

BREAD FOR SURVIVAL

A Study Report

*An overview of livelihood patterns and
related gender issues in
PATA community of Southern Punjab*



*Awaz*CDS

AWAZ FOUNDATION PAKISTAN: CENTRE FOR DEVELOPMENT SERVICES

Compiled by: Rana Riaz Saeed
Saeed-ur-Rehman
Edited by: Rana Riaz Saeed
Research & Published by: **Awaz Foundation Pakistan: Centre for Development Services**
H#2440/8A Shamsabad Colony, Multan-Pakistan.
P.O. Box# 141 Post Code: 60000
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May 2008

Organised by:



AWAZ FOUNDATION PAKISTAN: CENTRE FOR DEVELOPMENT SERVICES

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Foreword

Rural societies in southern Punjab are facing rapid processes of change driven by a diversity of local, national, and global forces. These processes are bringing new challenges to the adaptive ability of closed rural and traditional societies like PATA and economies leading to erosion of cultural identities, marginalisation and loss of indigenous knowledge. In many cases there are widening disparities and inequities and marginalised vulnerable groups are demanding new rights and access to the fruits of development. Conflict is rife in rural areas, and seemingly increasing. The role of rural women is being transformed and new challenges are emerging in relation to centralised governance. Accompanying challenges of increased pressure on natural resources, conflicts over contested resources, and assets critical for the livelihoods of rural communities are exacerbating the quality of life of southern Punjab people. The last decade has been witness to a dramatic increase in traditional local, national and global conflicts, which are located near the southern Punjab areas. These areas are likely to see increased conflicts over resources, especially in areas in which issues of deep inequity and notions of ethnicity, religion, and identity are embedded.

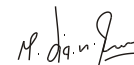
Since AwazCDS has already conducted two studies 1) socio-economic and political study of PATA and 2) The Effects of Nuclear Waste Management on PATA while implementing Youth Awareness Campaign for Peace Democracy & Human Rights (YAC-PDHR) during 2005-07. Both the studies revealed that women in PATA communities are the ultimate victims of all kind of natural and societal disparities and inequities. Although women have been found the major contributor in livelihood of family yet they face violence and suffer from customary practices. Therefore it was decided by AwazCDS to conduct a comprehensive study upon the issue of LIVELIHOOD PATTERNS AND RELATED GENDER BASED VIOLENCE IN PATA communities of southern Punjab in first half of 2008.

Now I take this opportunity to share with you "**Bread for Survival**". This study gives us a comprehensive overview about the above mentioned theme in PATA communities. I hope this study will help development analysts and organizations, researchers and sociology students and teachers to broaden their understanding upon said themes. Further, in future this study will be helpful in initiating developmental programs and projects in PATA communities. I expect that every reader of this study will feel the gravity of the issue and will extend his/her support to AwazCDS-Pakistan or any other community based organization of PATA for addressing their issues.

In the end I must thank Mr. Rana Riaz Saeed (Consultant), Mr. Saeed-ur-Rehman (Study Team Supervisor) for their extra ordinary efforts in designing, conducting, compiling and editing this study. I must also acknowledge the role of other field team members especially female colleagues in carrying out this study despite threats and hardships. I on behalf of AwazCDS-Pakistan, highly grateful to Heinrich Boll Foundation (HBF) for extending financial support for conducting and publishing this study of national importance.

Your feedback for further improvement in our development endeavors and any future support to AwazCDS-Pakistan will be highly appreciated.

Warm regards



Mohammad Zia-ur-Rehman
Chief Executive

Executive Summary

Awaz Foundation Pakistan: Center for Development Services (AwazCDS), a non-governmental organisation (NGO) based in Multan, commenced a study to have a comprehensive overview of livelihood patterns and gender issues attribute to it among PATA communities of Southern Punjab. Before commencement of the study, the consultant along with a four-member Awaz team has forged a strategy of RCs coupled with case study and Traverse Walk. However, information was obtained through a checklist on group basis from both males and females. The sample-based study was carried out with adults 18 years and above age including 50% women participants, only in 10 villages of four Tumans: Buzdar, Qaisrani, Khosa and Leghari located in Tehsil Tribal Area of DG Khan District.

The study reveals that most of PATA *population* is consist of Baloch tribes, has an average household size of 09 persons with almost equal gender ratio. Primary level educational facilities are accessible to 50% villages only, and in 17% of the villages educational facilities are non existent. Only in 30% of the villages primary level educational facilities are accessible to females. Consequently, 85.3% women are illiterate, 13.2% have passed primary and only 1.5% women have passed their Grade-8 level education. Many male and female are unable to read even Quran. The main cause is inaccessibility of educational facilities and in some villages educating women is not a tradition.

On health only 4% villages have basic health facilities and people seek treatment from local quacks, *Hakim*, *Pirs* or go to nearby town/cities like DG Khan and Taunsa. Women health situation is particularly miserable and they suffer from obstetric and gynaecological complications because lack of medical facilities and proper attention. Potable water is inaccessible in the villages under study while women fetch potable water from springs or dirty-unhygienic water stored in ponds either on their head or by using donkey. Almost in entire PATA animals also drink water from the same source. Transport facilities are invariably inaccessible in these villages except a few who use pickups or animals as means of transportation while many people travel on foot to get transport.

The diet pattern of PATA community, particularly of women is very simple and mostly women and children are malnourished. Majority of women eats 2-3 simple bread made either of wheat, *Jawar* or *Bajra* with chili or potato twice a day. However, a man eats 4-6 breads per time with butter or *Lassi*. Majority women say that they don't like drinking milk rather take *Doodh Patti* or simple *Qahwa* many times a day. However, upon convenience, milk is given to children including daughters and daughter-in-laws. Some also eat butter, eggs, wild berries, dates and seasonal fruits, etc., if affordable. In all the Tumans, meat, beef or chicken is a luxury and is cooked occasionally, particularly when some guests are invited. During, after the pregnancy and when lactating, women don't work for 15-17 days and are given special food made of Ghee and *Gur* (molasses) called "*Bhat*" and *Yakhni* (chicken soup). In PATA, every person adolescent ... young and old, men and women use *Niswar*, *Huqqa* and smoke cigarette.

The PATA community, men and women, wake-up early morning and work all day long to earn livelihood, other routine work and sleep after dusk. Barter system is a customary phenomenon and they exchange or sell every thing: right from agriculture produces to mines excavated material, fuel

wood, fodder, dairy products, water, handiwork or embroidery, labour and even ...women with other essential items like wheat, flour, tea, cooking oil, medicines, vegetable or in cash.

By and large the livelihood pattern of PATA is a true reflection of a third world country's agrarian economy and just like other poor areas of Pakistan. Almost entire family, a growing child of 5 years or an old person, male or female, is engaged in earning for his/her own survival. Mostly inhabitants are either unemployed or self-employed like running small shops - kiosks or cultivate a small piece of land without a proper irrigation system and modern farming concepts. A few of them do jobs outside the village - in the cities like Taunsa, DG Khan, Lahore, Karachi, etc. as schoolteachers, peon, drivers, or clerks or they get recruited in BMP, Armed Forces, Militia (Frontier Constabulary) and Rangers. Employment with DG Khan Cement Factory, Dhodak Oil Field Company and Chinese/Canadian Gas Company operational in Tuman Qaisrani and PAEC are considered lucrative. Some work abroad in countries like Saudi Arabia, United Arab Emirates (UAE) and Iran as general labourer, camel trainers, jockey-trainers or as jockey. Some migrant rear animals/livestock, work as shepherd, herders and some are labourers in agriculture sector and earn foreign exchange. Mostly go abroad by adopting illegal means and without having a visa, earn handsomely and help their families to buy better food and clothes, aside initiating new livelihood avenues to meet the basic necessities.

Being mineral and natural resources rich, PATA has many exploration sites including oil and gas exploration. Some literate and illiterate get daily labour or menial jobs like guard, drivers, plumber, carpenter and general labourer. However, a majority of unemployed males and females are engaged in selling physical labour by excavating various mines like gypsum, limestone, onyx, marble, Multani Matti, silicon, iron ore, uranium, etc. In many instance almost entire families, male and female including children, irrespective of age, are engaged in excavation/breaking, loading stones etc. Other skills the men posses are, mason, blacksmith, tailor, cook, cobblers, firearms repairing worker, saw machine operator, stone-crushing machine operator, stone blocks maker, stone grinder (for flour grinding) maker, etc.

Agriculture is perhaps the second biggest source of livelihood earning for PATA community and almost 50% resident works on Sardar's agriculture land. However, about 50% community owns very small piece of rain-fed, rocky and uncultivable land and earn livelihood by cultivating it. The main crops grow included *Jawar* (barley), *Bajra* (millet), wheat (depends upon good rain), mustered, cotton (very limited), black chick beans, pulses. Some vegetables like potato, tomato, beans, cauliflower, onion, chili, garlic, coriander, *Kado* (pumpkin), *Tori*, etc. are also grown. Wild vegetables and roots and herbs such as *Peelu* and *Paneer* are other produces. In some areas *Khumbi* (Mushroom) is also grown. The livestock consumes agriculture residue (wheat husk) or are sold. Similarly, mustered seed oil is expelled and either consumed or sell out. The agriculture production system is such that men are responsible for cultivating and women harvest the crops. The agriculture yield is significantly low because annual rainfall is very low and the people either purchase their required staple within the village, Tuman or from town markets or exchange with their produces. Due to low yield they also do any other work for earning their livelihood. For instance, during the harvesting seasons a good number of residents migrate to plain areas and harvest other agriculture landowners' crops on share basis which is normally 1/2 to 1/4th but in village Sekho they get only 1/16th share from their Sardar.

Many kinds of fruits such as date, wild berry, grapes, pomegranate, guava, banana, lemon, watermelon, melon and oranges are also grown and consumed but due to scarcity of water most fruits orchards are destroyed. Though not organized or formal, but livelihood earning from honey selling is also done by some families. Some of the honey is also taken to the Gulf States from which it is fed to racing camels.

Transportation business by camels, donkey, trucks, small carrying vans or tractor trolleys is another source of earning livelihood. Many people own a truck or tractor trolley, normally purchase on installments after paying some advance and are also given on rent to other organisations. Other ways and means of livelihood earning which male segment adopt include charging cellular-phone batteries by solar system and motorcycles, detection of women, animal, underground water table existence, etc. *Muqadam* collects money or commodities and livestock for Sardar. Some are engaged in limestone processing (*Choona*) for generating their livelihood. Arab expeditioners hire them, seek guidance for hunting birds and animals. The community also sells birds and hunted animals. Some brew alcohol, sell drugs like heroin, opium, and hashish around tribal areas and cities like DG Khan. Some are engaged in firearms and repairing business directly or indirectly and some acts simply as middleman. Moreover, the community has expertise in making explosive for mines and stone blasting purpose and also sells it. Camel jockey, camel and jockey trainers are other occupations in which the community excels and earn their livelihood.

The community is also engaged in cruel businesses like selling and trafficking of women and children under the customs of "*Kala-Kali*" or in the name of higher religious education in other countries through a racket of religious/spiritual people. Sometimes men extort money from the co-accused *Kala* to forgive him. Women selling and purchasing for marriage purposes are widely practiced. *Robbery and highway robbery*, beggary, taking *Zakat* and *Ushar* are also means of earning for some people.

As a matter of fact, in PATA, women do more and work harder than men to earn and provide livelihood to their families. They are highly skilled and perform almost all drudgery that a man does. Apart from doing non-market work: up-bringing their children and cooking, women also do market work like embroidery, tailoring, make; mat, *van*, hand-fans, *Changairs* from palm leaves or *Pheesh*, *Azarband*, *Rilly*, mines excavation, stone and *Multani Matti* loading, harvest own and other agriculture crops like wheat and cotton, etc. for increasing their family income. Their other usual non-market and market responsibilities included fetching water, rearing livestock / animals, cutting - bringing grass/fodder for livestock, grinding wheat and collecting fuel-wood, *Peelu* and *Paneer* for household and selling purpose. Women are excelled in making crafts like *Khondi*, sheep/goat's hair made rope-sack called *Sehly* and camel saddle called *Pulhaan*, which are highly in demand among local and even in Afghanistan. In PATA, some women are also drivers, primary schoolteachers, birth attendants and what not. Women also do other menial labour work like breaking roads and stones to earn livelihood.

Mines excavation work is affected during the rain season and Multani Matti caves also become susceptible, which sometimes collapse resultant, women and children are buried alive. Women dislike this work and say, "*we cry and don't want to excavate Multani, but...poverty is ferocious and also our men force us to do the job*".

Livestock, animals and poultry are a major part of PATA economy and women are important players in this business. Almost every household is engaged in their farming on small/domestic scale with few exceptions, and rears other's cattle on share basis. The role of women includes a wide range of tasks such as rearing, fodder collecting and feeding, animals and their sheds cleaning, collecting manure for organic fertilizer, as well as milking, processing and marketing of dairy products such as *Lassi*, Ghee, cheese and eggs. Due to poor rain, non-availability or mismanagement of pastureland and poor quality fodder, the PATA livestock milk production capacity is exceptionally low. A significant quantity of livestock, animals and poultry are sold in local and weekly cattle markets. Camel and donkey are primarily for transportation, carry goods, water, and are rented-out. Some people work as middleman by doing livestock and animal business. Livestock and animals are considered hard cash assets, which help them upon dire needs such as to make dowry for children particularly when girls are married.

The major cause of gender issues in all four Tumans is centuries old conventional and non-conventional customs and practice. In PATA women are not given equal social status in their domestic life by the counterparts - the men and are subject to suppress and deprivation of highest degree. They are tortured on daily basis and are even sold by declaring *Kali*. Divorce and physical violence on women is very common. However, girls/women consents are not taken for their marriages. With regard to women's emancipation and economic empowerment, the PATA community men are not distinct to other men of the country or the world at large. Women whether work in mines, rear livestock, or in agriculture - make dairy products or mats or do embroidery - their incomes are kept and used by men. Women are the home makers and spend their earning on household needs and making daughter's dowry, a responsibility solely lie on her shoulders, but ask men for their petty needs like buying dresses and shoes that mostly denied by them. Generally women and children are not paid their agreed labour wages, particularly when the mining, filling or loading is done for the family owned truck or tractor trolley or contractor. The men say that *it is a joint effort to enhance family income, therefore, why to give wages to women and children as ultimately it comes to their own home.*

Women feel shy to call their husbands by name and as a gesture of "respect" don't sit on *Charpai* when their husbands are sitting. A resident of 'Dahar' says; *"we don't usually even sit with our women in the day times. We hardly spend more than 15 minutes along with our wives at night. It shows our masculinity; otherwise we are considered as feminist which is an abuse here."* However, women are used for reconciliation under the Baloch tradition, in case, a family member of women commits any murder.

The conclusion is, in spite of living under the centuries old Sardari system, PATA communities are really hard working and know the art of living with limited resources and even without substantial government support. Here, every living human being, irrespective of age and gender over the age of 5 years earns his/her livelihood with zeal and commitment. Otherwise, the survival is absolutely difficult in such an arduous terrain and backward area of Pakistan. Women, though subject to discrimination on gender basis, are equally active and supportive yet steadfast to their families in earning livelihood. They are unpaid non-market workers; fetch water, fodder and fuel-wood, market workers - rear livestock, manage them, produce agricultural - dairy products and help in marketing, even then are dis-empowered socially and economically. PATA women's work, roles and lived

experiences are different than men's. In PATA, roughly about more than half of women's total work time is spent on unpaid, non-market work ranging from childcare to domestic chores and care for the sick. Women are more likely to juggle their working time between the market sector and non-market economic activities. There exist child labour, discrimination and deprivation to women and children under the pretext of "family business" for their wages and instances are clearly visible. With regard to gender-based discrimination, being a patriarchal society not only Pakistan but all over the world, it is the trend that mostly women are hired on low wages and salaries for doing menial or secretarial jobs. Women don't have full control over the resources, if they own, and male family members deprive them of their earning. Women suffer these atrocities because a majority of them is illiterate either due to custom or inaccessibility of educational facilities.

