mentioned in his study that the domestic violence is one of the primary causes of forced marriages, such marriages can be held responsible for further amplification of social evils and prostitutes in the society.

However, Balochistan, being a strict traditional society where married woman cannot raise their voices against the domestic violence or in other words such cases are never reported in the frequency they occur (Bhatti, Jamali, Phulpoto, Mehmood and Shaikh, 2011). Furthermore, the previous records show that the girls who get married before they reach the age of 18 face some serious complication during pregnancy which results in maternal mortality (Whitehead, 2001). Similarly, highlighting the same point, (Baloch, 2016) mentioned in her study that in Baloch community the maternal mortality is reported highest in the world. Daraz, Naz, and Khan, (2014) mentioned that the traditional social structure enforces traditional marriages (like early marriage) which affect the health as well as the social life of the whole family and compel folk to live a deprived and dependent life.

Hence, it is revealed that a traditional marriage promotes embargo of women in society, which not only affects the women, but also jeopardize the future of the coming generation.

Feminist Theory

The present study used feminist theory as supporting theory, because it helps to link the status of women in male dominated society. The feminist theory deals with the interests and rights of women as well as an equitable distribution of power and resources between men and women in a society. From the feminist point of view, women are equal to men and have a right to the same treatment (Hughes 2002). Feminist theory inspires women to acquire economy in their role as mothers, wives and daughters. Treatment of women on equal basis as well as equivalent distribution of

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resources encourages women to empowerment and vigorous participation in the society Majali (2012), the study uses the feminist approach to address the situation of women in society and to highlight the impact of traditional marriages in restricting women's participation in social affairs.

Methodology

The current study was conducted in four villages' Killi Umer Abad, Killi Sardar Nabi Bakhsh, Killi Shadeni and Killi Muhammad Khan of Punjpahee (Sub-Tehsil Quetta) Balochistan, Pakistan. In these villages, the customs of traditional marriages are highly practised by tribal men which are one of the reasons of women's lower status. For this study, three focus group discussions were held among educated and uneducated female informants of 20, these groups were consisted of 6 to 8 women respectively. Each group discussion took almost 90 minutes. The personal data of informants were collected at the time of opening the discussion.

The informants discussed freely the basis and the consequences of their marriages, while few young women were quite reluctant in sharing their point of views initially. The questions which were aimed to discuss in this group discussion were pre-selected. For coping with hesitation of the group members the researcher started discussing the issues regarding health education and village environment and later the discussion took turn specifically about their own lives, the reasons of their marriage bonding and the consequences of the type of marriage on their lives, family and children. The data was initially transcribed after transcription notes have been taken to explain the phenomena being studied from the data.

Key Findings

The previous study of Umer, Othman and Hassan (2016) mentioned that Balochistan is the region where tribal norms are strictly followed or implement in such social situation men and women are bound to the customary norms of the tribe. The result of the current study also verifies their statement, where the traditional marriages are strongly in practice. For this study, the key findings were collected by the focused group discussion. The women shared their experiences according to their marriage status and

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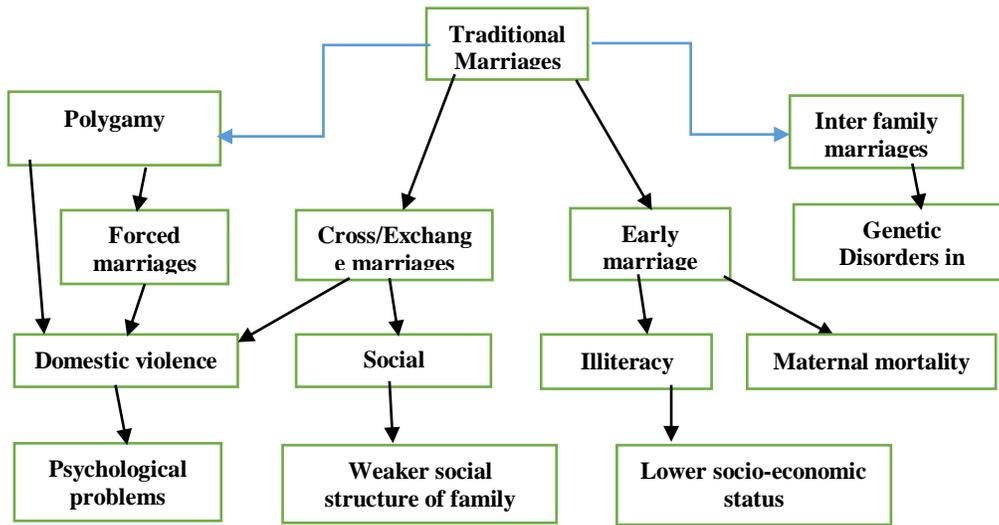
ultimately mentioned some points which prompted a lower position in the society.

Table 1: Basis of Informants Marriage

Basis of Marriage	Marriage Type	Mentioned by
Married at the early age	Early age marriage	I ¹ , I ⁴ , I ¹³ , I ¹⁷ , I ¹⁹ , I ²⁰
Cousin to cousin marriage	Endogamy	I ³ , I ⁶ , I ⁸ , I ¹¹ , I ¹⁶ , I ¹⁸
Marriage in another tribe (resolution of the dispute)	forced marriage	I ² , I ¹⁵
Second wife	Polygyny (polygamy)	I ⁵ , I ⁷ , I ⁹ , I ¹⁰ , I ¹² , I ¹⁴ ,
Watta Satta	Cross marriage	I ³ , I ¹⁴ , I ¹⁹

Source: Author

Figure 1: Key Findings of Focused Group Discussion



Source: Author

The focused group discussion exposed that the customary practices of traditional marriages promoted bulk of social issues, which not only affect the women lives but distress the structure of the family and next generation also come across dire consequences in the future. Moreover, it was expressed that the traditional marriages are because of the deeply rooted socio-cultural norms, illiteracy, and preference of the male child.

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These marriages most of the time are arranged without the prior willingness of the folk. On the other hand, if a girl gets married at an early age, it causes serious health issues. In the early age, an immature girl conceives a baby that further causes complication in delivery which is not only dangerous for her life, but also puts life of the offspring in danger.

Traditional marriages like polygamy and cross marriages (watta Satta) also promote instability in family affairs. Due to negative competition between both the wives the peaceful environment of the family is ruined. To avoid such tense and disparaging environment, man does not stay at home. Hence, there are more chances of immersion in social evils outside the home. It is believed that women cannot continue education after getting married. In traditional marriages, the women abandon her education which compels her to lead a life of dependency, poor and deprived of basic rights. Social injustice and domestic violence are coupled together in the families where marriages are based on resolving the disputes between two tribes.

