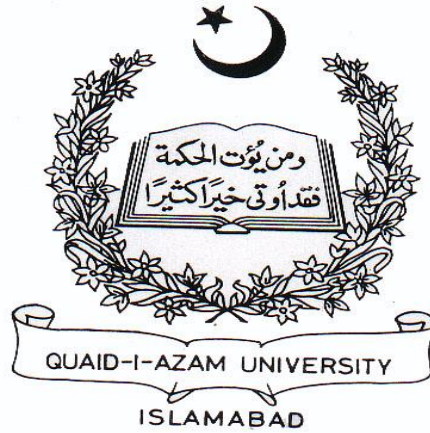


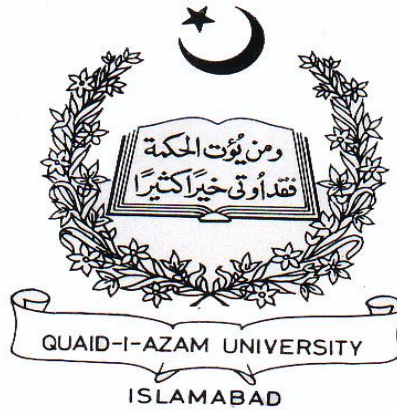
Major causes of low literacy
(A case study of low literacy in Khetran community)



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Islamabad - Pakistan
Year 2015

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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Science in Anthropology.

Quaid-i-Azam University
Department of Anthropology
Islamabad –Pakistan
Year 2015

Major causes of low literacy

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Muhammad Asif

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Muhammad Asif

ABSTRACT

Baluchistan is the largest province by area of Pakistan, constituting approximately 44% of the total area of Pakistan. Education is a factor of considerable importance in economic growth and does not need any further elucidation. Globally, it has been observed that countries attach the highest priority to education due to its complementarity with other sectors e.g. Higher levels of education lead to higher returns to the health agriculture and industrial sector. Anyhow the education sector in Baluchistan as well as in district Barkhan has not developed. This study is an attempt to find out the major cause of low literacy in Baloch tribes by keen observation in Khetran community. The research is based on qualitative data which was collected by using empirical qualitative research methodology. It is observed from the study that there are various causes due to which the literacy rate in Baloch tribes is not increasing. Apart from that there are various hurdles on way of education due to which the literacy in the district is low. Such as Evzi system, shortage of teachers, broken school structures, local politics etc. The study revealed that the abysmal educational system and the poor socio-economic conditions of the people do not allow them to send their children to schools. And the educational facilities in the locale are not up to the standard. So a better and appropriate approach should be taken to guide people towards education so that more children are enrolled in schools and the literacy rate becomes better.

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1. INTRODUCTION

The education is one of the major social institutions which not only grooms the individual but also helps them to find a suitable position in the society. Those individuals whose educational level is low they may face many of the problems to survive in this competitive world. It is very important for an individual to get education so that he becomes able to acquire and understand all the human capabilities required throughout his life. The UN's Universal Declaration of Human Rights articles no 26 states that everyone has the right to education (UNO, 2014). The literacy comes under the umbrella of education in context of its meaning. There is no country in the World with 100% literacy rate that means illiteracy prevails in all the countries in one or the other way. So the world is thriving to raise the literacy rate of the overall states. Literacy is the term used for the people who can read and write. Whereas illiteracy is referred to the people who cannot read and write. Webster's Dictionary (2009) defines illiteracy as: (1) the state or quality of being illiterate; the lack of education or culture; especially inability to read or write; (2) a mistake (in writing or speaking) resulting from ignorance.

The phenomenon of illiteracy is prevalent in the context to of Asian countries. The underdeveloped states, like those of in south Asia have the somewhat higher rate of literacy as compared to the South Asian states. The South Asian states are the states coming under the Third World partition. Their economic situation is worse and they are the main and major victims of the illiteracy in the World. In fact, the region of South and West Asia is home to more than one-half of the global illiterate population (53%).

(UNESCO, Adult and Youth Literacy, 2014, p. 3)

Historically the issue of education has not been properly addressed and paid much attention in Pakistan. The overall literacy rate is 53% (65% for males and 40% for female's in 2004) which demands proper attention to address and eradicate the problem of low literacy. Net primary enrolment ratio was 46% in 1990-91 and is expected to reach 58% by 2005-06 (Kazmi, 2005). According to various reports of the World on the

literacy states that the literacy rate of the Pakistan is 57% covering a majority who can write their name and signature too. In this the literacy rate among youth is 70.4% (Bolton & Featherstone, 2013). According to Alif Ailaan (2013) the educational score of Barkhan is 43.24%. And in National ranking Barkhan stands at 128th among 145. In provincial ranking it is on 24th among 30 (Ailaan, 2013). The youth percentage of the education is high as compared to the overall literacy rate of Pakistan but in rural areas this rate is very low. The causes of low literacy rate vary from area to area and region to region.

A nominal budget allocation for education and lack of incentives for working in the rural area has been found to be the major stumbling blocks in the way of promoting education in the rural area. No doubt, the existing rate of literacy of 57.7% is also much below the level because half of our population is still in the category of illiterates who can, otherwise, play their due role in the national building, but by irony of fate even this rate is not uniform and out of 63 % of population living in Rural areas majority of them is deprived of even the primary education. The literacy ratio and the quality of education has been our focus point. However, to allow equal opportunities to all segments of the society is, in fact, the core issue being discussed here because of the reasons that in Pakistan rural population could not attain as much attention as had been accorded to the urban areas of the country. Consequently the rural areas are lagging behind. (Rehman, n.d)

Baluchistan is the biggest province of Pakistan in terms of land area. The province is very vast with scattered population. The life style of the people and their subsistence pattern is diverse as compared with the other urban population. But the development ratio is very low in the province. Besides, the youth is the main victim of this worst economic and political scenario. They have to focus on the subsistence activities to provide food assistance to their family. So, they deviate from their education acquisition and become illiterate. Education plays a vital and significant role in human capital formation. It raises the productivity and efficiency of individuals and thus produces skilled manpower that is capable of leading the economy towards the path of sustainable and defensible economic development. Like many other backward districts, the situation of the education sector in

Barkhan is not very encouraging. The low enrolment rates at the primary level, wide disparities between regions and gender, lack of trained teachers, deficiency of proper teaching materials and poor physical infrastructure of schools indicate the poor performance of this sector.

According to a report published by ASER (2013), the class wise enrolment percentage from class one was 26% and in class two it was 19% like as they move further the number of students reduces the survey concluded that percentage drop out at matriculation level is 1%. So this shows that the children gradually lose their interest or they have some obstacles before them due to what they become dropouts. One major reason in this context is lack of the schools in their areas may be lack of teachers or their weak economic conditions. The youth literacy rate in this situation is very low and a generation is going to be a part of the growing illiteracy (ASER-Pakistan, 2013).

1.1 Statement of the Problem

The youth literacy rate in the rural areas is very low. In fact, the literacy rate documented by the Alif Ailaan (2013) is 16% in district Barkhan. Most of the youth in the district is away from the schools and colleges or there is lack of such institutions. The youth has to be involved in the subsistence activities and education is also not considered as a good activity. Local people consider education as just wasting of the money and the time. They have to be persuaded towards education. And this is the role of the government to create such a system where people are convinced easily. Now it is the case that there are *kacha* schools, there is no such facility like clean water, toilet, and chairs in classrooms and extracurricular activity which could attract them to get education. This is the state's responsibility to provide such facilities.

Another major reason behind illiteracy is the economic positions of the families. The economy of the families is systematically related to the local conditions and they are engaged in daily wage labouring. And if I say it is communal trend. It is because from generations to generation there has not been any concept of education. All the youth have to follow a unilineal pathway for their live. Majority of them have to do the same work

and indulge in same life activities. Besides this another major problem is the shortage of the institution and the faculty. The traditional practices also have role to play in this situation.

1.2 Significance of the Study

Amongst all the districts of Baluchistan, Barkhan is the most backward one. As I conducted my research, now this research can help NGO sector and governmental institutions which working for education and development in Khetran community. My study will provide certain people to have an insight into the life of the area and their problems for education. I will try to bring wishes and demands and their thirst for development for education to lead a life associated with basic necessities of life.

1.3 Objectives

The main objectives of my research are:

- To know the socio-economic conditions of respondents' families.
- To find out major social and economic hurdles behind illiteracy in the Khetran tribe.
- To understand the opportunities for education in Khetran tribe.
- To document cultural and other causes of illiteracy in Khetran tribe.

1.4 Locale

The locale for the research is the Barkhan District of Baluchistan. This district is dominated by the Khetran tribe of Baloch. The district comes under the territory of Zhob division. Besides, the Zhob division is overwhelmingly inhabited by the Pashtuns people. The economy of the people is based on agriculture and livestock. The language spoken by the local people is Khetrani. Barkhan has its borders on the South with Musakhel and Loralai and on North District Kohlu and Dera Bugti and on West the mountain range of Mari and Kohlu and on East Dera Ghazi Khan and Fort Munro And Barkhan is about 444 Km far from Quetta at around a journey of 6.30 hours.

2. RESEARCH METHODOLOGY AND TECHNIQUES

Every scientific discipline has set of rules and procedures, which have to be followed for conducting an effective research. Anthropology is a discipline which has multiple instruments to carry out research. Research methodology consists of the research technique, which are used for data collection. Besides, above Anthropology houses a unique approach for the data collection which makes it different from other disciplines that is participation observation.

The Anthropological methods, techniques and their applications which I followed during my research are given below:

2.1 Rapport Building

Rapport Building is the first stage of anthropological fieldwork. Rapport building provided manifesto to make good interaction with the local people and to select informants and key informants. Rapport building was used as to get insight of matters during intervening session. The respondents are helpful in getting necessary information required by the researcher.

With the help of rapport building, I was able to conduct the research and directly interacted with the respondents. With the help of rapport building it became easy to study a community properly. In order to have a good understanding of a community, it is important to interact with the people, to know the relevant situation, norms and values.

This process of rapport building was done on daily basis interacting with the community members. This not only helped me to build closer contact with the respondents but also provided sufficient time to get adjusted in the field.

2.2 Participant Observation

Participant observation involves living for an extended period with the people to know them, and share their experiences as far as possible. Participant observation is one of the most

important techniques in qualitative research. It is very difficult to evaluate that what has happened, why and how things happened, from the stand point of participants.

That is why I participated in daily activities, observing the behavior of group of the native people and systematically recorded these observations. With the help of participation observation I was able to know the causes of low literacy rate in Khetran tribe. Without this it was impossible to trace the cultural, economic and other hurdle behind illiteracy.

Participation observation provided with a platform for understanding and recording the events in the locale and also enabled me to become a part of the community to some extent. Mostly data for the research was collected by this method.

Direct observation provided me with opportunities to refine continuously the basic concepts of investigation with increased understanding of the social economic and psychological context of particular behavior of people .

2.3 Key Informants

For observing my required events and values key informant was much more important to guide better where I can get the needed data. Key informant is that man of the community who is more familiar and better aware of the community and helped me to get the sponsors in the community.

Choice of key informant was based upon their reliability, accessibility and their own acceptance in the community, so I selected key informants carefully. I explained the objectives of my study to the key informants, so they could become able to help me to obtain reliable and valid data.

My key informant was “*Kareem Ullah*”, having a good information of the area. He was equipped with all the information. Another key informant was “*Wahid Ishani*” who provided me important information about the education in barkhan he was working with NCHD The selection of these fellows gave me authentic information for the research.

2.4 Sampling

Samples are used to estimate the true value or parameter of static in a population, and to do so with calculable probability of error. Sampling is that procedure which allows the investigator to select a small group of respondent.

Since it was impossible to study an entire population, researchers typically relies on sampling to acquire a section of the population to perform an experiment or observational study. It was important that the group selected be representative of the population, and not biased in a systematic manner.

In my research I stratified the population like teachers, parents, school going students and those who leave their study somehow. I conducted interview of every fifth person from each segment and tried to explore the causes of low literacy in the locale.

2.5 Interview Guide

This is also a very important and basic tool of data gathering. In this method people are interviewed face to face. This is used to get deep and reliable information and local perception of the people. H, Russell Bernard said about the informal interview in his book, *Research Methods in Anthropology*.

After taking the sample of the community I conducted in-depth interviews from the people taken in sample. It was done to know that what the particular person thinks about the topic under the research. This is a very simple anthropological method which is applied by the researcher to collect data, there are various types of interviews and the relevance of its applications in the field depends on the nature of research one is conducting, an interview is thus an oral type of questionnaire in which the interviewer gives the needed information in a face to face relationship. So I developed an unstructured interview guide to collect the required data.

2.6 Focus Group Discussions

Focus group discussions are group interviews. I as moderator guided the interview, while a small group discusses the topics that the interviewer raises. What the participant in the group says during their discussions were essential data in focus group discussion for gaining authentic information. It was fundamentally a way of listening people and learning from them. It created a line of communication in that particular situation.

This type of group discussion allowed for having rich understanding of the participant's experiences and beliefs. Through this I was able to get the clear interpretation to what they said.

2.7 Informal Group Discussions

I conducted informal group discussions which were done just to get their inner views. This proves very helpful in getting information that is not possible in a formal discussion and interview.

2.8 Field Notes

Whatever I observed and experienced in the field was difficult to remember, so for my personal convenience I used to take notes of that so that became able to save the data of daily activities of the people, it helped me to record the daily events and circumstances and responses of the people. The procedure has been adapted by many renowned anthropologists while conducting fieldwork.

2.9 Daily Dairy

Daily dairy was used to write my own experience in the field and how I managed at such a new environment. This was needed because a field researcher can write his own feeling regarding a situation in the field notes. Thus a daily dairy is needed.

2.10 Probing

I also used the technique of probing which was very useful. In other words probing is the way of getting additional information by repeating the respondent's statement without including direct questions.

2.11 Recording

Recording was used to collect, analyze and record the required data and recorded the focus group discussion with its help and after that I analyzed required information. I recorded different group discussions and also conducted interviews. I was able to extract and get exact and the inner information.

2.12 Photography

The art or process of producing images of an object upon a photosensitive surface by the chemical action of light or other radiant energy is called photography.

I used this technique of photography to preserve the events with the help of camera. It was very helpful for me during research.

3. LITERATURE REVIEW

According to UNESCO Report

“The importance of literacy in the world of today can hardly be overemphasized where new technologies are emerging from nowhere to push the older ones into obsolescence. Job markets are in constant flux; demand for traditional skills long cherished is vanishing overnight, and new, unheard of skills are assuming center stage. To survive in and stay abreast of such a world, individuals and nations are alike hard pressed to stay on a steep learning curve – and literacy is basic to all learning.