Laws for the protection of labour rights just came into existence after the advent of British government in subcontinent. However, in 1969 Industrial Relation Ordinance (IRO) was enacted which gives Freedom of Association and in 1975 registration and formation of trade unions, regularization of employees, the procedure to redress the dispute arising between employee and the employer and other connected matters were brought in one statute. The state owned Pakistan Mineral Development Corporation (PMDC) has its offices in federal and four provincial capitals but no significant work for the benefits of mineworkers is appreciated. Pakistan has formulated several acts and ordinances related to mineworkers' safety and benefits, but are ineffective. According to the Mines Act, special dress with safety helmet is required for mining, which is totally ignored in PATA. Resultant, fatal incidences are common and due to non-application of national or provincial rules and regulation victims of such incidences are denied the compensation. In Pakistan, there exist no vibrant mineworkers' union or association, particularly in PATA. The existing mineworkers union in Pakistan is almost inactive, because, the head of the union is also a mines contractor and a political worker. He turns down any such effort, which is meant to, benefits the mineworkers. However, the study team has not observed any significant government or NGOs support system in earning or enhancing the livelihood.

Therefore, it is recommended that AwazCDS should initiate some livelihood enhancement projects, campaign for recognition of women's non-market work, educate mineworkers for their due labour rights, develop and enhance women skills and knowledge in livestock and agriculture management, highlight trafficking in media, initiate essential health service, arrange blood screening, registering mechanism and awareness raising campaigns on HIV/AIDS for the communities. Thereby help them in attaining social and economic empowerment. Otherwise any development effort of AwazCDS - whether by formulating of projects or programs - will fail to meet the goals of sustainable human development unless that effort works for gender equality and women's empowerment.

1. BACKGROUND

Awaz Foundation Pakistan: Center for Development Services (AwazCDS), a non-governmental organisation (NGO) based in Multan, aims at to help evolve a peaceful, educated, democratic but responsible and sustainable civil society. Since its inception Awaz has been working with the deprived segment of the society. It gives the target communities a deep understanding of their needs in order to overcome their immediate problems on self-help basis. While working in Southern Punjab, AwazCDS is engaged in several activities including social mobilization to political awareness and women empowerment. It focuses mainly in rural but remote areas where the social fabrics of the society have been damaged significantly and are yet to be enlightened with the modern concepts of development and practices.

In August 2005, AwazCDS had initiated expansion of its program and core development approaches in Tribal Areas of Southern Punjab by opening its field office in Tehsil Taunsa. In order to realize actual situation and requirement of the communities, it conducted a study on *Socio-economic and Political Situation* in PATA's¹ eight Tumans² - spread over two districts Dera Ghazi Khan and Rajan Pur with active participation of the community. During 2006-07, Awaz carried out some other studies, included *Customary Practices Promoting Violence Against Women* and the *Effects of Nuclear Waste Management on PATA Communities*.

Both the studies reveal that although women have been engaged as the major contributors in earning family livelihood, yet they face violence and suffer from customary practices. Also that women in PATA are the ultimate victims of all kinds of societal discriminations. Therefore, AwazCDS decided to have a comprehensive overview of livelihood patterns and gender issues attribute to it in PATA communities of Southern Punjab by conducting a study.

1.1 Objectives

The overall objective of the study was to collect and collate information about the livelihood patterns and gender issues attribute to it. The results will eventually help in future AwazCDS to devise sustainable developmental programs for PATA communities.

1.2 Risks and Constraints

The entire area is highly sensitive in nature and under the surveillance of the government because of mining of natural resources like uranium and comes under the "national security interest". It was feared that the government or its "agencies" would make hindrance in conducting the study. Luckily, they did not. This is because, AwazCDS has been visiting the area since last three years or so even then many people of the area are very sensitive when any stranger visits them. Thus, many questions that are considered sensitive such as services/employment in "sensitive" department or mines were raised carefully or indirectly.

Keeping in view the breadth (over 60 kilometers (Km) and length (almost 80 Km) of the area, poor infrastructure, time allocated for the study was barely enough. In the selected four Tumans, we

completed the field study in 7 days only which included one-day checklist development, comprehension, training, etc. and another day for testing the draft checklist in the actual field by meeting people in three locations of Tuman Buzdar.

Both men and women are occupied from dawn to dusk in their daily activities, thus the mission was forced to track them into their working places in the mines and excavation in order to get their views. Therefore, the mission was unable to take views of a large number of people. However, it tried and met many men and women at the mines excavation sites to obtain their views. Initially, the community was non-cooperative to share information on the issue but the accompanied Balochi women and a local person, having roots in the area since long, greatly helped out the team to get adequate information. However, AwazCDS is confident that collected and reported information is firsthand, gathered directly from the community and by its own observations.

1.3 The Report

This report has five chapters. The Chapter 1 of the report covers background information and objectives. Chapter 2 gives information about approach and activities followed and done for the study. Chapter 3 provides the detailed analysis of the study. Chapter 4 entails Livelihood Patterns whereas Chapter 5 and 6 spells out the important conclusions drawn and recommendation made by the study respectively. Annexes are attached to get detailed information/material about the study.

2 APPROACHES AND ACTIVITIES

Before commencement of the study, the consultant held a meeting with a four-member Awaz team from head office and field office Taunsa to forge the approach followed during the study. Realizing the fact that mostly participants were illiterate or inadequately educated, methods of RCs coupled with case study and traverse walk for direct observation was adopted. However, information on the issues was obtained on group basis from both males and females of the respective villages so that a comparison of the information could be done.

Having developed a checklist³, one day was spent in PATA villages to check the viability and appropriateness of questions. Before finalisation, some amendments were made to the checklist. The entire team was given proper training and understanding to undertake the study. The questions were framed in a sequence and manner that it ensured their relevance to the participants to obtain maximum information required for the study. The questions were put to the respondents' native language so that they fully understood the essence of the question and answer accordingly. As mostly women in PATA are illiterate and cannot communicate other than Balochi, therefore, services of two local Balochi women interpreters were secured from Awaz Peoples' Awareness and Rights Committees (PARCs). The interpreters were highly beneficial for the study, because the women team was efficient in rephrasing their questions in compliance with comprehension level of the respondents and to get relevant answer to the study's theme.

It was difficult to study the entire population in such a short span of time. Therefore, AwazCDS team

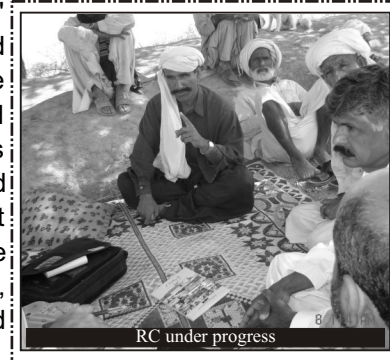
³ Attached as Annex-

decided to conduct a sample-based study and only four Tumans out of total eight Tumans located only in Tehsil Tribal Area of DG Khan District were selected. Eventually, two remote locations (villages) of each Tuman: Qaisrani, Buzdar, Khosa and Leghari were selected for the Study. However, realising the fact that Tuman Buzdar is the largest Tuman in terms of area and population, two additional locations of the Tuman were selected. In the entire study, residents of only semi *Puccā*⁴ and *kutchā*⁵ houses attended the RCs. The participants were adult from age group of 18 years and above. Since the study was aimed at gender-based issues in earning livelihood, therefore 50% participants in RCs and case study were women.

2.1 Commencement of the Study

The study was begun on 2nd March 2008 in the selected villages. Having reached at the scheduled village, the entire team first had a traverse walk in order to have a fair idea about the location, types of houses, infrastructure and basic facilities available there. The team thereupon introduces themselves and the purpose of Awaz study team visit to community. Basic information about the village community livelihood patterns being practiced by male and female since long and issues related to the gender were gathered.

Case studies were followed from individuals among the RCs' participants, while female team members remained engaged with local women separately as is custom. On completion of one location and before moving to another village, the team gathered to share their findings and make clarifications on ambiguous issues. If there was any difficulty, the strategy was changed accordingly but it remained consistent with the parameters set and the methodology for the study. Having obtained the information, it was compiled for further analysis. However, AwazCDS conducted the study in the following four Tumans and locations of Tehsil PATA of District DG Khan.



Tuman and Number of Villages Studied

S. no	Tuman	Total villages	Selected villages	Name of villages	Nearest city
1	Buzdar	90	4	Zeem Hajana Mouza Salari Dahar Thala Tough U/C Fazla Kutch	Taunsa
2	Qaisrani	80	2	Roddou Khanani (West) Roddou (East)	Taunsa
3	Khosa	40	2	Patti Bouchari Sekho	DG khan
4	Leghari	140	2	Gardou Basti Gul Mohammed - Ghari Pusht	DG khan
Total		377	10		

Source: AwazCDS Livelihood and Gender Issues Study of PATA 2008

4 A house made of stones, mud and its roof could be of wood, or wooden beam 5 A Mud or bamboo/shrub house

3. ANALYSIS OF THE STUDY

3.1 Provincially Administered Tribal Areas (PATA)

District Dera Ghazi Khan

Dera Ghazi Khan commonly known as DG Khan consists of the mountainous area of the Suleman Mountains range in the west and the plain in the east. The weather is extreme cold during winter since it receives some snowfall and moderate during summer with heavy down pour resulting in heavy floods in the torrential streams known as "*Rodkohis*". Most of these hills form PATA commonly known as "de-excluded" area. The fresh air, the chirping birds and wildlife is an added value of this highly ignored mountainous area of Southern Punjab.

Different Baloch tribes inhabit the entire Tribal Area. Owing to the lack of education among them, no history of their influx in these hills seems to have been recorded so far. In 1880, the British Government in India occupied Balochistan and declared the mountainous area of DG Khan as tribal area. The area had been placed under the direct control of the Governor General of India who administrated it as a special area through various *Tumandars*⁶ under the Patron-Client relationship System. The main tribes include Qaisrani, Leghari, Easai Khosa, Buzdar, Mazari, Dareshik, Lund, Gorchani and Khetran. The British Government in India had introduced the *Tumandara* System in this special area. Each tribe constituted a *Tuman* and its chief was called as *Tumandar* who exercised first class magisterial powers and made judgement on civil and criminal cases under the Frontier Crime Regulations (FCR).

After the independence, these powers were withdrawn from the *Tumandars*. Subsequently, one Political *Tehsildar*⁷ and 3 Political *Naib Tehsildars* were appointed to administer justice to the public but for the practical purpose this arrangement brought no change in the administration of the area. Again in 1950, the Area was declared as De-Excluded Area of DG Khan district but no major change in the administration occurred. In theory this was meant to do away with the individual influence of *Tumandars* which they wielded over their tribes during British rule to facilitate the mutual interests of the British Government and themselves. This also meant a step towards the freedom of Baloch people who were under the yoke of this generation long dictatorial system.

In 1960s, President General Ayub introduced Basic Democracies System (BDS), and people of this area had also given a chance of electing their representatives. Owing to the social, cultural, hegemonic and economic infrastructure however, they had no choice but to elect the same *Tumandars* and the influential who had neither willingness nor potential to improve the lot of a common person.

With the introduction of local government system by the successive regimes in Pakistan, the administrative set up of the area has undergone to some changes. Yet, the system has not been successful to challenge the monopoly and hegemony of the influential tribal chiefs. Before the present set up of local government, the tribal area of DG Khan was under the administration of Union Councils and the largest Union Council of the tribal area was Fort Minro of Tuman Leghari.

Under the new system, a Tehsil Council has been established in this area. Now, the Tribal areas falling in Tehsils of DG Khan and Taunsa are combined to constitute a single Tehsil Council consisting of five Union Councils namely Tuman Leghari, Mubarki, Barthi, Kach and Tibbi Qaisrani stretching over to an area of 4,000 Sq. Km with a population about 0.126 million.

PATA is characterized by the rule of Sardars, a system that is generational (lineage-based) and patriarchal. Sardari system is underpinned by strong notions of tribal identity with the Sardars' inner clan dominating local informal and formal institutions (*jirga*, land tenure arrangements, and local systems of governance). Their control over local society is bolstered through local religious leaders, many of whom are also big landowners. The exploitative practices of the Sardars are facilitated by middleman (*Muqadam*) who collects surplus from the Sardar's tenants, maintain a schedule of labour services, allocate pastureland resources for livestock grazing, and exert control over tenants' seasonal migration. The Sardars' hold over local society is, however, not all encompassing, as an increasing number of tenants escape the grip of the Sardars by opting for migrant labor instead, or relocate to urban centers. There are also pockets within *Tehsil/Tribal Area* where Sardars' power over land and political decisions is less pronounced.

3.2 Prevailing Socio-economic Situation⁸

Most of PATA population is of Baloch tribes, who are scattered and nestled in mountain on sub-tribe basis. The average total population of the studied villages/Mouza is 200 persons with an average household size of 09 persons and with almost equal gender ratio. The primary level *educational facilities* are accessible in 50% of the villages only. In 17% of the villages educational facilities do not exist at all. Only in 30% of the villages primary level educational facilities are accessible to females. Consequently, 85.3% women are illiterate (country female literacy rate is 35%), 13.2% women have passed their primary whereas only 1.5% women have passed their Grade 8 level education. Fortunately, very few women have reached to 10th grade level of education.

This situation is mainly because education facilities are either non-existent or inaccessible. Moreover, the tribal area is remote and locals are inadequately educated, therefore mostly staff is recruited from urban areas that for many reasons such as the social order, Feudal-Sardari system and lack of transport facilities have least interest in performing their jobs. Consequently, schools are either operative poorly or non-operative. Many male and female of the villages under study are unable to read even Quran. However, in some RCs participants stated that educating women is not a tradition or priority in some villages. Thus women suffer a lot.

Only 4% of the villages have basic *health* centers or dispensaries. People seek treatment from local quacks, Hakim, Pirs or if one can afford, goes to nearby town and cities like DG Khan and Taunsa. Man treats himself so the woman whose health situation is particularly miserable and they suffer from obstetric and gynaecological problems due to lack of health facilities. During prenatal and postnatal period, women face immense problems. They are attended either by an aged woman of the family as birth attendant or are taken to far-flung health centers/hospitals in town/cities. Some call trained birth attendant (TBA) at their home or takes the patient to Sakhi Sarwar, Taunsa or DG Khan. Many a times, the traveling become fatal and women and children die on their way to the

⁸ Source: AwazCDS Socio-economic and Political Survey of PATA 2005

hospital, maternity home etc. The women informed that these TBAs are very expensive and charge fee up to Rs. 5,000 of a delivery case, which is not affordable for majority of the PATA residents. In Patti Bouchari Tuman Khosa a group of women informed that they call doctor from DG Khan on telephone, when needed. Rahmat Bibi says that if they get sick then go to Taunsa for treatment by hiring a vehicle.

Potable water is not accessible in the villages under study. It is the responsibility of women to fetch potable water for household purpose from *Chashmas* (springs) or dirty unhygienic water stored in *Johars* (ponds) because of rain. Women bring this water for domestic use either on their head or by using donkey. Some families ask the local tractors or trucks to bring water in jerry cans and pay either by doing labour in the mines or in cash. It was only in one location in Tumana Leghari piped water supply line coming from a nearby hill spring for potable and very limited irrigation purpose was noticed and this was laid-down by British during their colonial period. However it is meant to cater an influential and well-off family. This water supply also caters the potable water needs of other local residents. Almost in entire PATA areas animals also drink water from the same source.

In a village of Tuman Buzdar, the local body representative constructed a water-storage ... check-dam, which stores limited rainwater with a huge cost of Rs. 120,000 with financial support from a national government operated organisation (GoNGO). However, the team noted that it is primarily serving the local influential's land only because the community fetches water from a very unhygienic broken well constructed near this check dam which is perhaps charged from the leftover water.⁹

Transport facilities are invariably inaccessible in these villages except a few who uses pickups or animals as means of transportation. The majority of the people walk long distances on foot to reach places where they can get transport. Lack of transport facility combined with lack of health facilities multiplies to the sufferings of the people on emergencies like sickness, particularly for women and children who cannot be shifted to some town for treatment except on private vehicles which almost no poor can afford.

