

Foreword

While the world is moving towards a global economy in which the local economic and industrial Infrastructure is under threat on the one hand for its integration with the global set up while on the other hand the consumption of local human and material resources has been affected and has caused unemployment and poverty conditions in the less developed and under developed countries. Especially those countries and areas are facing this problem in more intensity which still had to develop a local economic and industrial structure.

Pakistan is undergoing a transformation stage from a traditional subsistence economy towards one which is progressive and integrated with global economy. Naturally such transformation involves substitution of traditional norms and institutions with new social norms and Institutions. The situation demands rapid development to pace with the growing compulsion but the same is restrained and frustrated owing to bad governance and lack of vision, foresight on part of the governmental infrastructure. This situation has caused increases in the level of poverty and inequality.

In terms of regional inequality, Districts of the Southern Punjab are the worst in Pakistan. Among the Districts of the Southern Punjab, the Districts of D G Khan and Rajan Pur are more underdeveloped than the others and within these two Districts the Provincially Administered Tribal Areas (PATA) show the worst and the gloomiest picture.

AwazCDS has plans to expand its program and core development approach in Tribal Areas of Punjab. Prior to intervene, it commissioned a baseline study in order to realize the socio-economic and political situation of the PATA communities with an objective to address the issues of the traditional societies and help them transform into modern liberal democratic societies. The generous support by Heinrich Böll Foundation (HBF) for conducting this study is appreciable and I am sure this would further strengthen the partnership between AwazCDS and HBF since the programs and themes of the HBF for coming years are focusing on the issues of traditional societies, democracy, peace and human security have much in common with the vision, mission and objectives of AwazCDS which is already working for the elevation and uplift of the civil society, generating social and political awareness among youth, evolving a liberal, democratic tolerant non discriminatory society where human rights are secured and peace prevails among all, irrespective of their faith, race, language, creed and gender.

In the end I also appreciate the efforts done by the AwazCDS team in conducting this study. I personally and on behalf of AwazCDS also acknowledge the technical support given by Mr. Rana Riaz Saeed to our team in designing, conducting and in editing this report. I also acknowledge the volunteer role of Professor Fayyaz Ahmed Hussain, the Chairperson of AwazCDS, for helping me in compiling this report.

I personally and on behalf of AwazCDS-Pakistan, look forward to have your feedback on the findings of this report as well as support in our future development interventions in the region.

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Chief Executive
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Executive Summary

AwazCDS has plans to expand its program and core development approach in Tribal areas of the Punjab. Prior to intervene, it commissioned a baseline study in order to realize the socio-economic and political situation of the PATA communities. The data was collected through research paradigms used by the social scientists and researchers and from various sources. The Respondents age group of 18 years or above included 50% female belonged to the Tribal area villages. A team constituting two males and two females, was fielded which started the survey in September 2005.

The Survey was conducted in 8 Tumans consist of 437 villages of Districts DG Khan and Rajan Pur. However, only 10% (45) villages' 406 households were surveyed. A proportionate sample value of 40%, 30% and 30% was applied to Kutcha, Semi-Pucca and Pucca houses respectively. Total number of households varies from 30 to 370, villages having population from 450 to 3700 persons. Average family size of a household varies from 09 to 17 persons.

The study reveals that education facilities available to the PATA villages are 50% Primary level, 20% Middle level, 13% up to Secondary level, whereas in 17% villages the educational facilities are non-existent. Only in 30% villages Primary level educational facilities are available for females with the exception of 2 villages where female Secondary Schools are established. With regard to the education levels of the respondents 85.3% women are illiterate 13.2% have passed primary and just 1.5% women have passed their Grade 8 level. Unfortunately, no woman has reached or ever attended 10th grade level of her education. This is mainly because the non-availability of the educational facilities in mostly villages of PATA.

Only 4 % of the villages have basic health centers or dispensaries. In only 20 % villages proper water supply is available while in the remaining villages the people use water coming from *Chashmas* (springs) or *Johars* (ponds) which are also used by the animals. Sanitation and Sewerage facilities are totally non-existent in entire villages surveyed. Electricity is available in only 16 villages out of 45 surveyed. The remaining 29 villages of the rest of Tumans are without electricity. Transport facilities are invariably not available in these villages, except a few, which use pickups or animals for transportation.

The community in all 8 Tumans follows centuries old conventional and non-conventional customs and practice greatly that are major causes of gender issues. These customs are followed due to several reasons. Invariably every Tuman of PATA has traditional society governed by the feudals/ tribal chiefs without any interference by the governmental institutions thus the Laws of the state are not operative and affairs are settled by Sardars and feudals in Panchayat or Jirga.

