

**Zikri Women at the Crossroads of Political Economy and Social Development
in Sindh and Balochistan**



By

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CERTIFICATE

This is to certify that this thesis entitled: “*Zikri Women at the Crossroads of Political Economy and Social Development in Sindh and Balochistan*” submitted by Ms. Bramsh Khan is accepted in its present form by the Department of Development Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.

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To my Aba Jaan and Dur Bibi

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Abstract

In this era of global socio-economic development, the most common thing to be found is; diversity occurring in synchronized manner. Coping up with these diversities has so smoothly become a part of our living styles. Such coping up and merging up has expunged many of the minor sects and factions. One of such minor sect in Pakistan is also in the edge of mergence i.e. Zikri Sect which has already lost many of its followers; some because of forced conversion and others because of ideological and identity crisis. The once major population of Zikris in Makran, have now remained minor and marginalized. Further, because of proselytizing many of the original substances of the Zikri sect have been altered also; some of the examples are their style of living; their manner of marriages and also their rules of honour (Baloch Mayar). In this regard, this thesis is about how the Zikri sects have moved along in this developed and competitive era both politically and socially? Particular care has been taken of Zikri females as females are regarded as a most honorable member of the society. In order to gauge the effect of development on Zikri sect intensely; two contrasting locales have been specified i.e. Karachi (Hub of industrialization and thus an urbanized area and Makran a rather rural area with much less facilitations). Moreover, many of the other inductive and deductive issues surrounding Zikri sect have also been discussed in this thesis and all such micro analysis have been knotted to the macro issue of political and social empowerment of Zikri female.

CHAPTER1. INTRODUCTION

Lives of Makranis and of Zikris within Makran have been studied widely yet they were mere picturesque of how the ethnographers portrayed them. The view so far seen regarding the lives and history of Zikris has thus been limped and not resonate enough.

Zikrism, a consecrated religious sect beatifically poises the concept of Islam along with its inherited traditional ritual practices. The history and practices of Zikris have wized with time yet the notion of development newfangled it in many manners. One such manner is studied in this thesis for example the nexus of gendered space is regarded in this study. That is, how the common idealization of (common Islamic) women has been breached by the everyday lives of Zikris?

Women in Zikri sect have always betokened a significant figure. That is, in traditional practices; like in Chogan (A Sufi manner of praising the Creator) female is often the head of it. Furthermore, in order to give a sense of equality; women are given 50% of the male's property (Fabietti 1996). However, all such practices are not only practiced within the Zikri community but are embedded in the practices of Baloch society as the notion of equality is central to their cultural practices and is regarded as the code of honor (Fabietti 1996). Therefore, all these unique concoctions of Zikris makes it vital to study and research regarding the characteristics of women especially in the context of Zikrism.

The significance and profundity of bygone times is invariable yet it is the job of the ethnographers and qualitative researchers to fathom the vicissitudes of the present and the future. That is why, it is also reckoned to see the effects of the way globalization changed the meaning of development. Globalization changed the concept of religion and infused its element for most of the mankind's tragedies (various social, political and economic development). And same did happened with the everyday lives of religion for a dominant religious sect of Makran; Zikris. Makran being a trade route of Pakistan for rest of the world was always a momentous region. People residing there hold anengrossing history of almost everything and therefore their practices were somewhat liberal (especially towards female).

The changing of times and the changing of lifestyles thus changed the striking roles and enactment of women of Zikris. In this thesis, the societal and political aspect of Zikri women

were studied in depth. By societal and political development means (in this thesis) perceiving the changes in religious thinking that is, how developmental changes brought about a personality cult in Zikri people (especially women) that they assented moving towards a selected goal. By a selected goal, it is meant here the selected set of behavior, language and aphorism that could be found in each and every sect and thus here it will be studied regarding Zikris.

Furthermore, in order to have a vivid picture of the societal and political development in Pakistan towards Zikris many such policies were regarded and most importantly the shrines of Zikris were seen. It was done because most of the shrine caretakers in Zikris are women. Consequently, the struggles and participation of Zikris (especially Zikri women) in the state level was seen and gauged. And it is in this manner that a picturesque image was extracted in both ways out and thus a proximate and accessible conclusion was drawn out of this research.

All these strides in this research were vital, as it gave a thorough description regarding the history of Zikris and exhibited the living styles and the human capital that is still hindered or yet to be discovered in a once dominant sect: Zikris.

1.1. Statement of the Problem

Cordial and just treatment towards minorities, is a universal accorded statement. Yet it is about time that such statements bring out a sense of binary in themselves. That is, using the term minority itself gets unjust and bias. Anyhow, the case of Zikrism is very rare for Zikris were never a minority in fact, they once were the dominant sect of Makran. As stated by the works of Baloch (1996); Zikris, before the independence of Pakistan were estimated to be 50 percentages of the Makran's population. Yet, it is also stated by the Zikri leaders that the population of Zikris has been under-estimated. Thus, it gets very interesting to observe, that in such a short span of time Zikris in their own home-land i.e. Makran have turned into a minority!

Though many of the historian have stated the history of Zikris yet their lenses were merely accentuated upon the patriarchal manner of living. Therefore, it is in this thesis work that the main focus was on women i.e. Zikri women and in order to resolve the problem of how they became a minority; the research scrutinized the societal and political development from both

sides i.e. in terms of the ‘State’ and also the ‘Zikri community’. Summing up all the above stated ideas subsequently brings us to the main thesis topic i.e.

“Zikri Women at the Crossroads of Political Economy and Social Development in Sindh and Balochistan”. I have operationalized my research topic into following research questions and objectives:

1.2. Research Objectives

- a) To articulate the relationship between religion and development in the content of Zikrism in Makran.
- b) To conceptualize political economy of Makran and its impact on Zikri community.
- c) To highlight the state of social development for Zikri women in the context of changing political economy of Makran.
- d) To signify the civil society response from Zikri women.

1.3. Research Questions

- a) What is the relationship between religion and development in the context of Zikrism in Makran?

Explanation: As Zikris are the main concern of this thesis topic therefore, getting acquainted to how they perceive the developmental policies and the changes brought by them in their religious practices gets very vital.

- b) How the political economy of Makran impacts the Zikri community?

Explanation: In the political economy of Makran, all the Zikri politicians (especially the women) were regarded in order to gauge their views regarding the political changes adopted so far. Besides the Zikri politicians, the members of Baloch Student Organization (BSO) were also consulted because this organization always stood in support of Zikris.

- c) How the social development has changed the state of Zikri women in the content of changing political economy of Makran?

Explanation: Gauging the societal development gets important because the political changes brings about changes that are societal and thus gets embedded in everyday living standard of the people. Therefore, those kinds of changes and many such kinds of societal development were lensed through the political economy in the context of Zikri women.

- d) How the women of Zikri community participate in civil society?

Explanation: In order to articulate the struggle and participation of Zikri community especially Zikri women certain Zikri organizations were searched. For this reason, one of the UDCs in this regard was ‘The All Pakistan Zikri Anjuman in Lyari’ and in order to come across with other organizations rapport building and purposive sampling was.

1.4. Explanation of the Key Concepts

1.4.1. Religion and Development

Religion overarches to each main theme of this thesis topic i.e. towards a just political economy, Social development, dynamics of the Zikris Makran and to the empowerment of gendered roles. And so, goes with the notion of development that scrapes the structures of political will, ideology of state and co-operation between infra-institutes. The relationship between religion and development is circular because religion changes with development and development changes the notion of religion. Yet certain gaps which were not filled by many authors were; the impassive alternatives given to the notions of religion.