Diet Pattern and Customs

The diet pattern of PATA community, particularly of women is very simple but mostly women and children are found malnourished. A majority of women informed that they eat 2-3 simple bread either of wheat, *Jawar* or *Bajra* made on *Thobi* or *Bhutt*¹⁰ twice a day with chili or potato because they can't afford much. However, a man eats 4-6 loaves of bread per time with butter or *Lassi*. It may be mentioned here that the bread size is really big - equal to 2-3 hotel/normal breads available in plain areas or cities. Some people take *Lassi*, butter or Ghee early in the morning, if available. A majority of the women however say that they don't like drinking milk rather take *Doodh Patti* (tea made with milk) or simple *Qahwa* (green tea or without milk) many times a day. Very few women affirmed that they drink milk. However, if convenient, milk is given to children including daughters and daughter-in-laws. The families produce butter ... uses it or present to the guests. Mostly families who own chickens also eat eggs and give to their children. The community, including their women and children also eat wild berries, dates which are available in plenty there. Some women do eat

⁹ Please see picture of the location

¹⁰ A special hotplate made by stone

seasonal fruits if they can afford.

In all the Tumans, meat, beef or chickens are cooked occasionally during festivities or for guests. Most of the women participants informed the team that they couldn't afford buying vegetables and meat because of high inflation and their economic situation. Moreover, these necessities are available from the plain areas faraway for them to access on daily basis so they eat whatever available at home ... *Daal-Saag* or chili we cook and eat with bread. Some women said that they simply eat bread with water. According to Bashiran of village Dahar Mouza Salari of Tuman Buzdar *there is no restriction or hard and fast rule for taking food. We eat when there is a desire to it. We cook vegetable daily, which my brother buys from nearby town Chowkiwala. We cannot eat without vegetable and don't like even eating simple potatoes.* However, other women from the same village said that they and their children eat bread with green chili and buy tetra pack milk from a local shop (Rs. 15 per small pack) for making tea. The women who work in Multani Matti excavation sites said that our home is at a distance. Thus, we take our food early morning and in the afternoon after finishing the work.

During prenatal and postnatal, women need special and fortified diets in order to recover and regain from childbirth. Awaz study team also asked the related questions to both male and female participants and some told that in case of delivery, women don't work for 15-17 days and are given special food they make with Ghee and *Gur* (molasses) called "*Bhat*" and *Yakhni* (chicken soup). In village Thala Tough of Tuman Buzdar, women rest for about 40 days after child delivery. They eat chicken and its soup - made in Desi Ghee. In Patti Bouchari of Tuman Khosa, mothers don't perform any work after delivery, because it is considered a sin and also "impure". She cannot even touch utensils. They give her simple water. However, the pregnant women are given special food called "*Laiti*" made with porridge and Desi Ghee. In addition, chicken, its soup and seasonal fruits like apple are also given. Here women also eat watermelon and melon because it is grown locally. However, in village Sekho - Tuman Khosa, having delivered, a woman takes a rest for 3-5 days only and she is given *Bhat*. In Basti Gul of Tuman Leghari, the women stated that special food is given to childbearing women. We have our own orchards and eat fruits. Also that occasionally we make *Sajji* (meat stakes).

By and large the study team noticed that the Qaisrani tribe people are relatively wealthy and well mannered. Their diet pattern is better than the residents of other Tumans and they use better pots and pans for cooking and eating. Moreover, when serving food women give preference to their men. In PATA, every person adolescent ... young and old uses *Niswar*. Many women also use *Niswar*¹¹, *Huqqa*¹² and smoke cigarette.

Livelihood Earning Schedule

The PATA community, men and women, wake-up early in the morning and work all day long to earn livelihood and other routine work. Many women, however wake-up far early in the morning - before *Fajar* (before dawn prayer), in particular those who perform multiple (2-3) work like limestone breaking, loading and Multani Matti digging and loading, aside doing their "compulsory" work of fetching water, rearing livestock, collecting fuel-wood, cooking and up-bring children. The women

11 Tobacco snuffing 12 A casket or little box: a smoking pipe

take their infants and other sibling along and keep working till afternoon or dusk. The team was told that some people including women wakeup as early as 1 a.m. in the morning to go to their work and comeback by 2 p.m. Lucky are those women who remain at home to make handcrafts like mats and embroidery, grind flour and cook. They have the luxury of even having a nap.

The women participants give contrast views about their resting and sleeping times. Some very poor women say that *they hardly find any leisure or rest time, because it is difficult to take a nap during the daytime due to multiple responsibilities. Therefore, we sleep in the evening only.* In general women explain following activities as routine: having breakfast early morning, bring grass/fodder, collect wood, fetch water, cook meal, then make *Dupata* or mat or *Changair*, some go to loading or filling Multani sacks and then back to cook evening meal. An old woman explained her daily routine as followed: *after cooking in the morning, I take away livestock for grazing and during the period I collect fuel-wood and grass for livestock. On coming back in the afternoon, I cook again, harvest the crop, grind the grain and fetch water on a donkey.* In short at the end of the day most of the women are exhausted. In some Tumans young women married or unmarried are not allowed to go anywhere for fear of men molesting them.

Barter System

In PATA, barter system within families, villages or outside the Tuman is a customary phenomenon. They exchange every thing: right from agriculture produces to mine excavation material, fuel wood, fodder, dairy products, water, labour and even ...women who are either purchased or exchanged. The PATA community exchanges their excess agriculture produce with other produces or commodities such as (usually) *Jawar* with wheat (or flours) or some other staple. The dairy products are also a means of barter system and people exchange them with other essential items such as wheat, flour, tea, cooking oil, medicines, even vegetable for family use. The handicrafts or embroidery/tailoring are also bartered.

According to the community of village Patti Bouchari of Tuman Khosa, they do mutual lending in exchange for staple food, wheat, Jawar, etc. or get other household grocery on barter system. Hooran Bibi resident of Tuman Qaisrani said that she exchanges one glass of *Peelu* with one glass of wheat flour. Mostly women participants of RCs confirmed that they exchange *Peelu* with flour and it is very common in PATA. Eggs are also traded under barter system with staple food or other daily needs. In some areas of PATA, the community (particularly women) exchanges Multani Matti with water. For instance, if they load a truck with limestone or Multani Matti, the truck owner or driver brings water for their domestic use. In village Dahar of Tuman Buzdar women also exchange wood with water or grass with other women of the family. Other items that fall under this category are "*Pulhan*" and "*Sehly*" made from goat hairs and generally hides and skins of slaughtered livestock.

4. LIVELIHOOD PATTERNS IN PATA

4.1 What is Livelihood?

According to the Webster's English dictionary, livelihood is a 15th century word means; support or subsistence or the quality or state of being lively. Livelihood is also means of maintenance of a family or group. The term 'sustainable livelihood' was first used as a development concept in the early 1990s. Chambers and Conway (1991) defined a sustainable livelihood as follows:¹³

'A livelihood comprises people, their capabilities and their means of living, including food, income and assets. Tangible assets are resources and stores, and intangible assets are claims and access.

A livelihood is environmentally sustainable when it maintains or enhances the local and global assets in which livelihoods depend, and has net beneficial effects on other livelihoods. A livelihood is socially sustainable which can cope with and recover from stress and shocks, and provide for future generations.'

The livelihood pattern of PATA is a true reflection of third world countries' agrarian economy and just like other poor areas of Pakistan. Almost entire family a growing child of age 5 years or an old person, male or female, is engaged in earning for his/her own survival. Here are some specific livelihood-patterns that PATA families follow.

Employment

Most of the inhabitants of these villages are either unemployed or self-employed, running petty businesses, small shops - kiosks or cultivate a small piece of land without a proper irrigation system and modern farming concepts. A few of them have jobs in the towns/cities as schoolteachers, peon, drivers, or clerks. Some people have been recruited in Border Military Police (BMP) of Tribal Area, Armed Forces, Militia (Frontier Constabulary) and Ranger¹⁴. Some of them work abroad in countries like Saudi Arabia, United Arab Emirates (UAE) and Iran as general and agricultural labourer, camel trainers, jockey trainers and as jockey. Some of them rear animals/livestock and are a good source of Pakistan's foreign remittances.

Employment with DG Khan Cement Factory, Dhodak Oil Field Company and Chinese/Canadian Gas Company operational in Tuman Qaisrani is considered very safe and lucrative. However, almost all the residents of PATA love to have an employment opportunity with PAEC because it is considered the most lucrative job among all. For example, Shah Bakhsh of Basti Gul Mohammed - Tuman Leghari is an illiterate and works with PAEC as driver. He draws a salary up to Rs. 12,000 per month. In addition, other fringe benefits include gratuity, pension, medical facilities, etc. are attached to this employment. He got this opportunity because of having good relations with the former President of Pakistan and the Sardar of Tuman Leghari - Farooq Ahmed Khan. Shah Bakhsh added that my job with PAEC enabled me to give education to my children - boys and girls. Now, my son is a dispenser at Sakhi Sarwar

¹³ Chambers, R & Conway G (1991) 'Sustainable Rural Livelihoods: Practical Concepts for the 21st Century'. IDS Discussion Paper 296, Brighton: IDS. ¹⁴ For details please see Annex

PATA residents also migrate to neighbouring countries like Afghanistan, Iran, UAE and Saudi Arabia to earn livelihood for their families. Mostly go there by adopting illegal means and without having a visa. It was learned that mostly prefer to go Arab countries by launch because it is cheap and fellow Baloch boat owners take care of them. Those who migrate abroad through legal or illegal means earns handsomely and remit foreign exchange to their families which help their families to buy better food and clothes, aside initiating new livelihood avenues. For instance, they buy trucks and tractor trolleys for their brothers and sons so that these family members also earn additional income for the family. In addition, they help families and relatives when they need money for marrying their daughters or sons. Bashiran from Tuman Buzdar told that her brother earns Rs. 1,200 per day in Saudi Arabia and had sent Rs. 20,000 for her daughter's marriage. He even gives money to her family to buy wheat for annual consumption.

Employment Opportunities Available to PATA Communities

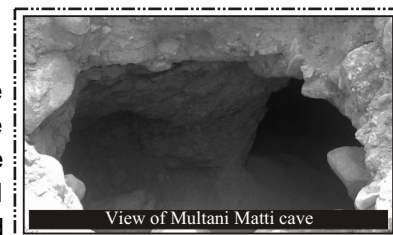
Employment Avenues	Nature of Job
Border Military Police	Constable, Peon, Guard, Driver, General Labourer in Uranium Mines
Armed Forces	
Militia (Frontier Constabulary)	
Rangers	
PAEC	
Government	Schoolteachers, Peon
Dhodak Oil Field and Roddou Gas Field - Tuman Qaisrani	General Labourers
DG Khan Cement Factory	General Labourers, Drivers, etc.
In Country: Karachi, Lahore, Multan, Gawader, etc	Physical Labour
Abroad: Saudi Arabia, Dubai (UAE), Iran, etc.	Camel and Jockey Trainers, Jockey, Livestock rearing, General and Agriculture Labourer

Source: AwazCDS Livelihood and Gender Issues Study of PATA 2008

Natural Resources and Mining Labourer

Since PATA is rich in mineral and natural resources, therefore many exploration sites including oil and gas exploration are established there. Some literate and illiterate residents are fortunate to get daily labour in these exploration sites and perform menial jobs like guard, drivers, plumber, carpenter and general labourer. Another avenue to earn livelihood for the PATA residents is getting labour or daily wages jobs in PAEC, which has several "uranium mining, milling and processing sites" in the entire four Tumans under study. The nature of their jobs with PAEC is again menial jobs as outlined earlier.

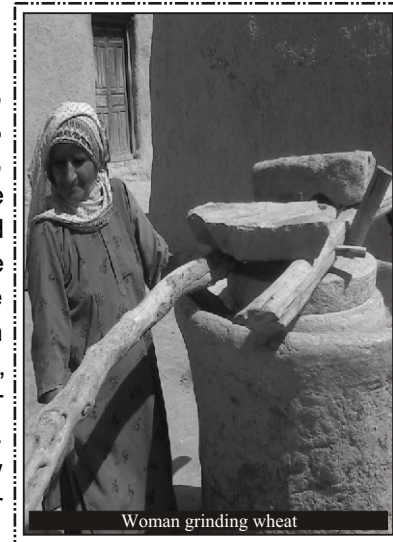
However, a majority of unemployed PATA residents, males and



However, a majority of unemployed PATA residents, males and females are engaged in selling physical labour by excavating various mines. The mines have deposits of natural resources like gypsum, limestone, onyx, marble, Multani Matti, silicon, iron ore, uranium, etc. With regard to mining, in many instance almost entire families, male and female including children, irrespective of age, are engaged in excavation/breaking, loading resources like stones from the mines.

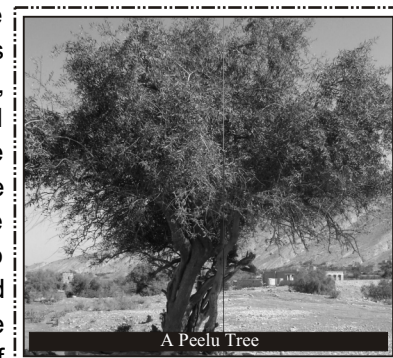
Skilled Workers

PATA males are skilled workers and perform as drivers, plumbers, masons, carpenters, blacksmiths, tailors, cooks, cobblers, firearms repairing worker, saw machine operator, stone-crushing machine operator, stone blocks makers, stone grinder (for flour grinding) maker, etc. Some earn their livelihood within their respective village or Tuman or go to cities like Taunsa, DG Khan, Lahore, Karachi etc. Some of the skills have been passed down over the generations and some have been acquired through training. In Patti Bouchari - Tuman Buzdar, Awaz study team met a person who had worked in Karachi for about 25 years and learned the skills of cloth and hosiery dying. He remained a dying master in a big hosiery factory and now cannot to utilize his skills because there is no hosiery factory for him in the village or in DG Khan.



Agriculture Workers

Agriculture is perhaps the second biggest source of livelihood earning for PATA community. The big landholdings and which are situated along the banks of *Rodkohis*, normally belong to Sardars of the Tumans. Almost 50% residents of the four Tumans work on Sardar's agriculture land. Equally, about 50% residents own very small piece of rain-fed, rocky, and barren lands (4-8 *Kanal*)¹⁶ but somehow they manage to earn some livelihood by cultivating it. The main crops of PATA areas included *Jawar* (barley), *Bajra* (millet), wheat (depends upon good rain), mustered, cotton (in very few villages and along the *Rodkohis* banks), black chick beans, pulses. Very limited kinds of vegetables like potato, tomato, beans, cauliflower, onion, chili, garlic, coriander, *Kado* (pumpkin), *Tori*, etc. are also grown. Wild vegetables and roots and herbs are other produces, which are consumed by the residents of the area. Among these, more common produces are *Peelu* and *Paneer*. In some areas like *Mouza Dalana* of Tuman Khosa *Khumbi* (mushroom) is also grown seasonally. These Mushrooms are consumed domestically and are sold in DG Khan market. According to the participants they get Rs. 50 or so for 15-20 pieces of



15 Armenian Bole 16 One Kanal equal to 500 sq. yards

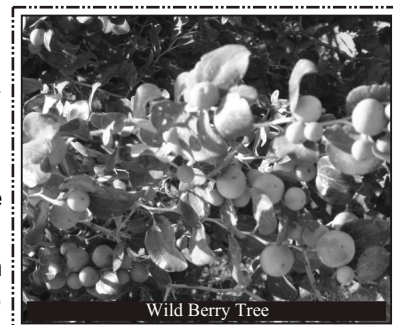
mushrooms. Since the annual rainfall is very low, agriculture production is significantly low and therefore people either purchase their required staple within the village, Tuman or from town markets or exchange with some other staple, usually with wheat or flours.

Agriculture produces are primarily consumed domestically. The livestock consumes some of the agriculture residue of wheat (husk). Though in a very limited quantity, but agriculture residue of crops like wheat are sold to earn income. Similarly, mustered seed oil is expelled and either consumed at home or sold out thus make some additional earning. Agriculture production system is such that men are responsible for cultivation and women do the harvesting.