The customs like *Watta-Satta*, *Vani*, *Chatti*, *Kala-Kali*, honor killing, marriage with Quran, early age marriages within close family members/relatives are in practice without exception. Women suffer violence though she serves the man at her best and are not given dowry, property or cattle even cloths and shoes as their share or due rights. People spoil the life of their sisters and daughters by selling them under *Vani* or similar customs. Mostly the innocent women are killed by declaring them as *Kali*.

Most of the villagers are either unemployed or self-employed who run small shops or cultivate a small piece of land without a proper irrigation system. A few of them do

Jobs outside in the cities as schoolteachers or clerks or they get recruited in the Border Military Force of the Tribal areas. As the people at large in the area are illiterate or poorly educated, they lack social and political awareness. They have no concept of a community or lack information about their basic human rights, which are usurped by the feudal or tribal chief. Common person does not take any interest in elections and the males cast votes of their women in proxy.

Therefore, it is concluded that areas in PATA reflect the worst social, economic, political and cultural situation. This area has a little or no social and physical infrastructure to promote development. The survey outcomes hence suggest that in order to minimize and address the problems of PATA communities, the civil society organizations like AwazCDS should initiate developmental work in the area.

1. BACKGROUND

Awaz Foundation Pakistan: Center for Development Services (AwazCDS), a non-governmental organisation (NGO) based in Multan aims to help evolve a peaceful, educated, democratic but responsible and sustainable civil society. It has been working with the deprived segments of the society since its inception. It gives the community 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 damaged significantly and are yet to be enlightened with the modern concepts of development and practices.

AwazCDS has plans to expand its program and core development approach in Tribal areas. Prior to intervene in any area, it commences a baseline study in order to realize the actual situation and requirement of the communities. Such studies also help AwazCDS to devise a program, which is based on participatory and with full involvement of the respective community. In addition, the baseline study gives it to gauge the impact of its interventions at a later stage. Therefore in August 2005, AwazCDS commenced a baseline study in Tribal area of two Districts namely D G Khan and Rajan Pur consisting of 8 Tumans in PATA¹.

1.1 Objectives

The overall objective of the study was to collect and collate the information about the socio-economic and political situation of the Tribal Area communities by conducting a survey to devise a sustainable program for future development intervention.

1.2 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 details of the study. Chapter 4 entails analysis of the data whereas Chapter 5 and 6 spells out the important conclusions drawn and recommendation made by the study. Annexes are attached to get details about the data and additional information/material about the study.

¹ Provincially Administered Tribal Area

2. APPROACHES AND ACTIVITIES

Before commencement of the study, the entire programme team of Awaz from Head office and field offices held a meeting to forge the approach to be followed in the study. Upon reaching on the consensus, following research methodology was adopted.

2.1 Research Methodology

The Research Paradigms used by the Social Scientists and Researchers were applied to obtain a first hand, reliable data, which could be used for further intervention. As the study widely involves a data based on facts and figures pertaining to various aspects of human life, i.e., social, economic, political, cultural, religious, and gender, therefore it was pertinent that the study must be conducted on scientific empirical research paradigm.

Study Toolkit

The study toolkit used for the collection of data included collection of primary data through Questionnaire, REFLECT Circles, Traverse Walk for direct observation and collection of Secondary data from various sources including National Census Report 1998.

Secondary Data

The Program Officers of AwazCDS collected secondary data for Tehsil Tribal Area (District D-G Khan) from the Tehsil Municipal office and for Tribal Areas of District Rajan Pur from the political Agents. This secondary data included information about number of Union Councils and villages and number of schools in various villages. Some of the secondary data was also taken from the National Census Report of 1998 of the tribal areas. See Annex-2

Primary Data

While AwazCDS aimed to conduct this study on scientific basis and has framed an empirical research design, hence total dependence on Secondary data could not be of any benefit for intervention. Reason being, the public sector normally project such figures, which usually do not conform to the physical verification.

Therefore, primary data was collected on group and individual basis. The reason to collect primary data from the group was to obtain information about the entire village so that a separate village profile could be prepared and an overall picture of the village could be sketched for future decision or intervention. However, the data from individual was collected in order to know the state of affair of an individual household. The primary data was also collected from women of the respective area so that a comparison of the information could be done at the time of analysis. The information was collected on a structured questionnaire, which was developed especially for the study purpose.

Questionnaire Development

A detailed Questionnaire was developed to obtain relevant data for the study. For Questionnaire development, the services of an expert were secured who provided a comprehensive Questionnaire and imparted required training and education to the

surveyors to conduct this study. The questions were framed in a manner and sequence to ensure their relevance to the Respondents and can obtain maximum information required for the study. Almost all types of questions used by the social researchers and scientists were incorporated in the Questionnaire. The questionnaire covered information such as name of the village, region, household size, type of services, income-expenditure pattern, customs and practices (including gender issues), etc. It also covered information required about socio-economic and political status of a household and the village.