1.4.2. Political development

Political development in the context of this thesis topic is seen in an anthropological manner. It is done so because an anthropological aspect gives a holistic approach. By using ethnographic analysis, it penetrates through the mechanisms of capitalism i.e. the dynamics of the globalized world.

Further, it *reproduces* the notion of development that is; it studies the ever-changing idea of development with the changes in political will, ideology of state and the co-operative *infrapolitical institutes*. The process of re-production of development notion takes place in *two ways*, firstly, the changes occurring in *micro level* is gauged in order to see; how the changes in political economy affected the economic and social development of the mechanism of citizenship? Having vivid ideas regarding micro level events; helps in attaining the goal of *sustainable development*. And this achievement is directly related to political and social stability. Thus, *social development* gets must for political advancement.

Secondly, it rescues the word '*fate*' from the everyday lives of ordinary men because indepth studies then take place to measure the occurring events of political changes and its impact on various people.

1.4.3. Social development

The very first notion of social development came when economic development failed to bring the *trickle-down* (movement of wealth, opportunities and profit from top to bottom) effect to the bereft. Therefore, the four main reasons for having considered social development as one of the vital factors of this thesis topic are. Firstly, the need for social change aroused because of no trickle-down effect. Secondly, the *depletion* of standard of living brought by the bias economic growth led to the invention of social change. Thirdly, the *negligence* from the side of social welfare institutes. Finally, need for dire *social policies* for the mentioned noxious occurring.

Yet, it must be kept in mind that the social development only takes place when the existing infra-institutes are ready to work with co-operation with one another and for its political development gets vital. Thus, both social development and political development are vital for one another.

Once, the societal and political paths of development get identified changes can also be identified from various techniques. One such way is the Challenge-Response theory which identifies four ways through which social changes take place. The first and second ways are the *Idealistic* way i.e. the social change proceeds from societal self-description to societal institutes while the other way around i.e. changes initiating from social institutes to societal selfdescription is called the change that took place in a *Materialistic* manner. Consequently, the third and the fourth way are the *Holism* and *Individualism* i.e. the societal approaches changes the self-image of a person while the other states that the self-image initiate changes in societal approaches.

1.4.4. Dynamics of Makran region

The social and political situations of any region depend majorly on the social and political development of that region. In Makran, those who once practiced Gwat and Gwat-i-leb (A spiritual healing done by Sheedi Makrani), Trial by Ordeal and all other cultural and traditions practices are depleting because the identity and ideology of Baloch faced a peripheral issue both in Pakistan and Afghanistan.

The political changes led the depletion of a dominant sect i.e. *Zikrism*. And thus, changes in *Patron-Client relationship* started taking place when in 17th century Khan of Khalat opened the gates of Balochistan to Afghanistan and relationship started taking place on mutual bases.

Yet, these changes brought a number of noxious occurring; the increase in migrate led the government of Pakistan to rather pay more attention to the immigrants ignoring the poor conditions of Balochs which is why *Baloch Literary Movements* started taking place. The members of these movement took advantage of such movements like the Baloch Student Organization; and dispersed the principles of Baloch Culture i.e. Baloch Mayar. One of the main principles of Baloch Mayar is the equality for all and it is therefore that marriages do take place among upper and lower classes and it happen on the bases of izzat (Honor) rather on the bases of wealth.

1.4.5. Gender and Power

Changes in social and political situations of Makran also brought about many changes in the gender performances for the women of Makran. It has brought changes in their *political, economic and social empowerment*. All of these changes are seen in Marxist and

Developmentalist perspective because of two reasons. Firstly, because the women of Makran are never regarded lower than men they can choose their life-partners freely and they can legally hold 50 percentages of their man's property (Fabiatti 1996). And secondly, because it is only through Marxist and developmentalist approach that one can see the cryptic notion of gender in today's society where in one hand women are regarded as free to choose their life yet they face most of mental and psychical pressure of men.

1.5. Limitations

Some of the limitations that I faced while my field-work or research work was the access to different Zikris residing in Makran and Karachi. Because of the limited time I was not able to collect data from a significant number of Zikris of both the locales. That is why, the number of respondent of mine in this research are not much.

Furthermore, the interviews taken in Balochi were translated and transcribed in English i.e. because of the translation the essence of most of the feelings and understandings changes with the changing in language. Therefore, it must be noted that the complexities or the feelings of Zikri Baloch described in Balochi had their own intensity that could not be gauged or measured when translated into other language.

Last but not the least, cultural and other types of biasness. Being a human I am said to always have some prejudices regarding certain believes. And being a Zikri myself made me have an epistemology regarding Zikris that is much positive than negative. Maybe, therefore in my research I have tried to rather be a voice to the Zikri fellows and highlighted the complexities and issues that they faced. But it must be noted also; that as a researcher I have tried be a voice to all kinds of opinions surrounding me. Thus, without stating any personal view-point this research have brought all the encircling opinions regarding the research topic of mine

CHAPTER2. METHODOLOGY

According to Sarantakos (1993) methodology is a systematic way of conducting a research and solving a research problem. In the following text I have explained the research methods along with Research Strategy and Research Design which will be used in this research.

2.1. Research Strategy: Qualitative and Quantitative

Distinguishing between quantitative and qualitative research strategy gets important because itgamut a number of social research practices (Layder, 1993). Furthermore, research strategy gets vital to be vivid because it represents the overall orientation of the social research.

Quantitative research gets embedded with the quantifications and the calculations that qualitative researches do not and it is because of the changes in their foundational epistemes. Some of the principals of quantitative research are that it is deductive in its nature. Its practices and norms are positivist in particular and objective reality places a vital part. While on the other hand qualitative research is mostly based on the structure of words. That is, it is inductive in nature; inductive research helps in perceiving the world in an individualist manner and it is therefore that the truth does not remain the same. That is, with the changes in time the truth also changes as the individualistic view of the people gets altered. In most of the times both of the research strategies are employed (i.e. in a mixed-method research) in a research design yet it must be made sure that the contours of the study must be vivid. (Layder, 1993).

Since my research will be inductive in nature, the type of data my research will focus on will be qualitative, and my ontological stance for the current research will be social constructivist. Hence, qualitative research strategy is the appropriate option for the current research.

2.2. Research Design

A research design renders a framework which lists out the priorities of the researcher. Each type of research design has its own kind of data analysis and collection. There are five types of research designs i.e. experimental design, longitudinal design, case study design, cross-sectional and comparative design as outlined by Bryman (2012).

Experimental design is often used in qualitative researches especially in areas related to social psychology and organizational studies. Experimental design is vital and well-known

because it is regarded as a reliable technique since it objectively states and presents its results. Experimental design gets its independent variable i.e. experimental group manipulated; it gets necessary in order to check the variation in the behavior of the dependent variable i.e. controlled group. Second type of the research design is the longitudinal design that represents a most costly and timely type of research design. It is because of this cost and time required in this research that it is less used. Yet the workings of this study are quite note-worthy. In this research design a sample gets surveyed more than once in a life-time. the known two types of samples are the panel and cohort study. On the former study sample is collected by certain randomly chosen person on different occasions and a panel is made out of them. While on the latter case; a entire random cohort of people is selected and is made the focus of data collection. Furthermore, in order to qualify for cohort study, it gets necessary that the members must have at least one character in common i.e. age, marital status, place of birth etc. Most of the researchers use longitudinal design because of its ethnographic research nature. Cross-sectional design is the third type of the research design which is also known as the survey design. It is known as the survey design because it inhabits the characters of the surveyed studies i.e. having structured observations, official statistical documentations and content analysis through dairies. Furthermore, while researching over any particular case through cross-sectional design more than one variable is adopted. That is, variation is adopted in respect of family, people and organization. It is done so because better distinction is made between various variables. Furthermore, the data collection is also done simultaneously. The next is comparative design. As its name indicates it studies two or more case concurrently with identical tools. It happens so because the nature of the study is to compare different social phenomena. It can be used both qualitatively and quantitatively.