(Why Pakistan Needs Literacy Movement, 2012, p. 6)

The UNESCO report has given the stress on the significance of literacy in the contemporary world. The value of literacy cannot be denied by any person or society. The literacy makes a person valuable to the society. Besides, its literate people and literacy due to which the world transforms from one state into another. The emerging technologies are the effects of the literacy in the world. Besides, the traditional knowledge is losing its value and place in the society and it is not of any function among the people. The jobs markets are growing in the society producing new skills in the society which can only be done by the literate people. To complete this situation and participate in the race with the world one has to be literate. So the literacy is the basic condition in the contemporary period for survival in the society otherwise one has to die his own death in the lack of literacy.

“Pakistan is one of the countries where the literacy rate is very low. The reasons for having such a low literacy rate in the country are numerous, such as individual disabilities, personal problems, persistent feudalism, corruption in politics, a crippled economy, and corruption in the Department of Education. Moreover, one of the most significant reasons is the weakness of the teaching-learning process and without improving the

teaching-learning process; literacy rates in the country cannot be improved.

(Nazir, 2005, p. 1)

Nazir Raja in his article is concerned about the low literacy rate of Pakistan. He said there are a lot of problem due to which the literacy rate of Pakistan is low. Like individual disabilities, personal problems, crippled economy etc. Likewise same is the case with the all provinces of Pakistan and among them Baluchistan holds the lowest literacy rate due to the some major hurdles in way of education like their traditional and ancestral professions, the Sardari system and lack of state attention.

“Multiple causes of low literacy i.e. social taboos, societal behavior, tribal mindset, cultural divides, cultural inhibitions, abject poverty, child labor and illiteracy of the families and institutional weaknesses. It has been admitted by the policy makers that efforts to combat illiteracy have been half-hearted, disjointed and not suited to local conditions and requirements. At the provincial level, there is a lack of uniformity in existing structures and the set up varies from province to province. The case for improving literacy is now rightly based on its economic, cultural and social benefits, in addition to equity, productive efficiency, freedom of choice, tolerance, respect for diversity and social cohesion.”

(UNESCO, 2010, p. 11)

In the above paragraph it is observe from a combine research of Panjab government and UNESCO that there are various causes which result in effecting the rate of literacy, like social taboos, societal behavior, tribal mindset, poverty etc. such local condition do not easily allow the people to get out of their traditional background and move forward. Likewise in district Barkan there are such cultural restrictions which people have been following for ages and now it is very difficult to get out from the control of such ancestral values. Therefore the literacy rate in Barkhan is very low.

Illiteracy rate amongst poor people is very high. At present 35% population in Pakistan lives below the poverty line. In rural areas it even ranges between 45-50%. Besides, because of low income, they are more interested in supplementing their family income than sending children to school. Besides, the requisite higher focus on deprived population is lacking. Poverty and high opportunity cost inhibit access to literacy and education. And around 90% rural females in Balochistan province are illiterate. Male literacy rate is higher than females in all the provinces and regions of the country. Number of factors may be attributed to low literacy rate of rural females. These, interalia, include; lack of awareness regarding importance of education and literacy, lack of easy access to schools and literacy centers and local social taboos/customs etc.

(Choudhry, 2005, pp. 6-7)

According to Munir Ahmed Choudry literacy rate is affected due to poverty. And it a major issue all over Pakistan not only in Balochistan. The people who have very low income they cannot send their children to schools. The other thing is that education nowadays has been very expensive everybody cannot afford. And in this case the most effected population is of females. Nearly 90% females of Balochistan are the major cause of low literacy in the province. And the local culture and social customs have restricted the female from getting education.

“The duty on the part of the state to protect, promote and fulfill the right to education entails a corresponding increase in resources devoted to education. It is also imperative that the achievement of the objective is done in a time-bound manner. Clothing education in the garb of a basic right provides the state with greater leverage in raising and allocating resources by appealing to the collective duty of all individuals in the society to fulfill the objective. Seen in this context, all these instruments have been skillfully used by the government to advance the consensus on universalization of

elementary education, including the imposition of education cess in the 2004-05 fiscal years.

(Mukherjee, 2007, p. 2)

Mukarjee was concerned with the responsibility of the state that the state should protect sources of education and should provide all the possible right to the people requiring education. I relate this to my topic in since that state is the most responsible for generating the various sources for education. As barkhan is well behind in this race the government has to provide opportunities like scholarships, welfare, more school infrastructure and experienced teachers to the people of Barkhan so that they avail the precious blessing Knowledge.

According to Akhtar Hasan Khan and Naushin Mahmood

Despite the exhortation of Quran and the Quaid as well as the international experience of education promoting rapid economic growth, Pakistan's planners continued to allocate insufficient resources for education, especially for primary education. Moreover, the money allocated was not effectively spent. The hostility of the feudals and the indifference of the educated elite (who educated their children in English medium schools in Pakistan and sent them abroad for higher education) are primarily responsible for the neglect of education in Pakistan.

(Khan & mahmood, 1997, p. 2)

The both writers have given the reference of the religion and the nation's leader in response to literacy. The religion of the Muslims gives huge importance to the literacy and the need of the education. The first word of their Holy book was "Iqra" meaning to "Read". Besides, the leader of the Pakistan has also given stressed on the education stating it compulsory for the people of the Pakistan. These both have i.e. Quaid and Islam, given importance to education causing rapid economic growth. In contrary, the leaders and planners of the Pakistan have never given much importance to education.

There is even lack of the primary schools in the state. Further, the amount allocated on the education is very less and this amount is even not spending purely on the education. The education in the state is running out of funds and the faculty is not receiving their salaries too. In addition, the feudal lords and the elite class are another hurdle for the uplift of education in the country. These people do not let the middle class and poor to get educated fearing they could be a threat for their status, power and authority in the society. But on the other hand such feudals and elites pay huge attention to the education of their own sons and daughter. These people become culprits for the downfall of the education in the state. As most of the population of the Pakistan live in rural areas and such feudals are responsible for the illiteracy in the state.

According to Joseph S. Roucek

Literacy and illiteracy are inseparable from social change. Today social scientists agree emphatically that social change is always with us in a bewildering array guises (but they agree on little else concerning this basic characteristic of society). Education, in this respect, is used to promote primarily societal goals by those "elites" controlling this process, either to slow down the changes or to accelerate them.

(Roucek, 1967, p. 3)

Most of the researchers have stated that one thing is constant among the human beings and that is change. The change is manly caused by the change oriented people know as innovators. The literacy becomes the stairs for the change in the society. The education is the key factors for the change among the people. But one thing is to mention here is that the literacy and illiteracy both have their role in the social change. To illustrate, the elites of the society control the behavior of the people and these people could slow down the change or boost it up via illiteracy and literacy respectfully.

According to Davis R. Dewey

Again, the degree of illiteracy is distinguished by reporting those who can read but cannot write and those who can neither read nor write, and these are further classified in regard to sex, nativity and parentage. Whether a part of this tabulation might not be abandoned in favor of others is, I believe, a fair question to rise. For example, it would be helpful to know whether the native born illiterates, particularly of the age classes I0-I4, and I5-I9, were born within their own state; and of the foreign born, it is highly desirable that their particular nationality should be given in order that we may know what countries are furnishing us the largest amount, not merely of temporary, but of more or less permanent illiteracy. (Dewey, 1899, p. 6)

Here the researcher Davis has defined the various degrees of the illiteracy. According to Davis definition of illiteracy varies from different reports. The illiteracy in major reports is defined as the lack of ability of reading and writing. Whereas, other define it as who can read bit cannot write which is also a type of illiteracy. Besides, this division is further extended to the sex, nativity and parentage.

According to Lenore Gooding's

There are nearly two million illiterate adults in Britain. This means that 6% of the population whose first language is English has serious problems with reading and writing. This group encompasses those who cannot read or write at all, those who can read a bit, and those who are fairly adequate readers but have difficulty with writing.

(Goodings, 1981, p. 2)

The article of Gooding's has revealed that the adult population consisting that of two million people who are illiterate. The interesting thing in this context is that the people whom basic language is English are unable to read and write. These people have difficulties with the reading and writing. On the other hand some people could read to some extent and there some other people who could read occasionally but face difficulties while reading.

According to Leon Botstein

Before the age of mass literacy in the nineteenth century, illiteracy meant simply the almost total inability to read and write. Today, illiteracy has become a species of the ability to read and write a severely crippled and limited form of literacy. Redressing this state of affairs is more difficult than alleviating gross illiteracy. It is as if a game or a set of procedures (such as learning to play a sport or musical instrument) were being learned on a broad scale but passed on wrongly, so that in order to progress beyond an embarrassingly primitive level, one had first to break habits, because the existing habits themselves were barriers to improvement and to a serious command of the necessary skills.

(Botstein, 1990, p. 3)

The meaning of the literacy changes with the time as it is stated by the Leon. The literacy in some societies and cultures states that the inability of playing a musical instrument. On the other hand some cultures refer the literacy as the ability of some necessary skills. Like the literacy measurement of Pakistan includes those people also who could write their name and signature. But in the European states the measurement for the literacy is changed as those who have the education above then primary level or vice versa. So it hints at the idea that the meanings of the literacy changes at the span of time. Now in My research the focus will be on those youth who could or would not continue their education after the basic schooling.

“Literacy is a human right, a tool of personal empowerment and a means for social and human development. Educational opportunities depend on literacy. Literacy is at the heart of basic education for all, and essential for eradicating poverty, reducing child mortality, curbing population growth, achieving gender equality and ensuring sustainable development, peace and democracy. There are good reasons why literacy is at the core of Education for All (EFA).

(Idara-e-Taleem-o-Aagahi, 2011, p. 3)

If a person is educated or not his life somehow or the other passes but living in what condition you pass your life is the major phenomenon. The article discusses the importance of education and positive impacts on human. Education makes a man completely capable of earning a living according to their wish. If a person is not educated or literate then he cannot maintain a stable life through, he cannot differentiate between good and bad right and is wrong.

After reviewing this literature I am able to dig out the required information in more précised and good way. Literature always provides a theoretical background while being a part of any research activity.

4. AREA PROFILE DISTRICT BARKHAN

Barkhan is derived from Baro Khan, the founder of the *Barozai* family of *Pannis* who either ruled this area on behalf of the Governors of Sibi or owned it himself. The eastern boundary of District Barkhan demarcates Punjab and Baluchistan. Barkhan shares its boundaries in the east with district Dera Bugti while districts of Loralai and Kohlu are on the western side and Musakhail District is in the north. The district's headquarter is in “Barkhan” town.

Barkhan has an area of 3,410 square kilometers and it is eight smallest district of Baluchistan bases of area , Barkhan District lies between 69 3'-70 4' East longitudes and 29 37'-30 21' North latitudes consisting of one Tehsil Barkhan and eight Union Councils. Barkhan, Bagahao, Rakhni, ChoharKot, Eshani, Naharkot, Rarkan, Saddar Barkhan and it got the status of separate district on 31st December, 1991.

(Distric Development Profile , 2011, p. 7)

Barkhan valley lies to the South- East of district Loralai. It is enclosed on the North by scattered low hills which divide the drainage of the valley from that flowing into the Rakhni stream; on the South-East by the *Sukha* range, on the South by the *Andrai* range, a continuation of the *Sukha* range south-west wards and on the West and North-West by the great *Jhandaran* range. The valley opens out South-West into the Vitakri valley. To the East of the *Sukha* range is the *Kharcha* valley which is bounded on the East by Phulali range. Dekha (5197 feet) is one of the highest hills in Barkhan which lies on the Northern extremity of the long range and closing the Northern portion of the Barkhan valley on the East. It lies about 11 kilometers to the North-East of Rakhni. Khetrans resort to this range for grazing their cattle. A good view of the Khetran valley can be sighted from the summit of the valley. The *Sukha* range forms the continuation of the *Dekha* range South-West wards and encloses the lower part of the Barkhan valley. Another range of hills stretches throughout along the West side of the Rakhni River which flows into the Marri tribal area. The *Jhandaran* range of hills runs North-West and South-West and separates Kohlu from the Khetran region. The Rakhni River rises in the

North and runs south along the Eastern boundary of Barkhan district. Khetran area is roughly 1330 sq. miles bordered by District Kohlu of Marri tribe on one side and by the Bugti tribe on the other; by the Musa Khel and Loralai districts and by the *Gorchani* and *Buzdar* tribes of Dera Ghazi Khan.

(Baluchistan District Gazetteer Series, 1907, pp. 96-104)

4.1 History of Barkhan

The early history of the Barkhan district is not very clear. It is, however, said that this area more or less remained under the political control of the Muslim Rulers and conquerors of Kandahar and India. The area of Khetrans was one of the sub-districts of Sewistan and of the Hind Province of Tatta. In Akbar's (Mughal Emperor 1556-1605) time it was called Janjah.

This area was inhabited by a jat community of Hindus, who apparently had mixed with a small pathan tribe which had migrated from vihowa (Dera ghazi khan District) under Muhammad khan who assumed the title of the Khetrans. When the Lath-Afghans were ousted from Barkhan, it is said that descendants of Isa ruled, but they were not good administrators and after a good deal of fighting among the Khetrans for many years at last Girazo Khan Mazarani was made Sardar of the Khetrans. He was succeeded by his son Bakhtiar Khan who was succeeded by Mir Haji Khan, whose rule was memorable among the Khetrans for a defeat which he inflicted on the Zhob Kakars. Mir Haji Khan was succeeded by a few nominal chiefs. Mir Haji Khan was a strong man and the Khetrans prospered under him. He also took revenge on the defeat of the Khetrans from Marris by destroying the fort of Karam Khan Bijrani Marri at Mawand. Haji Khan died leaving behind three sons: Umar Khan, Nawab Khan and Balu Khan. He was succeeded by his brother Syed Khan, who was elected by the Khetrans. He died, leaving three sons: Dost Muhammad, Sorni Khan and Kadir Bakhsh. Syed Khan was succeeded by his brother Babul Khan. Babul Khan was however opposed by Nawab Khan and Kadir Bakhsh. Kadir Bakhsh went to the Marris and gave his step mother in marriage to Gazan,

the Marri Chief and led Marris Lashkar against the Khetrans, and Kadir Bakhsh lost a lot of lives and property during the fights.

Sir Rober Sandeman (then Deputy Commissioner, D.G. Khan), however, intervened and made peace between Kadir Bakhsh and Babul Khan. Babul Khan was a weak Sardar. He was succeeded by his son Baluch Khan. The two cousins: Nawab Khan and Kadir Bakhsh also remained hostile by Baluch Khan and led a Marri Lashkar (force) against the Khetrans and this fighting lasted for several months. Baluch Khan, however, made peace with Nawab Khan by marrying his mother, he was weakened by the hostile attitude of Kadir Bakhsh and many lives were lost on both sides as they kept on fighting time and again.

In 1880, the Khetrans submitted a petition to the British authorities at D.G Khan, offering to pay revenue if taken under British protection. The Khetrans' country remained under the political control of the British authorities of D.G Khan from 1878 to 1883. In 1883, Sardar Baluch Khan met Mr. Bruce, the Political Agent of Thaal Chotali, with a Jirga of his tribesmen, and the dispute between the Khetrans, Luni (Pushtoon tribe) and Marris were settled.