The effort was made to avoid double-barreled, ambiguous and leading questions while factual questions were preferred to abstract questions. To facilitate the Respondents, methodology of close-ended questions was adopted so that the Respondents may feel comfortable to answer. However, the methodology of open-ended questions in REFLECT Circle was also used where required for obtaining the relevant information. The questionnaire was later pre-tested directly in some of the villages of Tribal area and necessary changes were made, where needed, before finalization and commencing the study.

REFLECT Circle Method

Realizing the fact that most of the Respondents were illiterate or not sufficiently educated to respond in writing and fill the Questionnaire independently themselves, therefore, method of REFLECT Circle was also adopted during this study. The Surveyor read out question to the Respondents and if necessary converted it into their first/mother language to ensure that the Respondents fully understand the demand of the question and may answer accordingly. It was observed that owing to comprehension level of the Respondents the methodology of Questionnaire coupled with the method of REFLECT Circle proved adequate to collect viable data. Through this the Surveyor was efficient to reconstruct the question according to the comprehension level of the Respondent. And, if necessary could ask further questions to make the Respondents understand and get answer not of his/her own choice definitely but relevant to the theme of the question to ensure the collection of reliable data valid to be used for further intervention.

2.2 Selection of the Villages

Ideally, it is great to study the entire population to give more weightage to the results. However, it is difficult and much time consuming process to study the entire population. Therefore, AwazCDS settle for a sample, which is a subset or portion of the total population. As every good research, according to the international standards, begins from the top (whole population) and works down to the sample, or partial population, hence a proper consideration was given to this fact. All the eight Tumans located in the three Tehsils were treated as total "population" and "Universe" in terms of the existing research techniques/ methods so in this study total number of Tumans is included without using the method of survey sampling.

Eventually, it was decided to take 10%, a standard sample size, of the total villages of each Tuman for the Study. These 10% of the total villages are comprised of equal proportion of the three categories of households, i.e., villages having households <200-400> or above, <50-200> and 50 or below 50 households. In the entire study 30% of houses were *Pucca*², 30% semi *Pucca*³ and 40% houses were *kutch*⁴. Any

² Totally cemented house with cemented/wooden/iron beam roof

³ A house made of stones, mud and its roof could be of wood, or wooden beam

village that did not fulfil the outlined criteria was excluded from the study except where the *kutch* or semi *Pucca* houses outnumbered the *Pucca* houses. Preference was given to villages where the people knew AwazCDS activities or its team.

2.3 Selection of the Respondents

It was made ensured that the Respondent must be the head of the household. In case the head was not available, the Respondent belonged to the same household and age group of 18 years or above was interviewed. It was also ensured that the 50% respondents in both RCs and study (survey) are female from the age group of 18 years or above. The stress given to interview females was on account of prior experience that women in rural households usually have pertinent information regarding income and expenditures, customs and practices etc.

2.4 Sampling Techniques

As the study has been conducted in a tribal area where the people are not only unaware, they also feel shy to answer such questions, so instead of random sampling a simple random sampling method was also adopted because every household in each category selected on random sampling basis could not be surveyed for any good reason as the absence of a reliable/ proper respondent or unwillingness to cooperate use of this method enhanced the chance of inclusion of any household falling in the required category. As the study had to be conducted in various categories of households in a surveyed village hence the systematic sampling, stratified sampling methods were adopted.

2.5 The Study Team

Realizing the size of the sample, a team constituting 4 members, two males and two females was fielded. Mostly team members were local and were well aware of the area and customs practice there. The team members had undergone extensive training for two days. The training was with respect to the objectives of the study, the purpose of each question, method of approaching and addressing the respondents, avoiding biases in the way the questions were formulated, sampling methodology, etc.

However, AwazCDS Team along with two other members from field office Taunsa conducted the study. In the first step, team obtained the village/ area information. The purpose for this was to know the customs and the other information about the area. Moreover, this information was also helpful in comparison with the information obtained from two different sources, i.e., from the community through reflect circles and the survey of the individual household.

2.6 Logistics

Matters related to logistics of the studies were done excellently by the administrative team. This includes travelling and lodging arrangement of the study team.

⁴ A Mud or bamboo/shrub house

3. THE STUDY

Before going in to the details of the Study, it is imperative to have an understanding about the area and its prevailing political and geographical history where the survey has been conducted.

3.1 The Area: Provincially Administered Tribal Areas (PATA)

District Dera Ghazi Khan

Dera Ghazi Khan (D G Khan) consists of the mountainous area of the Suleman Mountains range in the west and the plain in the east. Most of these hills form the PATA and commonly known as the de-excluded area.

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*⁵ under the Patron-Client relationship System. The main tribes have been living included Mazari, Dareshik, Laghari, Easai Khosa, Buzdar, 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 he had decided the civil and criminal cases under the Frontier Crime Regulations.