For the current research however, case-study design will be used because of its capacity to cater to the heterogeneity and complexity of the cases examined. Case study design is the most used and renowned design of all because of its detailed and intensive analysis (Stake 1995). It studies single case studies with concerned complexities and particular nature of questions. It studies for example, single community, school, family, organization etc. the use of the term 'case' basically demonstrates the case of a single selected location for an intensive study.

Though case study design, mostly is used by the qualitative researchers because of its observational techniques and un-structured interviews yet it can be used by the quantitative researchers also. The vital principal for the case-study design is that the unit of analysis must be the sample rather than the researcher himself/herself. This design is also said to embed '*idiographic approach*' because the researcher could highlight certain features of the study that he/she is conducting.

The case-study design has certain other kinds of case-studies i.e. the critical case; where the researcher has a well-developed theory, but the idea of choosing a case is based upon the ground of understanding a certain case more thoroughly and in-depth. Secondly, unique case; where a case is studied when a unique character is involved in the study. The study of Margaret Mead's (1928) studied a unique case study when she saw that in the Samoan youth while going through the stage of adolescence do not go through the stage of anxiety or stress like most of the adolescence. Thirdly, representative or typical case, studies a particular situation or circumstance more broadly and thoroughly in order to capture each facet of that particular event. Fourthly, revelatory case; in this case the researcher studies that particular case which previously never got reported because of certain inaccessibility of scientific investigation. And finally, the longitudinal case; it captures the details of a particular circumstance twice and more than twice conjuncture.

2.3. Units of Data Collection (UDCs)

2.3.1. UDC1: Religious Scholars

Explanation: Religious scholars of All Pakistan Zikri Anjuman in Lyari and in the division of Makran were interviewed. They were interviewed for two reasons; firstly, to describe about the significance of Zikrism for them in their daily lives. Secondly, to describe how the state has rendered them a space to freely practice their school of thoughts. Female Zikris were also questioned regarding their involvement in the works and documentations of the Anjuman. Furthermore, certain Shia imams were also consulted because Zikris pictured themselves closer to the Shia imams so their views regarding Zikris are vita for this research.

2.3.2. UDC 2: The Converters into *Namazi*

Explanation: One of the royal families of Zikris that converted into *Namazi* were the Gichki tribe; they were interviewed (along with other converters). The reason of interviewing them was get an idea of how they see themselves after being converted and merged into a dominant religious ideology? Does converting into an orthodox ideology bring changes in one's behavior (consciously or unconsciously)? Did it help them to find their identity which was once lost while they were the part of a minor religious group?

2.3.3. UDC 3: The participants of *Chogan*

Explanation: Chogan is actually a practice where a number of people gather together in different shrines of Zikris and they praise God in a loud and clear voice. These people were interviewed in order to get the essence and meaning of Zikrism for them. Interviewing them made me acquaint with their episteme and the way they treated Zikri practices. Since in most of the Chogan, female is the head therefore their viewpoint was the most essential.

2.3.4. UDC 4: Zikri Politicians

Explanation: Members of Balochistan Student Organization, and such other political parties were interviewed who in the hey-days and in the low-days of Zikris have supported the Zikris. They were interviewed rather more politically i.e. the real jest of the practical political world were viewed from their lenses. Questions regarding their struggles among themselves and with the State level politics were asked. It was made sure that a number of active Zikri female politicians should also be interviewed in order to get acquaint with the hardships a Zikri woman faces at the crossroads of societal development and political economy.

2.3.5. UDC 5: Gatekeepers of Zikri Shrine

Explanation: Those people who take care of the shrines and those families who are responsible for taking care of the shrines were also interviewed. A few years back, a reckless blast was made on the shrine of Zikris (Koh-e-Murad) it was asked from these people how they feel guiding the shrine while their own lives are on stake? Is it even worth-while for them i.e. do they perform this job out of faith, veneration, believe or is it just an act of hereditary for them? Importance of Zikrism and the information regarding funding was also asked from them.

Gauging regarding the inflow of funding automatically described the interest of State towards the shrines of Zikris (which according to the respondents were none).

2.3.6. UDC 6: Ballad writers and Poets

Explanation: Poets have always played a vital part while rebelling towards the orthodox ideology. Zikri ballad writers and poets were interviewed to see what are the themes regarding which they are interested in? Their writings paved a path to calculate the gamut of Zikrism and the vitality of Zikrism for the people of Makran. Again, it was made sure to include as many female unknown and known writers and as possible because it is from their lenses that the world of Zikrism was to be quoted in this research.

2.3.7. UDC 7: Millennial youth of Zikris

Explanation: Most of the Zikri youth is engaged in high school studies. Interviews with them were conducted in order to ask them; how they perceive their identity while living as a minority in Karachi and in Makran? It was also observed that whether they are satisfied with their religious beliefs or they feel oppressed mentally by being a part of a minor group?

2.4. Research Methods

The research methods are the tools of data collection. Given the qualitative research strategy and case study research design, the techniques to be used in this research are as follows:

2.4.1. Rapport Building

According to Berg (2001) rapport building is the relationship which the researcher builds with the community or individuals in a field setting. This technique helps researcher to be present in the settings, observe individuals and social events in those settings without being observed, and to interpret and capture the essence of the settings and people without influencing them. I used this research method throughout my field work. Being a Zikri myself and living in the Makran region, it was easier for me to build rapport and steer the way for conducting different interviews.

2.4.2. Interviews

According to Bryman (2012) semi-structured and unstructured interviews come under the umbrella of qualitative interviews. These interviews are less structured than the ones used in survey research. In the forthcoming text are mentioned the interview types which were used for the current study:

2.4.2.1. Unstructured Interviews

Bryman (2012) states that while conducting unstructured interviews, interviewee responds freely and the interviewer asks open-ended questions to extract qualitative data. In this interview type probes and prompts are used to extract contextual and in-depth data. For these reasons, I used unstructured interviews to extract data from UDC 2, UDC 3, UDC 5, UDC 6 and UDC 7.

2.4.2.2. Semi-structured Interviews

While conducting semi-structured interviews the sequence and formulation of questions are not fixed; the questions as included by the researcher in the interview guide may not follow the same order and probes and prompts are also commonly used. Bernard (2006) illustrates that these interviews are most appropriate to interview individuals who may not be able to meet the researcher for more than one time such as the politicians, bureaucrats, chairpersons, etc. For the reasons as mentioned above, I used this research method to interview UDC 1 and UDC4.

2.4.3. Participant Observation

In participant observation a researcher observes social surroundings in an unstructured way, constructs social realities through observations of variant social settings and functions in the natural environments without bringing any change to those surroundings. I used this research method throughout my fieldwork.

2.5. Sampling

For the purpose of this research, I used both the probability and non-probability sampling. In non-probability sampling, units were deliberately selected to reflect specific features of a group or community. Unlike probability sampling, in non-probability sampling, the sample is not intended to be statistically representative which means that the probability for selecting each unit is unknown. Instead, the characteristics of the population are used as selection criteria. In probability sampling, each sampling unit has the equal probability of being selected in the sample. A sample which a researcher obtains is representative, reliable and generalizable to the population from which that sample is drawn (Sarantakos, 1993). In the following text I have explained the types of non-probability sampling which were used in this study.