Pros of Traditional Marriages

In addition to that, the point of views of the informers on the core issue of traditional marriages were abridged to supplement the discoveries. The focused group discussion also delineated that the traditional marriages contain some productive characteristics on the lives of women. Adequate amount of information was quoted by the educated women revealing both positive and negative aspects of traditional marriages.

The key points were summarized

Endogamy- upholds the bondage within the group. No “I” feeling, just “We” the phenomenon of successful life. Matters of life are dealt on equality basis and mutual respect. A great deal of contentment because of good deal of understanding between the families, hence avoiding creating any inappropriate unhappy situation.

Early marriages- A significant opportunity for the couples to develop better understanding, as it is quite flexible to mould life style and adopt new changes at an early age.

Polygamy- considering the ratio of women against men which much larger in number opens the door for women to marry one man at the same time avoiding any unhappy situation of being unmarried. Extending hand to

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each other in household chores and looking after children, Exchange Marriage- enables the families to avoid any economic burden as it assists as a mechanism for withdrawing the dowry assets.

Forced marriage- proves to be a tool to retain peace and harmony and resolve any sort of disagreements between the two conflicting families. It is hence concluded through some in depth analysis that the customs of cultural and traditional marriages have both negative and positive impacts, traditional marriages is a kind of mechanism to retain solidarity amongst the families. It creates more opportunities for women to find husband that is productive for a civilized society. In broader facets these marriages are economical as the property of the family remains within the family.

Contrary to that the negative impacts the traditional cannot be overlooked by any means, which definitely provoke socio-psychological issues. The enhancement of female illiteracy produces psychological issues, such as, tension, depression, and anxiety for the folk. Furthermore, the traditional marriages are an inevitable threat to the health of the folk which creates gender based violence and ultimately causing hurdles on the way to empowering women in all spheres of life.

Finally, it is presumed from the afore mentioned facts that the aftermaths of social-cultural factors as traditional marriages, as an impediment to women empowerment are elaborated by feminist theory.

Key Issues and Concerns among Educated Women

Although the educated women who participated in the groups reported feeling relatively safe, they did report about the mismatched life partner. According to them due to endogamy marriage, woman must get marry in the same family, mostly men are not well educated and without noticing the compatibility of the man and woman, who are supposed to get married. Such type of marriages, they named the bonding of compromise, in which the parents of the girl teach the lesson of compromise and adjustment at any cost, lack of understanding between couple results in weakening the bonds of family which spoils the peaceful environment of the home.

Another issue was of particular concern among educated women that the trend of 'Lab' (an amount man pays to woman's family) is pre requisite for tying the knot, man has to arrange the money by taking debts for paying the amount and after marriage woman suffers due to the debts (he took from people) she lives a low social status and also faces worse behavior of in laws, such normative foundations of marriage mostly results

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with domestic violence and relationship instability. The participants were concerned about the future of their next generation due to endogamy or inter caste marriages, they identified that children of first-cousin marriages may have an increased risk of genetic disorders and eye diseases they further added that due to lack of awareness children are not diagnosed and treated at initial stages, subsequently such children do not survive more than five years. Cousin to cousin marriage is a threat to next generation.

Conclusion

The crux the findings presented that the traditional marriages have both the 'pros and cons. The socio-economic status of families' plays a significant role in its success and failure. For example, educated and well-off families had rich information and experiences. Consequently, considerable amount of importance to the priorities of their sons' and daughters' being the tribal heads or the religious masses. On the other hand, illiterate and people with limited exposure denied the viewpoints of their women/girls.

This study reveals the facts that traditional marriages are the accepted and essential part of the Baloch culture. Such marriages are highly in practice in rural areas of Balochistan especially the tribal areas like Punjpahee, where traditional informal customs are implemented more strongly than formal laws made by any flegilaters. The ill-consequences that are drawn-out in the result of traditional marriages, it is measured that such marriages are physically harmful and exploitative for the folk more than men, women are the victims of traditional marriages as they are taught the lesson of compromise which further leads towards the domestic violence.

However, the victims of traditional marriages are mostly girls who are never asked their opinion for selection or rejection of the life partners. The practices of the customary traditional marriages tend to adversely affect the lives of the victims by depriving them of their fundamental rights such as education, better health, mobility and participation in the socio-economic development of their lives.

The trend of marriages between cousins, within a clan or caste should be discouraged as the number of children suffering from a group of genetic diseases, is on the rise.

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Similarly, the key findings of this study showed that the traditional marriages promote a deprived and discouraged life, where a woman has to bear domestic violence without complaining, due to early age marriage, a woman has to suppress her inner abilities to attain education and job, which further compel them to live a dependent and subjugated life. The flag of male dominance can never be bowed down until the practice of these marriages is dispirited. For the up-lifting of development and empowerment, it is a prerequisite to avoid the gender inequality, high health risks, psychological issues, domestic violence, social isolation and poverty, which is only possible if a woman owns her life by having the power of decision making for her life. Try to reflect here the views of illiterate women.

Although, the traditional marriages have disadvantages, but the positive impact these marriages on society cannot be denied at all. Such type of marriages are a kind of guarantee for the existence of respect for legendary civilization. Marriages of any type discourage social evils like prostitution, adultery. Traditional exchange marriages are economically beneficial for those who cannot afford dowry. Finally, traditional marriages give protection to women and promote the prototypical culture.

Recommendations

In order to decrease the ratio of traditional marriages, social capital (non-governmental organisations and masses) and social institutions (governmental organisations) need to hold awareness programs and campaigns for the parents and tribal people, regarding the rights of the folk and aftermaths of such traditional marriages on the whole family and also play a vibrant role to assist the government in highlighting the areas where such traditional marriages are prevailing.

The government may discourage such trends by practically implementing the laws and policies to penalize the culprits who marry their folk without knowing their verdict of the agreement, and also integrate societal changes to meet the UN Sustainable Development goals by supporting girls in avoiding child marriage, delaying having children, and finishing school bring opportunities for skills and income to eradicate poverty for future generations.

Educating parents must be the basic objective of the organisations regarding the rights of women in Islamic perspectives. Islamic lessons regarding women rights are the basic key points where the parents can be

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agreed to change their trends of marriages. For coping up with the international poverty, it is essential to bring revolutionary changes in women's lives by empowering them, by promoting gender equality and the empowerment of women. The views assembled, analyzed and presented in this essay prompt us to argue to give greater support to efforts in multi-jurisdictional practices that seek balancing out conflict of laws arising from clashes between tribal, religious and civil laws and regulations. Thus, it is essential to involve the religious scholars because the rigidity of tribal customs can be abated only by the teachings of Quran and Sunnah.