In 1884, the Khetrans came under the authority of the Agent to the Governor General in Baluchistan. The Leghari Barkhan circle, comprising of two valleys, Barkhan and Vitakari, was transferred from Punjab control to Baluchistan control in 1884. This region was brought under the direct administration of Baluchistan in 1887. Then work on the construction of D.G Khan - Pishin Road was started and a Tehsildar was posted at Barkhan. In 1889, Barkhan tehsil was transferred to the Zhob Agency with headquarters at Loralai. This tehsil however was transferred again to Thal Chotaili Agency in 1892. In October, 1903, the Thal Chotaili and Zhob Agencies were re-modeled and three new agencies; Sibi, Loralai and Zhob were created, and the Barkhan Tehsil was transferred to the Loralai Agency.

In 1887, Sardar Mehrab Khan (born c.1853) succeeded his father Sardar Baluch Khan as Chief of the Khetrans. Owing to grave misconduct, he was suspended from Sardari for

two years and in the meantime his brother Barkhtiar Khan acted as Sardar. He was however restored to his former position after the two years had passed. Mehrab Khan was succeeded by his son Shah Ghazi Khan. Shah Ghazi Khan was a powerful Sardar. He used force in taking possession of agricultural lands belonging to other Khetrans. As a result, many leading Khetrans, including some Mazaranis, left Barkhan area as protest and went to D.G. Khan District in 1892 and remained there till 1933.

Shah Ghazi Khan died in 1942 and his elder son Muhammad Anwar Jan was made Sardar (Tumandar) of the Khetrans. He was elected as member of the Provincial Assembly in 1970.

(www.balochistan.gov.pk)

4.2 History of Khetran

Regarding the history of Khetran tribe not much is found in the existing literature. A few comments and short paragraphs in the literature indicate that the Khetran tribe is a mixture and combination of Baloch, Pathan and Jat. They were driven in the area of Marri tribe by Bijranis in 1717.

(Bakhsh, 1974, p. 322)

Khetran community is inhabited in District Barkhan (Baluchistan) and in Wahova in the North of District Dera Ghazi Khan (Punjab). But present study was conducted in Khetran community of District Barkhan. According to Rahim Khetran The Khetran are also a tribe of undoubtedly Indian origin, occupying a tract in the Sulaiman Mountains, between the Baloch and Pathan tribes, and still speaking their original Indian language-a dialect peculiar to themselves and akin to Sindhi and Jatki..."Khetrani as a dialect spoken in Barkhan by Khetran, in Musa Khel by Jaffer community (though called Jafferki but the language is same). According to him, "this dialect (Khetrani) resembles the Jatki spoken in Dera Ghazi Khan District but has some peculiar terms of its own.

(khetran & khan, 2011, p. 93)

The oral history of Khetran does not present a consensus on the origin of the tribe. Some historians say the Khetran tribe is not Baluch and so is not included in the Baluch tree, but they are closely associated with the Baluch. Like the *Gichki*, they are thought to be of Indian origin, but unlike the *Gichki* who have taken on the Baluchi language, the Khetran speak an Indian dialect akin to Sindhi and *Jatki*. Some sources class the Khetran among the Baluch hill tribes, as they formerly shared the same propensity for raiding as the *Bugtis*, *Dombkis*, *Jakranis*, and *Marris*. The Khetrans allied with the *Bugtis* against the *Marris* when conflicts arose, though conflicts and alliances among hill tribes were short-lived. As of 1951, there were approximately 19,500 Khetrans.

(The Baluch and the Brahui and their Rebellions, 2009, p. 14)

A very popular claim of the natives is that they are descendants of Hazrat Amir Hamza, paternal uncle of Hazrat Mohammad (PBUH). This claim shows their affiliation with Islam from early times. Another opinion identifies the Khetran with Afghan origins. Present day Khetran migrated from Ghazni and came to vihowa and Lehtera areas. From there, they spread to other places.

Talking to the younger generation of Khetran, one feels that they have been irritated by hearing different versions of their origin and identity, and they have reached a compromise saying that their tribe originated from Barkhan and since then has been residing in the area.

Two popular stories regarding the past of Khetran were narrated by a number of the natives. The first story goes as follows:

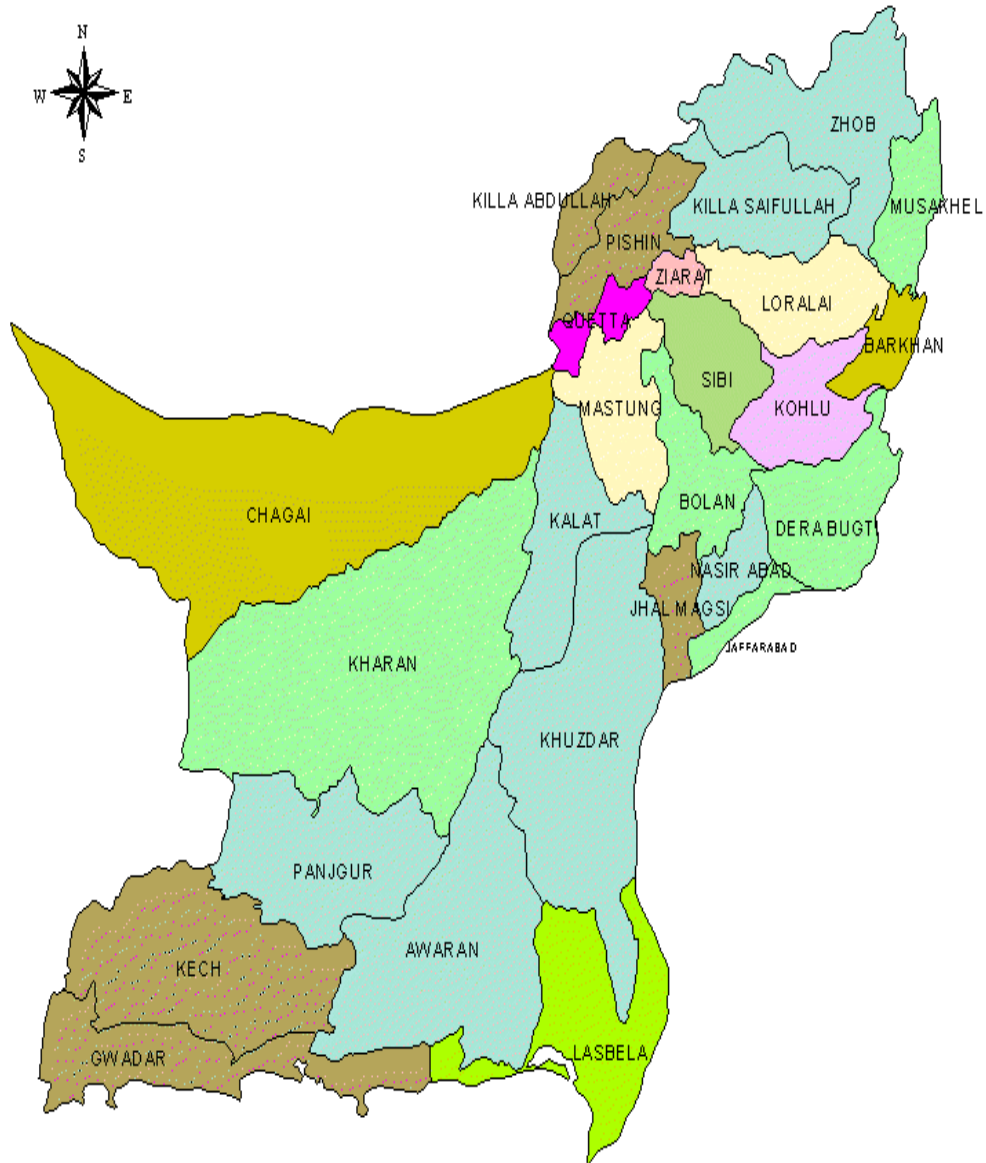
Khetran originally came to Lethra during the reign of Mughal Emperor Akbar and from there they went to a number of other places. The Khetran were aggressive and soon they mustered power in the area. They were termed warriors. The increasing power of the Khetran was a threat to the Mughal rulers. Therefore they attacked the Khetran twice. Both times the Mughal attackers had to surrender in front of the brave Khetran. Mughals did not give up and were determined to avenge their defeat. The third time they changed

their strategy which honored them with success. This time the Emperor Akbar and his army Generals decided to attack on Eid day. The Khetran warriors consisting of young men of the tribe were deputed on mountain posts as guards in order to foresee the possible attacks. These guards were busy in the Eid celebrations and the mountain posts were left unprotected. Well-equipped Mughal soldiers suddenly attacked Khetran of Lehtra and inflicted a crushing defeat on the Khetran and forced them to leave the area. The majority of the Khetran of Lehtra left for Barkhan for refuge.

The second story tells about the arrival of Khetran in Rakhni. According to this narration a segment of Khetran tribe was residing at Gulki. Gulki is a place in the lap of mountains in the area of Marri tribe. Once the residents of Gulki had gone to participate in the annual Urs of Sakhi Sarwar, the Saint of the area and in the absence of residents Marri Baloch attacked their basti. There were no able men present at the time of attack to prevent it. The attackers looted the residents and forced them out of Gulki. The Khetran of Gulki therefore came to Rakhni.

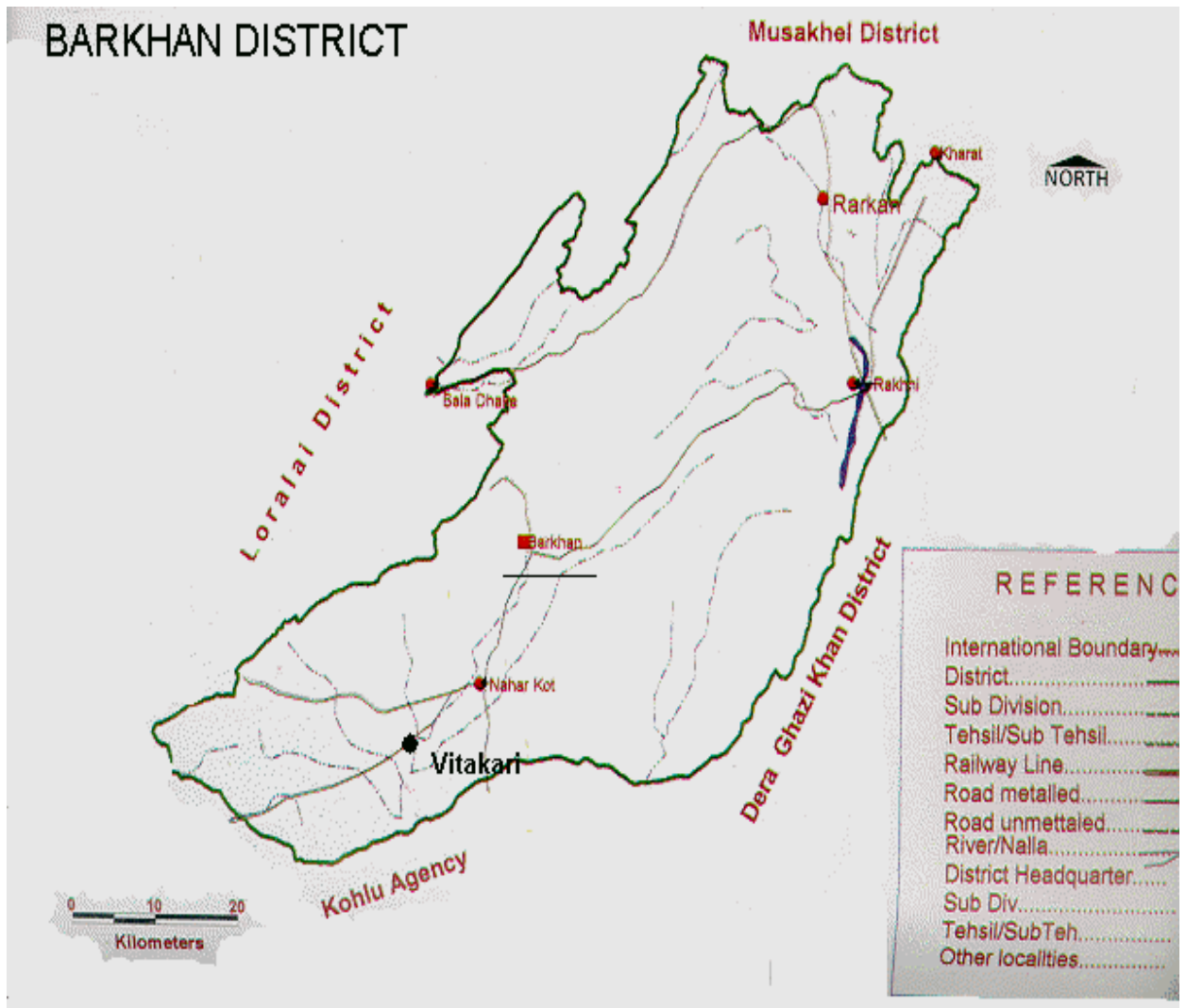
It must be admitted there is not any easily verifiable evidence about the origin and history of Khetran could be found. There are only certain semi-factual accounts about the origin and subsequent migration of the tribe. The collection of histories of origin of the Khetran and how they arrived here and settled after fighting with the Mughal Emperor might have a bit of truth or these may be reflections of their cultural ethos and how they would like to be perceived.

Figure 1 Map of Baluchistan



(Source: Google)

Figure 2 Map of district Barkhan



(Source: Google)

4.3 Climate

The climate of Barkhan city is sensible in summer and very cold in winter. The summer season extends from April to October. June is the hottest month with maximum and minimum temperature of about 30°C and 20°C respectively. The winter months are from November to March. January is the coldest month with maximum and minimum temperature of 10°C and - 6° C respectively. The highest rainfall is received in the month of July. The average annual rainfall is about 400 ml. The year is divided into four seasons which are as under.

- *Wanda* March to May
- *Unhala* June to August
- *Saria* September to November
- *Siala* December to February

4.4 Flora and Fauna

The locale has a large number of plantations, and the trees which are commonly found in the area are olive, gorgal, mourai, wild fig, *helanai*, *phulai*, *beri*, *kikar*, *lai*, *shora*, *uzma*, *gunal*, babul and raga. The wild animals found in the locale are wolf, jackal, hyena, fox, wild-cat, mongoos, deer and hare. Birds found in the area are chakor, *sisi*, grey and black partridge, quail, pigeon and water fowl. Snake is also found in the village.

4.5 Agriculture

In District Barkhan almost 70 percent of the people are engaged directly or indirectly in the field of agriculture and livestock. The major crops in barkhan are wheat, barley, silage, maize, chillies, root vegetable, onion and potato. Major fruits are apricot, almond, pomegranate, peach, grapes and apples. Most of the cultivated land is individual ownership or tribal ownership. The use of chemical fertilizers and tractors is increasing day by day in the village.

4.6 Horticulture

Climate of district barkhan is very favorable for the horticulture. The village is famous for its fruit cultivation. Apple, almond, plum, apricot, pomegranate and peach are major fruits of the area. The garden owners send their fruits to Dera Ghazi Khan which is the nearest market to sell their fruit and earn revenue.