2.5.1. Purposive Sampling

This type of non-probability sampling is generally used for cases which are informative and when the sample is small. There are many factors that inform the selection-criteria while

selecting respondents through this sampling technique. The selection-criteria include (though not limited to) objectives of the study, existing body of knowledge about area of interest, hypotheses formulated, and the area in which a particular UDC is specialized and the knowledge that particular UDC has on the research topic. For the reasons as mentioned above, I used purposive sampling with UDC 1, UDC 3, UDC 4, UDC 5, and UDC 6.

2.5.2. Stratified Random Sampling

In stratified sampling, the population is divided into different strata and from each stratum a sample is drawn using simple random or systematic sampling. For the purpose of this research, I used this technique for UDC 2 and UDC 7. I divided my population into different strata and from each stratum sample were drawn using simple random sampling. The population was divided into strata that were defined along the axis of age, sex, and education.

2.6. Thematic Chart

Though the process of analyzing the data that is collected is a continuous process yet it has to encounter two stages that is, managing the data and making sense of the data through descriptive or exploratory accounts. For the very stage to be accessed it gets vital of the methods and the tools that the analyst is using for the data that she/he has collected. For this the thematic framework is said to be the best manner of framework that can be used by the analysts. This framework is said to organize and classify the data according to the key themes, categories and main concepts. That further gets divided into sub-themes and sub-topics (Ritchie et al, 2013). I have used the method of thematic charts in this research and those thematic charts can be seen in the appendix.

Locale

The fact that Zikris Balochs were the ones who migrated from Sistan to Makran, make them the residents of Makran. Yet Makran is a whole division of Balochistan, divided into three districts i.e. Panjur, Gwadar and Kech (Turbat).

In each district there resides a number of Zikris; all scattered around. Hence, certain subdistricts of the three districts were looked upon. The basic consideration taking place while choosing a sub-district depended upon the fact that Zikri family lived there and performed their

rituals regularly. For example; in the subdivisions of Kech measure of data collection were taken from Hoshab, Turbat city, Shapuk and Absara.

Furthermore, the district of Kech holds the position of quintessential in this thesis, because the most known and believed shrine of Zikris is located within the premises of Turbat i.e. Kho-eMurad. Zikris believe that Kho-e-Murad is the place where Imam Mehdi has once come and therefore in every 27th Ramadan a grant festival is held there.

Apart from the Zikris of Makran; Awaran i.e. Kholwa was also the place where certain people were interviewed and observed for my thesis. Awaran was a must-go-area for my data collection because currently most of the Zikri live in Awaran. And many of the Zikris living there were mostly the natives of that land. Therefore, a more historic background was extracted from the Zikri residing there, who had been under the agricultural cultivation.

Furthermore, residents of Lyari were also interviewed. Hence, Lyari, Karachi was also a locale of mine. It got vital to interview the people of Lyari because ‘All Pakistan Zikri Anjuman’ was located there. The information extracted from there enabled me to gauge the political engagement of Zikris vividly.

CHAPTER3. REVIEW OF LITERATURE

Following narrative style, I have themed my review along five themes: (i) Makran and the position of Zikri thought in that, (ii) Religion-Development Nexus, (iii) Political Economy, (iv) Gender and Development, and (v) Social Development. I will derive concepts from these reviewed theoretical approaches and devise a conceptual framework based on pictographic exposition and textual narrative.

3. RELIGION-DEVELOPMENT NEXUS

3.1.1. The impact of Religion on Development

Deneulin, S., & Rakodi, C. (2011) in their research revisited the impact of religion on the determinants of development studies after the dissemination of the dominant discourse of economic growth. As it is said; action can never serve as a measuring-rod unless one can prove the fact that they are not mere gestures (Sartre, 1963). The Development studies (an initiative taken by the developed societies) has likewise made a number of modernization theories and policies titled as; the Rostow's 5-stages theory; neo-liberalism vision that later gave way to (SAPs) to steadfast the economic growth for the European economies and concurrently to provide an 'apologetic entanglement' with the developing economies (that were once their colonies). But due to failed trickle-down effect all the promises turned into mere gestures. Though the author fancies revisiting the importance of religion and development by using a deductive approach but fails to describe that what were those intense phenomena that the tilt took such a sharp shift towards religion? And whether camouflaging religion into socio-political issues has always provided grist for the mill for the colonizers?

Three trends have been described in this article to explain how the shift took place and how development studies had no other choice but to uncover the swathe engagement of religion in everyday human lives. First, the trend of 'Political Islam', took place when the secular government and Arab nationalist failed to bring about any economic progress in Islamic states. Somehow, Islam promised the young nations to rest the hopes upon Islamic principles. Second,

the vitalness of religion in identifying one's identity in a society, especially the societies that were once colonies like Latin America, West Africa. And third, the gaily help of the non-state providers i.e. the (FBOs) after the failure of all the adjustment programs and positivist approaches. However, nothing still explains the fact that why all of it happened?

With time total population of many regions such as; South Africa, Asia Pacific, found their identity in the major world belief system and hence, got rid of their traditional belief system. But, getting rid of the traditional practices and adopting new belief systems can either mean that the people (especially the vulnerable ones) were not secure enough under the secular state governed system or it was all a teleological approach by the colonizers to create a variance in the public arena between those who are poor enough to just give importance to God and those who are rich enough to outline the development goals. As without any doubt it is a truth that the need of religious development approach is in developing countries yet it is always the developed countries that maps out the policies like "the new Washington consensus". Nevertheless, it has not been described thoroughly that what poverty has to do with religion at that time and why the poor regions mostly believed and still do believe in God?

Abridging the sphere of religion in development studies hitherto, shows that development studies from its roots was inherited with ill instruments. Asking questions that have cryptic answers can never be solved with positivist approaches it's like asking a heap of people; can one feel good while suffering morally? Morality, of-course, is not an affair to have an exact meaning for everyone, it differs for everyone from everywhere, it is something that could only be described through using interpretative approach. Consequently, in the end the article purports that while studying beliefs and practices of any society it is very crucial to have a bird's view of the power relationship and religious values of that society. Because measuring such social and political issues through positivist approach though gives the variables a place that could suit the universal domain but detaches them from their actual subject-matter.

Ruben, R. (2011) tried to integrate the workings of mission studies (religious studies) with the globalized world of today i.e. (Development studies). The basis of his descriptive study was to catch a glimpse of the relationship between development studies and mission studies. Using an inductive approach, the author mediated between the two studies to see the overarching

role of religion in different arenas specifically, poverty. Yet it gets challenging; how come two different studies with different ages and different foundations can deal with an issue like religion by using same tools of investigation?

The article of Ruben (2011) is filled up with well-built expressions like agency, culture, capabilities and each expression are decently linked up with the role of religion and how religion re-conceptualizes the interaction between them. And through vigilant observation the cases of Nicaragua and Rwanda has been put forth. Yet nothing spells out the fact that why these people feel so secure under the umbrella of religion? Is it because of their major belief system or because of their impenetrable believe in their spirituality? Further, though the cases of Nicaragua and Rwanda depicts that how majority of people in order to find their identities make new religious alliances and consider churches as their reliable authorities. But it completely neglects the fact that for decades' wars have been fought on the name of and for the sake of religion. Does it mean that examining about religion leaves one in a deadlock? Because one way or another, religion has either sparked up the flames of wars for a serene space or it posed a picturesque region for which contestation gets obligatory.

It gets intriguing, when one endeavors to determine the link between religion and poverty (keeping the modernization theories apart). Yet it gets more intriguing when poverty is defined against happiness and wellbeing. The history of well-being is said to be traced back to the Aristotelian concept of "Eudaimonia" yet how it inter-connected with religion is an ambiguous and tiresome journey of cross-national stories. However, the author jumps from all these explanations and ends up calling poverty a multi-dimensional concept, from which one can never deny. But then again, keeping poverty synonym to 'vulnerability' just for the fact that one can die of idiosyncratic shocks, is not justifiable. It will only lead the word poverty towards an impasse. The inclusion of well-being and happiness in human development index on one hand and accepting the fact that well-being, happiness and poverty is multi-dimensional on another hand, makes it very transparent for one to judge that there is a serious need for the development studies to rectify its dubious outlines.