Almost all the respondents stated that the agriculture produces do not meet their household requirements and that they are forced to look for other jobs to supplement their livelihood. For instance, during the harvesting seasons a good number of PATA residents migrate to the plain areas to harvest others' crops on share basis. In many cases, the sharecropping ratio is 1/2 to 1/4th but the participants of village Sekho of Tuman Khosa RCs stated that they get only 1/16th share from their Sardar. In such case Sardar gives all inputs, except the labour.

Fruits Growers and Sellers

Many kinds of fruits are grown in PATA areas but due to scarcity of water most of the fruit orchards are destroyed or are non-productive. It may be mentioned here that PATA has been facing drought since last 6 years or so. However, palm trees are quite common but again along the *Rodkohis* banks or where some rain water is stored naturally. Palm trees produce dates, which are another source of livelihood. The price of dates could not be ascertained from the RCs, as participants' emphasized that usually they don't sell it in bulk quantity. Nevertheless, date price in cities like Taunsa and DG Khan varies from Rs. 70-120 per Kg, depending on quality and season. Trees of wild berry full with fruits are very common in almost the entire Tumans under study. The berry is either consumed locally by the community or their goats. However, a good quantity of berry is also sold in nearby markets fetching Rs. 2-10 per kg. However, in wholesale markets of Taunsa and DG Khan cities the price of wild berry is higher Rs. 15-20 per Kg.



Wild Berry Tree



Old man resting

At least in one location - Basti Gul Mohammed of Tuman Leghari, the study team saw other fruits such as grapes, pomegranate, guava, banana, lemon, watermelon, melon and oranges, which are grown and also consumed.

Honey Hunters

Though not organized or formal, livelihood earning from honey selling is also done by some families. As a matter of fact, in PATA many trees have natural beehives and skilled (hunter) people,

mainly men, extract honey and sell in the local markets, which fetches Rs. 600-800 per liter. In good harvest season (two months or so), some participants stated that they could sell 10-15 liters. Some of the honey is kept home for consumption and medicinal use. Almost in all locations/villages under study, villagers do this business for earning their livelihood. Even women are engaged in this business and keep the income for family use. Some of the honey is taken to the rich Gulf States in which it is fed to racing camels.

Transporters

Transportation business is another occupation, which the PATA community is running for earning livelihood. Whether it is by camels, donkey, trucks, small carrying vans or tractor trolleys: all are their means of transportation. Mostly people engage in mine excavation and transportation. Awaz team met informed that they own a truck or tractor trolley, which is normally purchased on higher purchase schemes in which the owner pay through monthly installments. Under the scheme some advance say Rs. 100,000 is paid to the trader and monthly installment are set on the basis of advance payment. This business is good for the communities because of the many mineral excavation sites in the area. All the members of family including children are engaged in the mines. This is because there are no schools for children to go to and women have to come for work.



Ghulam Haider owns 5-6 Begha piece of land and a truck. He has four brothers wherein one is driver. Some fill up sacks and some load trucks with excavated material. According to him, a full truckload of Multani is sold in Rs. 14,000-15,000, if the distance is as far as Multan (App. 175 Km). In case it is sold to nearby town like Taunsa or DG Khan then they earn Rs. 7,000-8,000 for a load of 16-18 tons of Multani.

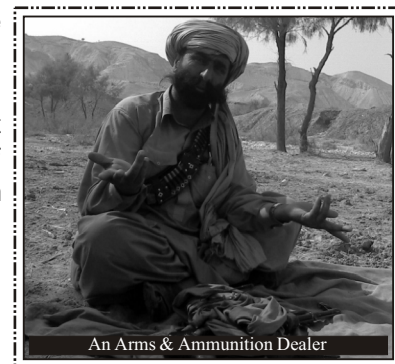
These trucks and trolleys are also given on rent to other organisations like PAEC and DG Khan Cement Factory for carrying limestone, uranium or other material. Owners of these trucks and trailers have a steady income for the families. However, it could not be ascertained from the discussions that how do they manage to save big amount for paying advance for buying truck or tractor trolley.

Another participant Wahid Bakhsh living in Tuman Buzdar informed that he has four sons wherein one is driver and another works as cleaner or assistant-driver. His wife died 10 years ago while excavation Multani Matti. All his sons and daughters are mineworkers of Multani Matti. He purchased a truck at Rs. one million after down payment of Rs. 100,000 (one hundred thousand only). He repays the loan at Rs. 7,000 per month. According to him, on an average the truck makes round trip to Multan in three days. This included time for searching clients and selling the excavated material, as he does not keep an order of the entire loaded material. He charges Rs. 5,000 as rent for transporting the material to Multan and he carries some other luggage for other customers on his way back for which he charges Rs. 3,200 -3,500, which is enough for the truck's recurring costs like fuel.

Firearms Selling And Repairing

Normally, PATA community is indulged in disputes either within the tribe on petty issues like land, water, *Kala-Kali* or with outside tribal communities on territorial issues, etc. Thus keeping weapon is considered essential and as precious jewelry. This is why in PATA the newly married bridegroom is given a rifle in dowry for self-defense under the precursor of "tradition". Eventually, almost every house or adult person (male) owns a firearm for safety purpose. This gives an indication of the absence of government and therefore security. Also that firearms selling, repairing and

maintenance is good business in PATA. Many people are engaged directly or indirectly in this business. Some work as middleman and some runs full-fledge business. They bring firearms from Darra Adam Khel Arms Ammunition Market (NWFP)¹⁷ and sell locally and sometimes beyond. The prices of these weapons range from Rs. 20,000-60,000. The Awaz team met dealer Mohammed Hussain and Essa Khan in village Hajana Mouza Salari of Tuman Buzdar who are engaged in arms and ammunition business. Essa Khan sells rifles like G-3, Kalashnikov and other sophisticated weapons on installments and makes good income. Interestingly, not only men but women



An Arms & Ammunition Dealer

also know the use of weapons. Kaneez, a resident of the same village demonstrated her weaponry skills to Awaz women team. In addition, the PATA community also makes explosive for mines that are used in the mines.

Other Ways And Means of Livelihood Earning (Male)

There are other ways and means, which the PATA community adopts for earning their livelihood. Here, people also own some small tea stalls and kiosk and earn their livelihood. The most

¹⁷ Darra Adam Khel is the largest arms-ammunition manufacturing and dealing area in Pakistan. Here the people manufacture many kinds of small and automatic - sophisticated weapons and sell most of their production illegally in and around Pakistan. Arms ammunition dealers in Darra also sell weapons manufactured in other countries.

interesting small business that the study team noted was charging of cellular-phone batteries by solar system and motorcycles. According to Mohammed Hussain, a resident of Dahar Tuman Buzdar, the motorcycle owners take the batteries from their friends, relatives and local villagers and charge them when go to their work and earn Rs. 10 per battery. A motorcycle owner charges about 5-6 batteries per day and earns some additional amount for his family. The solar energy system for battery charging costs approximately Rs 2,000 and the owner charges Rs 10 per battery.

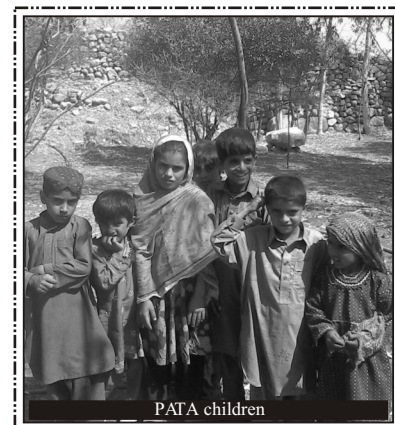
A skill among the community is that they are very good detectives. In case any animal or woman is theft, runaway or taken away by thieves/person(s), then they hire services of these detectors by paying good amount. Similarly, PATA residents have specialty in detecting underground water table existence or can advise where the water table is close to surface and they are paid for this service. *Muqadam*, Sardar's local representative, collects money or commodities and livestock (on occasions like *Eid* or when any guest comes to Sardar) on behalf of Sardar and keeps an agreed percentage as means of livelihood. Some people are engaged in limestone processing (making *Choonā* - whitewash material), stone crusher, stone crushing machines and machine operators, stone crushing labourer and excavators. In some areas like Rakhi Monh, they also make stone blocks and flour grinders for earning livelihood.

PATA is home to many kinds of birds and animals, which are hunted by locals and foreigners. Arabs particularly come for expeditions and stay for weeks and hire the services of local people to know about hunting birds and animals. The communities guide them about appropriate locations of birds and animals like dove, partridge, starling, ibex, deer, rabbit and many others. The participants in Tuman Khosa informed that they also trade some birds and hunted animals. This activity gives them sufficient earning for their family livelihood.

In these Tumans some people also brew alcohol and sell the production around the tribal areas and cities like DG Khan. The discussion reveals that some of the brewed alcohol is also smuggled to Gulf States by the illegal migrants. Moreover, the communities are also engaged in drugs business and sell heroin, opium, and hashish. The *Pawenda*¹⁸ bring these drugs, weapons and other contra-bound items from tribal areas of NWFP and Afghanistan and sell to their middleman who sell it further into the Tumans and plain areas.

Camel Jockey, Camel and Jockey Trainers

Camel jockey, camel and jockey trainers are other occupations in which PATA community excels and earn their livelihood. For instance, in village Sekho of Tuman Khosa many people go to Gulf States illegally by launch to work as camel jockey, camel and camel jockey trainers. However, some are caught when they reach Dubai or comeback to Pakistan via Iran. In one of the villages the team met one person - Amir Bakhsh who had been a child jockey in Dubai for several years and also learned the skill of training camel and child jockey trainers. While narrating



¹⁸ *Pawenda*, Afghan or NWFP, Baloch origin people, are nomads/gypsy. They own several cattle and animals loaded with commodities (including contra-bound items like drugs and weapons) and travel on foot along with their entire family and sell from one area to another.

his story, Amir stated that first he was taken to Dubai as a child jockey where after getting required training he was being used in several camel races organised by the local Sheiks. He informed that before putting to the actual race, an expert trains the child jockey. The age of such jockeys varies from 5-11 years. During the raining, the child jockey is scolded and beaten up by the trainers or their female matron. The matrons are responsible for taking care of these child jockeys. These jockeys are kept malnourished in order to qualify for camel race. While running for a race, a master keeps close contact with the child jockey through wireless headphone and gives him instructions. The pay for this job ranges UAE DhM 1,000-1,500 per month in addition to food, residence and health facilities. However, jockey is also given a bonus UAE DhM 500-600 per race if the camel wins the race.

Now, Amir trains camels and child jockeys in Dubai. He disclosed that recently an agent of camel racers in Dubai offered Rs. 400,000 to bring my son to Dubai as camel jockey. However, he turned downed the offer. He had a valid visa and was on vacation when Awaz study team visited. He makes some good money and remits it home for his family.

Women and Children Selling and Trafficking

In order to earn their livelihood, the PATA community under study is also engaged in illegal and dehumanizing businesses like selling and trafficking women and children to other tribes, areas and countries like UAE, Saudi Arabia, Iran and Afghanistan. The women are sold under the customs of "*Kala-Kali*" or in the name of higher religious education in other countries through a racket of religious/spiritual people.

The discussions held in Tuman Khosa reveal that some women and children are also taken to Gulf States for doing menial jobs albeit a ban on children and illiterate women to going to abroad. Almost in all the RCs, the women participants informed that many women of the area have gone to the outlined countries in the name of *Umrā*¹⁹ or religious education but never

came back to the native village. Generally, women and children are trafficked through Iran or Afghanistan by crossing Pakistan border illegally where from visas for women and children are obtained for countries like UAE and Saudi Arabia.

With regard to taken away women/girls in the name of higher religious education, local community in Tuman Khosa and a well-informed social activist in DG Khan say that because PATA is poverty-stricken area and suppressed under Sardari system, therefore many families cannot afford to take care and feed properly to their children. In such situation, poor admit their children in religious seminaries (*Madaras*) in cities like Taunsa and DG Khan where they are given free boarding



A Balochi woman wearing a colourful embroidered Kameez-shirt



A Balochi woman

19 A religious gathering act done at Mecca by Muslim just like Haj

facilities, food and religious education. After a while or a level of graduation from these Madrasa, the head of *Madrasa* who has links with other "*Madrasa*" in Middle-eastern countries like UAE and Saudi Arabia, tell the parents that their children are brilliant and qualify for "scholarships" for higher education abroad. The parents are promised handsome rewards. Usually, such offers are given to poor parents of beautiful girls and the "innocent" parents accept it and the children, particularly girls are trafficked abroad. As outlined earlier, these women and children never comeback. Obviously, this acts of parents adds-up to the family's livelihood.

Under the *Kala-Kali*, women are termed as "*Kali*"²⁰ by their family members ... husband, brother or father and then are sold to other person, tribes, Sardar or abroad. Sometimes men extort money from the co-accused *Kala* to forgive him. Generally, a handsome amount is extorted from the *Kala* or his relatives. Otherwise *Kala* is also killed. The women participants of Sekho - Tuman Khosa elucidated that just five months ago a family had sold a woman by declaring her *Kali*. The Awaz study team also met one such person who had sold out his two wives by declaring them *Kali*.²¹

Women selling and purchasing for marriage purposes are widely in practice in PATA. In most of the villages and Tumans women are married after getting a price (approx. Rs 100,000). Another tradition is that when a man is interested in marriage without giving a girl in exchange, women are purchased from their families and earn good income. In short women in these communities are traded like any other commodity in the market place.

Robbery and highway gangs are other means of livelihood. While discussing other means of livelihood with the RCs participants at one location of Tuman Buzdar this notorious profession of men folks came under discussion just out of the blues. The study team asked them about the robbery and highway gang's activities, which are reported many times by print-media. It was informed that being the ancient corridors and routes to many Indus plain areas, many travelers and traders including Mehmood of Ghaznavi have been using Suleman Range of PATA for centuries. The people of the area have been asking for illegal Tolls, a kind of tax from travelers, which has become a precedent even for the new generations. Now they too, though not many and regular, but some do ask for this illegal tax. Otherwise, the new or stranger passerby on foot or travel through camel or donkey/horse is robbed and the robbers make easy money for their families. The participants accepted that almost in all Tumans some residents are engaged in this negative activity and this is done with the consent of their respective Sardar.

Beggary and Zakat: Livelihood through Alms

When extreme poverty prevails in a community or village, the beggary as means of livelihood is obvious and PATA is no exception. However, beggary is not a common but only very poor do it when come to the adjacent plain areas or cities like Taunsa and DG Khan. Some people also move to big cities like Multan, Lahore and Karachi for beggary. At the local level, poor goes to Mosque and call for alms and people give them according to their means. Sometimes the poor go to nearby plain area town for selling *Peelu* and *Paneer* and when fail to, they (male or female - child or an old person) resort to begging on behalf of their families.

20 A woman falsely blamed of adulteration with other man 21 Please see Picture

It is mandatory for a Muslim to give *Zakat*²² and *Ushar*²³ from annual earning and wealth to the really poor: relatives, friends, neighbours or other needy people. In PATA, relatively wealthy people practice this Muslim faith and give *Zakat* or *Ushar* to the poor people. The government *Zakat* committees are also active in the area and the *Zakat* deducted through banks on annual basis is distributed through the committee chairman who gives the registered poor Rs. 500 per month. The government *Zakat* committee function was reported highly politicized and biased by many respondents. However, *Zakat* and *Ushar* are two other means of earning for deserving communities of PATA. Usual alms given to the needy of the local people is another phenomenon and practices which benefit the poor of PATA.