4.7 Houses

The dwellings over there are mostly *Kacha* and *Pakka* as well. Those people who are rich have *Pakka* houses and poor have *Kacha* houses. But the shops are mostly cemented. Mud houses are more than *Pakka* houses but they are surviving equally in both circumstances. Most of the houses have wooden doors except a few which have iron gates. These houses have been made from mud and stones. All houses have large courtyards. There is no separate room for every member of the household. Rooms (*kotha*) are covered from the front by a closed veranda having one or two doors called "*Chhan* or *baramda*". The *Chhan* or large room (*veranda*) is used for sitting, sleeping and during winters it serves as a kitchen and for burning fire to make dwellers warm. There is no separate kitchen in the houses, and six to eight members of the household, including children, sleep in one room. People use *charpai* for sleeping. This is to make themselves safe from insects, scorpions and snakes. People sleep in the rooms in winter, but during the summer they sleep in the courtyards of the houses. Animals like goats, sheep cows etc. are also kept inside a room during winter especially built for them in the boundary. It is important to note that in one building there may live two to three households.

4.8 Diet and Food

Natives of district barkhan take their meals two times a day. The first meal is taken during 12pm to 1pm as lunch and the other meal just after Dusk prayer. Normally tea is also taken two times a day early in the morning and then when they are finished with the After Noon prayer. It was observed during the research that male members often take tea in bazar. The majority of the people do not take Breakfast.

The normal food of the community includes of wheat bread, meat, pulses (dal), potatoes and dairy products like yogurt, *lassi*, butter and *desi ghee*, *landhi*. Guests are given full protocol and they do their best to offer the best things to the guests by serving mutton, chicken and milk tea.

4.8.1 *Landhi* (a dish of dried meat)

Baluchistan is rich in food items. They are very rich in taste of eating and they prefer to eat different dishes which are extremely costly. *Landhi* is very famous in Barkhan. They make it in winter season. It is really very special dish which is made by a sheep meat which is reared up for a long time then they slaughter it and hang it on the tree in pieces. They also eat mutton and fat of goat and sheep in winter called *Seeyala* (meat of goat especially sheep's spreading chilies and salt over it and dried by the cold naturally).

Figure 3: Balochi traditional food *Landhi*



(Source: Researcher)

4.8.2 *Sajji & Dampukht*

One of the renowned Balochi cooking is Lamb-skewed commonly known as Sajji. It is well-known all over the Pakistan as well as in the world. The Sajji have extended massive attractiveness in different parts of Pakistan. Nowadays it is being served at all the food centers of Pakistan and in United Arab Emirates. “Meat is a significant part of the Baloch food. *Sajji* is a beloved dish that is often served to privileged visitants. A sheep is slaughtered, skinned, and pared into joints. The meat is interspersed with salt. The pieces of meat are spitted on green twigs, which are stuck into the ground in front of a blazing log. Once baked, this dish is eaten with a penknife, although Baloch usually eat with their hands”.

Figure 4: Balochi Traditional food Sajji



(Source: Researcher)

It is very renowned in Baloch ethos. The preparation of Sajji takes 3-4 hours and a hale and hearty goat or sheep is pre requisite for the preparation of Sajji. Dampukht is cooked in fats. Chicken Sajji is also very famous and nowadays is becoming very common because of the low price of the chicken. The chickens are wooden on the poles and they are cooked gradually on the warmth of fire. The urban people prefer to use Chat masala, lemon juice, Raita and salad with it. Formerly it is being eaten with bread.

4.8.3 *Kaak*

Kaak also well-known as *Pathhar ki roti* (Stone bread) is a native dish. It is made by knocking down the dough for the bread and rolling it over a warmed stone. The stone is then baked in a *tandoor*. *Kaak* is often served with Sajji. Popular among the nomadic Baloch, *Kaak* is rock-hard when baked. The *Kaak* is made in the different areas and people feel gratified to serve the visitants with the *Kaak*.

Figure 5: Balochi Traditional food *kaak*



(Source: Researcher)

4.9 Languages

The natives of the village speak Khetrani language which is their mother tongue. However they can also speak Balochi, Seraiki and Urdu very well. People prefer Khetrani music and poetry. We can define Khetrani as the mixture of all the local languages of Pakistan. It contains the words of Balochi, Pashto, Persian, Seraiki, and Sindhi. Punjabi, Urdu, Sanskrit etc. The different forms of Khetrani poetry are the *shaher* (a couplet), *pauri* (epic) etc.

4.10 Dress

Khetran people mostly wear shalwar qamees. Khetran women wear embroider frocks and shalwar. They also wear jewelry made of metals. This jewelry is also famous at extreme level among the women of Pakistan. Women also wear long dress with long sleeves because of their cultural pattern. The Man wears big Shalwars and embroidered turban.

4.11 Khetrani Shoes

Khetrani *Chappal* or shoes have a great demand in the national arcade, these shoes are made with the leather of the cows and goats and economic sector has developed because of the revival of Balochi culture. Different designs and different colors of shoes are made to attract the customers; these shoes are made of materials like, tire, leather etc.

The average sale of the shopkeepers on shoes is seven pairs a day. The price of Balochi *Chappal* starts from Rs.300 to Rs.700. The price of ordered *chappal* is high because of the selected design and material by the customers; they make the *chappal* according to the wish of the customer.

4.12 Celebration Birth of a Child

Child's birth celebration has been always unique and different in different vicinity and also varies culture to culture. This occasion is always special for any family in Pakistan and outside Pakistan. Each culture has its own way of celebration on child birth. The occasion of the birth of either a male or a female child was marked with much music and

singing. They also open the firing in the air to celebrate and to welcome a male member of the family. Firing is mostly taken as the yard stick of prestige. The women folk attend the mother for seven nights and sing literally meaningful songs of praise. Food and sweets are prepared and distributed. At birth, “*na raken*” is a ceremony to give a name (selecting name on sixth day), *Musalmani* (circumcision), *pher Charn* (child's beginning to walk) and *Suttan* (wearing of trousers) etc. But now the birth of a child is celebrated by firing bullets (male Child). Rest of all are celebrated like past except musical nights etc.

4.13 *Khetrani Chap*

This dance is performed like the other dances, it is also performed in the ring, and people perform different type of chap. This is a very slow dance, the people come in the ring and with the music it revolves around the circle and during the all-time after each five minute, they come and bent themselves and clap once and later they go back. This chap is called the Khetrani Chap.

Figure 6: Balochi Traditional *chaap*



(Source: Google)

4.14 Religion

Mostly people of the district are Sunni Muslims and are the followers of Imam Abu Hanifa and belong to the Deobandi school of thought.

People have great respect for religion. Religious places and things like the holy book Qur'an (Islamic holy book) have great respect in the daily life of the community. Every child is given religious education i.e. he/she is taught Quran and prayers. People mostly offer their prayers and have great respect for religious persons like Imam-e-masjid.

4.15 Shrines

Shrines have great importance in the daily life of the community. They consider the shrine as a place for mental peace, rest and salvation. The people swear at the shrines at the time of crisis and offer sacrifices and then their desires are fulfilled. There are shrines of two saints in the village named *hun wala jeran* (cemetery) and *Sheikhani wala jeran*.

The community members also visit other famous shrines of the district like *Dada Shah Mehmood*, *Dada Jond* and the shrine of *Mianji Mastana*. People have faith on these shrines as these are the resting places of the pioneers and Sufis of Islam.

4.16 Barter System

The barter system basically involves the exchange of one good for another so there is no currency or any medium of exchange involved'. The barter system dates back to millions of years, but research has proven that no society has ever prospered entirely on the barter system. This system is still prevailing and functional in our areas. People are still using this system for centuries in Baluchistan, and this is a well operated economic system in our areas. People for different purpose exchange their goods for goods. Since our area is a hilly region and people are still dwelling in these hills so that's why this system suits their way of life. The lacking of money is the main cause behind the presence of the barter system. However, with the dawn of innovativeness this system is losing its status and people now prefer money instead of other basic commodities.

4.17 Games

The cricket is the game which is played regularly except cards and volley ball as a daily routine. There are some occasional games like *Kabadi*, *Heendo* (wrestling), tug of war, race, target shooting and horse race. These games are played on special occasions like marriage and other happy occasions. Children of the community merely play any game.

4.18 Communication

In the era of globalization the community is linked to the modern world through TV, radio, mobile, PTCL, News Paper and recently internet is introduced yet it is only available in Barkhan city. There is one other traditional way of communication which is called "*Haal Ahwaal*". There is one post office in the district.

4.19 *Haal Hwaal*

When someone goes outside for a day or more than a day or any guest or stranger comes from any other village, the elder or even the younger are obliged to request him to *Hall* tell his story, locally known as *Haal Dena*. This means that he has to tell his story of how he has travelled, met with different people, what he heard from other people the condition of his village etc. The *Haal* comprises the societal, political, geographical, religious, economical issues and news of the region and current affairs. The *Haal* teller tells all this in sequence. After he finishes his *Haal* he then listens to the *Haal* of the people who are taking his *Haal* and in reply the elder of that group tells his *Haal* which includes the same issues mentioned above. *Haal hwaal* has very traditional, tribal, cultural value. It is a two way process based on reciprocity. If someone does not give his *Haal*, it is considered as a matter of dishonor or disgrace.

4.20 Crimes and Disputes

There is no society in human history which is without crimes or disputes. There are also feuds and quarrels in the community which cause bloodshed in the community. These hostilities are due to illiteracy and backwardness. These hostilities may be within

biradari, within district fellows or with the neighboring communities. There is a much decreased ratio of theft and robbery in the community. Whenever any incident of dispute takes place in the village, then the elders of the community, headed by the *Wadera* (chief) or Sardar of Khetran tribe come in action. The elders along with the sardar go to the house of victim or go to sardar's house for conciliation and persuade him or them to forgive the offender. After the victim agrees for the truce then the elders of the village once again visit the victim along with the culprits to say sorry. This whole process is called *Maraka* in local language. If the problem is not settled by the elders of the village then the victim consults law enforcement agencies.

4.21 Sardar

Sardar is the head or representative of the community in the socio-political institution of the district barkhan. The institution of *Wadera* is hereditary, i.e. a *sardar* hails from a particular family and upon his death his elder son is nominated as *sardar* of the Khetrans. *Sardar* represents his area during different kinds of social, political, cultural, regional and tribal events. The natives consult the *sardar* at the time of crises and share their problems with him. *Sardar* is always helped by the poor people of the community. He is respected to all the members of the community and his decisions are mostly accepted by the community.

4.22 Health Facilities

Due to less nutritional food, malnutrition and poor hygienic conditions, the community faces many health problems. These problems may be minute or severe. The community is also attacked by seasonal diseases like malaria, typhoid, cholera, flue etc. The other common diseases are fever, headache, stomachache and other stomach disorders, hepatitis, tuberculosis, pneumonia (Sir Sam) and child mother complications.

For the treatment of all these diseases there is only one government hospital which is for whole Khetran community, but unfortunately the condition of that hospital is very poor. There is no facility to cure the diseases properly. People consult doctors, *Peers* (spiritual healer) and *Hakeem* for their diseases. Doctors use allopathic medicines, peers use taveez

(Amulet) and Quranic verses to cure people while the *Hakeem* believes in hot and cold dichotomy and treats people on the basis of this principle. For example, certain diseases which are considered to be hot by nature are cured by covering the body of the patient with the fresh hide of a goat which extracts heat from the body of the patient.

4.23 Water and Sanitation

There is one water supply in the Barkhan but people cannot satisfy. This water is used for drinking, cooking food, washing dishes and utensils and for bath purposes in home. Some Men take baths in the tube well water in the fields.

4.24 Energy

Electricity of the district is governed and functioned by Quetta Electric Supply Company. (QESCO). Barkhan city Grid station is connected with electric transmission from *Rakni*, *Rakni* is linked from Southern Punjab and Loralai from both side because there is no power generation plant in the district. So far District Barkhan is not linked with natural gas Connection. Sui Southern Gas Company (SSGC) has planned to extend this facility in future.

Wood, kerosene oil and liquefied petroleum gas (LPG) is mainly used for food preparation or cooking and heating, while diesel engine generators are used to run tube wells in the rural areas.

4.25 Other Facilities

The district has a minimum level of government facilities. There is electricity in the district but it is less functional due to long lines and poor electrical equipment. Gas is not available. There is one bank, telephone, and post office. Due to lack of these facilities, the life of the native's is miserable and they have to face the challenges of the modern world and difficulties of the weather with empty hands. Due to the reduced number of self-growing wild trees, people face troubles while collecting wood.

5. EDUCATION SYSTEM AND SOCIO-ECONOMIC CONDITIONS

The education system of any community represents the entire community's progressive background that how much a community is developed according to the modern world. Every district in Pakistan ranks on different grade and percentage according to the population and available facilities. Some people have the facilities they avail them and some are deprived of them and the Khetran community is among those who do not have the basic facilities. And the socio-economic issues are the major concerns about the education and the all community too. The people of Khetran community are mostly related to agriculture and livestock sectors for the economy which are now facing major threats.

5.1 Current Educational Situation of Barkhan

The majority of the people do not think education has some kind of value and importance. They do not know the actual and exact aim of education they think this is something to keep the people away from their local cultural values. They also say that it is wastage of time to send the children to schools because of spending ten to twelve years at schools they get nothing. One reason is that they have no opportunities to carry on their education to higher levels; most of them become drop outs due to various problems. Secondly there is lack of higher education schools mostly there are schools till primary level. And those are also not of good rank neither there are qualified teachers nor educational facilities. Teachers mostly remain absent from schools. If there is a staff of twelve teachers they distribute the six working days of the week one day two of them will be on duty, the other day two other in this way each of them will pay visit to school one day a week. Recently due to the government attention the system has become better. Since the educational emergency has been announced the people have become more cautious, the district education officers are forced to visit the education academies and report the situation. The fear of suspension and transfer has brought the teachers to schools but who knows till when this process runs. And especially those children go to

school whose parents are educated or somehow related to education other families like whose head is an illiterate they have no attention towards the education.

5.2 Existing Literacy Rate in the Khetran Community

Khetran community has their own opinion and world views about knowledge and value of education. They have their own perception and understanding and cultural beliefs about education. They even can consider a person educated who has a lot of knowledge without getting formal education. They think him to be a scholar because on the bases of his experience he gives suitable advices to the people. And sometimes even consider a person illiterate who has gotten formal education but his knowledge is not of their sort. Because anybody getting formal education they think is going against their culture. They are interrelated this phenomena and their culture experience within the context of their own community. In Khetran community that person is considered literate who gets education at least till metric level. Matric is considered compulsory and at matric level parents force their children to get education. According to UNESCO (United Nations educational, scientific and cultural organization) in Pakistan (10+, Millions) population are illiterate. And out of the total 187 countries included in the 2011 Human Development Index (HDI), Pakistan ranks 145.