In addition, the article states about the social conflict which arises because of the mistrust in the system of governance. And it is stated that the solution for building the trust is by

developing new national and international networks along with, the development of new common and shared identity for which the help of religion is vital. But the question is; the term 'new' in itself is more like a taboo when it comes to religion and religious contributions, how come the ecclesiastical hierarchies will ever approve to bring changes in their discourses and why? Besides, the term 'trust' itself is so inclusive and encyclopedic that using it for religious matters and making it crucial for over-coming civic conflicts gets it more challenging to work with.

Moreover, the article discusses that after the failure of state-led institutions the religious organizations are looking forward to get a leading role in establishing a platform for transitional justice. It will than eventually make ties with those who have homogenous values and thus, latter make it possible to mobilize their resources from one region to another or in-fact, from one state to another. Yet again, it neglects the whole outcome which can occur because of it; religion beatifically winnow out's those who are not in the particular context of their attention. In this way, in every religious community a number of minorities will be left vulnerable and that situation can be worse than today's bleeding situation. Finally, the author of the article gives the concluding remarks in which a need for epistemological re-orientation regarding theological concepts is fundamental. And if mission studies and development studies ever happen to form a coalition then the sphere of development knowledge could benefit from 'at-least' three areas i.e. first, the interaction between spiritual and material well-being would be well-understood. Second, the heterogeneous religious practices will be comprehensively analyzed, giving extraordinary attention to the difference between religious protective and transformative devices. Third, more importance will be provided to the concept of 'trust' in religion as a driving factor towards risk management and settlements.

3.1.2. Religious Resurgence in Global World

Haynes, J. (2007), in his research accentuated on the strong revival of faith-based organizations in the previous generations. Observations based on secondary data had been criticized scripturally. Different movements like evangelism i.e. an umbrella group of Protestant Christian and workings of various scholars were put forth to draw to a conclusion. Hence it was a descriptive research along with an exploratory glance.

Consequently, in the work of Haynes; Peter Berger (1999) described some reasons for the remarkable swift in religious resurgence in the global era. According to him, in developing countries the weakness of the secular culture to provide a separate distinctive identity to majority, gave birth to various movements like evangelism in American and Islam in Middle East (Berger 1999: 3). Likewise, according to Thomas's research the failure of development approaches towards developing countries lead to a state of dissatisfaction and disappointment. It was this feeling of loss and emptiness that became a moving factor- even for the consumerist cultures- to adopt the all-embracing transcendental religious concepts (Thomas 2005).

Kohler, also stated in his work that one of the main factors behind the escalation of religious revival, is the impact of globalization towards the faith-based organizations. Religion, like any other factor, started experiencing the twofold nature of globalization i.e. its 'optimistic nature' and its 'pessimistic nature'. In case of the former, it was the increased integration among the people of different societies that edified the religious values and thus the faith-based organizations. While the pessimistic nature, in order to resist the modernization approaches perpetuated a system of over-exploitation (Köhler 2002). The recent example of it can be the situations prevailing in Yemen and Syria where; for the cultural and religious supremacy wars are being carried on.

Subsequently, what have been seen in recent years is that the pessimistic view of globalization in relation with religion is most obvious. In order to tackle these problems a debate in Parliament of the World Religions in 2004 was conducted. The suggestion favored, to mingle politics with the religious values of an economy. And in this process, the faith-based organizations were required to have vivid ideas regarding the ethical values of particular communities. Yet, the question remains what if the faith-based organizations acquired their recognition because of political affairs? Supposing it was the inferiorly treated blacks of a society that converted into Christianity and because of this rapid conversion churches got enough power to ran the affairs of an economy. Would it not change role of ethics of that particular economy? Who would frame the ethical framework? Will the framework be fair enough to include the voices of the blacks?

Furthermore, in the debate it was also accepted that a vivid ethical framework would lead the governance of that economy towards a higher quality (Parliament of the World's Religions 2004). But what if, the ethical framework itself contains no participatory approach or rule of law? It was also stated that globalization have the strength to push the epistemologies of many faith-based organizations towards more humanistic objectives linked with human development rather than mere transcendental religious beliefs (Haynes 2007). Yet again, what if the economy itself was built in the name of transcendental religious beliefs? What approaches should be used by that economy to have a slight change in its rigid religious ethical framework?

3.1.3. Religion and Development: The Contradictions

Whereby, in another work of Haynes, 2007; descriptive design was used to explore the different events happening in the every-day of us, for example the event of 9/11 was used to be described by the religious thinkers. In this regard according to Sen, the religious resurgence in developing countries gave birth to a religious tradition where material well-being was never regarded as the core of well-being. Though, this act may not be rational enough for the secular thinkers yet it expresses the fact that religion is very much imbedded in the every-day life identity of people. And that for such people the loss of faith means the loss of their identity. This reality of life gets to be expressed in their every-day life languages (Sen 1999).

Tickner, uses this linguistic constructivism to understand the contemporary events through the view of religious language. Hence, according to him the religious worldview must be understood in methodological religious theories rather than measuring them through rationality (Tickner 2005: 20). Similarly, Peter Berger (1969), stated that religion gives the follower a sense of 'sacred canopy'. In this globalized world, competition also takes place among the religious ideologies of different communities. Each community wants to leave a mark over the ideologies of other community so that everyone holds the same ideology regarding religion.

Globalization, thus in this regard affects both the material and non-material aspects of an individual. On one hand, it creates distinctive differences between the people of different societies. And on the other hand, it homogenies various religious ideologies. Thus, religion gets very important in forming one's identity because it affects an individual's stand-points regarding politics, economics and social life (Haynes 2007).

The fact that religious ideas affect not only the trends of globalization but also the affairs of ‘good governance’, encouraged various faith-based organizations to accentuate on new aspects i.e. protest for economic justice, capitalism and anti-debt. Such events pushed the boundaries of development to include in its definition a fragment for religious or spiritual concepts. Jos Van Gennip, stated some notable statements; for-instance he highlighted that the major problems were how globalization created empty spaces between the individuals and the societies. And in order to fill these gap religious beliefs, always played a vital role because religions focus not only on material growth but also on holistic human development. Once, both the secular and religious thinkers cooperate to work together these gaps fill in no time. Academic reflections (extended studying regarding development, environment, poverty reduction and so on), improved training and lobby and advocacy (debates among public and political representatives) steps must be taken in this regard (Quoted in Wolters 2004)

Furthermore, according to Holenstein, the major problem regarding the religious doctrine is that we (developing economies) take religion as a panacea. This notion of taking religion as panacea creates further disruptions and mundane developmental motivation. Thus, religion must not be regarded as a panacea but rather as any other factor that could build yet in the same shatter the components of a society. As it can motivate the civil engagement but on the other hand it also excludes and undermines the developmental achievements. So, in order to understand the twofaced nature of religion thorough study is needed regarding their perceptions about regional, international and tribal conflicts (Holenstein 2005).

In many countries, both regional and local levels of initiatives are and have been taken in order to base secular-religious under the same ground of objectives. One of the major development strategies in these days -according to Haynes-were the achievements of MDGs. In this regard, World Faiths Development Dialogue (WFDD) played a very astonishing role as, it promoted different dialogues between religious groups and IMF and WB. It sponsored case studies, organized many workshops and publications that included; Poverty Reduction Strategy Paper (PRSP), World Development Reports and the MDGs to bring them together on the same page. Other examples of such organizations working on international level are of Jubilee 2000 that included the principles of Christianity and Islam. International Islamic Relief Organization

(IIRO) that is one of the actively working Islamic transnational NGO in Africa still encourages the small entrepreneurs by sponsoring them small economic projects.