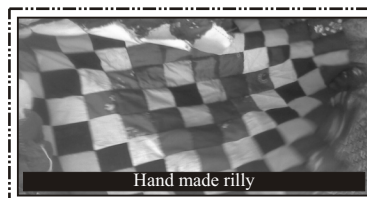
4.2 Livelihood Patterns among PATA Women

In PATA, women are also engaged fully in earning livelihood for themselves and their families. As a matter of fact PATA women do more and hard work than men to earn livelihood for their families. They are highly skilled and perform almost all drudgery that a man does. Apart from doing non-market work like up-bringing children and cooking, women also do additional market-work like embroidery, make; mat, *van*, hand-fans, *Changairs* from palm leaves or *Pheesh*, *Azarband*, *Rilly*, tailoring, mines excavation, stone and *Multani Matti* loading, harvesting crops, etc. to increase their family income. Their other usual market and non-market responsibilities are fetching water, rearing livestock/animals, cutting ... bringing grass/fodder for livestock, grinding wheat and collecting fuel-wood, *Peelu* and *Paneer* (local herb/shrubs) for household consumption and selling purposes. The women are also drivers, primary school teachers, birth attendants and what not. Usually young daughters or daughter-in-laws are not allowed going outside for work and are responsible for house job and making mats, tailoring and embroidery, etc. at home. Here are some details of occupations and work which women perform in their respective villages/Tumans.

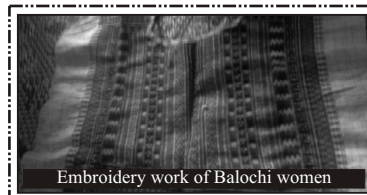
Embroidery and Tailoring

PATA women are excellent in doing embroidery and skillful in tailoring. This skill is centuries old and is passed on from generation to generation. They make various kind of embroidered products like dresses (Shalwar-Kameez²⁴, Dupata), handkerchiefs, pillow covers, bed sheets, make colourful *Rilly*²⁵ from used and new pieces of cloth, tailoring male, female and children clothes. Women also make *Azarband* and Macramé. They perform all these work during their "leisure hours". Embroidery gives a regular and good earning in cash and kind to majority families living in PATA.

Many women have sewing machines, do tailoring and save or earn for family. For instance, women charge Rs. 30-50 for stitching one dress (*Shalwar Kameez*) of children or women. One woman said that she could stitch up to two suits per day. However,



Hand made rilly



Embroidery work of Balochi women



An old Balochi woman

22. *Zakat* is the 5th pillar of faith in Islam and obligatory to pay 2.5 % for those have their annual wealth equivalent to 77 grams of gold or more - its price today stands approximately Rs. 142,450 this goes to the really poor - only the most needy actually take it.

23. *Ushar* - part of *Zakat* and is levied on agriculture produces as 1/6th of the agriculture produce. 24. Baggy pajama and shirt

25. A special kind of colourful bed sheet or spread. Please see picture

men get draping their Shalwar suits from Taunsa, Sakhi Sarwar or DG Khan but in many villages like Roddou Sharqi of Tuman Qaisrani - primarily poor men ask their women to stitch for them.

Women in many villages make embroidered *Dupata*²⁶ and charge Rs. 100-110 for one *Dupata* and its stitching. According to a woman, it takes about 12 days to make one *Dupata*. The *Dupata* are sold in nearby town's markets, Taunsa and DG Khan Cities. Another woman in Tuman Leghari informed that her grandfather has a contract of making and embroidering *Dupata* and many women perform this job. She said that the embroidered *Dupata* are taken to Gulf States for selling. This information however could not be verified from other Tumans or participants attended RCs.

Women make *Paranda*²⁷ and sell out in nearby towns and cities like DG Khan. The price of one *Paranda* is up to Rs. 100 and women make one in three days. Moreover, women also make *Azarband*²⁸ and sell simple at Rs. 30. If beaded the price goes up to Rs. 50 per piece. In some Tumans like Khosa, women also make *Rilly* from colorful used cloths, which carry price tag Rs. 500-600. The buyers come to the village for these *Rillys*. However, according to the women, Macramé is made for decoration only.

Handiwork

Women do some handiwork like making mats, *van* (for knitting beds), hand fans and *Changairs*. Almost in every village and Tumans, women are excellent in making these crafts made from palm leaves and a local grown long grass called "*Pheesh*" which is available in abundance all around PATA. The women say that they purchase *Pheesh* from Khosa and Leghari Tumans for making mats. The average size of a mat, locally called *Tari* or *Chatais*, is 3 x 5½ feet. These mats are used at home and are also sold in local markets like Mangrota, Sangrota, Taunsa and DG Khan. The price of a mat made from palm leaves is Rs. 25-60 depending upon design, neatness and colourfulness. The women, either collect or purchase palm leaves in Rs. 10 per bundle, which can make one-mat only.



Palm leaves are being dried before use



Palm leaves mat

Mats made of *Pheesh* are relatively expensive and the price range is Rs. 60-200 per mat. A bundle of *Pheesh* purchased at Rs.

100 is enough to make three mats and a woman can make one mat in 2-10 days depend upon her free time. A woman residing in Tuman Khosa informed that their relatives give them palm-leaves and they make mats and sell them in the market. About 25-100 mats are sold in a month. She also makes mats from *Pheesh* and earns about Rs 1,200-1,500 in a month.

Women make *van* from palm leaves and *Pheesh* also for personal use besides selling them cash. There is a thriving trade of buying and selling of these items all round. For instance, if a woman buys *Van* in Rs. 30 for selling, she gets Rs. 5 per piece as commission. The same amount is paid as commission on mats as well. In addition, women make *Changair*²⁹ and hand fans from palm leaves, *Pheesh* and wheat straws. However, they stated that it is for personal use.

27 A hair beading stuff made of colourful threads

28A drawstring

29 Pot for keeping bread

Women are also excelled in making other crafts like *Khondi*,³⁰ sheep/goat's hair made rope-sack called *Sehly* and camel saddle called *Pulhaan*. These products are said to be long lasting and highly in demand among local people and in Afghanistan. The women sell their crafts locally and in other cities/towns like Taunsa and DG Khan. However, annually fairs are organized in towns and city like Mangrota, Sangrota and Taunsa, from where the customers purchase these products for personal use, to sell in NWFP and other places.

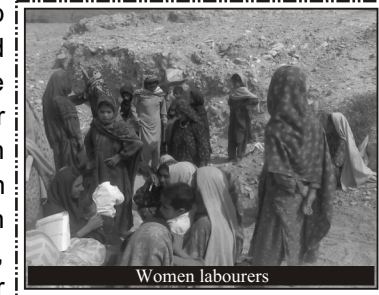
Mineworkers and Material Loaders

A majority of women are very hard working and do menial labour as mineworkers. Generally, very poor women work as mineworkers and excavate mines of gypsum, limestone and *Multani Matti*. They use locally made high explosive for breaking gypsum stones.



Another view of Multani Matti

Having cooked morning meal, the women proceed to mines and excavate Multani Matti caves very long (20 feet or more) and deep and fill the sacks. The mine contractors or truck owners that could be from same area or family give empty sacks, which are purchased from Multan in Rs. 3 per sack. Women get Re. 1-2 for filling a sack of 16-18 kg Multani Matti. On average a woman can fill up 20 sacks a day. A truck is filled within 2-3 days, depending on number of women and children are engaged and time they take in filling. The sacks are then transported for sale in cities like Taunsa, DG Khan and Multan from which the truck owner-cum-contractor make a profit of Rs. 5 per sack.³² Sometimes the women do sell Multani Matti locally.



Women labourers

Women also do loading excavated stuff on truck or tractor trolley. Women do perform two jobs simultaneously: first they load limestone and then fill sacks with Multani. As a matter of fact an entire family including children, women and men all are engaged in excavation to loading of Multani Matti, gypsum, limestone etc. When there is no harvesting or women are busy in other work, men do load limestone or gypsum on trucks or fill the Matti sacks. The participants at village Dahar Tuman Buzdar told that *10-12 women earn an average of Rs. 400-500 for loading a trolley or truck, which carries about 800-sacks (approximately 15-18 ton) of Multani Matti. This would be like Rs. 50-60 per loader.* However, the male participants of Roddou Sharqi in Tuman Qaisrani say that they make about Rs. 400 each per day for loading gypsum, limestone on trucks and work almost 30 days a month.

Matti excavation work affects during the rainy season because the caves become susceptible and collapse sometimes. These are quite normal incidences because women are asked to dig deeper to get quality Matti, which become fatal and women and children are buried alive beneath the caves. The RCs female and male participants shared one recent such incident in which women Hawwa and Lalai Mai who were buried alive. A woman cited that Lalai's husband asked her to cook meal but she insisted to shovel Multani Matti first, because she had to clear some loans taken for the family needs. Unfortunately, when she started digging the cave further, it had collapsed and she

30 A storage type for water-cooling - made of goatskin

31 As a matter of fact Multani Matti is sold all over Pakistan

buried alive. There are many incidences of this nature that were reported in which whole family buried. The study team met one victim Shabiran at locations, who survived the ordeal, but feels pain in her back and legs and now avoid fill-up sacks from the cave rather does it above the ground thus has reduced her ground. "We cry and don't want to excavate Multani, but...poverty is ferocious and also our men force us to do the job", the women say.

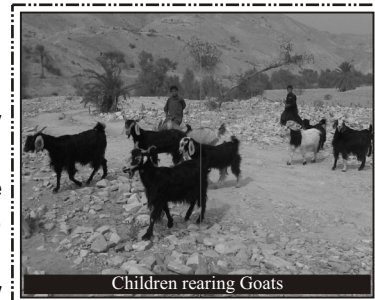
Multani Matti is a precious clay, which has multiple uses. Women in villages, town and cities eat it because myth has it contains a significant amount of aluminum (40-60%)³² and calcium which is nutritious or has medicinal value during pregnancy. Some eat after roasting and some without roasting. It is also used as *Gachni* (to apply on wood-board used for writing by government school children), shampoo, in making local soap, etc. The manufacturers of cooking oil and Ghee use it for purifying. While it is also used for making prickly heat powder. During summer it is used as body cream, to keep the body cool and clean. It is used as an exchange commodity. women exchange it with water as they load truck with limestone or Multani Matti and the truck owner or driver brings water for their use. The government gets mining royalty and amortization fee through Pakistan Mineral Development Corporation (PMDC). Indirectly the PATA people pay their taxes to the government.

Livestock, Animal and Poultry Farmers and Herders

Livestock, animals and poultry are a major part of PATA economy and women are important players in this business. Almost every household is engaged in cattle and poultry farming on small/domestic scale to earn their livelihood. An average household has 5-6 goats, sheep, lamb, 2 cows or bullocks, two donkeys, one camel, etc. Some families own livestock in good quantity e.g., 20-50 numbers or more. However, there are few families, who do not own livestock and rear other people's cattle on share basis. For example, if they rear others' cattle, 50% offspring of goats and some milk is part of their share.

Women are responsible for rearing livestock, animals and poultry and do this religiously to help efforts their family in earning livelihood. The role of women include a wide range of tasks such as rearing, fodder collecting and feeding, animals and their sheds cleaning, collecting manure for organic fertilizer, as well as milking, processing and marketing of dairy products such as Ghee, cheese and eggs. They take livestock and animals to the hilly grazing land situated in and around the locality.

Some cattle and chickens are slaughtered on social festivals like *Eid*, marriages or death ceremonies, or if guest are invited. However, major quantity of livestock and poultry are sold in local cattle's markets. The price of a goat varies from Rs. 2,500-10,000 whereas price of a sheep goes up to Rs. 6,000 depend on their age, size and weight. Normally, she goats are not sold because they



Children rearing Goats



Woman carrying water & fuel wood

³² According to one of its supplier: Abrar Nutkani (Awaz PARC Coordinator), he got these percentages from chemical analysis of the Matti for exporting purpose and the figures are genuine. One Mond = 37 Kg

are left for progeny and milk. Similarly, the price of a cow varies Rs. 5,000-25,000 but again depends on age and weight. Only male progeny are sold not the cows. Bullocks are used for ploughing small fields for agricultural purpose.

The community also keeps animals like camel and donkey. Camel and donkey are used primarily for transportation purposes. This included renting out for earning income. The Baloch are fond of camel meat and for race. These animals are sold. However, camels are also slaughtered on Eid-ul-Azha and fetch good price. According to the RCs participants, the price of a camel begins from Rs. 20,000 and goes up to Rs. 60,000 but depends on age, weight, height, colour, beauty and its running speed in race. It was ascertained from the discussions that a donkey of normal height and age is available in Rs. 1,500-2,000, which is extremely low price as compared to prices of donkey in cities like DG Khan and Multan.

Some people are simple middleman and take the animals and livestock for auction to the weekly livestock markets and earn commission. This becomes their daily business hence a source of earning. In PATA, livestock and animals are considered hard cash or assets, which help them upon dire needs such as children, particularly girl's marriages. Bashiran, a resident of Dahar Mouza Salari in Tuman Buzdar informed that *"she had sold a cow when she married her daughter"*.

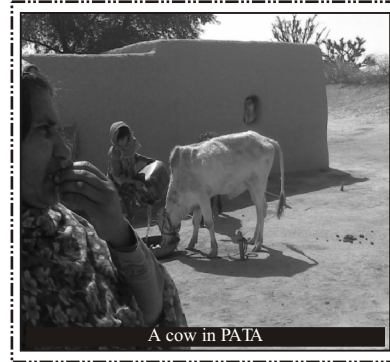
Chicken farming at household level is also part of livelihood earning of the community. Mainly women are responsible for rearing chickens. An average of 5-6 chickens is reared in every household. The eggs are either consumed at home or sold locally or in nearby small town. Chickens are consumed when there is any illness or a guest visits them or bartered for other goods. There are some middlemen who do egg business on commission. The price of an egg is Rs. 3-4 and is also sold in nearby town market. The participants in Tumans Qaisrani and Khosa RCs informed that gas exploration company and PAEC staffs are the main buyers of eggs.

Sheep/lamb wool and goat hairs are used for making rope, mats, sacks, etc. and women make special saddle for camel back called *"Pulhan"*, mats and sacks called *"Sehly"* from goat hairs. These saddles and mats/sacks are sold to earn livelihood. Sheep and lamb wool is also sold. Some of these products are traded under barter system and in exchange they get items of their needs including staple like wheat and utensils, etc. Hide skins are used for various purposes such as making water sacks, for treatment by putting on the hepatitis patients, besides selling for earning cash or in exchange of goods. Despite doing all these work, generally women do not get any share in form of kind (livestock or animals) or cash. All earning are kept by their male family members. Their only wages are the products, tea, milk to drink or any other dairy product. The details of all such issues are being given in next chapter under Gender Issues.

Dairy Products

Another means of livelihood for the community is producing dairy products from the livestock they own. Women are responsible for making dairy products like *Lassi* (a yogurt product), butter, *Ghee* (fats) and cheese (locally called *Hizak*) from milk. In almost all Tumans under study, most participants of RCs said that, often these products are consumed at home either as milk (mostly make tea) or *Lassi* because the quantity is inadequate. Any extra is then sold in the local market and

in Taunsa or DG Khan market. The participants stated that *Lassi* and milk and to some extent butter are consumed on daily basis. Although, every location or village in PATA is comprised of almost the same sub-tribe or an extended family but these three dairy products are given free to neighbour or fellow villagers. They stated that due to inaccessibility or mismanagement of pastureland, poor rainfall and poor quality fodder, the livestock milk production capacity is exceptionally low. A cow in PATA produces only 2-3 liters milk a day compared to 6-8 liters in irrigated areas of Pakistan. The same is the case of goats and sheep milk production.



Only at one location in Tuman Buzdar women told that they sale milk to local hotel owner but they did not mention the price. Another group of women and men informed that because of low production or non-availability of milk they buy tetra pack milk. They obtain good prices of their dairy products like *Desi Ghee*, which fetch Rs. 450 and *Hizak* fetches Rs. 300-350 for one kilogram. *Desi Ghee* and *Hizak* are sold in Taunsa, its suburb and in DG Khan where they get good price. However, dairy products are also a means of barter system and people exchange them with other essential products such as wheat, tea, cooking oil, medicines, flour and even with vegetable required for the family use.

Agriculture Crops Harvester

Women are engaged in agricultural activities to help their men folks in cultivating, especially in harvesting crops including wheat, barley, millet, cotton, vegetables, dates etc. The women also earn livelihood by doing labour in others' agricultural land of plain areas like Taunsa and DG Khan and earn staples such as wheat against their labour or cash income. This wheat or other staple food could be for six-month or one-year consumption depends upon labour and the quantity of harvested crops. However, in case of *Jawar* and *Bajra*, they sale it.