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MORPHOLOGICAL CHANGE IN BALOCHI

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Abstract:

The Balochi is considered to be one of the archaic languages in the Iranian region. It has sustained its morphological structure, but because of passage of time and contact with Iranian and south Asian languages, a little bit changed its morphological structure.

In this paper, the change in morphological structure in Balochi will be focused in detail.

Keyword: Balochi language, morphology, morphological change

1. Introduction:

The meanings of the words depends upon the construction or formation of words. In different languages of the globe words have different structures and their formation process is different. Words are may be in simple, compound and complex forms.

“The term ‘morphology’ has been taken over from biology where it is used to denote the study of the forms of plants and animals. Its first recorded use is in writings by the German poet and writer Goethe in 1796. It was first used for linguistic purposes in 1859 by the German linguist August Schleicher to refer to the study of the form of words. In present-day linguistics, the term ‘morphology’ refers to the study of the internal structure of words, and of the

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systematic form–meaning correspondences between words.” (Booij, 2005).

This chapter deals with the morphological structure of the Bal. words. Bal. as it has mentioned in the introductory chapter occupies a vast area in Pakistan, Iran and Afghanistan and it has approximately six dialects and a number of sub-dialects. Each and every dialect of Balochi somehow differs with each other morphologically. (Jahani, C. and Korn, 2009).

1.1 Overview of Morphological structure

Before going through the details, it is necessary to know about what the morphology is? According to Leiber (2009),

“the Morphology is the study of word formation, including the ways new words are coined in the languages of the world, and the way forms of words are varied depending how they are used in sentences” (Leiber, 2009).

1.2 Prefixes in Balochi Morphology

In several Balochi dialects, a 'verbal element' -a marks the imperfective aspect (Jahani & Korn) in the non-past tense the verbal element also marks the indicative mood as opposed to the subjunctive mood.

While morphologically, the element belongs to the verb, it is enclitic to the word preceding the verb phonologically (and thus generally written as if it were a suffix). It can therefore not occur in clause initial position or after a pause. Other restrictions apply as well (for details, see Axenov 2006: 168-170).

1.2.1 Prefix

The prefixes like,

Pěš: *Pěš-trān* ‘first speech’, *pěš-dārag* ‘to show’, *pěš-rid* ‘first line’, *pěš-janag* ‘pre-emptive attack, attack first’, *pěš-dar* ‘out door of home’, *pěš-dast* ‘to do a work firstly’, *pěš-kār* ‘servant’, *pěš-gāl* ‘preface’, *pěš-jāh* ‘

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the front part of a house', *pěš-hāl* 'to send a message to someone before the time'.

tāk: *tāk-band* 'magazine', *tāk-čand* 'winter', *tāk-kār* 'journalist'.

Trund: *trund-bandag* 'to tighten something', *trund-tačag* 'to go hastily', *trund-tančag* 'to tighten something', *trund-jallag* 'to tighten an animal', *trund-čārag* 'to stare on someone', *trund-čandag* 'to shake severely'.

The prefix *-bi-* is used for imperatives in all western dialects of Balochi, such as, *bi-kan* 'to do', *bi-war* 'to eat', *bi-ro* 'to go', *bi-nind* 'to sit', *bi-iškun* 'to listen or to hear', *bi-guš* 'to say', *bi-dār* 'to hold', but on the other hand the prefix *-bi-* is diffused in the EHD, such as '*kan*, *war*, *rao*, *nind*, *iškun*, *guš* and *dá*..

Āp-: *āprēc*, *āpray* 'swell up', *āptarr* 'whirling of water', *āpjāh* 'water reservoir', *āpčār* 'water expert', *āpjóš* 'hot water or boiled water', *āpčand* 'waterfall', *āpxāna* 'bladder', *āpdār* 'the land which preserves water, powerful', etc. (Hashmi, 2000; Dashti, 2015)

1.2.2 Modal markers

The prefix *bi-* marks the imperative and the subjunctive: *bi-ka(n)* 'do!', *bi-kan-it* 'that he/she do', *bi-kurt-en* 'he/she would do.' The prefix is often omitted in complex verbs, e.g. *bir gard* 'return!', *bi-pól* 'ask', *dur (p-)kan* 'remove!'.

The past subjunctive adds *-en-* to the past stem, usually also employing *bi-* at the same time.

1.2.3 Negation in Balochi morphology

The negative prefix is *na-*; the prohibitive prefix is *ma-* (occasionally *na-* in IrBal.), which is used for all non-indicative forms, i.e. those that also use positive *bi-*, with which both are mutually exclusive (see 3.2.5.2). In compound TAM-forms, complex verbs and periphrastic aktionsart and modal constructions, *na-* and *ma-* are added to the main verb.

The Balochi language has lost its negative prefix *-a-* in most of the places, except in some words '*a-béd* 'without', *a-pat* 'endless', *a-pók* or *a-póg* 'co-wife, not wife', *a-ṭal* 'not saved, weak', *a-dār* 'not stay, stay for a

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while, sojourn stay’, *a-řang* ‘irregular’, *a-gól* ‘insane’ *a-náwár* ‘not eaten, hungry’, *a-nóš* ‘intoxicated’, (Hashmi, 2000: 32-80).

But on the other hand, Balochi has lost its negative prefix –a- into bé, such as, ‘a-sar> bé-sar ‘headless or without head’, a-dard> bé-dard ‘pain-less’, a-bó> bé-bó ‘odourless, smell-less’, a-bun> bé-bun ‘baseless’, a-puss> bé-puss(ag) ‘issueless’, a-bím> bé-ím ‘fearless’². This structure of the Balochi negative prefix –a- into –bé- changed after the suppression of the Arabs in 5th to 6th centuries and the Persian in 14th to 19th centuries, where Persian was adopted as the lingua franca of India as well as the OL of the Khanate of Kalat during the Chakarian period till the end of 1947. The Persian language contact laid a great impact over the morphology of the Balochi language in the pertinent period.

1.3 Affixes in Balochi morphology

An affix is considered to be a morpheme that is adjacent to a word stem to form a new word or word form.

1.4 Suffixes in Balochi morphology

Balochi is categorized as a compound language morphologically, and the compound words are formed by the addition of prefixes or suffixes.
-ók

The suffix *ók*, such as, *wān-ók* ‘reader, one who reads’, *gwaš-ók* ‘teller’, *čār-ók* ‘one who see’, *kařř-ók* ‘earner, one who earns’, *kuřř-ók* ‘the thing which ends up’, *dār-ók* ‘supporter’, *čam-ók* ‘the thing which glitters’, *sind-ók* ‘plucker’ etc.