Likewise, such work also gets initiated in national or local levels. Yet they are categorized into ‘pro-development’ and ‘anti-development’ and because of it their definition of sacredness gets ambivalence. The difference gets distinguished when seen in the lenses of ‘human-development’ and ‘material-development’. Most of the work by such organizations is held to tilt the agendas of secularized civility. As Ezzat states, in such regions civil society gets rather illogical when the bases of transcendental dimensions are removed. These organizations also work together to promote education, health level, saving and credit, agriculture and much more (Ezzat 2005: 44). One of such famous organization is Sarvodaya Shramandana Movement (SSM) in Sri Lanka 1958, Basic Christian Communities (BCCs) in Africa. Yet BCCs have been criticized of being politicized in the military regime in 1960s and thus got alienated from religious constituencies. Such events and conflicts between the ideologies -like in the case of BCCs- makes the prevailing situation worse as it intensifies poverty and brings disruption in the society.

3.1.4. Anthropological understanding of Religion-Development Nexus

Bradley, T. (2007), in their study; ‘The relationships between religion and development: views from anthropology’ realized that discussing regarding religion becomes difficult when one separates cultural, traditional, political and economic aspects from it. Religion, in fact, is so embedded in our everyday life that it gets impossible to delink it from each aspect and study it individually. A lens of anthropological aspect is thus inculcated by the writers. Anthropologists, therefore, recognized an approach under the theory of “Writing Culture” Clifford and Marcus’s (1986), that could highlight the multifaceted characteristics of religion. This approach accentuates on the holistic representations by including the multi voices of a community. Anthropology, being the study of human behavior, is criticized of having researches based on ethnographies i.e. a micro-focused research. Yet, the weakness of anthropology is also its strength; by highlighting the traditional homogeneities and heterogeneities of different voices and communities one gets a birds’ view of how, who, what and why a particular case could be influential Comaroff and Comaroff (1992). The approach takes places through dialogues i.e. dyadic; using dialogues to examine cultural, social, political spaces and their interactions. And

among many of such voices the most distinguished one is the Feminist voice, that tends to scrutinize the ethnographies that have been presented so far, because (according to the feminists) they only countered the loudest voice i.e. male's voice Comaroff and Comaroff (1992).

The major argument of the paper is to study the relationship between religion and development in the context of the globalized world. Global interactions, one way or another has affected everyone's life which is why, contemporary anthropologists are interested to figure out the impact of large-scale actions on the collective and individual identities. Further, it accedes the fact that globalization has created new cultural configurations which could be analyzed through ethical considerations. Ethical considerations, get important for self-reflexivity that poses the questions of how, what, who and why to one-self (Knauft 2006).

According to the anthropologists of religion, it is under the space of religion that particular ideas are expressed i.e. how one should lead a righteous life? Religion, thus, provides a supernatural sphere that gets to be scared. This state of 'Scared-ness' performs two things; first, it ensures that the mystical sphere is possessed by an authority never to be challenged. Second, it is experienced by the believer and is defined as the bond with the divine. While culture merely follows the scared spacious field of religion and translate the beliefs into social structures and shape one's identity. That is how; religion gets to be so embedded in political, economic, cultural identities and other social spheres. Bowie (2000), though accords with the previous explanation of religion yet emphasis more on shamanism and witchcraft. For her both of these are distinct religious arenas. She in accord with other anthropologists such as Evans-Pritchard, Boddy, Lewis and Makris, note, how the notion of healing is associated through the coalition with the scared. It is through these practices that the pores of individual consciousness could open up spaces for the anthropologist to study with relevance. Shamanism, thus, is described as a process where the two different worlds get connected; human world and the world of spirits.

Consequently, the concept of authoritative power (Weber) is also realized here, as those who have power to heal are consulted on issues beyond health. A noteworthy work has been done by Boddy who applied a gendered standpoint towards studying spirit possession. She highlighted the beliefs of Sudanese Islamic rural community. According to her study, the spirit possession is rather a process of 'counter hegemony' for women who live in a male-dominated

Islamic society. It provides a space for the possessed to express the feelings of marginalization Makris (2000).

There has been a beatific distinction between a priest leader and a healer. The duties of the two differ in a sense that the former provides moral guidance while the later is linked with affliction. Affliction is mostly (in South Asia, Sri Lanka, Africa and India) associated with women's witchcraft and linked with subordination and marginality. Most of the literature of witchcraft is connected to diseases, general mishaps and death regarded as misfortune. The misfortunes are expressed by the community members as a work of witchcraft or sorcery. And the only valid solution for the members is the healing practice.

However, all the spirit possessing practices, healing, witchcraft is, directly linked with development practices. The study of Kamat (2004) is focused on the situation of Tanzania post1991 period. His thesis mainly discusses that how the transition of capitalism from socialism has augmented a feeling of social and economic deprivation within the people of Tanzania. Further, it is noticed that the urban part of Tanzania relies more on individualist approaches like going to a friend or family. While it is the rural community that relies more on traditional healing practices.

Religion apart from spirit possessions and healings play an important role in all the matters of life. The divine authority presumed in the form of text, ultimately overarches every aspect of life i.e. family, gender, culture, hierarchy, economic organization and politics. In order to examine each community its symbolic construction is taken into attention in a holistic manner. Symbolic constructions, attempt to uncover the wrapped roots of motivation and figures out the paths through which means of religious understanding are mapped by various communities. Some of such motivational roots are mostly embedded in different rituals, stories, myths, beliefs about witchcraft and songs. According to the study of Beidelman (1993), the community of Kaguru uses such symbols to get an idea about the righteous way of living. Moreover, the meanings given to particular symbols keeps on changing according to the social context.

Myths and rituals outline most of the acceptable position and behavior held for both women and men. The oral traditions from one generation to other serve to translate particular symbols into action that keeps on changing with the requirement of time. Fruzzetti (1990),

further observes and states that how in Hindu society the parameters of an ideal woman are drawn by such rituals which are accepted by women without resistance. In another study by Sax (1992), it is shown that by singing songs attributed to the mythology of Nandadevi, the northern Indian women endure their mental and physical suffering. They do this because living in Northern India i.e. in Garhwal region is much tough therefore the cases of suicide are higher there than anywhere in India. Rao (1991), in the same regard stated that woman singing does not represent a desire to bring down male dominated structure but it rather provides the women their own space. It is within this field that they feel internally free. Therefore, one way or other rituals are vital to measure the individual and collective subjective feelings.

Moreover, anthropologists while studying culture and all the other environmental activities focus on religion specifically on the adoptions of various rituals. Even the expression of rights can be seen with the rooted sense of one's duty which is directly attached to religious ideas. It is the religious notions that makes a Rajput Rajasthani veiled (Purdah-dar) women different from the other women of India (Harlan, 1992). And it is her staunch belief in her religious notions that makes her resist the NGOs working in her area, posing the act of purdah as an act of women's inequality.