The women of Gardou union council Rakhi Monh, Tuman Leghari stated that they go for harvesting others' crops like cotton and wheat. The cotton-plucking rate is Rs. 80 per *mond*. However women participants at Basti Gul Mohammed - Tuman Leghari informed that they have good piece of land and harvest their own crops only. A group of women mineworkers at Tuman Buzdar stated that in rainy season it is impossible to excavate Multani so, we go to Taunsa or other nearby cities for harvesting crops or for other labor work.



The participants in Tuman Buzdar stated that entire family members...men, women and children, harvest the crop. Some people do work in Sardar's or other area people's agriculture land or take land on contract on sharecropping. Several male participants in four Tumans stated that "*a man's responsibility is to plough the field and sow the seed but it is the responsibility of women to harvest and grind the crop for family use and they are bound to do it.*"

33 One Mond = 37kg

Water Fetching

While women are engaged shoulder to shoulder with their male members in earning livelihood for their families, they are however not given any concession for their "customary" non-market responsibilities. For instance, in PATA water fetching is the responsibility of women where water scarcity is acute, common and there exist no proper potable water supply system, with few exceptions. Moreover, the area is hilly and in such a situation women fetch water from far-flung areas' ponds and springs.

Women wake-up early morning and first fetch water for family, livestock, and animals use. All women irrespective of age are responsible to fetch water. By and large, older women perform this responsibility along with their daughters or daughter-in-laws. Sometimes they make more than one trip to fetch enough for the household requirement. In some locations of understudy Tumans, one trip takes three hours. Women bring water on their head and climb treacherous terrain and sometimes on donkey. In some areas of PATA, communities hire the services of tankers by performing labour in mines like Multani Matti or limestone and in exchange get water and save precious money, which is normally unaccounted for. Some of the homes are situated in places where even tankers cannot reach and tankers give water at a plain track, therefore women must take water on their heads.

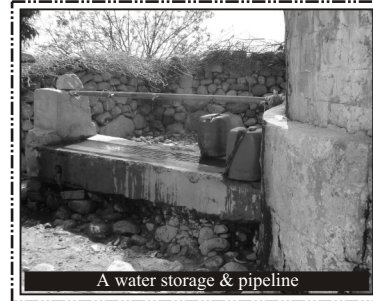
In village Roddou Khanani of Tuman Qaisrani, however women are lucky because a gas exploration company supply water to them through tankers. The women living in Basti Gul of Tuman Leghari are lucky as they also have a water supply source at their doorstep. In village Sekho of Tuman Khosa, Awaz team witnessed water hand-pumps, which were installed by the government on self-help basis and the community provided the labour work.

Fodder and Fuel-wood Collector

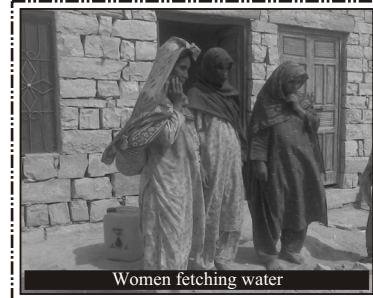
While rearing livestock women also cut and bring grass/fodder for their animals. During this course they collect fuel-wood for domestic use and some for sell. For these women this is a daily routine to collect fodder and fuel-wood and bring heavy bundles (approximately 25-30 Kg) on their heads and walk miles and miles on the difficult but hilly terrain of PATA. Males do cut big logs but they are for sale. However, women of Basti Gul, Tuman Leghari told that the team that they use LPG gas, which costs them about Rs. 250-400 per month, whereas in Tuman Qaisrani, some



A drinking water pond in PATA



A water storage & pipeline



Women fetching water

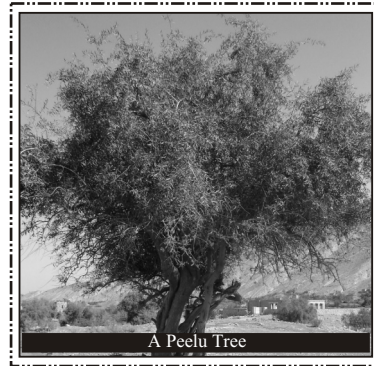


Woman carrying water & fuel wood

women informed that they collect livestock dung - make manure or dung-cakes to use as fuel.

Herbs and Shrubs Collector: Peelu and Paneer

In order to have or increase family livelihood, the women also search for locally grown herbs and shrubs including two main herbs called "*Peelu*" and "*Paneer*". This highly perishable, self-grown wild products are available in plenty in almost entire PATA. The women either cook it at home or sell to earn income for the family. Young children and aged are responsible for collecting *Paneer*. During the rain when Multani Matti work gets affected, women sell *Peelu* and *Paneer*.



A Peelu Tree

In village Thala Togh - Tuman Buzdar, *Peelu* is available in abundance. A participant told that during the season children sell *Peelu* but this time "*Pathan*" came and cut the big *Peelu* trees. Hooran Bibi, a resident of Tuman Qaisrani, does a small business of *Peelu*. She says that *Peelu*, if grown in bulk, we sale in nearby villages of Mangrotha, Bairoth or Mandarani of Tehsil Taunsa on cash or barter. For instance, she exchanges one glass of *Peelu* with one glass of wheat flour. Most women participants confirmed that this is a common practice. *Paneer* is sold at Rs. 5-10 per kg while *Peelu* is sold at Rs. 32-40 per kg depends on availability, season and quality as it get rotten within two days. Hooran told the team that last year my grandmother Suhagan had sold *Paneer* and earned Rs. 900. Sometimes children also sell *Paneer* but keep this as pocket money. Beside, women collect locally grown wild vegetables (shrubs) including various kinds of *Saag* having nutrient like iron and cook and save money.

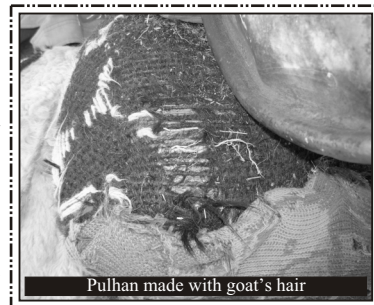
Other Means of Livelihood (Women)

There are several other means of livelihood that women perform to earn for their family through hard struggle. For example, some women are drivers and take the tractor trolley or truck to the high hilly areas for loading Multani and limestone, or unloading water, which is fetched from far-flung areas. They are so expert in driving that in a difficult terrain like PATA where even shingle roads are almost non-existent, drive the vehicles superbly. These women learn the driving skills from their males who own trucks or trolley.



Van made with dates leaves

Very few lucky women (usually relatively rich, resourceful), who got education up to 10th grade because their family migrated to other areas to work in cities or Armed forces, are primary schoolteachers. These women impart education to their fellow women or children. Awaz team met only two such women during the entire study period including Nisman Mai, a resident of village Roddou Khanani - Tuman Qaisrani. This 20 years old mother of a son passed her 10th Grade. She teaches primary students (girls



Pulhan made with goat's hair

And boys) of the village at home in proxy of two government female teachers who live in plain areas and are posted for the local government schools, but don't come to the schools. Instead, they pay Rs. 2,000 per month (Rs 1,000 by each) to Nisman. She keeps the school register but takes attendance on a plain paper. However, the government teachers copy it upon their visit to village. There were over 35 students getting lessons from her when Awaz team visited.



Woman caring palm leaves mat

When the need arises, some women in PATA also perform responsibilities as birth attendants. These are usually, elder women who have long experience of childbirth. They do not charge any fee but take Ghee, a dress or similar "gift" from the family of newly born, which is a custom. Thus such "gifts" provide some sort of livelihood to their family.

Moreover, women are solely responsible for grinding grains (wheat, etc.) for their entire family. Come what may, they have to cook meal for their family and therefore they grind wheat or other grain and expel mustered seed oil. Mostly women grind flour on hand-operated machine. Though women have also invented some new mechanism called *Jindrah* for grinding grain which give them some relief, for many women however it is remained a hard work. Only in very few localities of PATA, machine operated flour grinding machines are operational but they charge in cash or kind and women have to pay them from their own pockets by doing some extra work either at home or in the field/mines.

In Tuman Leghari, women participants informed that women also do labour work like breaking roads and stones to earn livelihood for their families.

4.3 Gender Issues in Livelihood

The community in all the four Tumans follows centuries old conventional and non-conventional customs and practice greatly and are the causes of gender biases. As outlined earlier, women are equally vibrant in earning livelihood for their families shoulder to shoulder with men in every occupation, trade and sphere of life. They are however not given equal social status in their domestic life by the counterparts - the men, better known husband, brothers or father. They are subject to suppress and deprivation of highest degree. They are tortured on daily basis and are even sold by declaring *Kali*. Divorce and physical violence on women is very common. Even when it comes to marriage their consents is never sought.

In regard to women's emancipation and economic empowerment, the PATA community men are not different to other men of the country or the world at large. Women whether they are in their domestic chores, do market work: excavating mines, produce agriculture - dairy products or for that matter they make mats or do embroidery - their prime focus is remained the same - do something for the family. It is heartbreaking, despite all that, their incomes are taken away and used kept by men without their consent or consultation. Whatever women earn is spend on the household and it is sad they have to beg for what they have worked for so hard to earn to even buy utilities like dresses and

shoes for themselves which is denied most of the time. They have no right to sell or purchase things at their own.

In this exposition we have seen women and children work as mineworkers in Multani Matti or limestone mines from excavation to filling and loading but are not paid their agreed wages, particularly when the mining, filling or loading is done for the family owned truck or tractor trolley or contractor. When women work with relatives, their men take all of their earnings directly. The women rear livestock - chicken, manage milking and when livestock or products are sold, male members keeps the income and they are not given even a single paisa. But very few women have the rights to sell eggs and keep the income, which they give either to their children or use at home.

There are several hurt feelings instances, which the women shared with the study team. They said some men give money to their women on dire need only but after a quarrel. A mineworker at a Multani Matti excavation site put it succinctly: She works whole day in this cave but may take only Rs. 20 or so after a long argument and quarrels with her man. While weeping she said, *"here we have no school, no medicine or healthcare facility. We live very tough life - just like animals, come and see how do we manage our drinking water, fodder, and food for our children. All daylong we are here with risk of death and sometimes, we are buried alive"*. When the men were asked about this they said that *it is a joint effort to enhance the family income, therefore, why to give wages to women and children as ultimately it comes to their own home*.

This kind of treatment leads some women to avoid telling their men, the way and how much they earn so as to keep some of it. For instance, two women from Roddou Sharqi - Tuman Qaisrani told that they sell *Desi Ghee* without letting their husbands or male members' know. All the participants unanimously informed that the women are responsible for making daughters' dowry and should therefore save to buy things for household use. (See case studies)

In village Thala Tough, women participants told that though usually men sell agriculture produce and keep the income with them. However, when women ask money for their needs, it is provided to them, when they require it. However this varies family to family. In Patti Bouchari of Tuman Khosa women collect *Paneer* or wild berry and ask children to sell it but children keep this income. In this village women sell eggs and keep the earning themselves. Women collect wood while men sell it and keep the incomes just they do income from harvesting others people crops.

In Basti Gul of Tuman Leghari, the women of relatively well off family (80 acres agricultural land) told that their husbands kept women earning, but when women ask for it when need arises they quarrel because they {husbands} do not want to release it. In Patti Bouchari, Grandmother Jati Mai owns 4-5 goats and sells them regularly and keeps the income. She does not allow even her only son to spend this money. She does so because she may need the cash at a critical period and she shouldn't ask anyone and live dignified life.

It was evident that women do hard work and earn for their family but when they get sick, they get very little medical attention, if at all. In village Sekho AwazCDS women study team witnessed a woman from false labour pain and had not been attended for three. She had not been taken to the hospital nor attended to by a doctor/TBA.

In PATA when Baloch (men or women) meet, traditionally they shake and kiss hand. The team observed it when a female colleague was introduced a Baloch woman, a local man immediately extended his hand towards the lady for shaking. Women are shy to call their husband by name and as a gesture of "respect" women don't sit on *Charpai* when their husbands are sitting. However, in an exclusive discussion, Muhammad Hussain, a resident of 'Dahar' (Tuman Buzdar) says; *"we don't usually even sit with our women in the day times. We hardly spend more than 15 minutes with our wives at night. It shows our masculinity; otherwise we will be considered as hen-pecked (Zanmureed) which is an abuse here."* Another resident of Dahar - Nazir shared that *"my relative woman was addicted to 'Niswar'. She got married and never told her husband about this habit. One day when she asked a relative to buy Niswar, her husband learned about it. She was beaten and tortured badly. They separated and now she lives with her parents and the husband is threatening to divorce her."*

The PATA communities however, use women for reconciliation if a person from women family commits murder. The Baloch tradition is such that they give respect women of an enemy who come to their doorstep for such plea or favor. A person who dishonours a woman's request for reconciliation or to forgive her family male member in any such murder is considered a non-principled person who does not deserve any respect in the society. The Awaz female study team members observed that in Thala Tough women are given respect as compare to other areas like Roddou of Tuman Qaisrani. The village is relatively more "advance". The reason is that it lies on a pass way, which has been used for centuries by travelers from far and wide.

5. CONCLUSION

The PATA communities are really hard working and know the art of living with limited resources and even without substantial government support. While living under the perpetuated centuries old Sardari system, fossilized customs and practices affecting women life, they somehow manage to earn livelihood for themselves and for their families. It is pertinent to mention that here, every living human being, irrespective of age and gender over the age of 5 years earns his/her livelihood with zeal and commitment. Otherwise, the survival is absolutely difficult in such an arduous terrain and backward area of Pakistan.

The communities wake up at dawn - work in organisations like PAEC, Armed forces, BMP, relocate outside the tribal area in big cities of Pakistan and abroad whether legally or illegally. They are market workers like mineworkers to excavate mines and blast the mountains to get natural resources bestowed by the nature and a good source of their income. They cultivate their or others' rain-fed small agricultural lands, grow whatever they can under the given circumstance and eat. They rear livestock, poultry and animals, which is considered and also observed as the second best source of their livelihood, despite facing difficulties because of depleted and overgrazed pasturelands. The dairy production is significantly low than the average of Pakistan's rural areas. The concepts of modern livestock farming without proper vaccination, veterinary support system and caring are other factors, which reduce the benefits of this great source of income to the communities. They do livestock and animals business for earning livelihood. Some people are skilled workers and some sell their physical labour but try to earn their level best for their families. To meet their daily needs, they have adopted the barter system. Despite all these, extreme poverty and lack of regular source of income has forced a great number of poor in PATA to begging or survive on alms, *Zakat* and *Ushar*.

Women, though subject to discrimination, are equally active, supportive and steadfast to their families in earning livelihood. They are handworkers, unpaid non-market workers; fetch water, fodder and fuel-wood, market workers - rear livestock, manage them, produce dairy products and help in marketing even then are not socially and economically empowered. There exist child labour, discrimination and deprivation to women and children under the pretext of "family business" for their wages and instances are clearly visible. Women suffer these atrocities because majority of them is illiterate either due to inaccessibility of educational facilities or custom and education is not a priority for them.

With regard to gender-based discrimination, being a patriarchal society not only Pakistan but all over the world, it is a normal practice that women are not paid market wages and are hired for doing menial or secretarial jobs. Women do not have full control over the resources, if they own any. However, their male family members deprive them of any earnings. Therefore the women in Tribal Area are not exceptional but need immediate attention of civil society.

PATA women's work, roles and lived experiences are different than men's. Women are more likely to juggle their working time between the market sector and non-market economic activities. Non-market production, whether it involves subsistence crop production, livestock rearing or management, water and fuel gathering, food preparation and housecleaning or care for the children

and elderly, is a crucial element in determining the quality of life. The development of human resources and generation of knowledge crucially depends on the level and quality of household production of goods and services that directly affects the health, development and overall well-being of children and other household members. Yet, women's voices and lived experiences whether as workers (paid and unpaid), citizens, or consumers have been largely missing from debates on development and need to be raised by organizing conferences and seminars.