When we talk about literacy rate of Baluchistan where Baloch tribes live there are many districts with under 20% literacy rate like Kohlu, Jhal Magsi, MusaKhail, Dera Bugti and Barkhan, and in rural areas of Baluchistan 87% women are illiterate. Including Barkhan in other all backward districts the larger number of illiterate people is off women. It defers district wise where in some areas the women are let read till primary level in some areas till middle and in some areas till matric. And even in some areas the women are not allowed at all get formal education. In Khetran community where I was conducting my research there a large number of people are illiterate. The literacy rate of district barkhan is 16%.The people of Barkhan even cannot speak Urdu which is the national language of Pakistan; mostly the people aged around 40 to 60.

In national level Barkhan stays at 128th position in education out of 145 districts of Pakistan. This is a big issue that we lack so behind in educational rank. Provincial wise the district Barkhan ranks at 24th out of 30 districts. Whereas the educational score is concerned it is only 43 percent in Barkhan. Barkhan needs some serious attention so that it improves its grads in race of education.

According to Alif Ailaan (2013)

Table 1: Level of education in Barkhan

Literacy rate	(%): 16
National wise	128/145
Provincial wise	24/30
Educational score	43.24
Enrolment score	30.00
Survival score	62.40
Achievement score	18.78
Gender parity score	61.79

(Source: Alif Alan 2013)

5.3 School Score

As far as the school score is concerned it is less than education score. This is due to that the teachers are mostly found absent and in case the parents see the condition of schools and do not let their children go to schools

Table 2: School Score

School score	29.04
National ranking	106/145
Provincial ranking	15/30

(Source: Alif Alan 2013)

After I visited some of the schools in the locale which I had included in my sampling I found a pretty mixed up result which showed axiomatically that there is not proper training and guidance in the schools and as well as I found the students the least interested in studies. I also found that a student of class one can read out a particular paragraph and a student of middle section cannot. This shows that each has his own problems recording education. This was also noticed that some students have the capacity of understanding the Urdu English writing and some even are zero in this.

Further details

- 5th class learners who can read a story in Urdu-text 11%
- 5th class learners who can do grade 3 level three digit division 13%
- 5th class learners who can read a sentence in English-text 3%
- 10th class learners who can read and write stories in Urdu text 20%
- 12th class learner who can read and write stories in English text 10%

Even the students who have done their Bachelor's degree cannot read and write properly. They cannot read and understand English text. There is only one college and that's till inter. It is the only college where boys and girls both read. The 1st shift (morning) is for boys and the second shift (evening) is for female students. In Barkhan the boys get their Bachelor's degree from Alama Open University Islamabad.

According to my research data the villager who can speak Urdu language are 43% male members 31% in ratio while the female are 12% some old members who are above 50 years cannot speak Urdu because at their time there was not much education. In Khetran community there are some good speakers of Urdu and English as well who visit other cities for education.

5.4 Motivational Factors towards Education

To bring the people's attention towards education the role of the local people is very important to strengthen that ideology. As keeping the educational system in mind the people of Barkhan had launched a public organization BTO (*Barkhan Taraqi Pasand*

Organization) to develop interest among the Khetran community. BTO has made a cabinet of 10 members on district level who are formally elected to represent the objectives of BTO. And further each union council has a cabinet of 6 members to run campaigns in their own towns. They visit the schools of their areas and deliver lectures on education and its function. They conduct various surveys to find out reasons in lack of interest among people. Then they have their weekly meetings to sort out these problems.

Recently the BTO launched two educational rallies on education one in district Barkhan and one in Rakni. This walk was aimed to get admitted the maximum children of the area. In this walk many children among their fathers took part. The children and teachers of government and private schools took part in this rally. All the cabinet members of the BTO made their services available for this historical movement in the history Barkhan. Wahid Ishani a member of NCHD has always been in the front row in such kind of activities. He individually is always found motivating people about the education. He participates in various discussions on education representing the Khetran community.

Figure 7: A Rally by BTO with other members of the community



(Source: Researcher)

5.5 Social Gathering

Social gathering is another mean of acquiring knowledge, awareness for any community. This source is affected both group literate and illiterates, during social gathering they talk about education and other various matters of their daily lives and other boring issues of the Khetran community and also discussed besides their daily matters. They also talk about economic and political affairs of the village.

During my stay in village, I observed that in these gatherings some literate persons have a strong influence on other person's perceptions. For example I studied a group of people both literate and illiterate. They usually gather one place in the village, and then literate person tells his fellows men about economic, political, and educational events in Khetran tribe. Besides this they also tell them various troubling matters and all the other information which he himself gets during the gathering.

5.6 Educational Opportunities

In locale where I conducted my research there are some educational opportunities for only primary level, but opportunities are mostly missed and there is no sense of making the best use of any opportunity. These because of lack of awareness, community have no knowledge about their priorities; they cannot decide what would be best for them. There is a lot of primary schooling where there is no proper building and rooms, some teach the students under shads and some under open sky. Even some honest government employees call their students to their guest rooms and teach them. Many students from such backgrounds have completed their higher education from other cities and are now good and responsible citizens, they often mention in their basic educational systems in their bio data when they are interviewed about their past lives. However we cannot say that only a building is needed for school. Because it is obvious that not only in special tribe but in the whole country private sector, (school) etc. are filled with students, that is why despite having grand buildings there is no study or good discipline in the government schools.

So we cannot say a building is an opportunity. The most important thing is to ensure the purpose, what a building is made for..? Keeping this thing in minds there are seldom opportunities in Khetran tribe. Neither teachers nor the students are seen to be interested in study. The teachers aimed at making money only and the students just want to pass their time, so whatever the situation be the sense among people is the first thing to be awakened. It needs a bit attention this must be sorted out to influence the students pay as much attention to a particular discipline as much is needed. The functions and particularity of education should be explicitly cleared to the students, the negative mentality that most people have about education should be wiped off.

5.7 Proportion of Schools with Available Facilities

During my fieldwork, whenever I had conducted any survey at schools, I never found any basic educational facilities like, black board, classrooms, library, water and electric supply, no latrines the roof of school buildings are pouring down, doors, windows and fans are not available if available then not working. The furniture in schools is in poor condition. The benches and chairs are broken, due to broken windows it is difficult to sit in severe cold in winter and hot wind in summer. Every student, parents and teachers pointed out these problems because it is not possible to run the school properly without buildings without electricity in summers it is not possible to teach the students into the open place because there is no place available for the students where they sit and continue their studies. Some of the teachers told that there are many schools having no legal authority to stay because the place is a personal property of a person and that person always said that thing.

The poor school infrastructure is a justification given by the people who did not want to send their children to school.

Table 3: Available Facilities

Electricity	16%
Water	64%
Toilet	2%
Boundary wall	31%
schools where building condition is satisfactory	32%

(Source: Alif Alan 2013)

5.8 Condition of School Building

The following pictures showing the conditions of schools that how students face abysmal experiences in these structures. These broken and open air schools do not attract the children and the parents to turn their faces to these schools. There is no proper cleanliness the students have to sit in ponging environment, without any exhaust and fans they have to tolerate extreme heat in summer and sever cold weather in winter seasons. There are no peons in the schools the students themselves have to clean there setting places, there are no carpet and rugs for sitting, and they sit on the broken floor. The benches are broken and unable to sit on, the drawers of the benches are lost the pupils have problems in keeping their bags and books; they keep their notebooks on their knees and write.

If the government had not paid attention the teachers and other people related to education should invest a little and make better environment for their Youngers to get education. There are many communities who have their own fraternity, every member of the community monthly contributes some amount of money for the fraternity and the same money is further used in various reasons within the community. The teachers associations also can do such an activity to get use of money on educational issues. But they are very irresponsible they sit at home or engage in some other economic activity and take the government salary only for no effort. Teachers pay some amount of money from their salary to other inexperienced people to go and attend their classes. Even the

peons of the schools do the same thing they two to four thousand rupees to another person to go and clean the school on their behalf. But those people also do not go.

Figure 8: The picture showing the abysmal condition of school



(Source: Researcher)

5.9 Affected School

In 2010 too many schools were damaged due to the sever rain and flood all around Baluchistan province. The schools in district Barkhan were effected to. During the research, researcher asked the community representatives that why so far these schools have not been renovated. “We have many given applications to the government for the repairing but we have got no response from the government yet. Many schools are affected and closed due to insecure conditions. Neither students nor teachers are found there.” told me one of my respondents.

Figure 9: The structures show the story of affected schools



(Source: Researcher)

5.10 The Schools used for Personal Purposes

Many people use the schools for their various personal purposes. They have occupied the public property and made them their own possession, the government has become the silent expectater, the authority does not look to sort out this issue. People tie their goats and cows in lawns of the schools and use the class rooms as their storerooms, the greengrocers keep the stock of their fruits and vegetables, the animal fodder, straw etc. even some vagabond type people use the class rooms for their guests they go there and gamble. They play at cards, smoke cannabis, drink wine and other all related evil acts are done in the school boundaries. If this is the condition of the schools then how can the students come and read there. During the research I stayed with one of the respondents, he had arranged meal for me he was with me all day and in evening forced me to spend a

night with him, so the place he made me sit was also a school room. The room contained all the requirements that are needed for a guest room. It was carpeted, curtained, and the pillows were kept for the sleeping and back support. Anyhow it was a comfortable night for me yet the all night I kept thinking that how people are cruel to education and to the future of children.

Figure 10: The picture shows the conditaion of the school



(Source: Researcher)

5.11 Economic Condition of Community

Economic conditions of any community play its part in education and literacy. If they are economically strong and in good condition then they can serve some to the education sector. The weak and inconsistent economic sources are greatly affecting the literacy rate of Khetran community. Most of the people living beneath the poverty line cannot even think of educating their children. People do not have enough resources to fulfill their

needs. The larger number of people does not have such source from which he can earn continuously for many years. Their earning methods are not continuous, they keep changing with passage of time, and season to season engagements are most often not adequate to their needs. The subsistence patterns they have, provides them with low income. Their economy is mostly related to agriculture and livestock and other small businesses which like shop keeping, mason, mechanic, carpenters, transporting etc. these are such professions which hardly come up to their needs, they cannot make surplus or save some extra. In agriculture people do make money but it all depends on rain when it rains well then it is good for the farmers, if it does not rain the lands remain dry for years. In such conditions it is impossible to spend on education.

The distribution of respondent according to their monthly income in the range of 5,000 to 10,000 ten percent of respondent had monthly income ranging from Rs.11, 00 to 15,000, twelve percent respondents income range between 16,000 to 20,000, six percent had income 21,000 to 25,000 and three percent had income 25,000 to 40,000. One thing is that the inflation is on its peak the people who even earn 25000 to 30000Rs are facing problem in daily lives. In Baluchistan most often it is the case that there are extended and joint family structures one earns and ten members of the family eat. And if the number of female members is more, then it is very difficult for the earner to manage the things, because the female members cannot contribute in any condition to the family income. Due to lack of awareness and proper education people were not interested in providing education to their children. This was the reason many children faced so many constraints in access to education. Most of respondent having high level of income and could afford educational expenses but had no interest in educational activities. This is a regretting situation that people who can afford are not interested and the people who cannot afford they do not have enough to spend on education. Especially in case of educating their girls and they think that formal education would be of little use to them in future. As they supposed they ultimately had to get married and take care of their household, husbands, children and so many other things.

5.12 Sources of Income

The sources of income in district Barkhan vary from person to person and area to area. The district geographically is very dry and mountainous. At some area it is plain and good for cultivation yet there is a scarcity of water.

5.13 Agriculture

Agriculture is the major source of income in many parts of Baluchistan and Barkhan district's most population relies on it. The people own thousands of acres of plain lands yet they cannot bear any fruit from these open lands. The people are very hard working and responsible but their all rely is on nature. The cultivation of crops becomes possible in Barkhan that time when there is the seasonal rain, because there are no Dams and tube wells for the supply of water. And there are not any stream irrigation systems. It was a time when there were *kareez* (stream) system in the district but now they have dried due to shortage of rain. The tube wells and other high machinery are used for irrigation but they depend on electricity. There is shortage of electricity the richer people can spend on diesel and solar system yet it is the capacity of poor people. The poor people neither can afford to buy the expensive big diesel engine for irrigation nor they can fix large plates of solar system at their fields. So this is the case in real with the people in such condition educating the children is very difficult.

5.14 Livestock

Livestock is the 2nd largest source of income for the people of Barkhan. Everyone in Barkhan has some goats, sheep, and cows they feed them to get good quantity of milk. In some areas people have a few of them to get the dairy products for subsistence or use at home. But many people totally rely on this they have large number of cattle; they nourish them for the dairy products for sale in markets. They mostly sell the milk, yogurt, cheese, butter etc. this is such a source of income in Barkhan which also depends on seasonal weathers, there people most often do not buy and feed their cattle but mostly depend on natural grazing system. The district is not as green all the time as Islamabad and other areas of Punjab province are. There mostly weather is dry when rains in mountains the

grass gets irrigated and people have the chance to graze their animals. The animal food is also available and that is also very expensive, people cannot afford to buy and feed their animals that when they are less but the herds of cattle cannot be fed like this.

6. VARIOUS HURDLES ON THE WAY OF EDUCATION

There are many causes and hurdles on the way of successive education in district Barkhan. The rural areas of province Baluchistan

All have almost similar issues regarding the education progress. In district Barkhan a bit more hurdles as it is one of the centres of tribes and tribal conflicts. There are various cultural traits which do not permit to notch up formal education and the tribal system is so strengthened that nobody can go against them.

6.1 Socio Economic Hurdles

To boost up the level of literacy it is however more important to make better the economic condition of any nation. A strong and high literacy rate is the most basic start up point for a particular nation to go with the global world progress. As for the Khetran tribe is concerned it looks much more absurd that we find every tenth child facing social and economic hurdles, poverty prevailed so much during the 10 years, perhaps the main reason behind it is the decrease of water. The water level is going down. The basic source of people's economy is agriculture and when they face such a situation like drought and lack of agricultural facilities they cannot work it out for themselves. It became so hard for most of the families even to live from hard to mouth. So we can well imagine that how hard it could be, under such condition to bear the expenses and going to schools is a far more difficult thing to do they even become guzzled that how to earn to pass their days and night. Many people leave their families in hell like condition and travel to far off places to make something for their families. Going to school leaving to their family in hunger, it is very difficult thing, and that one should continue his study. When someone has a great mental pressure because of economy and the sources of earning he cannot concentrate on studies. His all mind will be hectic in finding new methods of earning.

In social point of views too, most of the people always wish to see their children going to schools and wish for their bright future, but they most often find economic conditions to be the most irritating hurdle in the way of education. It does look an easy problem outwardly but if we go among people, talk to them really we do realize that they really

are in hot water with this serious problem. If people find out somehow any alternative to make better money definitely they have the interest to get their children in educational field.