A number of approaches have also been figured to link the study between religion and culture. It has been observed by Durkheim (1912) that it is rather the social facts (religious ideas adopted by various communities) that gives a community a social sphere to live up to. Boasian tradition, focuses on the religion, poetics and language of a community to link the understanding of the community attached with the religious suggests. Researcher like Bloch (1986, adhering the notions of Marx), explored the ideas of alienation and power evolving from the emergence of religious ideas covered with the notion of fetishism. Fetishism, specifically related to commodities that alienates one from his/her own emotions, from the others and from the fruits of his/her own product. All such approaches have a lion's share while studying anthropology of development. As it was stated before, the global world today has created many gaps and to study these gaps of developing world, anthropology uses ethnographic and participatory techniques. Chambers, was one of the earliest anthropologists that innovated the notion of 'participatory rural appraisal' under which the non-governmental organizations involved with the international

development. It is through this approach that studying ethnographies and giving importance to the knowledge of local people gets important.

Yet, many approaches have been criticized under the anthropology of development. The participatory rural appraisal technique has been disapproved because many of the cases done under the conditions of it have proven futile. As most of the times, members of NGOs prefer to implement their notion of solution for particular problem in a community rather than consulting them. One of the interesting examples of it is posed by the research of Ong (1987), she in her study focused the women of Muslim factory in Malaysia though exogenously the conditions of women working out there were seemed poor and disrespecting. Yet when the women were asked about their experiences, they were rather well pleased with themselves because they did not saw themselves as powerless victims of the male-dominated society. In their views, the major advantage of these jobs was their precise-ness. For them doing different jobs were actually providing them with variety of skills and through these skills they could in later time initiate their own businesses.

Finally, the paper concludes some thought-provoking ideas. The very first among them was the fact that the regional gaps created language barriers because of which many of researches cannot be interpreted meticulously. And because of the same reason, very little knowledge has been attained regarding the religious sectors of Pakistan and thus of Islamic practices there. One of the biggest misfortunes of anthropology today is its lack of wisdom to connect the dots of ones' behavior to the issues of development. In spite, of having a heap of information, more research is required to capture the influence of religious beliefs over ones' identification, values and actions in life.

3.2.CONTEXTUALIZING MAKRAN: DYNAMICS OF BALOCHI CULTURE, LANGUAGE, AND RELIGIOUS PRACTICE

3.2.1. Equality and Hierarchy in Baloch Culture

In a work of Fabietti (1996), it is explored by participant observation; the concepts of equality and hierarchy under the ethnic framework of Baloch society. Both the concepts of equality and hierarchy are the emblem of Baloch society.

As it is known that reproducing the accorded value system and practicing the accorded rituals, keeps the ethnic identity of any community alive (Barth 1969). Consequently, according to the Baloch society their values are transparently seen and practiced in-terms of *Ramz e Baloch*; whose central idea revolves around the concept of ‘Honor’.

However, the concept of Honor per se means the individual authority to be protective towards their women and reproducing the concept of Baloch hospitality. It is this notion that gives birth to the sub-ordinate ideals of generosity, and freedom to make choices and promoting the male respectability. The fact, that each member especially male, is seen through the same lens of Honor, therefore serves as the premise of egalitarian society for Baloch. This egalitarian society gives birth to a moral community that is built around the public prototype of values and behavior. The moral community in return, yields the communal recognition of Baloch individuals as ‘Equal’. That is, individuals though residing under different status, voluntarily abide by the same standard of Honor.

In Makran this code of honor, provides both men and women the right to own property. In fact, in Makran women are provided 50 percent of the men’s property. Though the Baloch moral community is based on the concept of egalitarian yet decline in Patron-Client relationship (a hierarchical relationship between the upper class and the inferior class which is rather mutual) gave rise to the hierarchic model. Hierarchic model continues to gauge the system of Baloch social relation through the differences of wealth and status. Yet, discrimination was made on the bases of *izzat* i.e. Honor (BDG Makran; Field 1959). This shapes the social hierarchy and gives birth to a factor known as ‘genealogical purity’. Thus, giving rise to the same double regime i.e. equality subsuming the idea of hierarchy and hierarchy subsuming the idea of equality.

However, the changes brought in the social life of natives are the product of three factors i.e. firstly, the decrease of Patron-Client relationship. Secondly, the monetization of the economy

i.e. bringing the notion of wage-earning labor into the simple agricultural society of Makran. Finally, encapsulation of Balochistan region by Pakistan that is, people of Balochistan went abroad to seek employment and that largely brought changing in the cultural manifestation of Baloch of Makran. (Akbar 1989).

Finally, in the end the author describes that the dual regime - equality and hierarchy - comes into conflict when on one hand marriages in Baloch society are done in ones' *zat* (clan) in order to keep the monopoly of traditionalism and conservatism. While on the other hand, intermarriages happen to move along with the happening changes in the globalized world. This particular behavior is titled as 'modernist discourse' by the writer because it is stated that the ones performing these practices know the fact that such changes would change their tradition values and rule wholly.

Though the writer gave a full description of the Baloch society, but no notice was given to the living styles of Baloch women. It felt unequal because Balochi women are regarded with same honor as of Balochi men. The author forgot to notice that Makran had the routes for trade i.e. road routes and sea routes; this is a major reason that the people were liberal.

3.2.2. Gwat and Gwat-i-leb

Makran being a historical land has been a home for many nations and cultures. Sultana (1995), in her paper uses ethnographic study to understand the spirit healing practices of Makranis. By using participatory observation tools, she relates the social changes happening in Makran with the healing system of Makranis. According to Sultana (1995), the spirit healing practices performed by the Baloch of Makran cannot be related to any one society because many of them are imported. The imported practices are the practices of Hindus, – who ruled Makran prior to the arrival of Islam – Arabs and Africa (Holdich 1905).

Spirit healing practices are regarded as a vital factor of Makrani identity. There exist people who strongly believe the supernatural power of land, water and sea. The three elements are said to cause diseases and problems in peoples' life. One of the commonly accepted practice is that of Gwat which in Balochi language means the wind, a bad shadow (spirit), feeling or a thought that causes illness by striking mind and heart. It brings suspicion and fear (*wasvas*) in ones' heart and mind. It is commonly believed and asserted by the scholars of Makranis that it

attacks usually the women and children. Women are attacked especially in their days of menstruation because menstruation is dirty (*paleet*) and children are attacked because they are innocent. Its symptoms by the Makrani mullahs are said to be; when a person feels sick and looks pale with his or her heart full of fear (*dil tusi*) so much that it makes them dance or commit suicide. If they go near sochki (traditional herb) they get into a state of trance (*Pur*). The *Gwat* is healed by *Gwat-i-leb* or *Gwat-i-mat* which is performed by skilled mullahs.

Three types of *Gwat-i-mat* practiced in Makran are stated as first, Religious *Gwat-i-mat* which is associated with Muslim saints (BDG Makran 1906). They hold monthly meetings on the 11th night of the lunar calendar and call this night as ‘Holy Eleventh Night’s Charity’, believers sit in circle and repeat the profession of Kalima that is; There is no God but Allah. The members get captivated in the rhythm and start dancing in circles and get in the state of ecstasy, this chorus is commanded by a Khalifa.

Second, Spirit-oriented *Gwat-i-mat*. This practice is rarely used because in accordance with the people practicing it, this gets harmful as in it contact is made with the spirit. It is done in order to enslave the spirit so that the enslaved spirit could heal the patient. It must be noted that this practice is not practiced by the Rifai but the spiritual leaders. Lastly, Sorcery-Oriented *Gwati-mat* or *Sahir*. It uses voodoo and evil spirits to heal the *Gwat*.

In the end, Sultana (1995) states two facts regarding the traditional society in which *Gwat-i-mat* is practiced. That is firstly, it provides a well-cured method for psychological illness and secondly, it gives an opportunity for the community members to be together in such social gathers and enjoy the musical entertainment. Hence, it is like a group therapy where different people sit together discussing their problems and finding solutions for them. It is in this arena where they are boundless and limitless, where they could shout, dance, beat themselves and in this manner relax themselves of the stress that they feel.