Examining the interaction between market and non-market activity is crucial for a full assessment of the gender implications of the development process. Gender norms continue to determine the division of labor within the household and women provide the bulk of unpaid labor in their roles as household managers and childcare providers. In PATA, roughly about more than half of women's total work time is spent on unpaid, non-market work ranging from childcare to domestic chores and care for the sick. When compared to men, women spend, on average, 50% to 70% as much time on paid, market work, but nearly twice as much time on unpaid work.

Labour including mineworkers in the subcontinent has been suffering for centuries. At time this labourer had been serving as non-paid tenants to the landlords, Earls, Nawabs and Monarchs while their wages were only considered to be little amount of substandard food and some poor places to live in. After the industrialization, the conditions were not that much changed and still a large segment of Pakistani population is bounded labour and those who serve in the factories, mines and in business organisations only manage to feed themselves from hand to mouth. The state owned Pakistan Mineral Development Corporation (PMDC) has its offices in Islamabad and all four provincial capitals; Karachi, Lahore, Peshawar and Quetta but no significant work for the benefits of mineworkers is appreciated by the researchers of the topic. Pakistan has formulated several acts and ordinances related to mineworkers' safety and benefits, which were enacted various times, but very poorly thus, are ineffective.

According to the Mines Act, special dress with safety helmet is required for mining. However, the study team observed that in PATA international safety and labour standard are totally ignored and the participants reported several fatal incidences. The major reason is that the area is operated under PATA rules and regulations where federal or provincial laws are almost in abeyance. The mines' contractors don't pay any compensation to the mineworkers when they are injured or buried alive. Sometimes small health care is given to the victims however in case the mineworker belongs to the contractor's family or clan that too is ignored. A person whose wife was buried alive during the excavation of Multani Matti stated that he did not receive any sort of compensation from the government neither it paid any heed when the matter was brought to its knowledge through local representatives.

In Pakistan, there exist no vibrant mineworkers' union or association, particularly in PATA. According to Aijaz Khokhar, a labour union specialist working with Pakistan Institute for Labour Education and Research (PILER), *"the existing mineworkers union in Pakistan are almost inactive"*, because, the head of the union (Qamoos Gul Khatak) is also a mines contractor and a political worker too. He turns down any such effort, which is meant to, benefits the mineworkers.

The hegemonies of respective Tumans' Sardars overpower every source of income and livelihood

either directly or through their indigenous power system - representatives called "*Muqadam*". They are elected in every election but do the least to reduce the miseries of the community living in their Tumans or constituencies - local, provincial or national. However, the study team has not observed any significant government or NGOs support system in earning the livelihood.

The above-mentioned situation concludes that PATA is brimful with natural and human resources. The community, particularly women, is hardworking, skilful, open to learn but the societal norms are gender biased. Therefore, following recommendations are made in order to overcome their miseries and improve livelihood earning based on modern concepts and practices.

6. RECOMMENDATIONS

The totality of women's contributions through paid and unpaid non-market work is not recognized. However, the policies and actions of governments, multilateral institutions and the private and NGO sector can alter the options, constraints and opportunities being faced by men and women of PATA- whether as participants in the market economy or as contributors to the non-market economy. Moreover, any effort of AwazCDS for the development PATA community will not achieve the goals of sustainable human development unless it works for gender equality and women's empowerment. Therefore AwazCDS should campaign for the recognition of women's market and non-market work with other stakeholder thereby help them in attaining social and economic empowerment.

Women as well as men in PATA are actors and stakeholders in economic and social development of their families, villages and the country yet they are poor. Gender biases are embedded in social and economic processes of PATA and many women, as a result, become disenfranchised and disempowered. The community, particularly women and children are actively engaged as unpaid mineworkers. They don't have proper patronisation and information about the prevailing laws and related benefits to mineworkers. There is a need to educate these mineworkers, women and children for their due labour rights. It is therefore recommended that an effective and vibrant mineworkers association with active participation of women need to be formed and trained accordingly for the betterment of PATA mineworkers.

More women have taken on the role of income earners (paid work). This is evident when one counts the type and number of works they perform whether paid or unpaid employment in PATA. In addition, women's share of work as the self-employed is high and this is because of the preponderance of women in farming, livestock and in informal sector small-scale and micro enterprises like embroidery and other artisan work. It is recommended that Awaz should initiate programme to improve and market the artisan work of PATA community at mass level with active involvement and participation of the community.

Sardari system, prevailing customs and practices against women leave many women 'time-poor' and 'money-poor' which directly and indirectly contribute to the rise in stress and eventual deterioration of women's well being. This connection between work burden and women's health has been reported in several medical and psychology studies. A working life characterized by the "double day" and "work intensity" reflects an often-ignored cost of poverty which needs to be highlighted at various national or international forums whether initiated by AwazCDS or it attend.

Household members, particularly poor women, may have been compelled to employ coping strategies such as working longer hours, degrading working conditions and increased intensification of work. The invisibility of increased unpaid work, higher stress, and decline in women's capabilities are likely to give a false impression about them which however need to be advocated at government level to develop effective policy and development strategy. Awaz advocacy and lobbying personnel should look into the matter and develop linkages with like-minded organisations to take-up this issue effectively at the power corridors of the country and

international levels. However, a joint effort with labour unions, associations and organisations engaged in similar work is recommended.

In PATA livestock and agriculture are two important components of farming system and livelihood but its management and dairy production is very poor. The depleted - overgrazed and mismanaged pasturelands also needs immediate attention. Therefore, it is recommended that AwazCDS should develop and enhance community particularly women's skills and knowledge in livestock management, production, disease controls, milk processing and dairy products marketing, etc. By developing effective linkages with MINFAL, agriculture extension department, livestock development departments of provincial and national governments, AwazCDS can extend benefit to PATA communities. In order to do so Awaz head office and field staff should recognize the importance of various periodical campaigns initiated by these departments and link the campaigns with communities' needs to benefit and improve their livelihood.

While working, the PATA community also adopts some negative means for earning livelihood. Human selling and trafficking is among the most dehumanized profession in which some people are engaged. It is recommended that AwazCDS should highlight women and children trafficking in print and electronic media so as the rackets involved in this ferocious business could be exposed and apprehended by the relevant authorities. Moreover, AwazCDS should also develop alternative livelihood projects/programs to overcome needs of such people.

In PATA women suffer immensely with many health problems particularly gynecological and obstetric related. Therefore, it is recommended that an essential health program should be initiated in which a mobile dispensary having essential facilities and medicines duly assorted with medical doctor and paramedics be ply in remote locations of Tumans on weekly basis to cater the needs of women and children. Moreover, government supported lady health workers (LHW) program, if linked with, would make the efforts more successful. However, Awaz field staff should make a coordinated but concerted effort with government programs and develop a deep sustainable link with the communities.

As it is evident from the study discussions that many residents of PATA are working abroad or within the country, therefore it cannot be ruled out that they might have exposed to disease like HIV/AIDS, which could also affect their women and children. It is therefore recommended that AwazCDS should arrange blood screening and registering mechanism for HIV/AIDS affected people, if there exists any. Also, it should arrange awareness raising campaigns on HIV/AIDS for the communities, which will surely be beneficial for them.

References and Further Reading

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Laws for the protection of labour rights

Laws for the protection of labour rights came into existence after the advent of British colonial government in the subcontinent. At the time of independence labour rights in Pakistan were governed by Trade Union Act 1926 and the rights of the industrial labour were ensured through Trade Employees Act 1947. Subsequently, when the constitution of 1956 was enforced, labour rights being provincial matter were enacted by the title of *East Pakistan Trade Union Ordinance 1965* and *West Pakistan Trade Union Ordinance 1968* also came into force. Prior to this, the *Trade Union Industrial and Commercial Ordinance* was enacted in 1960. In 1969 Industrial Relation Ordinance (IRO) which gives Freedom of Association was enacted that repealed the existing Trade Union Ordinances in East and West Pakistan. Section 18 of the Standing ordinance of 1968 provided the procedure to redress the grievances of the workers, which later repealed by Section 25-A in the IRO 1969. It was in 1975 when registration and formation of trade unions, regularization of employees, the procedure to redress the dispute arising between employee and the employer and other connected matters were brought in one statute. During the 1970s government, "Junior Labour Courts" were established as trial court and Labour Appellate Tribunals were the appellate courts.

ANNEXURE

Annex-1

The Study Team

Name	Designation/Responsibilities
Rana Riaz Saeed	Consultant, Study Team Leader
Saeed ur Rehman	Program Manager Awaz, Study Team Member
Rizwana Anjum	Awaz Filed Social Organizer Tribal Area, Study Team Member
Rehana Ahmed	Awaz Filed Social Organizer Tribal Area, Study Team Member
Ibrar Ahmad Khan Nutkani	PARC Coordinator Tribal Area, Study Team Member

Rana Riaz Saeed	Methodology, Checklist Design, Study
Saeed-ur-Rehman	Analysis and Report Writing
Report Editing	Rana Riaz Saeed

Special thanks to Mr. Amir Mohammed Khosa, Muhammad Aminuddin, Assistant Professor Biology, Government College D G Khan for their support during the study and PARC women: Hajran Mai and Amna Bibi from Taunsa Sharief who helped greatly in interpreting Balochi.

Annex-2

Schedule of the Field Study

Date	Village	Activity
March 4 th 2008	Zeen, Tuman Buzdar	Checklist testing
March 5, 2008	Roddou Khanani and Roddou Sharqi Tuman Qaisrani	Reflect Circles
March 6 2008	Dahar and Hajana Mouza Salari Tuman Buzdar	Reflect Circles
March 7, 2008	Thala Tough, Tuman Buzdar	Reflect Circles
March 8, 08	Patti Bouchari, Sekho u/c Dalana, Tuman Khosa	Reflect Circles
March 9, 2008	Gardou U/C Rakhi Monh and Basti Gul, Tuman Leghari	Reflect Circles

Annex-3

CHECK LIST for REFLECT Circles
Prepared by: Rana Riaz Saeed

Date: _____

Name of the Village: _____

Name of the Tuman: _____

Location of the village from nearby main town _____

Distance (Km) ____

District Name _____

Name of the Participants _____

Gender: M/F

Average family members (**Family size**)

Type of House (Please specify Pucca, Kutcha Pucca, Kutcha)

Number of educated persons?

Level of **Education**:

How many women/female children are getting/educated? _-

Sources of livelihood:

Farmers	Skilled Labourer	Owns agriculture land (Landholding size)	
Tenant	Land-less	Above 20 Acres	
Labourer in agriculture	Carpenter	15 to 20 acres	
Unskilled Labourer	Blacksmith	10 to 15 acres	
Other (Please specify)		5 to 10 acres	
		Less than 5 acres	Please specify

Cropping patterns and productivity of irrigated land (near the valleys/*Rodkohis*) and rain-fed land and linking these to the types of tenancy arrangements (sharecropper or employee). What type of land is generally given to whom for cultivation?

What are the possible alternative crops that could be grown (besides wheat, cotton, vegetables and Bajra, Jawar) that would allow for diversification and potentially a shift from low-yielding

subsistence cultivation to profit-oriented farming. For example, off-season vegetables, etc.

Intricacies of livelihood strategies:

What are the household's requirements?

Check the system of farming and sharecropping: For instance, employee *Tenants* farm small parcels of 5 *kanals* (1 acre = 8 *kanals*) and do not give a share to the Sardar, but provide other labor services, whereas, Farmer, sharecrop parcels that range in size and provide 2/3 of their yield to the Sardar. Questions that need to be explored for each system include:

Who pays for the inputs?

Who markets the produce?

Who bears the risks?

Are there concessions, if crops fail? Do the Sardar assist the tenants in time of natural calamities that effect cultivation? How frequent are such calamities?

Are there different arrangements with different Sardar?

Explore any changes in terms of livelihoods following the Calamities and any relief (funds) is distributed to the tenants.

What forms do the sub-tenancy arrangements by tenant and Employee to livestock herder take?

How important are these to the livelihoods of the sub-tenant and how will these be addressed in any new lease arrangement?

Employment

Are you in service/Job? Y/N

Type of Job: Government/Private, etc. _____

How does a person (male or female) earn livelihood (in case not an employee)?

Market and non-market Profession:

Do you sell fuel wood collected from forests, and croplands?

Are you a skilled person in embroidery or shoe making?

Wild fruits, roots and herbs (wild berry, *Peelu*, *Paneer*, etc.), Livestock skin/leather selling / processing, honey or dealing beehives, selling of honey,

Mat making (Chatai), *Pheesh* selling, Changair making and selling,

Staple / grain storage non-mettle drums, rope making (*van* making) and selling

Camel as means of transportation, Arms dealer/trader/repair, Drug seller/trading,

Do you earn your livelihoods from traditional trades (pottery, carpenter, cobbler, blacksmith, etc)?

Mineral, Mining Excavation, selling, loading?

What kind of mining/mineral excavation, selling loading?

How much do you earn from this work?

Livestock

Do you Own cattle? Y/N

What Type of Cattle?

What Kind of Animal:

Y/N

Do you sell milk, eggs, poultry, and fruits from orchards, wild fruits?

Cheese making, selling or use at home.

What are other kind of dairy product made or sale?

Is there exists any barter system?

Are you a tenant and work in *Sardar's* land through sharecropping arrangements?

Do you migrate in the agricultural off-season to nearby towns and to big cities?

Do you use crop residues (fodder and fuel) or sell it out?

Do you sell your product?

Who use the earning?

How do you use your earning?

Does your family member take you to the hospital when you suffer from disease? Y/N

What are the **Problems** women faces in your locality/village? Please list down all!

How much/frequent do you take food in a day?

When did you take milk last time?

What is your routine diet?

Annex-4

List of RCs Participants

Many male and female participants of RCs avoided giving their name due to unknown reason. However, some names of participants were:

S. no	Tuman	Village	Female	Male
1	Buzdar	Zeem	Pathani, Noorai Zuhra, Tajan Mai	Muhammad Hussain, Amir Mohammed, Mohammed Khan, Haji Shamal Khan
		Hajana	Bashiran, Fatima, Suhagan and Kaneez, Jannat, Hani, Naziran, Bashiran, Hawa, Sharfoo, Fatima and Amiran	Habibullah, Faqir Muhammad, Nazir
		Dahar	Gul Khatoon Phapho, Raju, Asmat, Zubaida, Amna, Rahmat, Hoor, Jamila, Zeenat, Bassran Bibi, Bakhat Mai, Shakeela Mai, Naghma, Tigu, Nobi, Khateeja.	Ghulam Haidar, Essa Khan, Wahid bux, Aslam, Gulzar
		Thala Tough	Pathani, Aseeran, Bassi Mai, Rahmat Bibi, Fatima, Rasti	Nizamdin, Saifullah
2	Qaisrani	Roddou Khanani (West)	Bisson Mai Hooran BB, Bhawan Mai, Asha Mai, Nisman Mai, Bhikoo, Pathano, Rustou Mai, Zahida, Sakina	Allahdad, Mustafa
		Roddou (East)	Amiran Bibi, Zubaida, Nazeeran	Bashir, Hakim Abdullah Muhammad Khan
3	Khosa	Basti Bouchri	Jati Mai, Sadu Mai, Hafeez Mai and Hoori	Noor Mohammed Khan, Amir Mohammed Khosa
		Sekho	Janda Mai, Amna Mai, Haseena Bibi, Rahmat, Sifat Mai, Fatima, Taggi Mai, Bhrawan, Pathano, Haleema Mai, Subhari Mai W/o Afzal	Amir Baksh
4	Leghari	Gardou	Hameeda, Zargul, Taj, Zahida, Lal Bibi, Silah Khatoon, Hayat, Zarnaz, Sonia.	Haji wali Muhammad, Ali Khan, Noor khan, Sher jan Gul Muhammad, Umar Khan

Source: AwazCDS Livelihood and Gender Issues Study of PATA 2008

Annex-5

CASE STUDIES

Kaneez Mai of Dahar Mouza Salari has four daughters and a son. Her husband is a laborer. Children rear goats and male members including husband are responsible to bring grass (fodder) for the cattle/animals. She makes Azarband and sells ordinary in Rs. 30 per piece and with beads the price goes up to Rs. 50. She makes one mat per day and sell in Rs. 60. Kaneez earns Rs. 1,400 from making Pheesh mats, which cost her in Rs. 200 and keeps her earning and uses the way she likes. Her family doesn't drink milk rather take tea made of milk. When gets sick her husband takes to Taunsa for treatment. She also owns 4 chickens but doesn't sell eggs because children eat them.