én

the suffix *zabr-én* ‘better’, *jwān-én* ‘better’, *wašš-én* ‘more tasty’, *zapt-én* ‘of no taste’, *širkin-én* ‘more tasty’, *sór-én* ‘more salty’ etc.

² For detail see (Baloch, Hamid Ali 2017, unpublished Pahlavi to Balochi Dictionary).

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-ik

Čār-ik ‘one fourth’, *panč-ik* ‘one fifth’, *šaš-ik* ‘one sixth’, *hapt-ik* ‘one seventh’, *hašt-ik* ‘one eighth’.

-kār

Zānt-kār ‘intellectual’, *bé-kār* ‘idle’, *šar-kār* ‘skilled’, *róč-kār* ‘daily wages’,

-āk

Wānāk ‘readable’, *zānāk* ‘understandable’, *tripin-āk* ‘shining’,

-ak

Mardak ‘a small man e.g. short statured man’,

-uk

Jahāz-uk ‘a small aero plane’, *gāđi-uk* ‘a small vehicle’, *but-uk* ‘a small doll’, *dračk-uk* ‘a small tree’, *bačal-uk* ‘a small boy’, *lóg-uk* ‘a small hut’, etc

The prefixes like, *áp-ár* ‘one who brings water’, *áp-darp* ‘water cane’, *áp-pad* ‘the stains of water’, *áp-ray* ‘to swell up’, *áp-rang* ‘water-like’, *pač tarrag* ‘to expand’. The suffix *-ā*, at the end of nouns and pronouns or subject is like a phoneme. Such as, *éy kitāb-ā bwān* ‘read this book’, *ā bačakk-ā gind ay?* ‘Do you see that boy?’, *maróčí Hāni Bālāč-ā gindít* ‘today Hani see/ will see Balach’, *Bālāč Hāni-ā nagindít* ‘Balach does not/will not see Hani’, *man Bālāč o Haní-ā gindān* ‘i (will) see Balach and Hani’. (Jahani, 2016)

1.4.1 Suffix *-ā* as oblique case after prepositions

Pa Bālāč-ā ‘for Balach’, *ča é bačakk-ā* ‘from this boy’, *mān é kitāb-ā* ‘in this book’. When the oblique case denotes the location or direction, it will be such as; *man šahr-ā rawān* ‘I go/will go to city’, *tao šahr-ā ay?* ‘Are you in city?’

-tir

The suffix *-tir-* is common in all dialects of the Balochi language, such as, *Jwān-tir* ‘better’, *šar-tir* ‘better’, *sáp-tir* ‘cleaner’, *balad-tir* ‘more talented’, apart from this, the suffix *-én* is common in EHD, *nén* in R dialect and *én* in kéčí and Coastal dialects.

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The morpheme like, *é, iš kanant-iš* is used for plural some place and *-é* on the other places, such *kanant-é* ‘they do’.

1.4.2 The genitives

The genitives like, *mard* ‘man’ > *mard -ay* ‘of man’, *šahr* ‘city’ > *šahr-ay* ‘of city or city’s’ *kitab* ‘book’ *kitāb-ay* ‘book’, of book’. For example: *mard- ay jan* ‘man’s wife’, *šhar- ay niyādi* ‘city’s market’, *kitāb – ay tāk* ‘book’s pages or pages of the book’. Balochi has also plural genitives. In the plural genitives, the nominal endings will be *-í*, such as, *čukkāni pit* ‘children’s father’, *pasāni waḍ* ‘sheep’s fence’. Apart from this, Balochi has several genitives in a single sentence, e.g. *é janik-ay pit-ay nām kambar int* ‘the name of this girl’s father is Kambar’. In Balochi, somehow the clitics combine with the genitive in a singular form of a noun or word, such as,

1.4.3 The morphemes

Words are potentially complex units, composed of even more basic units, called morphemes. A morpheme is the smallest part of a word that has grammatical function or meaning, we will designate them in braces. For example, *kanag* ‘to do’, *kurt* ‘did’, *kurtant* ‘have done’, *kurtag antant* ‘they have done’, *kan ante* ‘they do or will do’, here, the *-ag, rt, nt* and *te* are the morphemes of the verb, respectively. The morpheme *-í* at the end of a verb such as *kanagí* ‘about to do’, *waragí* ‘about to eat’, *nindagí* ‘about to set’, *gindagí* ‘about to see’.

1.4.4 Copula

The singular copulas in Balochi are *ān, ay* and *ít*, while the plural are *én, it* and *ant*.

For example: Singular

<i>man nind ān</i>	I (will) sit.	
<i>Tao nind ay</i>	you (will) sit.	
<i>Ā nind ít</i>	he/she/it/that	(will)

sit(s).

Plural:

<i>mā nind én</i>	we (will) sit.
<i>Šumā nind it</i>	you (will) sit.
<i>Ā nind ant</i>	they (will) sit.

1.5 Morphological Structure in different Dialects

The morphological structure in Eastern Hill Balochi (EHD) is somehow different than that of other dialects of the Balochi language. For example, *-e* is the ending heard everywhere, but there is a pronounced frequency to weaken it to *-a*, *-e* or nothing. In accord with the practice of dropping the 3rd singular *-t*, these sub-dialects also form 3rd singulars on *-r-*, and *-n-* stems without it. Jan ‘strikes’, *kan* ‘does’, *bar* ‘carries, takes’, *war* ‘eats’, but note, *bārt-í* ‘carries it’, *wārt-í* ‘eats it’. The verb *girγ* forms a 3rd singular *gí*, but *gírt* or *gírť* is also heard very occasionally. *-k-* is prefixed in all sub-dialects of EHD, but only in the present tenses. (Elfenbein, 1966)

1.5.1 Morphological structure in R dialect

The genitive singular ends in *-e* everywhere except in A and S which preserve the older *-ay*; it is never weakened or dropped in the sub-dialects of R. All sub-dialects *gít*, except south S *gírť*. *k-* is prefixed in all sub-dialects to present-stem tenses, and some sub-dialects (s, č, a) in the north also prefix it to a verb in the apodosis of an irrealis construction: *aga man saí búťénun ki ta gužnag-e, man zút kātun* ‘if I had known that you were hungry, I should have come earlier’ (Elfenbein, 1997)

The Paradigms:

Singular	plural					
N	<i>man</i>	<i>ta</i>	<i>ā</i>	<i>amma</i>	<i>šumā</i>	<i>āwān</i>
G	<i>miní, mní</i>	<i>tay, tí</i>	<i>āy</i>	<i>amme</i>	<i>šume</i>	<i>āwāní</i>
D.Acc	<i>minā, mnā</i>	<i>tarā, trā</i>	<i>āyrā</i>	<i>ammārā</i>	<i>šumārā</i>	
	<i>āwānā</i>					
Obl.	<i>man</i>	<i>ta</i>	<i>āy</i>	<i>ammā</i>	<i>šumā</i>	
	<i>āwān</i>					

Josef misunderstood the Panjguri (P) sub-dialect in some areas, he says that the P sub-dialect has also *maí*³, me beside *mní*. The distribution of *tay* and *tí* is quite random⁴. P has a N to, Kolwā, *tao*; both make an Obl. *ta*. The 3rd

³ This is to be noted that *maí* is only used in Ke and EHD, not the R sub-dialects.