After the independence, these powers were withdrawn from the *Tumandars*. The Subsequently, one Political *Tehsildar*⁶ 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 Special Area was declared as De-Excluded Area of D G Khan District but no major change in the administration occurred. *Jirgas* continued in the same manner as they were held in the past. Now, the *Jirgas* were presided over by the *Naib Tehsildars* instead of *Tumandars*. In theory this step 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 age long dictatorial system.

But it is very unfortunate that even after 1950, things continued to happen without any substantial and considerable change. General Ayub introduced the Basic Democracies System, and the people of this area had also given a chance of electing their representatives. Owing to the social, cultural and economic infrastructure however, they had no choice but to elect the same *Tumandars* and the influentials who had neither the willingness nor the potential to improve the lot of the common person.

With the introduction of the local Government System by the successive regimes in Pakistan, the administrative set up of the area has undergone some changes. Yet, the system has not been successful to challenge the monopoly and hegemony of the influentials, tribal chiefs, feudals and *Waderas*. Before the present set up of the local

⁵ Revenue Collection agent – in Persian

⁶ Sub-division Officer

government, the tribal area of D G Khan was under the administration of Union Councils and the largest Union Council of the tribal area was Fort Minro. Under the new system, a Tehsil Council has been established in this area. Now, the Tribal areas falling in Tehsil D G Khan and Taunsa are combined to constitute a single Tehsil Council consisting of five Union Councils namely Tuman Laghari, Mubarki, Barthi, Kach and Tibbi Qaisrani stretching over to an area of 4000 Sq. Km with a population about 0.126 million.

District Rajan Pur

The Tribal Areas falling in the District of Rajan Pur have almost the same history and backgrounds like the tribal area of District DG Khan. Till June 1982, this tribal area was part of District DG Khan. Having created Rajan Pur as a new District it is comprised of Rajan Pur subdivision, Rojhan subdivision, Jam Pur subdivision and the de-excluded area situated in these subdivisions. The de-excluded area of the District Rajan Pur consists of three *Tumans* namely Tuman Mazari, Gorchani and Dareshik. The biggest Tuman is Gorchani (35 villages) and the smallest is Dareshik (17 villages). After the termination of Tumandari System, now the Border Military Police with the help of the political Assistant administers this area. Tuman Mazari, Tuman Gorchani and Tuman Dareshik of District Rajan Pur cover an area of 4969, 8896 and 632 acres respectively⁷.

In the 21st century where the whole world is progressing towards the evolution of a single community and through globalization advancement of media communication, the international community has virtually become a global village, these two Districts still include a tribal area. This tribal area though, geographically part of the Punjab Province and the said Districts but practically it is a separate entity and the administrative structure and the laws of the provincial Government have no interference.

The Tribal areas are still subject to the traditional customs which are the main source of privilege and hegemony for the feudals and Sardars allowing a very negligible status to ordinary male locals and a system of severe deprivation, subjugation and oppression of the females is prevailing since time unknown.

3.2 Commencement of the Survey

The survey begun in September 2005 while the consultant observed the team that how they use newly learned techniques of the survey. The program officers/surveyors of AwazCDS visited every village selected to survey and obtain basic data/ information about the village by conducting REFLECT circles.

Having reached at the scheduled village, the entire team first had a traverse walk of the village in order to have a fair idea about the location, types of houses, infrastructure and basic facilities available in the village. The team leader thereupon introduces themselves to village elders/ community leaders and about AwazCDS program and team. The study team leader with the assistant of other team members conducted the REFLECT Circle in each village to know the situation of a village with the help of checklist. On the basis of the information the team selected 10% households of the village for detailed study through questionnaire. Basic data and information about the village was collected from different persons in isolation to one and other for cross verification and authentication of the required information. Initial

⁷ Maps of DG Khan and Rajan Pur Districts with territorial jurisdiction of PATA are in the Annexure

REFLECT circles took more time than expected but it was depending upon the size of gathering, participants' interest and the way team conducted discussions in accordance with the objectives of the study. REFLECT Circles were conducted by following the same questionnaire/ checklist.

In case of individual Respondent, the surveyor first introduced him/herself and then asked the name and age of the respondent. Upon realizing the age less than 18 years other member of the HH was requested to cooperate. In case of other than head of household (HH), actual relationship was also ensured. Female Surveyors were engaged to contact / target 50% female Respondents where social and cultural set up of the area allowed without creating complications.

The team leader has checked the completed Questionnaire on the spot and where necessary, referred back to the household for clarification, or additional information. Every questionnaire was given a separate number and in accordance with the date of village surveyed. In case of any difficult situation, the strategy has been changed accordingly but it remained consistent in consonance with parameters derived and agreed in the methodology.

Having obtained the general information/data about the surveyed villages, the data was cross-checked with the secondary source from government offices of the Districts of D G Khan and Rajan Pur. Duly filled questionnaires and information/ data were arranged and compiled for further analysis.