Village Sekho Union Council Dalana, Tuman Khosa

Subhari Mai (18 years old), the second wife of Afzal and a mother of two siblings does tailoring - charge Rs. 30 per suit and can sew three suits per day. She informed that from the income she purchases things such as clothes for children and utensil for her family. Her husband works in Dubai and comes once in a year. Having earned from Dubai, he purchased a tractor and gives it on contract. Her brother -in-law also works in Dubai. Subhari's husband neither gives home expenses nor consults her or takes consent on family affairs. He married first by buying the bride in Rs. 50,000 and has 4 children from first wife.

Roddou Khanani (West) Tuman Qaisrani

Mustafa, a retired Ranger gets pension from his previous services to the department. Having retired from the services, he received provident fund and purchased a tractor with trolley, which he rents out. The rent varies according to the services. For instance, if there is plough season, he charges Rs. 350 per hour. He says that during the last season (about two-month season) his tractor was on rent for an average of 14-16 hours. For loading limestone, gypsum or other similar natural resources, which are mined from the area, he charges Rs. 800 per trip. He also rented out the tractor for 8 month to the Gas Company operating in the village for Rs. 14,000 per month. Because the tractor is absolutely new therefore according to him the overheads are very low which is about 1/3rd of the revenue.

He owns a piece of land though did not give the landholding size, however he told that the crops grow in the land included: pulses, potato, chick beans (black), *Jawar*, *Bajra*, wheat and mustard. He also owns some livestock, animals, chickens and a Pacca house. The people of Roddou also catch fish from a nearby seasonal lake and bring at home for cooking so does he.

Village Zeen Mouza Salari, Tuman Buzdar nearby main town Taunsa Shareef Distance 35 Km, District DG Khan

Pathani has two children, both sons, and her family size is 12 persons. The main livelihood include, livestock, labour in nearby mine excavation, and agriculture land by harvesting crops like wheat, barley and in case better rain, vegetable is also grown. Her family owns approximately 5 Begha agriculture land owned but 4-5 persons including women also harvest others' crop in plain area. The average yield per season crop varies from 5-6 mond (200-240 Kg).

No family member has job and women don't do embroidery. The mother-in-law (a widow) is responsible for livestock rearing and cutting grass (fodder) whereas Pathani is responsible for household affairs and fetching water from far-flung areas for that she make even two three trips to fulfill the requirement of the family. One trip takes about two-three hours. She sleeps in the evening, as it is difficult to sleep or take a nap during the daytime due to her responsibilities. Her family owns include 6 goats. Upon need goats are sold at the nearby livestock market at Numberdari Bridge. If the goat is slaughtered on an occasion or family use, the skin is sold. The milk is used for making dairy products such as Desi Ghee (butter) for family consumption only.

Noorai, another resident of village Zeen of Tuman Buzdar has 6 children (two daughters). The daughters don't go to school. Her family size is 20 persons wherein 4 male members are earning hands: one is peon, another a driver and third is a loader (truck). Family owns two Begha agriculture land and sow Jawar. Every person (married) in her family earns own livelihood. The family owns 15 goats, 5 cows and 2 bullocks but don't sell milk. They rear livestock on 50% share basis. She has 5 chicken reared by her daughter in law and also sell eggs when needed. However, they make dairy products like Desi Ghee and Lassi for family use only. Daughter-in-laws and sons also harvest others crops and earns wheat for entire requirement of the fiscal year but don't take land for cultivation on rent. They have *Peelu* but not sale it. She and other family members including children load gypsum in truck and earn 100-200 per day.

Noorai is responsible for getting and making fodder for livestock, harvesting, fetching water and rearing bullocks. She brings fuel-wood and grass (fodder) on her head but water on donkey. She eats simple bread (made of either wheat, Jawar, Bajra because they can't afford much and fruits like others. She likes having tea - not milk but her daughters and daughter-in-laws drink milk. She doesn't like spending money and doing embroidery, She uses Niswar (tobacco chewing), Huqqa and smoke cigarette. They go to Taunsa or visit to Hakim in Barthi for treatment. Noorai Mai doesn't prefer treatment. Girls' school is there but no female teacher.

Zuhra (age 27) has two children and does tailoring (stitches two Shalwar suits in a day) and earns Rs 60 (Rs 30 per suit). Her husband is employed in PAEC. She has 15 goats and owns about 5-6 Begha agriculture land, which produces *Jawar*, *Bajra*, wheat and black gram (chick-beans). Her family sells out beans and keeps wheat and *Jawar* for family consumption. She, along with family members, harvests her family and others agriculture produces (in plain areas of Taunsa). She collects fuel wood and also fills sacks of Multani Matti for Rs. 1 each. She makes *Tariana* (a *Tari* in three days) and sells in Rs. 80. She keeps and uses the income from tailoring and *Tari*.

In the recent elections her brother had cast her vote in proxy in a hope that the contestant will help out the community in provision of water and road. She owns three chickens and sells their eggs. She also sells dairy product like Ghee but Lassi is consumed at home. When livestock/goats are sold, she gives money to her husband but keeps the income from tailoring, making *Changairis* (pot for keeping bread), mats etc. Zuhra earns about Rs. 1500-2000. She uses income for her own needs and children requirements and feels independent or empowered. In case of sickness they go to the Hakim in case of severness go to Taunsa hospital. She eats a big-bread made of Bhat which is equal to two-to three hotel bread and does not drink milk rather take tea. However, she also chews tobacco.

Tajan Mai (30 years) is a married woman of Mouza Salari, Tuman Buzdar. Her husband is unemployed - doesn't do any work and non-cooperative too. She has three daughters who don't go to the school. Her family does not own any agriculture land or livestock. However, she makes mats, *Van* (rope) from palm-leaves and knit Azarband. She is good in embroidery and makes pillow covers. She harvests other people crops and gets either money or harvested crop such as wheat, depends upon her requirement. She also loads trucks with limestone or Multani Matti, fetches water on donkey and collects fuel wood. She collects honey during the season and sells about 5-6 bottles of honey during a season, which helps her in generating about Rs. 800 per bottle. She also collects wild berry and her husband sells it in Taunsa city. The Sardar also helps them by giving 1,000 per month.

She eats two breads twice a day, takes tea but doesn't drink milk. She also eats fruits but depends upon affordability or money. Upon getting sick go to the *Hakim*. She works till sunset and does not sleep during the daytime.

Roddou Khanani - Tuman Qaisrani

Hooran BB, wife of a retired FC pensioner, is an illiterate woman and has two daughters and a son. Both daughters are illiterate and married. However her son has passed 5th grade. Her family owns 10 Begha land, three goats, two cows. They sow *Jawar*. The village has gas reserves and a Canadian gas exploring company has 33 years rights on lease but has sublet to a Chinese Company. The Company had laid down the gas pipelines for which the entire village (where the land is used) got Rs. 3 Lac and her family received Rs. 30,000 as their share. Her family buys wheat for consumption. She collects fuel wood and honey for family use only. Hooran makes mats (one mat in 10 days) and sells out. She has livestock and chicken and sells eggs - makes Ghee and sell @ Rs 550/kg, when needed. She collects Peelu and either sells out it on cash or barter system. For instance she exchanges one glass of Peelu with one glass of wheat flour in nearby villages of Mangrota, Bairoth or Mandarani.

Upon facing any problem, her family sells their assets like livestock etc. Her husband keeps the earning and gives money but keeps account for it. She says that women don't ask their husband/man for clothing but if they buy for us we take it. Her husband doesn't give money even to his son and when her daughters visit to see their family Hooran quarrel with husband to gift sleepers/shoes to the daughters. However, she can buy petty household items and gives pocket money to her son. She drinks tea and eats 3 breads twice a day. She and her husband chew tobacco. In case of sickness, she goes to Taunsa for treatment as no Hakim or Doctor is available in the village

Bisson Mai has 6 daughters (four married) and 3 sons. Her family does not own any agricultural land but harvest others' crops in plain area of Tehsil Taunsa and earns in kind such as wheat. She also rears others' goats and one camel on ½ share basis and sells Peelu and wild berry. However, sometimes she also sells Multani Matti. She makes rope, mate and sell it. Now she is planing to sell out camel in Rs 20,000 and will distribute 50% with partner who helped her in purchasing. When she makes Ghee then prefer to sell it rather than eating. Bisson owns two chickens and sells eggs @Rs. 3 to earn some money. Her husband sells honey. Sometimes she goes to fetch water on donkey but now Gas Company supplies water through tankers. During the election a candidate also supported her with Rs. 500 to cast vote in his favor.

She can keep and use her earning and her husband doesn't have any objection on it. My husband takes me to the hospital, if he can afford. For example, recently I had twins (girl and boy) and my husband took me to Taunsa hospital for operation. She eats 2-3 breads twice a day and dislike drinking milk but tea and gives milk to children, if available.

Wazir Mohammed resident of Basti Gul Mohammed Mouza Ghari Pusht caste Kalhore, near Rakhi Mounh, Tehsil Tribal Area - DG Khan works in PAEC and gets Rs. 12,000 per month as salary. His family owns a very good piece of land (about 80 acres) which also has limited water supply for drinking and cultivation purpose. His family also owns a small orchard. They have custom to educate girls. His daughter has passed 12 grade and a son has done diploma course in basic healthcare. Another son is grade 9 student and getting training of dispenser at Sakhi Sarwar.

Bread for Survival

Livelihood Patterns

Jobs	Agriculture/Livestock	Dairy Products	Skilled	Unskilled	Business	Mining	Other
School-teachers	Livestock/Cattle farming	Desi Ghee	Driver	mines excavating	Small shops	Oil - gas exploration	Women selling
Clerks	Poultry farming	Butter	Plumber	general labour	Honey selling	Gypsum	Drugs selling (heroin, opium, Niswar, marijuana)
Chowkidar/guard	Animal keeping/rearing camel and donkey	Lassi	Carpenter	loader	Fodder, agriculture residue such as wheat husk	Limestone	Robbery and highwayman
Peon	Livestock rearing	Milk	Blacksmith		Wood	Uranium	Detectives
Border Military Police	Crop harvesting	Cheese	Tailoring		Fruits / Veg	Multani Matti	Pensioner
Armed Forces	Tractor plough		Cook		Livestock skin/leather	Limestone processing (Choona) Making	Wine brewing and selling
Militia			Tree cutting,		Eggs sell		Explosive making and selling
Frontier Constabulary			Firearms Repairing		Peelu		Water selling
Rangers			Mason		Paneer *		Cell-phone charging
PAEC			Wood cutter,		Hotel		Water detector
Work abroad or in other cities Karachi, Gawader Saudi Arabia, Dubai,					Firearms and Ammunition		Birds and small animals hunting like dove, rabbit
Camel jockey,			Stone crushing machines operators		Pheesh		Women & children trafficking
Camel trainers			Stone blocks making		Wild berry		
Camel jockey trainers			Stone grinders making for flour grinding		Livestock trading		

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A local shrub, which contains white liquid, called "Paneer" in its fruit and is extracted for cooking. This highly perishable product is sold widely in PATA area.

Products	Women Occupations	Women skills
	Primary school teachers	Mat making
	Tailoring	Changair (pot for keeping bread)
	Shepherd on share basis	Azarband Making
	Digging and loading stones and Multani in trucks	Pillow Covers Making
	Driving (only local for Multani and stones)	Rilly making
	Road and stone Breaking	Van making
	Health worker, Birth Attendant	Rope/sacks making from goat hairs
	Embroider	Dupata stitch ,embroidery and printing
	Cotton Pluckier	Tea-cozy
ate, Guava, Date, 1. Melon	Livestock/poultry rearing	Khondi making (a storage type made of goatskin) for water-cooling
lic, tomato, among	Flour grinding	Hand-fans making (palm leaves)
	Harvester	Handkerchiefs
	Water Fetching	Paranda making
	Fuel and wood collection	

Acronyms

AwazCDS	Awaz Foundation Pakistan, Center for Development Services
Azarband	A drawstring
Bajra	Millet
BDS	Basic Democracies System
Bhat	A special kind of food made with Ghee and Molasses
BHU	Basic Health Unit
BMP	Border Military Police
Changair	Pot for keeping bread
Charpai	Bed
Chashmas	Springs
Chatai	Mat
Choona	Whitewash material: crushed limestone
Chowkidar	Guard
Daal	Lentil
Daal-Saag	Ordinary food made of vegetable or lentil
Desi Ghee	Milk Fats
DG Khan	Dera Ghazi Khan
Doodh Patti	Tea made with milk
Dupata	Big headscarf
Fajar	Dawn prayer
FCR	Frontier Crime Regulations
Gachni	Multani Matti apply on wood board use for writing
Gharbi	Western
Gur	Molasses
Hakim	Ayurvedic
HIV/AIDS	Human Immunodeficiency Virus/Acute Immunization Deficiency Syndrome
Hizak	Local name of cheese
Huqqa	A Casket or little box: a smoking pipe
Jawar	Barley
Jindrah	Donkey driven flour grinding machine
Johars	Water Ponds
Kado Tori	Pumpkin
Kala-Kali	
Kali	A woman falsely blamed of adulteration with other man
Kanal	Local land measuring unit: One Kanal equal to 500 sq. yards
Khondi	A storage type made of goatskin for water-cooling
Khumbi	Mushroom
Km	kilometers
Kutchra	A Mud or shrub house
Laiti	A special food made with porridge and Desi Ghee
Lassi	A yogurt product: shake
Madaras	Religious schools

Bread for Survival

Militia	Frontier Constabulary
Mond	Weighing measurement: One Mond = 37 Kg
Mouza	Union Council
Multani Matti	Armenian Bole
Muqadam	Sardars middlemen or representative
NGO	Non Governmental Organization
Niswar	Tobacco chew or snuffing
NWFP	North west Frontier Province
PAEC	Pakistan Atomic Energy Commission
Paneer	A local shrub, which contains white liquid, called "Paneer" in its fruit and is extracted for cooking. This highly perishable product is sold widely in PATA area.
Paranda	A hair beading stuff made of colourful threads
PARC	Peoples' Awareness and Rights Committees
PATA	Provincially Administered Tribal Areas
Pathan	Native of NWFP
Pawenda	Afghan or NWFP, Baloch origin people: nomads/gypsy. They own several cattle and animals loaded with commodities (including contra-bound items like drugs and weapons) and travel on foot along with their entire family and sell from one area to another.
Peelu	Local herb/shrubs
Pheesh	A local grown long grass
Pucca	A house made of stones, mud and its roof could be of wood, or wooden beam
Pulhaan	Camel saddle made with sheep/goat's hair rope
Qahwa	Green Tea or tea without milk
RCs	REFLECT Circles
Rilly	A special kind of colourful bed sheet or spread
Rodkohis	Torrential streams
Sajji	Meat stakes
Sardar	Head of Tribe
Sehly	sack made of sheep/goat's hair
Semi Pucca	A house partially made of stones, mud and its roof could be of wood, or wooden beam
Shalwar-Kameez	Baggy pajama and shirt
Sharqi	Eastern
Tari	Mat
TBA	Trained birth attendant
Tehsil	Sub-division
Tehsildar	Sub-division Officer
Thobi or Bhutt	A special hotplate made by stone
Tumandars	Revenue Collection agent - in Persian
Tumans	Revenue Area
UAE	United Arab Emirates
UC	Union Council

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<i>Umra</i>	A religious gathering act done at Mecca by Muslim just like Haj
<i>Van</i>	Beds knitting material made of grass etc.
<i>Yakhni</i>	Chicken soup