⁴ During my field work i didn’t find even rarely *tay* and *tí* in P sub-dialect.

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stem singular is *āy-* everywhere except in N, but S, A have a N. Sing. *āy* too; K has an Obl. *āyā*. All these sub-dialects keep D-Acc. *āyrā* apart from *ārā*. The 3rd plural S, A, Č use *ā* throughout while S, A making a D.-Acc. *āwān*. P has a N *ān*, which also occurs sporadically in S and A. K makes its N *āyān*, and P, K use the stem *āy-* for the other cases: G *āyānī*, D.-Acc. *āyānrā*, Obl. *āyān*. Č, S, A often have *edinā* ‘here’, *ādinā* ‘there’, while A has *ādā* ‘there’ as well as *odinā* ‘there’. K, P have *edā* ‘here’, *údā* ‘there’ and *édémā* ‘on this side’, *ādémā* ‘on that side’, while the regular usage in Č, S, A is *šéškā*, *šāškā*. (ibid, 17-18)

K and P have a *-y-* epenthesis such as *nayān*, *naye(t)*, *neyant*, while Č, S, A have a *-w-* epenthesis such as, *nawun-* *nawan*, *nawe-* *nawet*, *nayint-* *nawant*. There is a *-w-* epenthesis everywhere in these sub-dialects except in P, which is *-y-*. K, Č, S, A *rawag*, but in P *rayag*.

K, Č, S, A		P	
<i>Raín</i>	<i>rawān</i>	<i>raín</i>	<i>rayān</i>
<i>Rawe</i>	<i>rawet</i>	<i>reye</i>	<i>reyeit</i>

In all sub-dialects of R, except A and P, *bín-bayān*, *be-baet*, *bít bayant*. A makes 1st sing *baín*, 2nd sing *baye*, from a stem *ba(y)-* P makes 1st plural *ban*, 2nd Plural *bet*, 3rd plural *bant*, from a stem *b-*. all sub-dialect from the stem *kāy*; such as, *kāín-kayān*, *kāe- kāet*, *kāit-kayānt*. P and K shorten the 3rd singular to *ket*. P, K *nibišta kan*, Č *binmis*, S *nimišta kan*, A *biniwis*. In all sub-dialects of R. *bwasp*, P, K *bwar*, Č, S, A *bor*. In all sub-dialects *bošt*⁵, all sub-dialects *pikān*, while K and C dialects *bikan*. All sub-dialects of R. *minind* or *mnind*, while in K, C, *binind* and in EHD, *nind*.

K, P use only *-ag*, as does the southeast part of Č; all the *-tin* only, or beside *-ag*, the latter used a ‘literary’ form. 1st sing *-ín*; 1st plural *-an* in all sub-dialects. Only A makes a 1st plural in *-ant*. (ibid, 17-18)

The morphological structure of Saráwání dialect

⁵ But in Č *bóst*, *óstag(v)*, and third form *óstāt*.

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The genitive singular is everywhere in *-e*. the 3rd sing. is *gírt*. The *k-* prefix is unknown to this dialect, which prefixes *y-*, particularly to *āyag*, *ārag*, *illag* in both in present and past stem tenses, e.g, *yāyag* ‘to come’ – *yāyān* ‘they come’, *yārag* ‘to bring’ – *yārān* ‘they bring/’, *yillag* ‘to allow’ – *yillān* ‘they allow’. For instance, *man yāyān* ‘I come’, *man yārān* ‘I bring’, *man yillān* ‘I allow’, *šumā ča kujā yahtet?* ‘From where you came?’ *man yāran é* ‘I will bring him’. (ibid, p, 20)

1.5.2 Morphological structure of Ke dialect

In K dialect the in *-e*. the 3rd singular is *gít* and the *k-* always prefixed to the presents, rarely to the past. *edā* and *úda* are common, the parenthesis *-h-* is found in some areas of Kech, such as Dašt, Tump, Bulaida and Nasirabad. *Nahun* ‘i am not’-*nahén* ‘he/she/it is not’, *nahint* ‘he is not’- *nahant* ‘they are not’.

The verbal ending everywhere is *-ag*, etc. (ibid, p, 22)

1.5.3 Morphological structure of Lúṭoni dialect

In the L. dialect the genitive singular is always *-e*. the 3rd singular is *gírt*, but in the north *gít*. The *k-* prefix is unknown; in its place *y-* can be prefixed to all verbs with an initial vowel, on both past and present stems, such as, *man yāún* ‘I come’, *man yārún* ‘I bring’, *man yillun* ‘I allow’.

The 3rd person *āy-*, expect for 3rd singular D.-Acc. is unexpected (the existence of the expected forms was consistently denied); N singular *ā* also appears when subject of an intransitive verb, and *-ā* Obl. singular is often dropped. N plural also has *ān* used as subject of intransitive verbs. *édā(n)* ‘here’ *odā(n)* ‘there’; *édémā* ‘on this side’ and *ādémā* ‘on that side’ are common. *-h* epenthesis throughout such as, *nahún-nahin*, *nahe- nahet*, *nahint-nahant*. (p, 24)

1.5.4 Morphological structure of Coastal dialect

In the C dialect the genitive singular usually ends in *-e*, which is felt to be the ‘correct’ form. Very noticeably, however, it tends to be reduced to *-ə* or nothing in normal speech, as well as in poetry recitations. 3rd singular

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gít, sometimes *get*. The *k-* prefix is universal for verbs with an initial vowel in present stem tenses, but rare in other tenses.

The 3rd person N. singular *ā*, but *āy* is used for the other cases; the plural is made from *ā-*, with *-h-* epenthesis. *edā*, *odā* and *édéma* and *ādémā* are common.