Social and economic hurdle needed to be curbing out because under these conditions it does not look possible to raise the rate of literacy as the students are children and cannot make adequate money for their studies. It is the first thing for them to use their minds in a much positive way. If from the start their parents are in a condition to admit them into a school, their all attention will be paid on books they will not think to get involved in unlikely activities. They feel no pressure of earning and family matters. Because once they felt mental pressure, it would become hard to bring them again to the line of study. But it is possible only when we first become able to remove the social economic hurdles.

One can feel or realize social and economic hurdles by targeting oneself, that if one face social or economic hurdles how much it would be his first priority to overcome first of all only this problem, and then to think about the literacy. So just saying or talking is something else and going through all these conditions is else, because reality is not always that which we see or feel but sometime it can only be felt when we ourselves face it.

6.2 Evzi system

One of the major hurdles for the local people of Barkhan in access to quality education is the practice of Evzi system. Evzi is a local term that can be translated as “the return of goods and services in form of money”. This practice is done mostly by those teachers who have their own private businesses and other activities due to which they cannot be regular in schools. Instead of local teachers there are also teachers who are from other districts of the surrounding, who feel hard to live there and do their duties daily. And a major problem for the female teachers is that they cannot be regular as they have a lot of household problems. These people have to live away from their families so the Evzi system is a blessing for them.

In Evzi system the fake and inexperienced teachers are told to perform the duties of employed teachers. The original or regular teachers pay small amounts of money to them to do their work. As the unemployment is very high people are in search of any chance to get something to pass their time so when a person who has a little knowledge and he has passed some classes at school then he avails such chances like Evzi system. The original Teachers contact such people and convince them by telling them their compulsions sort and excuses that they are unable to go to schools, then they have a deal with the fake teacher. An amount is set for him from the income of original teacher. The minimum wages usually range from Rs.4000 to 6000.

A respondent who was a teacher yet off his duty he also has had a deal with a fake teacher so it is clear that the teachers are willingly following the Evzi system. The government officials are unable to take any action; this is a huge compromise with the future of the new generation. Everybody is aware of this practice and they know this is illegal and a big gamble with the progress of education yet no one takes action. The police, the tribal chiefs, the political leaders all are well aware of it. Despite the fact that this practice is openly being followed but nobody can take action against it.

The Evzi system is creating serious obstacles in ways of educational progress. Unavailability of well-educated and experienced teachers is due to Evzi system, many respondents were of the view. Non local teachers who are against the Evzi system are forced to follow the system. The school head master and other who get benefit from this are fully enjoying it, due to which low standard of education; poverty and low literacy are increasing. There are countless schools where the teachers are not going for many years. But they getting their salaries on time and they are happy to do so regardless that the Evzi system is a source of destruction of the education in Barkhan district.

6.2.1 Evzi System and its Social Impacts

There are many social factors of the Evzi system in the locale. People pay homage in respect to the people who are promoting the Evzi system. The people who are benefiting from Evzi system are in favor of it. A permanent secondary school teacher from Dera

Ghazi Khan said he lives with his family in DG Khan and he daily cannot go to school so he said the Evzi system is a blessing for the people like me. Secondly he said that the person he sends to school in place of him is very thankful to him.

Some other people are also against the Evzi system. They say the Evzi system is destroying the standard of education. Educational conditions are already very poor in the area and the Evzi system is further destroying it. Untrained and fake teachers are playing with the future of generation. In this way the people who are fulfilling their social, economic interests are not even a bit in favor of taking action against it. The elite people like *Vadayras*, political personnel and others who have the capacity economically send their children to Quetta, Lahore, and to some other cities for their better studies. But the children belonging to poor families are suffering from the unlikely conditions.

6.2.2 Evzi System and its Economic Impacts

Evzi system is in direct relation with economic patterns of the concerning people. The people involved in Evzi system look forward to fulfilling their own benefits. Mostly the school head Master is involved in this he either has a deal with the fake teacher or the original teacher to let the system run in his school. This also happens in some schools the Head Master does not allow the fake teacher go there. He directly tells the original teacher the amount he wants to give another person should be given to him; he himself will mark his attendance. And sometimes it is so; the person on whose land the school structure is made gets his share from this system. In Evzi system the wages are low yet the Evzi teachers say they can at least share some in their family incomes. The teachers coming from other cities have to spend much more rather than giving Evzi to another because they have to stay there on rent, and spend for food and laundry, etc. are big expenses, so Evzi system they can save money.

6.3 Shortage of Teachers

Lack of quality teachers was also the basic problem faced by the people of Khetran community. Lack of quality teachers is the main cause in the low literacy rate in community. Low literacy rate in the area is somehow the sole reason for the shortage of

teachers. They are some teachers and students but they do not have much attention on their education. Mostly a number of teachers are appointed but not ever seen their schools. Only teachers go to bank and with-draw their salary.

In Pakistan mostly in rural areas the male teachers are not allowed to teach female students. In Barkhan same is the case the parents do not let their female children be taught by the male teachers. And the other thing, there is always a lack of teachers of both the genders male and female. In case keeping the Cultural view the Government has made male, female separate schools due to what the requirement of female teachers is equivalent to males.

Table 4 : Number of Teachers and Schools

Number of female teachers	224
Number of male teachers	480
Number of girls' primary schools	168
Number of boys' primary schools	403

(Source: Alif Alan 2013)

6.4 Fear of Unemployment

Unemployment is one of the major reasons which do not allow the people to long for better and high level education. They see many people who have done their master's degree yet they are jobless. This results with lack of interest in their hearts for education. Getting education most often is aimed to not only become a good human being but to create occupational opportunities for their future livelihood. When such situations create unrest among the people they automatically become against it. In world nothing is done and practiced without any specific achievement. They work with their fathers it's for reason to learn and earn. But education, they think there is learning yet no earning. This disappoints most of them and breaks the hearts of people and it is the cause of no interest in education in Khetran community. They think that if they get even a master degree still

they do not get any kind of achievement for their life due to education. After gaining lot of knowledge master's degree they came back to starting their local business like shopkeepers to cultivating their agriculture land etc.

The prevailing unemployment in the government jobs discourages the students to continue the education. Due to lack of jobs they prefer to engage in such sort of activities which provide them prompt output. There are many young graduates from various institutions, holding their degrees and documents in search of jobs yet they find nothing going in their favor. These boys are real examples in front of them that if they get education for eighteen to twenty years and get zilch, then it means in vain they wasted such a long period of their ages doing no other professional activity. That is why now people pay less attention to education and their first priority is do something for future survival.

6.5 Social Evils behind Low literacy

Mostly students do not reach till metric; they become dropouts before metric most by choice. One thing is that there are not sufficient facilities to reach their last levels of schooling. And these boys after escaping from school are found being involved in illegal activities, such as theft, burglary, breaking into shops, smuggling, and such people afterwards become big vagabonds. They start threatening people and occupy others lands. Such social evils pull the students towards them and these are such activities if once someone is involved in these then it is tough for him to forgo. This is not only the young students but the elderly and socially corrupted people encourage them to join them in such kind of activities. They properly guide them and give them various tasks and then give them rewards for a successful theft or burglary activity. This is so that if once they are successful then they feel proud to be praised and lauded by the chief.

This is not only the case with the people of Baluchistan yet in all rural and urban areas of the country such social evils do exist and district Barkhan is also not safe from this curse. The young generation has to be safe from these all evil activities, and this can be possible that time when we are able to provide them with good and quality education we need to

open their eyes and make them aware of the benefits of education and the harms of evil acts.

6.6 Effect of Domestic Atmosphere

Family is the basic unit of socialization. Every child of Khetran community gets the educational inspiration from their domestic atmosphere. Their parents make them sensible; they socialize their children in the way they could differentiate between right and wrong because one day they will be the head of their own family. They have created an educational atmosphere within the home and within the Khetran community. When a child sees that their parents and elders are educated then they get motivated by education.

The household atmosphere trains them of being interested in other sort of activities now days the modern technology has reached to every home and in Barkhan there is joint family system and extended family system, there was a time when there was no electricity the people did not have this facility and they were safe from wasting their time in front of TV and cable. When electricity for the first time was provided there was shifting system in week there was electricity for four to five hours. There was one TV in one house hold the entire family though it was large yet all the members gathered in one room and watched a movie of three hours. Whereas now the electricity supply has become better and if there are five brothers in one joint family then each of them has one TV in their rooms. In this case the children all the day sit in front of TV and do not show interest in any other work.

The elders of the families are mostly uneducated and do not know how to handle their children the other thing is that they go out on their works and children are left home with their uneducated mothers. In case if one brother is a little since able in case of education if he sends his children to schools then the other brothers' children do not go. The children after coming from schools directly join their wicked cousins and play for the entire day if you force them not to play with other kids they get frustrated that why they are not allowed to enjoy with other children, this question also arise in their minds that why the children often their uncles are not in schools with them.

This is human nature he gets involved in negative activities more easily rather than good activities. Children need proper environment to pay attention on their books. In nuclear families the children get the perfect atmosphere and guidance from their parents and there is no disturbance their entire attention is on their books and studies.

6.7 Decline of the Community

One of my respondent told that now Khetran are coming to decline they are not progressing as seeing the present conditions. Because people have money and resources, but the passion of struggle has decreased. Students also become lazy because of relaxation from parents, boys waste their time with friends. The modern technologies have also played equally their part in deterioration of young generations. The past and unrestrained spread of cable also has become detrimental to our cultural values, religious beliefs and ethical norms and it has held hostage the youth. The youth has drifted off the track and most of them neither accept their cultural perspectives nor religious norms they want to study in formal institutions to gain some cognition. This axiomatically indicates that these major issues are the causes of decline of Khetran community from their authenticity.

6.8 Lack of Guidance and Counselling

In every field of life people need guidance. We are driven by the guidance of our parents and elder ones. Students also need appropriate guidance. However, what I found in the locale during research that students lack guidance and counselling. The student cannot get guidance from their parents for their studies because they themselves are uneducated. There are no student career counsellors or educational consultants to guide the students to solve academic problems and to choose the subject of their career in future. The students cannot decide which field to choose for their future profession and they cannot justify with their skills that they can be successful in what field.

To understand the capacity of children's mind is very necessary for the parents and guiders to lead them according to their ability. Many students are pushed into fields which are totally opposite off their skills and they feel that is out of their ken. In such

conditions students get fed up with their studies and become drop outs at various stages of their studies. Many children are forced into the hell of child labour; they work in garages, coal mines, bus and truck cleaners, waiters, technicians, and various other such fields that take the children away from education.

6.9 Teacher Unions

Teachers' unions are also hurdles for education in Baluchistan mostly in district Barkhan. The teacher unions are working for their personal interest but they pretend of improving the system. These unions always help those people who cannot perform their duties regularly. For example sometimes EDO suspends or closes salary of any teacher who cannot perform his duty then all teachers go to strike. They do not want to go on duty daily and they all have started some kind of part time jobs some have opened shops and some have started other kinds of small business which allow them to make a lot of money apart from their salaries.

The teachers unions are united and do work for the teachers whenever there is some kind of pressure from the higher authority, for example if the DEO, or EDO pays visits to schools and finds out that the teachers are not present at schools and if takes action against them then the teachers unions go on strikes and make this stance unfruitful for the EDO and the innocent children who spend their school hours without learning anything.

6.10 Unqualified Teachers

Unqualified teachers are also a cause of low literacy in Khetran community. People totally are not satisfied with qualifications of the teachers appointed at an area. The teachers are not trained, they have got only degree. If teacher himself does not know anything how will he teach? He will even feel far to attend his duties. So they will not perform their duties properly. It is not easy for an untrained unqualified teacher to perform his duties well. Here also bureaucracy again involves and blamed to appoint the teacher blindly threw *Agazh-e-Aqooq* Baluchistan package it is also an effect on Education badly. During research it was observed only those parents could support their children who have regular government jobs or have strong financial position. And those

who are working on daily wages it is out of their reach to support their children the way they want. So in such cases they force their children to work with them. So we cannot deny the financial and economic aspect effecting on literacy and also government did not provide good curriculum trained staff of teachers.

6.11 The Role of Tribal Sardar

The role of tribal Sardar and political leaders is also very important for education in Khetran community because they are not agreed to let the people get education. They think that if the common people become well lettered and educated then they will not respect them and will not accept their power and orders. The thing I observed that these people are also a type of hurdle for seeking education. For example if they want to become a part of government through education they will support those people who are near to them. For example a school is needed to be built in the town but they recommend it to be built in village, though would be useless over there. But for their personal interest and benefit only, then that will turn into a drawing room of the *Malik* or wadera or strong person of that area.

Once during my research I asked a question from a teacher who was posted at government primary school in haji kot about the student and school he replied that there is no student admitted and I am appointed to work with sardar in his drawing room to serve his guests and the school is full with *bhoh* (Strew). So this is the situation of a common local teacher and haji kot where lives the sardar of Khetran community. Government Degree college Barkhan is built on the land of sardar and the constructor of the building was also sardar's brother.

6.12 Absenteeism of Teachers

The absence of teachers from schools compels people to take out their children, because they say we send children to be educated at the cost of their earnings. If teachers are not available their children become lazy and do not work so it is better to keep them busy in work. Most of the teachers remain hectic in their own personal activities; they favor them over their responsibilities. They may visit school one day a week or twice that does not

suffice to make their salary HALAL. The teachers have become habitual of eating HARAM. Of course if they do not perform their duties properly and regularly the children cannot be present regularly too.

6.13 Lack of Political Will

The political leaders yet have not paid any attention towards education system. Neither they have raised funds for education nor have they taken any action against the abysmal system of education in the district. They often speak at public forums that they are public leaders and they better know the problems of the community, they highlight the issues themselves when they run for votes but after they become in limbo about all these communal issues. Funds were approved but politicians did not provide.

According to respondents the political leaders like, Sardar Abul Rehman, Baz Muhammad Khan, have never given attention about the education system in Barkhan. Baz Muhammad is from Pakistan peoples' party parliamentarians (PPP) and Sardar Rehman has made his services available for Jamiat ulma-e-Islam (JUI). These two have always been the prominent politicians of the district. To make some progress in educational field these have to work on. They should accept this that without education the future of Khetran Community is going to the dogs. They should work to make some schools and colleges and must recruit quality teachers; they should be experienced and skillful. If they cannot do so, they should make the available facilities a bit better, the effected school buildings should be renovated and the students must be encouraged by holding educational seminars, debates, and other informative programs.

But goes all the other way they usually create more problems rather than solving the previous ones. There is favoritism among both of them they prefer to employ their own relatives and least educated and experienced on voting bases. Whoever put his vote in their favor he is awarded with an amount of money. And next time when the other wins the elections he does the same thing valuing his own people and degrading the others on the matter of prestige and honor. During the period of their reign they remain busy in

competition they must find a way to make truce and do something seriously regarding education.

6.14 Parents' Authority

Many respondents during the field work were of the view that the parents are also responsible in miserable educational condition of the community. When their children are in schools and their performance is not up to standard they are pretty weak to pass from one class to another, then the parents force the teachers to promote them to next level. In this way the children lose their intelligence due to work load, they cannot be able to understand what is above their capacity. And slowly and gradually they lose their interest in studies and everything automatically looks as a burden to them.