3.3 Area Surveyed

AwazCDS conducted the Survey in the Punjab PATA Area, which Includes 8 Tumans of Districts D G Khan and Rajan Pur. Five of these Tumans are in the Tehsils of D G Khan and Taunsa whereas the remaining three Tumans are located in Tehsil Rajan Pur and Rojhan of District Rajan Pur. Following table shows the names of Tumans, number of villages in every Tuman, distance from the main city, i.e., Tehsil headquarter and other information where the Survey was conducted.

Names of the Tuman and number of Villages

S. no	Tuman	Total villages	Selected villages	Nearest city/ Tehsil/District
1	Buzdar	90	9	Taunsa (District D G khan)
2	Qaisrani	80	8	Taunsa
3	Lund	8	1	DG khan
4	Khosa	40	4	DG khan
5	Laghari	140	14	DG khan
6	Mazari	27	3	Rojhan (District Rajan Pur)
7	Dareshik	17	2	Rajan Pur
8	Gorchani	35	4	Rajan Pur
Total		437	45	

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

The table shows that eight Tumans are consist of 437 villages and 10% sample, i.e., 45 villages were surveyed taking a fraction rounded to the next whole figure. The 45 villages consist of total 3,098 households. Therefore, a 10% sample or 406 households were surveyed taking a fraction rounded to the next whole figure. The surveyed households were further categorized according to the housing structure and a proportionate sample value of 40%, 30% and 30% was applied to *Kutchra*,

Semi-Pucca and Pucca houses respectively and were surveyed in proportionate to their total number.

4. ANALYSIS OF THE DATA

4.1 Population

Total number of households in the surveyed villages of the 8 Tumans varies from 30 to 370, villages Barthi in Tuman Qaisrani of Tehsil Taunsa is the most populous having 370 households. Village Daraz Thal in the Tuman Gorchani of the Tehsil Rajan Pur is the least populous having 30 households only. However, total population of the surveyed villages varies from 450 to 3700 persons. Average number of persons living in a family varies from 09 to 17 and the ratio of the registered votes is almost 50% of the total population of the surveyed villages⁸.

4.2 Availability of Basic Facilities

Education

The primary level educational facilities are available in 50% of the villages only. In 20% villages the facilities are available on middle level, in 13% villages up to secondary level, whereas in 17% villages the educational facilities are non-existent at all. Only in 30% villages primary level educational facilities are available for females with the exception of 2 villages namely villages Khar of Tuman Laghari and village Methawan of Tuman Qaisrani where female secondary schools are instituted. As the tribal area is remote and the locals are not enough educated, therefore the staff is recruited from the urban areas that for many reasons such as the social order, Feudal-Sardari system and lack of transport facilities, have least interest in their jobs. Consequently, the schools are either operative poorly or non-operative. In given situation, the locals depend on Masjid Schools/ Madrasas projecting fundamentalism among the children which is one of the main reasons for the under development and poverty in the area.

Education Level in PATA

The education level of the respondents was also obtained during the survey. However, less respondents, in total 449 wherein 361 male, informed about their education. The responses are given in the table below.

Education Level in PATA Villages

Education Level	Gender			
	Female		Male	
	No.	Percent	No.	Percent
Illiterate	58	85.3%	165	45.7%
Grade-5	9	13.2%	61	16.9%
Grade-8	1	1.5%	58	16.1%
Matric	0	0%	47	13%
Inter	0	0%	14	3.9%
Graduate	0	0%	6	1.7%
Post Graduate	0	0%	10	2.8%
Total	68	100%	361	100%

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

It is evident from the table that education level among the females of the Tribal area is significantly low and 85.3% women told that they are illiterate. Lesser, that is

⁸ Please see the table in Annex

13.2% women informed that they have passed their primary level education whereas only 1.5% women have reached to the middle or have passed their Grade 8. Unfortunately, no woman has reached or ever attended 10th grade level of her education. This is mainly because the non-availability of the educational facilities in most villages of PATA.

It may be significant to mention here that in Basti Gulkhanani Kalat the first primary school was established in 1926 by the British government. The school upgraded in 1935 to lower middle level or for Grade-8 level education. In 1954 a new building was constructed which caters the purpose of high secondary school in the village. There are now 4 government schools in Barthi. There is a private school as well, which is English medium.

The headmaster of a lower middle school⁹ claimed that the literacy rate in *Basti Gulkhanani* (Tuman Buzdar) is 100 percent. According to him there are 60 graduates, 14 postgraduates and one Ph.D. male belong to this village. He also maintained that now there is a big change in the village regarding women education and now people educate their daughter and sisters. Therefore, there are 5 female graduates in the village and 10 women have completed their higher secondary level education. However, most of the highly educated people now live in town and cities like Taunsa and DG Khan.