Josef Elfenbein has wrongly added *-h-* epenthesis in the C. dialect which is basically *y-*. the stems *raw-*, *ray-*, the ending is *ān*, *én* and *-t*. for instance, *rawān* 'I go'-*raén* 'we go', *rawe* 'you go'-*rawet* 'they go', *rawt* 'he/she/it goes' *-rawant* 'they go', *dant* 'he/she/it gives' *-dayant* 'they give'.

The prefix *b-* *bwar* 'to eat', *bóšt* 'to stand', *bekan* 'to do', *bnind* 'to sit, or sit down' is common (p, 26)

1.6 Effects on the morphology of Balochi

The morphological structure of Bal is mainly effected by Persian in Iranian Balochistan, especially in Zahedan and Saráwán and EHD in Pakistan.

Conclusion:

The vast geographical area and contact with the neighboring languages, Balochi has somehow changed its morphological structure. The loss of *a-* prefix into *bé-* is new change from Persian. In some places, *-a*, still exists such as, *a-póg* 'cowife', *a-dár* 'temporary stay', *a-wád* 'saltless'.

Loss of 'r' into 'i' in some dialects such as '*gírt* 'to catch' > *gít*' and *á-* into *yá* in few dialects such as '*áyag* 'to come' > *yáyag*. The *-r-* into *t* such as *kurta* > *kuta*.

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***POVERTY ERADICATION IN BALOCHISTAN:
(A STUDY OF COMMUNITY DEVELOPMENT PROGRAMS)***

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Abstract:

According to the Ministry of Planning, Development, and Reform (2016), "nearly 39% of Pakistani live in multidimensional poverty with highest rates in Federally Administration Tribal Areas (FATA) and Balochistan. Over two-thirds of people in Balochistan (71%) live in multidimensional poverty". Community development programs are a collection of programs prepared to develop the people living standard and reduce poverty. The first program was initiated in 1954 through the Federal Government of Pakistan which is known the pilot project in Karachi. Since 1954 till today a number of programs have been executed by Government departments and NGOs to reduce poverty and develop the socio-economic condition of people particularly the deprived people. The aim of the research study was to know the major contribution of community development towards the reduction of poverty in Balochistan. The parameter was used for evaluation included utilization of poverty eradication programs, change in poverty level and the number of beneficiaries. The research study endeavored to

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analyzes the socio-economic consequences of these programs on the communities where the poor live. The study used interviews and document analysis. A sample of 50 beneficiaries was selected through a pre-structured interview schedule for primary data. The finding of the study may help to policymakers, poverty planner experts and national and international organizations to take serious and suitable actions for reducing multidimensional poverty level in Balochistan.

Key Words: Poverty Eradication; Community Development Programs, Balochistan.

Introduction

Poverty is a condition in an individual's life in which their fundamental requirements such as food, clothing, and shelter are not being accomplished. Individuals confront pains and miseries that it doesn't achieve a survival dimension of such needs. It can also, be understood as a social condition characterized by insufficient access to fundamental human needs to the sustenance of socially acceptable minimum standard of living in a given society "No society can definitely be prosperous and happy, of which the far larger part of the population are poor and depressed" (Arif,2011). In poverty condition people can't be able to get any proper opportunities and accomplish his/her basic requirements of life. Poverty and disparity are directly linked, and disparity emerges to have been on the rise worldwide in recent decades at both countrywide and global levels (Ahmed,2011).

Basically, it is consider that poverty is only related to the income of an individual. But, it is multidimensional, comprising social, economic and other views. Economically, an individual is only deprived of financially and capitals and don't get any chance at any field . Jobs, health, education and so forth are often not easy for them to access. Poverty also affects their education condition as well and they can't be able to get equal opportunities for jobs and other quality of their lives. Poor health, due to insufficient food

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and available health services, further limits their views for work and obstructs them from realizing their mental and physical potential. This weak position is made worse by uncertainty. Living in insignificant conditions with no resources to fall back on, shocks become impossible to offset. The condition is made worse by the structure of societies and institutions that tend to leave out the poor from participating in decision-making that affects social and economic development (Aref,2011a).

Most of the world countries and populations are living in poverty it is estimated that “more than forty percent of the world’s the population lives in countries where income gaps are expanding. On the other side, the world richest people which covered only twenty percent have seventy-five percent of the world income, according to UNDP report (2010)”, poverty is the principle idea behind hungering and under nutrition. As per assessments of the Food and Agriculture Organization of the United Nations (FAO, 2009), the quantity of hungry individuals worldwide has achieved 963 million (Fifteen percent) of the total populace. Poverty basically consist of two angles, firmly characterized "income" shortage and a more extensive thought of "human" need. Income shortage is characterized as the absence of necessities for least material welfare controlled by the national poverty line. Human need implies the dismissal of decisions and open doors for a worthy life in all monetary and social parts perceiving the issue, the Millennium Development Goals and Sustainable Development Goals of the United Nations additionally hold a guarantee to partition the extent of the total populace living in extreme poverty by 2030.(UNDP,2010a)

Pakistan is facing some sever problems due to the high rates of poverty and mostly people of Pakistan are in vulnerable conditions, lacking basic facilities ,not being able to fulfill their basic needs just because they not economically stable. As per Ministry of Planning, Development and Reform (2016a), said that four out of ten Pakistanis are living in intense poverty with the number of inhabitants in Balochistan charging the most appalling among the regions. The report demonstrates a pointed decrease with national poverty rates tumbling from 55 % to 39% from 2004 to 2015. The report states 38.8% of Pakistan's populace lives in poverty. A larger number of the rural populace (54.6%) lives in intense poverty while this proportion is just 9.4% in urban regions.

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When it came to search about the ratio of poverty in Pakistani provinces, Balochistan province can be traced in deep trouble due to much high rates of poverty as compared to other provinces of the country. Among the provinces, multi-dimensional poverty is the most common in Balochistan and the least in Punjab. Overall Pakistan has not made much progress in the social development sector. Social development in Pakistan has been bad. Policy markers likewise not fulfilled, but rather advancement in wellbeing has been merged. Out of the blue since autonomy, the aggregate number of unskilled people in Pakistan declined. Proficiency rates rise, especially for women. Welfare programs during the 2010s enhanced gradually or, at times, not under any condition. Yet, there has been little improvement in decreasing Pakistan's high maternal mortality and under-five death rates and in tending to ill health. A considerable lot of these outcomes need to don't just with wellbeing strategy yet in addition with moderate advancement in enhancing access to safe water and sanitation.