Another thing is that in examinations mostly of ninth, tenth, and enters examinations the parents bribe the examiners to let their children cheat. Most of the parents use their power and authority to pass their children in examination or given good grades. They use various sources to do the best in favor of their children.

6.15 Role of Local and Non-local Teachers

Local teacher has no time to join his duty because of his family affairs and so many other works he is to do. Some local teachers cannot fulfil their duties properly due bias. He can't put the pursuer on the students to be regular or punctual. He cannot teach willingly by his own teaching method. He too follows the traditional teaching system. He does want to be better himself to create new teaching methods. So that is not easy for a local teacher to work properly. They are not able to persuade the students to be regular and pay attention to their studies. The local teachers in fact are not willing to teach properly. And they cannot teach accordingly because they lack teaching methods.

On the other hand a non-local teacher could work easily because he has no any other work except teaching. He has no any other activity. He has no any pressure. He has no family over there that he has to spend time with and he does not here any concern with anyone except teaching. So it is the duty of our higher authority to appoint non local staff

in every school of village and cities. It will help us to upgrade the literacy rate of Baloch tribe.

6.16 Socio-Cultural Barriers

Every culture has its own perceptions and standards of right and wrong, and shame, wisdom and benefits, and about education and change. Environmental, economic, technological, educational and other factors bring about change and new culture emerges. The Khetran culture also consists of some those typical types of traits which faithfully follow and act upon. They do not accept anything to change them. So it was observed in the research that such socio-cultural factors are barriers to education.

6.17 Cultural Hindrance for women Education

However Khetran is a large tribe so the causes behind low literacy are also vary from each other but if we talk as a whole, there may be some sort of resemblance in causes behind low literacy as for cultural causes they badly hit the female folk. There mostly girls are deprived of basic rights. From the very first day most female children are not allowed to read they are forced to be bound to their own boundaries this is the case with most Baloch tribes. It is not from now on but for decades in Baloch history sending the Baloch women out, is against the cultural traits. However it is the right of her study, marriage or any other right in Khetran tribe the girls are bound to their homes and so they cannot access to education, however women are girls have now a little access in the area where middle or high schools are built. But these are, we can say that advanced areas of Khetran, but they are only a few cities or towns, and the rest of the Khetran still leading the life of ignorance. However their culture does not stop women or girls going to farm for working but they even do not think of educating their girls, so under these hard cultural causes it does not look so easy that in next hundred years they will wake up.

6.18 Girls' Education

The girls' literacy rate is very low in Khetran community. Majority of the people are against girls' education. People were not interested in girls' education. They said that

girls' education is not worthwhile. But some educated people agreed that girls must go to schools and colleges for acquiring their education. They think that after getting primary education they will not have opportunities of secondary and higher secondary education. Some of girls educational qualification of F.A, in Rural area of Khetran but six percent of the respondents were B.A pass, and four percent were educated up to M.A. Mostly people were not highly educated due to lack of economic resources and insufficient educational facilities. So they do not send their girls for primary education due to absence of higher education. Another reason is long distance of schools people think that it is very difficult for us to allow girls go far away for education lonely. It can create many social problems for them. That is why early dropouts of girls is very common in Khetran community. Khetran community has a norm that they give much preference to boys rather than girls, they more focus on boys' education and can bear anything for them which is not possible for girls.

People dependent upon agricultural practices for generating their household incomes or in other petty employment which could be done without acquiring any formal education but some of them have primary education.

Domestication of sheep, goats, and working in fields is a very common feature of Khetran in Rural areas. For this purpose young girls play a vital role to look after the animals i.e. give food, pick out waste (*Gobar*) of animals and milking. These activities are much time consuming so parents consider that it is compulsory as compare to education.

Every culture has some certain norms and values that lead social and cultural barriers, same situation lies in this vicinity. Khetran community has strong social barriers which effect the girls' education. It also has some poor economic problems and political hurdles that do not promote education. Some girls who are educated have very limited job opportunities resulting most of them cannot do much of economically productive work. When parents find that time and money spent in school is only wastage and girls as a result of it are not becoming earning hands in the family, they find little attraction in education.

6.19 Mobility of Women

Due to certain cultural and religious customs like purdah, women's mobility is restricted. This restriction on their mobility affects their education. The women are often accompanied by a male member of the house or they go in groups, where an elderly woman accompanies them, when they go outside. The restriction on mobility is also due to fact that women are considered more vulnerable to changes as compared to men.

The women who go work in the field are strictly invigilated upon. This strong sense of invigilation upon women coupled with low literacy causes them to be more prone sexual activities which increase their vulnerability and further restricts their mobility.

6.20 Patriarchal Society

Patriarchal society universally affects social status of women. The village is patriarchal society where women are considered inferior in the every aspect of the life. The control of economic resources by men directly influences women's social status. The women are denied basic rights such as education, inheritance of family property, decisions regarding marriage etc. The condition of status of in the village has badly affected the education of women.

6.21 Purdah and Honour

Purdah ideology is really complicated in Khetran. A girl is highly under threat without Hijab if she goes to school. Schools are situated at a distance from home which is public zone. People feel insulted if other people see their women or hear their name. As uneducated people, in rural areas conceive it against their honour to send their girls to school. In rural areas, people regard it against honour to send their daughters to school after primary or middle education. Mostly Khetran people cannot send their daughter to high school after 8th class. Only few people send their daughters for matric who live in city area of Barkhan. Some educated families allow their daughters to high school which is situated in the city. During the research, my some informants frequently commented.

“Look at the condition of our educated persons, their daughters are studying in college which is situated near bazar and they daily go without male”.

People relate concept of purdah with honour and it is perceived as a threat to their honour if other people identify their women. Then eventually sending girls to school or college becomes an issue of honour. Many people who are rich and can afford to send their children out of district for further education they do send them but many apart from being wealthy still do not send their children in other cities for higher education. There are many people who want to send their children out but they cannot afford to do so, these parents are the most disappointed people, who seriously curse themselves for not being able to help their children get education and have a bright future.

6.22 Engagement of Women

In Khetran community mostly girls are engaged to their cousins at birth or at their fifth birthdays so the parents think the girls have to get married and move to their in-laws, so there is no reason to invest on their education. And they are afraid when they send their girls to schools or colleges their in-laws may not like that and the relation may not prolong. On the other hand the concept of early engagement affects female education. Mostly people are of the view that early engagement of the girls is a major stumbling block in the way of female education.

6.23 Concept of Early Marriage of Women

The concept of early marriage of women has a strong effect upon her education. A woman is married as soon as she attains the puberty. She is engaged earlier, so her in-laws try to get her married before she could lose her chastity. Islam also emphasizes for early marriage of women, this is the justification provided by people when asked.

Secondly local people are of the view that educated women objects to early marriage so they keep her away from education. if she is married lately she will bear less children and the education causes women to delay marriages. Seventyseven percent of the people were

of the opinion that getting married is more important for their girls and other 23 percent opined that both marriage and education are important.

6.24 Distance from Home

The distance from home to school is also an important reason of drop out of girls from school. In the village there is only one girls' school and it is situated in the south most of the village, so the girls from northern part of the village have to walk long. 69 percent of the respondents said that the girls' school is on distant from home and they cannot send their children there.

And 19 percent of the people said that they cannot afford to arrange some sort of transport for them. The other 12 percent said that they themselves escort their girls to school, because loafer boys standing in their way tease and hoot at them but the daily escorting makes them feel ashamed and eventually they give up.

Distance from school dose not matter for a female student until she is 5-10 years old but girls ageing higher than this age group are either escorted by their parents or simply they give up schooling. Moreover escorting girls to school is regarding as degrading act.

6.25 Poor Parental Support

The female education is regarded by villagers as unimportance as compared to this counterpart because it cannot support them financially in future. Parents very often ask their boys about their education and pay regular visits to the school. On the other hand girls are not given such attention, if they share any problem regarding school with their parents the only help offered is the suggestion that if you have any problems in school than leave school and help your mother at home.

Whoever wants their girls to get education then they have to escort them to school daily. When I interviewed a person who said that when I escort my daughter people whisper that "what help this poor man can get by educating his daughter".

This causes parents to drag back their feet from supporting the education of their females. Girls dropout due to lack of support from their parents and this becomes normal for girls that when parental support ends the educational career also ends.

6.26 Cultural Hurdle for boys' Education

Boys are also facing many cultural hurdles for education. Because some hardliner think that if their children go to schools they will become educated and they will not stand behind them. And such elements are not less. They are found in each sub-caste. But due to modern age and its effects, people more often consider boys education the western guidance which they think is against their religion and cultural norms. They can make their religious ideologies the part of education so that the boys get education according to their cultural and religious values. Many people think that education keeps the boys away from homes and they cannot be socialized according to their parents' wish. They will not remain as faithful and loyal to their family as they can be from being at home. In some Baloch tribes it is compulsory for the son to opt for the same occupation which his father and forefathers have been doing for ages. They consider the ancestral professions very prestigious, if the children do not get involved in the ancestral profession it means he is not obedient to his elders. Mostly these people are farmers, gold smith, hard smith, carpenters and rest. These are such professions which are very important for each generation to be there. In each generation such people are needed as these contribute in very important parts of social life.

6.27 Poverty

Poverty is most prominent cause of low literacy in most parts of Baluchistan and same is the case with Khetran tribe. Due to poverty the ratio of low literacy is so high. It does not mean that the students cannot bear the expenses of their study. But the matter is that students have to work in agriculture or any other sector because if they go to school then there is not any good source for their family income. If there are earning persons in their families then they also are compelled to work to add the family income. So they cannot go to school and if they go, then also they have to leave their study incomplete, and this is

far worse thing for them because now it is not possible for them to work anywhere because they spend most of their time with the company of their class mates. So poverty is needed to be eradicated for the purpose to increase the rate of literacy in Khetran tribe or anywhere in Pakistan or even in the world.

6.28 Cause of Poor System

Another prominent cause behind low literacy is the poor education system in Khetran tribe. There is no proper management system of education though the federal government does provide sufficient number of teachers and educational authority yet due to their personal interest they do not handle the situation properly. They do not pay enough attention on students and their regularity if the system is made a little strict and students made feel fear of failure then they will not remain absent. And with the student the teachers remain absent from schools too if the authority pays some weekly and monthly visits to schools and make the system better. The fear may make the teachers regular. Because nobody bears this thing in mind that how the students are to be taught in a better way. But they only think how to make more money or how to pass their time in a better way. Unfortunately most of the teachers neglect their duties. They go to schools only when they fear that officers etc. are expected to visit their schools, so how can we expect such teachers that they would educate our children. Who themselves go to schools for fear of officers visit. There is record that some J.V teachers had been only withdrawing their salaries from bank for more than 25 years yet have never been to their schools in such a long period. So it is the duty of government to take strict measures against such elements. It is the responsibility of government to compel the responsible to follow the system.

6.29 Lack of Educational Interest after Metric

After getting metric level education male members work with their parents. Because of lack of interest and family conditions most of the boys cannot continue their studies. They think they will be of no use if they spend their time in further education they will not get any job and cannot make money. That is why they prefer to work with their elders

and learn the profession of their parental lineage. In this way they somehow can support their families and earn a bit for themselves.

6.30 Agaz-e-Haqooq k Baluchistan Package

Agaz e Haqooq e Baluchistan was a package of rights launched by former democratic parliament to make peace with the separated Baloch people. This program aimed to provide jobs to the unemployed young people of Baluchistan, in the process five thousand posts were announced all over Baluchistan, the eligibility required for this was graduation. Many people were employed in various districts. This was a sweet toffee from the government to many people of Baluchistan. The people who had already cleared their Bachelors' degree were employed as well as many who had applied on fake degrees were also appointed. Because of this one thing is that it has attracted them towards education the negative effect was that uneducated people were employed due to what the quality of education dropped. They were untrained least experienced teachers who have no skills of teaching.

6.31 Ghost Schools in Baluchistan

The problem of ghost schools is not just an issue in Baluchistan but all across Pakistan. Ghost schools are the schools that only exist on paper to claim government funding for supposed staff remuneration – not only damages the educational opportunities for thousands of children, but highlights the dire need for increased accountability in the education sector.

There is no official definition for ghost schools yet they are called 'non-functional schools. In non-functional schools two types of schools are included the ones which once have been functional and there used to be a teaching staff but later on it has been abandoned. And secondly those schools are called non-functional or ghost schools which have been built to be schools, from government's side they officially considered schools yet there is no joining, neither of teachers nor students. Pakistan's first ever National Education Census in 2005 indicated the proliferation of 'non-functional' schools – with close to 13,000 schools (5% of all schools) reported as non-functional. In southern

Pakistan's Sindh province, non-functional schools accounted for as much as 12.5% of all schools in the region. And it is meanwhile suggested by various other sources that there may be as many as 30,000 ghost schools nationwide and the rural areas are thought to be the most severely affected.

The ghost schools are those schools which are generally taken to be schools that are registered to receive funds to pay staff, but where there are no teachers or children present. They are deserted buildings or sometimes just empty patches of land. They may also be schools where children are enrolled but few teachers turn up to teach, despite being on the payroll, as they are actually teaching in a different location altogether and profiting from a double salary.

In Barkhan there are various reasons why schools come to be ghost schools. In some incidences the government is given land to construct schools but fails to carry out an initial needs assessment, resulting in schools being built in areas inaccessible to the local community. In rural areas particularly – where insecurity, local criminal activity and lack of roads or reliable, safe public transport make it difficult for both teachers and children to reach certain schools. Access is a key factor in whether or not a school actually functions. So these problems truly exist in district Barkhan. For female teachers, security difficulties can be exacerbated if local customs require them to travel with a chaperone, for which there are rarely adequate funds. This can be possible in some parts of Pakistan but not in Barkhan district where women have a lot already at their homes, so they cannot get enough time pick to and drop a younger girl to school. A pattern emerges whereby after several months of attempting to navigate these multiple barriers, or arriving to find very few students, teachers simply stop turning up to teach but they continue to get their salaries.

Local politics also often plays a role in the creation or maintenance of ghost schools. In Karachi, for example, it was reported that when an education Minister visited a school and discovered it is was non-operational, the regional education officer was suspended. The education officer explained that the school was a teacher less ghost school because the local political representative had had the teachers 'detailed' – meaning they were

obtaining a salary from one school (A), whilst working in another (B). This system of politically backed preferential treatment for certain schools leaves school A non-functional and school B with additional teachers. The education officer was fully aware of the situation, but unable to act because 'detainment' has the backing of locally powerful politicians. The officer is left to hire community members to teach in the school in order to save face, so that 'teachers' will at least be physically present. Same is the case in Barkhan district most often the teachers who are hired by the government officials do not go to the schools where he is supposed to go but he would be seen in a nearby school from where benefits double profit – but this inevitably is to the detriment of the quality of teaching and of the education that children receive.