Health

Only 4 % of the villages have basic health centers or dispensaries. The locals of other villages resort to home treatment based on superstitions and tips. As a result dangerous/ fatal diseases are common among the people. During survey it was identified that because almost every household has cattle farming on small scale, they need Veterinary hospitals as well but what to talk about veterinary hospitals they do not have health facilities for humans also.

Water Supply

In only 20 % villages proper water supply is available while in the remaining villages the people use water coming from *Chashmas* (springs) or they use dirty unhygienic water stored in pools and *Johars* (ponds) where the same pools and *Johars* are used by the animals for drinking water.

In few villages the local body representative, with the support of National Rural Support Program (NRSP), constructed few water supply schemes. However, according to the communities, the schemes proven failure as since day one there was no water available. Only supply lines are laid-down and the reservoir tank is abandoned.

Sanitation and Sewerage System

Sanitation and Sewerage facilities are totally non-existent in all the villages surveyed during this study. In few villages people have constructed open drain channels which however ends to a nearby pond or place, therefore are caused of serious, fatal and dangerous diseases like typhoid, tuberculoses, Hepatitis B, Cholera, etc.

⁹ He is in final part of Cost and Management Accountants

Electricity

Electricity is available in 75% villages of Tuman Qaisrani and 72% villages of Tuman Laghari while number of households having electricity varies from 80% to 100% in Tuman Qaisrani and from 20% to 100% in Tuman Laghari. To be precise only 16 villages out of 45 surveyed villages have electricity. The remaining 29 villages of the rest of Tumans do not have any such facility.

Transport

Transport facilities are invariably not available in these villages except a few which use pickups or animals for transportation while the people of many villages have to travel on foot for many kilometers to reach such point from where they can get transport to move. Lack of transport facility combined with lack of health facilities multiplies the sufferings that in hour of emergency the patient, particularly women cannot be shifted to some town for treatment except on private vehicles which almost no poor can afford.

Customs and Gender Issues

The community in all 8 Tumans follows centuries old conventional and non-conventional customs and practices greatly and are major causes of gender issues. These customs are followed due to several reasons. Invariably every Tuman of PATA has traditional society governed by the feudals/ tribal chiefs without any interference by the governmental institutions. The Laws of the state are not operative and various affairs are settled by Sardars and feudals in Panchayat or Jirga according to the whim and will of the superiors and influentials negating the cannons of social justice. Hereinafter, the two tables show that how religiously community follow their centuries old customs invented or adopted by their forefathers.

Types of Conventional Custom or Practice

Custom or Practice	No. of Respondents	Percent
Divorce	1	1.2%
Domestic Violence	8	9.9%
Dowry	0	0.0%
Honour Killings	8	9.9%
Kala-Kali	22	27.2%
Panchayat	12	14.8%
Rape	1	1.2%
Vani	9	11.1%
Watta-Satta	20	24.7%
Total	81	100%

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

Regarding conventional customs, the table gives very gloomy picture. The customs of Watta-Satta, Vani, Chatti, Kala-Kali, honor killing, marriage with Quran the Holy book of Muslims, early age marriages within close family are in practice without exception. In the survey 27.2% respondents admitted that customs like Kala-Kali are well in practice in the areas of PATA. This is couple with honour killing which was reported by 9.9% respondents. It may be important to mention here that most of these informants were female. Mostly marriages are done under Watta-Satta and 24.7% respondents reported it.

It is the Baloch custom to keep woman under dire stress. We give food to the women and keep at home with honour whereas the men are made to work outside, earn and the honour (woman) stay at home. The women suffer violence though she serves the men at her best, said a male respondent. A female respondent said that in our society whether or not man fulfill the home requirement or food for wife he loves to buy weapons, but women don't say anything. Women told that they don't get even cloths and money from their husbands.

Interestingly, given dowry was not reported as custom or practice in the Tribal Area of PATA. The reason noted that women are not given dowry, property or cattle as their share. The women respondent informed that they don't get even cloths and money from their husbands. Here, widows do not get even the share in *Zakat*.

Many poor spoil the life of their sisters and daughters by selling them under *Vani* or similar customs. When men are died their women are sold. Some people give property to the son and sell out their daughters. The reason to give woman as penance in *Vani* is told that people think that otherwise the rivalry would increase therefore people are compelled to practice *Vani* custom and give their daughters in penance or follow *Karo Kari*. One female told that a person killed his sister and in exchange he got three matches (girls) and Rs. 50,000. *Vani* is followed because of *Karo-Kari*.

The main reason of *Karo-Kari* is not to payback the credit taken from the man of the victim. Some do *Karo-Kari* because of poverty, some for greediness and some to disgrace other male and blame their own female. *Kari* (woman) is also sold and the family of *Kari* gets an amount (Rs. 50,000-500,000) in penance from the family of *Karo*¹⁰.