Much has been already discussed about the poverty level of Balochistan, where masses are really in miserable condition, basic human need such as water is not available for rural village areas of Balochistan. Balochistan covers the most land space of Pakistan regarding the land region, including 44 percent of the national domain. It is, equally, the smallest as far as a populace. The vast majority of the populace lives in scattered, insufficiently populated settlements, around water sources in the midst of a dry, ungracious landscape. More than 50 metallic and non-metallic minerals have been found in Balochistan, of which 41 are right now being mined. Balochistan region has the world's eighth-biggest group of cows and the third biggest crowd of goats. The region is, be that as it may, the minimum created among the four unifying units of Pakistan regarding social and efficient indicators. By and large, 56 percent of Balochistan's populace falls into the class of 'multi-dimensionally poor'(GoB,2006).

There are numerous reasons which have come about because of rising poverty in Balochistan. For instance, one of the principle reasons can be unemployment in the state and the individuals who are utilized aren't up

to the norms, so these unsatisfied representatives think about themselves jobless. Also, the shortage of employment, then again, has made the general population of Baluchistan to endure in an variety of results where handy and smarts are jobless and think that it's difficult to live in the merciless condition of the nation and without winning a business has expanded the rate of poverty in Baluchistan (Zeeshan,2016).

According to the survey conducted by Pakistan first since forever Multidimensional Poverty Index (MPI) and by the significant experts' reports that about 39 percent of Pakistan is under the multidimensional poverty line with the most noteworthy rate in Baluchistan,71 rates live in multidimensional poverty (UNDP,2016). Poverty does is an frustrating risk for the present and a future danger for Balochistan where the absence of open administrations implies that those living in ghettos don't have appropriate to utilize instruction and wellbeing administrations which both are their essential rights.

This paper evaluated the contribution of community development program toward reduction of poverty in Balochistan. The parameter were used for evaluation included utilization of poverty eradication funds, jobs generation, change in poverty level and number of beneficiaries. This study analyzed the socio-economic impacts of a number of programs on people lives. .

Community Development

Community development programs are basically required to improve the living conditions of a particular community, and these programs are highly valuable to bring improvement in a community. Initially, it's a way to deal with recognize planned changes in a community. These attempts open understandable way to upgrade community physical structure for the targeted communities. For the past twenty years, this approach has recognized a professional discipline to academicians and practitioners. Since professors believe it is an organized step to develop the capacities of people and developing the personal and as well as collective skills. While some practitioners agree that this approach, as a result, develop the socio-economic and infrastructure of the community. (Phillips and Robert, 2008).

Community development has a variety of strategies accessible to meet up the basic needs of people and groups who are privileged,

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commonly in poverty. Community experts help communities, but their enthusiasm lies irrationally with people who do not have enough resources to meet their basic needs. These people and communities get special attention from government departments and NGOs broadly being underprivileged. In short, fixing poverty is a main theme within community development, but we have infrequently examined the theories that underlie the dominant practices addressing poverty (Gimbi,2002).

Balochistan province is in special need of high rates of community development programs because the region is very least developed area, most of the population of Balochistan are living in mountains and country sides where basic human needs are mostly not met. Mostly health related issues are the most common issues in province because of lack of basic facilities in the province.

Research Methodology

This research paper tries to summaries the current state of knowledge about poverty, problems created by poverty and to study national policies, plans and programs for poverty eradication in Balochistan. The primary data was collected from 50 respondent throughout Balochistan and the relevant secondary data was collected through a multi sources such as published research papers, survey reports and related books.

Table 1: Profiles of respondents (N=50)

Respondent characteristics	Number	Percentage respondents
Male	25	50%
Female	25	50%
Education		
Secondary	11	22%
College/University	31	62%
Without formal education	08	16%
Age		
16-24 years old	04	08%
25-34 years old	26	52%
35-44 years old	10	40%
45+ years old	10	40%
Occupation		

NGOs employed	20	40%
Employed	20	40%
Unemployed	10	20 %

Source: Filed survey, August,2016

Area of research study

The study area for this research study was the province Balochistan which the largest province by land mass, Balochistan, The Province covers 34.7 million hectares, relatively 44% of the nation's territory region, with a populace of around 8 million individuals (12 people for every sq. km.). The area is situated in South-Western (220N to 320N, 660E to 700E) Pakistan. About 80% of the territory can be named between precipitous. The staying 20% comprises of surge fields and waterfront fields. The Province is partitioned into 30 areas (GoB,2006a).

Objectives of the study

- To study the contribution of the a number of towards poverty reduction in Balochistan.
- To study the role of government and non-government organizations programs in developing the living conditions of people in Balochistan.

Poverty Alleviation Programs (Literature Review)

There are a number of approaches and programs have been introduced to reduce the deficiency in the Pakistan and mostly community development (CD) approaches were adopted to reduce the poverty level in any area of the world. *The initial program was launched in 1954 on the recommendation of UNO. Since 1954 the government and NGOs implemented multi-sectors programs (health, education, recreation and etc). The overall purpose of these programs was to develop and advance the physical, social and economic situations of people throughout the country.* The history of community development programs in Balochistan can be traced with the following programs, the Village Agriculture Industry Development (V-AID) was the first government program in Balochistan funded by United State Agency. The purpose of the program was to encourage needy people at grass root level. The program was anticipated to increase systematically the overall resources and the government for

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concerted efforts to achieve the needs of rural community (Charles,1958).The essential goal of Village-AID Program was to develop provincial capital through enhanced cultivating rehearses, house enterprises and creature farming and in addition gives the viable link between line Departments to decrease poverty. (Abbas, Lodhi, Mehmood. what's more, Muhammad, 2009).

In 1972, government of Pakistan initialed another program named Integrate Rural Development program. The program was based upon the results of Shadab Pilot project which was focused to integrate different interventions of several organizations and departments by brining all departments at one central point which is known " Markaz".(Ayuub,2013). The program was proposed to initiate self-help programs and also extend the socio-economic situation of farmers at all level. The most focused purpose of the project was to reduce poverty. The key approach was making the departments more strong and putting their all resources together at one central point for the betterment of agriculture, economic and social aspects.(Shireen,2002).

In April 1989, on of Pakistan stream political party “Pakistan People’s Party” started The People's Program. The ultimate goal of the program was the to boost all sectors of the community (rural & urban), using the local resources organized and systematic ways and also give equal chance to all people to develop their skills. The program was executed by the national government. In spite of the fact that the program, the individuals from National and commonplace collect given the duties regarding undertaking advancement exercises in their separate supporters. (Abbas, M. T. E. Lodhi, K. Mehmood. and S. Muhammad,2009a)

Government of Balochistan commenced a project "Social Action project" with the support of the federal government in 1992 to deal with the necessary and primary needs of people that were ignored by previous governments and started the Interim Poverty Reduction Strategy. The program focused the four major aspects such as to reduce poverty, boost economic conditions, open new opportunities for youth and special focus the most backward areas of the province. (M. Arif and Shujat Farooq,2001).