In Baluchistan a systemic lack of accountability is perhaps the biggest single factor contributing to the creation of ghost schools. The education departments do not pay due attention on the system. Despite an established Education Management Information System (EMIS) in each province Pakistan, there is a lack of systemized evaluation and checking of the data collected In Baluchistan. There have been researches on low literacy of Baluchistan and other educational issues yet the information is often gathered through questionnaires that are disseminated by district authorities and completed at the school level, meaning the reports are effectively generated by the teachers themselves. The information is compiled by the districts to form the national EMIS, with no third party evaluation of the information at a national level where the data collected is really correct and the truth or it is just fake. Data also emerges from School Management Committees and NGOs at the local level that does not corroborate the information generated by the schools themselves. NGO's often send less experienced and nonprofessional agents as researchers, who work for them for just a little sum of money. And the NGOs merge that information and publish them for their own fame. In Baluchistan for example, a series of school visits by a local NGO indicated that approximately 70% to 80% of schools were closed due to teacher absenteeism, but there is no system through which such information can be collected or centralized. This fundamental lack of accountability means that there are often no consequences for those who benefit from ghost schools – namely teachers, district education officials (who may take bribes from teachers to ignore their absence)

and tribal elders (who may assign allies to teach in schools despite incompetence or absenteeism).

The negative impact on children's education, however, is significant and long lasting, as clearly children whose nearest school is a ghost school, are less likely to attend. Families who are nevertheless determined to educate their children have the additional financial burden of transport costs to other schools, or school fees if their only viable option is a local private school. The extra strain on income can in turn lead to more parents being forced to withdraw their children from schooling altogether. Out-of-school children are deprived of their fundamental right to education, and are increasingly vulnerable to multiple forms of exploitation.

The quality of the education children receive also suffers from the existence of ghost schools, as teachers who receive a salary at one school but work at another may offer an unqualified community member half of their original salary to teach in their place at the first school. Such incidents have been reported both in Sindh province in the south and Gilgit Baltistan territory in the very north, and anecdotal evidence suggests the issue is countrywide. So is the case in Baluchistan and Barkhan district.

The literacy rate in Pakistan is only 54.2,3 but will inevitably drop further still if ghost schools continue to exist. Educationalists also express concern that as skill sets diminish, the employability of people of working age will also decline, with consequences for both the labor market within Pakistan, and for the ability of Pakistanis to find work abroad, particularly in the Middle East. Concrete, systematic, long-term measures must be implemented to increase accountability at all levels and curb the proliferation of ghost schools. While sporadic actions have been taken by political or bureaucratic leadership, no firm measures have so far been adopted. Accountability systems should include a process for teacher licensing, as well as external monitoring and evaluation of the information generated at school level for the national EMIS. This would also ensure that any information and expertise generated at field level by NGOs can be captured. Until political will enables the implementation of these systems at a national and provincial level and even micro level, the district, all progress made will remain limited to time-

bound, area specific projects, and children will continue to be deprived of a quality education even in upcoming many years. And the secure future of the country will be at risk, the nations have to maintain pretty useful and valuable educational system.

7. ANALYSIS AND CONCLUSION

The education means training for life. The main aim of education is the development of human, physical, mental and moral personality. The education has become one of the defining enterprises of the 21st century with the unrestrained spread of globalization and increasing global competition. Currently in the fast changing and competitive world, education and technology are the major keys for respectable survival and progress of Pakistan. Pakistan is determined to respond positively to emerging needs, opportunities and challenges of globalization. Education is being considered a key to change and progress to catch up with the world. Progress and prosperity of the country depends on the kind of education that is provided to the people which must for them to take hold of the country and its sovereignty.

For such a stand some standard evaluation and judgments are important to be made by the state and local school personnel and communities, helping them to decide which curriculum, laws of administration, health program, staff development activity and assessment program is appropriate. Educational standards encourage policies that will bring coordination, consistency, and coherence to the improvement of the process of education. They allow everyone to move in the same direction, with the assurance that the risks they take in the name of improving education will be supported by policies and practices throughout the system. The evaluation of the academic standards describes what students should know and be able to do in the core academic subjects at each grade level. Content standards describe basic agreement about the body of education knowledge that all students should know. Performance standards describe what level of performance is good enough for students to be described as advanced, proficient, below basic, or by some other performance level. Usually educational standard stands for quality of education. Quality has been the goal of an eternal quest through the corridors of human history. It has been the divining force of all human endeavors. Concerning standard or quality of education the clears that defining quality of education is a challenge since it deals with the most sensitive creation on earth, the human beings. Industrial products are finished goods, but education has no such finished product, nor even the graduates. Educational standards of Pakistan have been a burning issue among the educationalists

since independence. Every member of the society has its own views concern the educational standards in Pakistan. Although, every government tried its best to raise the standards of education but their efforts were mainly limited to preparing only educational policies in papers. We could not find practical implementation of their recommendations regarding standards of education in Pakistan. In the more vast sense a standard is anything used to measure, for example a standard of conduct, a standard of weight or length. Actually a standard is a thing which has been used as a model to which objects or actions may be compared. The standard of education is defined in Encyclopedia of Education (1985) in the following sense:

“In the education context, then, standards should be regarded as objectives to be achieved or expectations of desirable attitude or levels of performance”

Another reason for the dropping educational standards in our country is that our teachers in general fail to engender the vital habit of inquisitiveness among our students. They confine education for them within a narrow circle of cramming only a few of their class lectures and later puking these out on the examination day. This pares down education to what is strictly a rehash and conformity and undermines students’ overall learning process and cognitive maturity. Any education which fails to engage its pursuers into thinking, questioning and curiosity is mere memorization and holds no real worth. So, if our teachers are to wage a successful battle against the prevalent intellectual stagnancy among our students, their main task should be to expose them to an environment infused with the spirit of healthy debate and discourse. They should also strive to get them into the habit of exploring and probing chiefly on their own rather wholly feeding them on the easily provided stuff. Our teachers need to remember that knowledge isn’t something which they can anyhow put into the brains of their students. First, they need to create in them a state of mind which craves interest, wonder and inquiry. Only afterwards it is that they will be able to inspire them for any voyage of meaningful learning or can help them to stay abreast of the cutting edge developments in their respective fields. Unless our teachers adopt such a basic approach towards education, our institutes will only produce copycats not innovators, followers not leaders.

Anyhow the low literacy rate and poor quality of education are the major drawbacks of the educational system in Pakistan and as well as of Baluchistan. Our education is influenced by a number of factors that cause this downfall. Some of them are more prominent, such as low enrolment and high dropout rate at the primary level, different standards of education, low budget allocation for education sector, political interference, low quality of curricula and textbooks, rapid growth in population, poverty and unemployment, poor quality of teachers and irrelevant induction of duties, and our substandard evaluation system. Although the government claims for some bold steps to overcome these problems, there is still room for improvement.

The present condition of education in Baluchistan forces us to cry out loud. Our educational system has not undergone any change with the change brought about by political independence. It bears no imprint of freedom and appears to be as listless as it used to be during the days of slavery. We lack Universities and a couple of universities that have been functioning long ago, still remain glued to that old colonial era pattern. The imperfections of that pattern are now keenly felt and there is a great need to introduce a radical change in the educational system. And also there is an immediate need of more Universities in number as keeping in view the rapid growth of the population.

On the other hand, the students play no active role in the attainment of knowledge. Their entire education is passive and mechanical. There are various reasons of that why the students in Baluchistan lack interest in attaining education. One of the major reason is that yet we have not been successful in pulling the people to schools, and as for as the Baluchistan and the district Barkhan are concerned there the students do not get involved in any educational activity from being convinced by their parents and other lineage kin. The parents are equally responsible for the falling standard. Home plays the most important role in shaping the thinking and character of children and youth. In fact, a mother's lap is the first school for a child. Parents are over indulgent with their children. They are allowed to do as they please. Lack of proper upbringing of children is a main cause of poor discipline. Parents have no strict control on youth.

Where is the more well lettered families are concerned the children from the world go have a natural interest in education because their parents are educated and they get educational environment in the family but in Baluchistan the peasantry kin cannot get their children socialized like that. And the number of people who encourage their children towards education they are not that able to manage and do the career counselling of their children which would put extra psychological stress on the children and our educational system plays the rest to leave the boys nowhere. Our education is just like cramming the boy's head with a lot of disjointed facts poured into the head as into a basket, to be emptied out again in the examination room, and the empty basket carried out again into the world. This is the reason why a student who succeeds so well in his college examination fails so miserably in the examination of life. Students have no love of wisdom, no thirst of knowledge, but only a desire to get certificates and diplomas to find reasonable jobs. And in Pakistan where the unemployment is on its peak and there is lack of subsistence sources, that's why getting a degree and searching for a job to pass the livelihood is a meaningful option for the people.

There are many complaints about Barkhan's primary schools and the lack of quality education found in them. One of the main concerns is the lack of proper teaching, teacher training and teacher motivation. Teachers are not professional and they are damaging the whole system. There are no experienced and well educated tutors, if there are schools there no teachers if at a place there are teachers then there are no students just the all system is waged. The teachers, in general, are the product of our corrupt society. The primary schools are the nurseries of the nation. But our primary teachers are the least qualified and lowest paid. How can they raise good crop? At college and university level, very few teachers are devoted and dedicated. It's a common complaint that teachers do not take classes regularly; they come late and leave the classes before time. The schools heads are rather helpless before the political appointees. The greatest responsibility for these ills falls on the student community in general. Absenteeism, irregularity, unpunctuality and indiscipline are common practices. The government is sleeping or ineffective. Not acquirement of knowledge but easy papers and fake degrees are the aim of education for them. Peace that is a must for learning is missing. Examinations have

become more a test of unfair means and dishonesty than of attainment and proficiency. In view of the foregoing defects and imperfections, our system of education calls for a change. One of the first and most important tasks is that we have to improve our educational machinery. We have to develop schemes of education so that complete and harmonious improvement can be possible.

We can improve our education system if we adopt modern methods for teaching. There should be commitment of the teachers with their profession and private educational institutions should play their active role. And more private schools should be launched and they should be provided funds so that play their part in improvement of education standard and increase in the literacy rate. Educational policies with complete check and balance should be implemented.

Education makes a nation not guns, but unfortunately in Pakistan we have failed to understand the importance of education and this is the reason behind our worst standard of education which is divided into different categories according to the class basis. The present education system has failed to disclose before the new generation the founding reasons of Pakistan. The disastrous results of this negligence are now evident in every walk of life. The responsibility for this deterioration lies with influential factions, besides those in power. The most alarming aspect, besides ideological confusion and moral degradation, is the falling standard of education. Due to constant decay, Pakistani educational documents are now no more acceptable abroad. There is unacceptable level of class distinction in education. Because of this, Pakistani nation is most discreetly broken down into an upper English medium and a lower Urdu medium class. This trend needs to be checked immediately. Urgent measures should be taken to improve the deplorable conditions of the state owned educational institutions. Effective education policy should be decided in consultation with judiciary, teachers, education experts, people, representatives and students. Further, no political intervention should be allowed in implementation of this policy.

Exploitation by private educational institutions in the name of education should be regulated justly through legislation. These institutions should be made to boost

standardized education on the one hand and on the other, to embrace all classes of society on basis of merit. The government should declare a national educational emergency and involve the whole nation, including the army, in waging a war against illiteracy. More emphasis should be given to language education and mathematics at the primary and secondary levels. The unfortunate fact is that usually even our postgraduates lack basic skills in these areas. Language and mathematics are the foundation on which acquisition of other skills depends. Though much of the problem is due to poor teaching, yet curricula, texts, pedagogy and examination techniques also have a lot to do with the current situation. A uniform system of education should be introduced gradually to eradicate the problems of multiplicity of systems of education. Two important things that the government should attempt in this regard are introduce one medium of instruction. In the international environment of competition today, English has assumed unprecedented importance. Although Urdu will perhaps remain a language of our people for a long time to come, English has to be given preference. The government should evolve an integrated system of national education by bringing *Deeni Madaris* and modern schools closer to mainstream in curriculum and the contents of education.

Reform issues also relate to the curriculum, textbooks, examinations, teacher training, school administration etc. Here, instead of reinventing the wheel, we need to speedily begin the process of implementation after critically evaluating the detailed reports and recommendations made by specialist international and national teams. Over the last decade every major educational issue has been the subject of numerous costly and detailed studies. Some are excellently done while other is only fair. But whatever one's opinion on the final recommendations made in these reports, the professionals who authored them set out problems in clear and concise terms, marshalled data from various sources and identified various options. However, astonishingly no such study was referred to at any time in any meeting of the Education advisory board although these studies had been commissioned by the Ministry of Education.

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Annexure

Glossary

Landhi	A dish of dried meat
Sajji	Mutton cooked by ash heat
Evzi	The return of goods and services in form of money
Chhan:	A large room like hall
Kaak	Stone bread baked in hot ashes
Pauri	Poetry
Pher Charn	Child's beginning to walk
Suttan	Wearing clothes
Jeran	A graveyard
Haal Hwaal	to describe the present situation
Maraka	The process of truce between two rivals
Jirga	Council of elders at tribal level
Kacha	Made up of mud
Wadera	Village leader

Interview Guide

1. What is your name?
2. What is your sub-caste?
3. What is your qualification?
4. What is your income source?
5. What does your father do?
6. Which town does belong to?
7. Is any person involved in politics from your family?
8. What is the reason behind low literacy?
9. Is there any psychological aspect or cultural dominance which forces the people to leave the study?
10. What is the role of the religion in Education?
11. Define "literacy." In your words.
12. Which government department coordinates literacy in the District of Barkhan?
13. Which government organization coordinates literacy nationally?
14. Are you interested in the field of education?
15. Is Education needed in your area?
16. Do you think that unemployment in your area is due to low literacy?
17. Do you think increase in literacy can reduce crime ratio in your area?
18. Do you have any knowledge about drop out ratio from schools in your area?
19. Do you think that participant ratio with respect to gender is satisfactory in your area?
20. Do you think people in your area show interest in education?
21. Do you think that parents in your area have desire to educate their children?
22. Do you think that there are enough schools and colleges in your area with Respect to the population of the area?
23. What types of problems you have faced for education?
24. Do you feel that political representatives can play any role in promoting Literacy in the society?
25. What suggestions can you share for the improvement of literacy rate in society?

26. What is your opinion about the qualification of teachers hired by Government to teach at schools?
27. Do these teachers perform their duties properly?
28. Do you desire to be literate?
29. Would you send your children to school?
30. Do you feel any hesitation for education?
31. Can you afford to purchase literacy material?
32. Would you give importance to literacy class than daily business?
33. Have you attended any school ever?
34. What are the major reasons for illiteracy?
35. Where do you see yourself as compared to a well-educated person?
36. Do you think people do not get education due to their low income?
37. Why don't parents force their children get education?
38. Do find culture as an obstacle in way of education?
39. Don't you think education can create more earning opportunities?
40. Do you think the ancestral professions keep away the children from education?
41. How can we make the people curious about education?
42. How can we make the education system better?