Mostly, the innocent women are killed by declaring as *Kari*. A woman can be blamed after her death. According to a respondent, a *Punchayat* declared a dead woman as *Kari* with an alive man after two months and got penance for her husband from the man. Upon, a natural death of a woman, the husband or in laws, have to tell the neighbours or people of the area so that she could not be blamed as *Kari*. A female respondent told that men do more than one marriage and after having more children throwaway one wife declaring her *Kari*.

Customs like *Vani* and *Karo Kari* are being patronized and flourish under *Punchayat*. The women who are died under various customs and practices are buried without informing to doctors and police. The cases don't get registered in the police station and the decisions are made in *Punchayat*. A female reported that a *Punchayat* declared a dead woman *Kari* with an alive man after two months and got penance for her husband from the man.

Tribal enmity does remain in fashion and according to the respondents, sometimes lead to killing of innocent people. The enmity last for a longer period, in some cases it is reported for decades. Therefore people buy and keep sophisticated weapons. According to a female respondent, whether or not we have something for eating, our men love to buy and keep weapons due to the tribal enmity.

The Sardar of a tribe decides the cases, which may not be vindicated but one has to obey and agree. However, people seek their decision from Sardar in fury. Some

¹⁰ Though in the area poverty level is high but it is not revealed that how these poor people pay Rs. 50,000-500,000.

Sardars maintain private jails in which disobedient people are kept and abused. Domestic conflicts and antagonism are promoted by Sardar and feudal because people take every petty issue to them.

Types of non-Conventional Custom or Practice

Custom or Practice	No. of villages	Percentage
Early Marriages	3	25.0%
Sale of Women	7	58.3%
Watta & Takka (Namrad)	2	16.7%
Total	12	100%

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

The women are treated like commodities and they have no voice to ask for their rights. Even the common male members of ordinary families are subjugated to inhumane treatment by the influential. The table shows that in 7 villages of different Tumans of PATA respondents reported that the women are sold.

In Tribal area, not only women, also the men cannot marry according to their wishes. Children who refuse to marry or choose a partner against the wishes of their parents are often punished or even killed by their families in so-called 'honour killings.' Mostly, early marriages or engagements are done under *Watta-Satta* custom and in the name of religion. The girls are married when they reach to the age of puberty so that she could not follow wrong steps otherwise could be killed. Due to the economic situation and poverty they marry girls in early age. "It is good to marry girls in early age otherwise we poor cannot guard them (from sexual assault)", informed a female respondent.

The gender situation in the Tribal area of PATA is so miserable that according to a female respondent, 90% women are not allowed by their men to wear the shoes so that they keep looking down. However, it is the responsibility of woman to fetch the water for domestic use from far-flung and take cattle for grazing but if a goat is died, even the skin of goat is not given to them except a pair of shoes in a year. The parents declare their girl *Kari* upon finding the photograph of a boy. The husband considers his wife of bad character, if she takes bath during the day and abuses her. They can not wash their cloths for three months or so. Women are given either one goat/sheep or Rs. 2000/- as their *Mehar*. "Watta and Takka" custom is followed, under the custom to get marry a woman the money is also demanded.

The Custom of *Aaf & Aas* (Fire Walk) was reported by the participants from Rajan Pur Tribal Area. According to the participants, under the custom the accused has to cross barefoot from the burning fire in order to prove him/her innocent. The accused walks barefoot through the fire and upon receiving signs of vesicle in skin, s/he is considered a sinner and s/he has to pay the penalty, which could be the hand of a girl, among others.

Economic conditions

Most of the inhabitants of these villages are either unemployed or self employed who run small shops or cultivate a small piece of land without a proper system of irrigation and modern concepts of farming. A few of them do Jobs outside in the cities as school-teachers or clerks or they get recruited in the Border Military Force of the Tribal areas where they are forced by the Sardars to let loose oppression on their

own people. Almost every household is involved in cattle farming and Poultry farming on small/domestic scale to meet their needs from the production.

Social and Political Awareness

People live and marry on tribal basis. Every tribe has sub-tribe and normally does not interact with the other with few exceptions. For instance in Tuman Buzdar, Jehanani Tribe considers to be the chief of the Tuman, which has five branches or sub-tribes. These are Gulkhanani, Balandani, Muswani, Mir Nani and Nur Madani. It was informed by one of the male respondents that the Buzdar tribe settled here at the time of Mir Chakar Khan Rind. Almost in similar way the tribes in other Tuman live and interact.

As the people at large in the area are illiterate or poorly educated, they lack social and political awareness. They have no concept of a community or they lack information about their basic human rights, which are usurped by the feudal or tribal chief. Either they are not aware about the responsibilities of the state for providing them basic facilities or if they are aware they do not possess the capacity to evolve a proactive community and raise their voices against such a state of affairs. As the Sardars and feudals have to contest the elections, hence it was identified during this study that the people are required by them to get registered as voters but they do not have any choice except to vote for the influentials.