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In July 2008, Pakistan People's Party commenced a new project name " Benazir Income Support Program". The basic purpose of this project were to cover the negative effects of financial crises and also control the infection and food shortage impacts. This project was proposed only for deprived women who don't have any access to fulfill their basic needs where one thousand cash transfers per month to eligible families. Government of Pakistan, lunched this program to achieve the objectives of Millennium Development Goals (MDGs) to eliminate acute and persistent poverty. (Ahmed Ali Mengal, Zaheeruddin Mirani and Habibullah,2014). Pakistan Bait-ul-Mal allocates a lot for the poor, deprived, widows, orphans and ill regardless of their gender, caste, religion. PBM offers help under a range of programs like provisions of food, financial assistance, rehabilitation, vocational training, and many others. (Sarfaz,2005). Zakat is also a program through which a financial aid provides to needy and poor people who are living in poverty line which included allowance, education and health services, social welfare, rehabilitation, and marriage support through usual Zakat program and other Zakat programs and national and provincial Level Schemes (M. Khalid,2006).

Microfinance was also one of the major projects to eradicate poverty in the country. Through the project, it was tried to make common people enable to start self-initiatives businesses and become empowered. The project covered several segments such as loan, micro saving and microcredit's and etc (GoP,2010).

Results and discussion:

The basic aim of this study was to summaries the poverty condition in Balochistan and how the community development programs, national policies, planes and programs were contributed to eradicate the poverty level in the province. Above all else, the cooperation of the local community is critical to the accomplishment of poverty eradicating programs. Without people group cooperation, the projects are tormented with the political and bureaucratic disorder and corruption at each dimension. We can't prevent the commitment from claiming Community development programs in Balochistan and they positively affect individuals lives and enabling the powerless parts of the populace.

Table 2: Profiles of respondents Age:

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Age Number Percentage		
16-24 years old	04	08%
25-34 years old	26	52%
35-44 years old	10	40%
45+ years old	10	40%

During the survey, out of 50 respondent's majority of respondents age were from 25 to 34 that is 26% out of 50 respondents, 10 respondents were between the ages of 35-44, 10 other respondents were 45 age 45 plus while 04 out of 50 respondents were between age 16-24.

Table 3: Profiles of respondent's occupation:

Occupation		
NGOs employed	20	40%
Employed	20	40%
Unemployed	10	20 %

During the survey in regard of respondent's occupation 40% of respondents were NGOs employed and other 40% were employed at different respective departments while 20% of respondents were unemployed out of 100%.

Discussions

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We can't refute the input of community development programs in Balochistan and they have very good impacts and results on people lives and reducing poverty and empowering the vulnerable parts of the population. The above programs were implemented to alleviate poverty and get better the living conditions of people. According to this study findings, the program didn't bring any effective improvement in people lives. However, these programs opened some good jobs opportunities for the political parties and influencers and brought litter positive results in income generation in some cities. Overall the programs gave a good result where these programs were implemented.

Programs were failed due to lack of involvement of people in programs and people were not involved in any stage of the programs. The programs faced a lot of problems such as poor quality, interfere of political parties, misused of resources of several departments. UC level departments have not given any officially authorized to employ *community development programs*. *The performance of the programs only matched their expected purposes*

On the other hand, the programs unsuccessful because of over appointments of staff and poor coordination among government and non-government organizations. Secondly, the responsibilities were allocated without any proper training and skills. Thirdly, the appointed staff qualification and requirement didn't match the criteria's, They majority of staff were hired on the basis of political influence and pleasure.

The findings of the study also explained that no significant development work was implemented to reduce poverty rather it was a story of intense favoritism and political exploitation as the both opponents tried their best to dull the progress attempts started by their opponents. The present community development programs have many faults, difficulties, and insufficiencies. Deprived people have very less chance to participate and low coverage. The study also indicated that corruption in these programs, like BISP. Besides this, these institutions are not in a capacity to implement or go on board on activities which are not in their domain. Overlapping and duplication of activities are also evident in NGOs programs.

The Zakat, Bait-ul-Mal and BISP programs do not have any obvious and reliable system of targeting the justified people, which

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rejects ordinary and un-source able people from these programs. According to the World Bank report (2007), thirty-seven percent of receivers getting cure grants were not needy at an early stage. The report also gave proof of mishandling and bias in the Zakat relief system. The beneficiaries were selected without any proper criteria and Zakat has given to closed relatives or political workers.

The bureaucratic delivery mechanisms of community development programs more raise the problem of targeting and community development programs have very weak institutional structures, limited funding, ineffective targeting and low coverage. The coverage of programs is low; therefore, the impact of community development measures in Balochistan is very limited. In Pakistan, only 0.5% of the total GDP is allocated to these community development programs and even this allocated amount is not used effectively. The present community development programs in Pakistan, particularly in Balochistan, do not cover deprived people needs to reduce poverty.

Conclusion:

In this research, we have been able to give a concise backdrop to the poverty eradication programs in Balochistan. Without uncertainty, we can observe that efforts were tried by government and NGOs to improve people lives. These attempts although, there is overlap of target and intervention strategies, lack of continuity of programs and some programs were stopped before getting their maturity. In addition, considering the present poverty occurrence in the country, one can conclude that poverty alleviation programs in Balochistan have not attained much. This is maybe due to the problems recognized above which are hindering the efficient implementation of the programs.

Recommendations

It is well known fact that poverty is a curse and the essence of poverty push people to commit any kind of crime, alienate them from the social fabric of community as well as poverty can guide the towards committing suicide. In such disastrous circumstances the government, non-governmental organizations, civil societies and members of communities should provide better health facilities, drinking water facilities and

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education so that people living below poverty line can improve their lives and these respective institutions and authorities should properly address the needs and demand of a community as well as should properly propagate the issues and solutions of community to bring particle changes in a society. Several recommendations can be made based on this study on Poverty Eradication in Balochistan, A case study on community development programs, following statements are the suggestions and recommendation on this area of study:

- Involvement of local communities and people's participation in different programs should be essential.
- Decentralization of the programs by strengthening the local system
- Proper mechanism should be introduced for community development programs
- Government should create an independent monitoring institution to monitor these programs to reduce poverty ratio in Balochistan
- Provincial government should establish a department called-Poverty Alleviation Balochistan
- Credit policies to promote farm investment and rural micro enterprises Policies to promote human capital to expand the capabilities of the poor Development of rural financial markets.
- Self-Help Group Approach to be strengthened as it is a proven method of empowerment of the poor.
- Provision of safety nets like targeted food subsidies, nutrition programs and health.

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