During the survey, it has been noted that no common man takes any interest in elections. In a very few villages the female voters are let to vote while in most of the villages the male members of the family vote in proxy. However, in some areas like Barthi, the Mullah or priests have succeeded in electing their wives. In most of the villages the common man has no political affiliation with any political party but is devoted and faithful to his Sardars. In some of the villages the people have expressed their affiliation with the political party to which the Chief of the area is associated.

5. CONCLUSION

The surveyed areas in PATA reflect the worst social, political, economic and cultural conditions. This area has a little or no social and physical infrastructure to promote development. The people of the area are backward and deprived. There is very little social cohesion among them due to marginalization during the colonial period and stranglehold of feudalism before and after the independence. The public policies and development neither encourage nor support indigenous growth, and globalization is creating handicaps for economic and cultural development. The public sector is neglecting this area and with global institutions at workspace is being created for extremists and cartels to exploit the local resources and create class inequalities. The most affected are the low-income communities --- or households whose earning is between the poverty line and national average. These people are most vulnerable to fall below the poverty line.

AwazCDS, therefore, after diagnosing the problem has reached to the conclusion that mainly the problem is due to diffused, inconsistent and unsustainable steps taken by the Government institutions for the development of the PATA. This has been further aggravated by the absence of a proactive and progressive minded civil society that must precede the process of development of an area. AwazCDS views lack of organizational capacity among the poor and low-income communities and their inaccessibility to information regarding the liabilities and responsibilities of the Government institution for the developmental activities as the major problem of PATA.

Moreover, the customary practices sustaining dogmatic norms which are detrimental to the rights and privileges of the common person in general and the female population in particularly have created an immature leadership that is unable to find a way out of the mire of the current and emergency problems. Consequently, the social, cultural and political environment has become retrogressive and violent which handicaps people coming together into groups and restrains the process of leadership building.

The local leadership at different levels from community, local and provincial government including the bureaucrats, school teachers, village elders, religious elite, etc is unable to deal with rapidly changing society. They all are involved in rat race which is an unhealthy competition leading to fiercely competitive struggle to maintain one's own position and ignoring the benefit for the general public. Inability to compete has compelled all the competing stakeholders to resort to violence and fundamentals. These are the obstacles, which hamper the path of development to physical infrastructure and provision of social services. These obstacles are rather breeding insecurity and violence and facilitate the feudal and Sardar to capture the benefits from the state developmental activities.

6. RECOMMENDATIONS

AwazCDS's survey has identified the following as specific challenges in the area:

- Socio-economic and political disparities in PATA by the state;
- Inefficiency of public sector institutions and services delivery departments;
- Intolerance, that leads to violence and discriminatory customs & practices, particularly against women;
- Exploitation of masses on the basis of cast and religion;
- Discouraging indigenous leadership particularly by alienation of youth from social and political state of affairs due to social and political backwardness;
- Non existence of basic infrastructure;
- High population growth rate;
- Deprivation due to natural disasters;
- Feudal and Sardar systems, a structure and mindset restraining development and preventing access to justice; and
- Adverse affects of development projects.

These conditions require immediate attention and it is pertinent that AwazCDS models be extended and implemented in the PATA. Therefore, in the view of the survey outcomes and in order to minimize and address the problems of PATA communities it is recommended that AwazCDS:

- Mobilize Local community to form their groups.
- Inform the groups about Forums responsible for the underdevelopment of the PATA.
- Mobilize the policy makers and legislators for making pro-women policy and laws in order to reduce the women miseries in Tribal area
- Help community groups to access the proper forums to get basic facilities.
- Reorganize People's awareness and rights communities for furthering the campaign activities in future.
- Share findings of the study with stakeholders including local community of PATA, elected councilors and Nazims of targeted Tumans (Union councils), Tehsil Nazims and District Nazims and the heads of public institutions working at Tehsils and District level by organizing forums at all aforesaid levels.

Establishment of TYCs and Student Clubs in PATA could be an option to help community development, raising awareness in youth and evolve an indigenous leadership to cope with the emerging challenges.

Through capacity building and community development AwazCDS can mobilize the locals of the PATA area to identify their problems and help them to approach proper and concerned quarters which are responsible for their backwardness, deprivation and poverty.

AwazCDS can also help them to improve the hygienic conditions of their households, and small-scale economic activities through a disciplined and organized mechanism. The social, cultural and political awareness shall also help evolve a community in this area where women get equal rights and discriminatory treatment meld out to them in form of customs be done away with.

Furthermore, the present survey sampling was conducted in a view to use the method of snowball sampling in which the study is done in stages. The term snowball stems from the analogy of a snowball which begins small but become bigger and bigger as it rolls downhill. The data collected here in shall be useful to include other villages of these Tuman in the future survey with improved techniques and Questionnaire. This study can therefore easily be extended to the remaining villages of the PATA.