This also serves as a well-known medical system in Makran. In Western medical terms the illness cured by *Gwat-i-mat* are actually the symptoms for depression, mental disorder, paralysis and jaundice. The recent social changes that brought changes in the medical practice of Makrani society have failed to satisfy the people of Makran because according to them the

patient-doctor meeting of two-three minutes does not satisfy them psychologically. And no such gatherings happen as they used to be.

Depression is one of the most dispersed problems of today; such gathering not only allows one to express one-self freely but also makes them know their identity. If Pop-dancing and Rock music is so in-trend in American society and every-body tends to accord with it then why such events are under-estimated in our society?

Yet, Sultana (1995) has not made clear distinction between the Sheedi of Makran who adopted the *Gwat-i-mat* from Africa and the people of Makran who have been residing their per se. The people of Makran who belong to core Baloch tribes never perform such rituals because their rituals are taken from Iran, Aryans and Mesopotamia. While the slaves of Sheedi and Darzada clans perform rituals as *Gwat* and *Gwat-i-mat*.

3.2.3. Bugtis and its significance for Balochi Identity

According to Fredrik Barth (1969); culture emerges not as the exact definition of primary characteristics of ethnic groups but instead is the product and result of those primary characteristics. With regard to this definition of culture, the Bugti Balochi culture is a product of many blur characteristics of Baloch and non-Baloch cultural osmosis. In order to perpetuate the Balochi culture; rituals have been practiced among the Baloch Bugti society. One of such ritual is known as ‘Trial by Ordeal.’ Though it is widely practice among Bugtis yet it raises an important question of Islam (Ahmed 1988). The tribal practices done prior to Islamic teachings, adjusted their practices within the contours of Islamization and therefore they face contradictory actions. Like the trial by ordeal practice on one hand preserve the pre-Islamic practice and on the other hand desire to stress an Islamic identity.

Trial by Ordeal is a form of ancient jurisdictional practice where water and fire are used to distinguish between the guilty and the innocent. Ritual of Trial by Ordeal serves a relationship between the Nawab and the society. That is, until the rituals remain in practice within a society so will the Nawabs of that society hence, implanting the importance of rituals in members of society gets important.

Fire has remained one of the practicing rituals till day because of its significance for

Bugti. The philosophy of fire holds a cosmic ideology (Akbar Bugti 1984). Fire is imbued in Bugti tradition as a sign of honor, sword and warrior-ship. For some believer's fire also symbolizes God like for Greeks fire is a symbol of power, light and knowledge. Fire for Persian people is the origin of wisdom and nobility. Words of Nawab are treated no less than laws of an economy and even after facing so many critical connotations the practice is still held among Bugtis for certain reasons. For example, firstly, it is a quick and cheap method for winnowing. Secondly, it represents their traditional and customary justice. And thirdly, it is an occasion that keeps the people bounded and reproduces the tribal cohesion.

In conclusion it is stated by the author that the survival of such rituals among the Balochs of Bugti is because of their strong chiefs that have the authority to determine the lives of their people. And their people in return believe in them because of their tribal pride and popular religious beliefs. It somehow accounts to their illiteracy and isolation from the outside world also. Yet the emerging impact of media on the coming generation is challenging the practices performed by them.

3.2.4. Detribalization of Baloch Identity

In Afghanistan unlike Balochistan, the Baloch population is scattered around the western and northern parts of Afghanistan. Only the southern part of Afghanistan is focused with some ethnocentric territory of Balochs. The Baloch of Afghanistan are quite different from the Baloch of Pakistan and that is because of the differences in economic, political and social spheres.

In the paper of Orywal (1996), the aim of the author was to survey and analyze the factors shaping Baloch culture prior to Russian invasion in Southern Afghanistan to compare it with the nomadic Baloch culture of Northern Afghanistan. And as a result, it was seen that the Baloch culture of Afghanistan was going through De-tribalization. The results of Orywal (1996), fully asserts with Barth's definition of 'Ethnic Identity', according to whom ethnic identity is the result of the processes of attributed cultural features like languages, religion, place and descents (Barth 1969). The ethnic identity must therefore, should not be regarded permanent with its parameters because as the time changes so the distinguished practices within groups of people. In other words, ethnic identity should be taken as a cognitive process through which groups of people come to know one another within a sphere of time and space. And as the time and space changes so does the cognitive processes.

Till late nineties, the source of income for the nomadic was agriculture. Two major Baloch confederations were Shahreki and Sarbandi. But, in the same days Baloch faced two dangerous occasions coming against its ruling tradition i.e. on one hand intermarrying between Persian and Pushtun started taking place that in later days caused negative consequences for Baloch power system and on the other hand Britishers started Anglo-Persian war in 1856. These events led Baloch to the status of pawn. In 1880s all the major Baloch clans were forced to leave their territories and migrate Sanjarani -another major clan of Baloch- were defeated severely and their territories were distributed among Pushtun. Thus, all this affected Baloch ethnic identity negatively. Affiliation started taking place on economic grounds and the economic system was divided into land-owners and land-less. Those were the days when the political power of Baloch ethnic identity gradually got under-mined.

In conclusion, according to the writer the traditional system of Baloch culture in Baloch society remained rigid for a while because of no alternatives unlike Makran where alternatives of agriculture were trade and migrating to Arabian Emirates for labor work. And the de-tribalization took place because once the elites of Baloch faded away so did their culture because they were rather rare and scattered around.

3.2.5. Poetry and Literary Movement of Baloch Language

Jahani (1996), has examined the role of Balochi literary movement in building Baloch nationalist identity. She also explained; how the debates between Baloch nationalist and the government can be helpful for creating a standardized literary Balochi language for the current social and political situation. In-depth study has been done on the Balochi nationalist and patriotist literary since 1980. Most of the intellects and poets found in Balochi literacy have been bilingual like Gul Khan Nasir; one of the renowned poets of Central Balochistan. He used to write in Urdu and Balochi. Yet it must be noted that the literary movement of Balochi got popular only after 1947. Balochi literary is based on the premises of ethnic identity, patriotism, and nationalism. (Bloomfield 1933). Initiatives taken in Pakistan for the promotion of Balochi language are not much because it gets hard to find teachers who are capable enough to implement the mother tongue in educational system. Another main reason is that the parents of the developing economy never appreciate their kids to study the mother language because of further career opportunities.

Yet the scholars to promote the regional languages took help of the media like radio and TV programs that are usually held in Balochi, Brahui and Pushtun languages. And certain books and magazines are also published regularly in Balochi language. For the development of Balochi culture and language the part played by the nationalist parties cannot be swathed. In 1900s Balochi nationalist movement got started – which got inspired by the movements led in Turkey and Russia. Baloch people-initiated Balochi nationalist movements because they called for an independent state in 1900s, whose main leader was Yusuf Ali Khan Magassi. Yusuf Ali Khan Magassi, himself was a son of chief yet he got his name by working hard for his tribe like he was the founder and the first President of the Anjuman-e-Itehad-e-Balochistan whose goal has been to work for an independent Baloch political and social reform (Jahani 1989).

Balochi literary movement is not a recent phenomenon, most of the work written was in times of European presence. Some of the works were of grammar and some were nationalist in content. Further, many of the common themes were and still are regarding the beauty of barren mountains, bravery, honor and pride of Baloch fighters especially Mir Chakar and Mir Hammal. Some of the nationalist poetry selected by the author are of Gul Khan Nasir and Abdul Wahid (Azat) Jamaldini. Gul Khan Nasir in his famous patriotic and revolutionary work ‘Gulbang’ stated certain poetic verses which are enough to highlight his love for his culture. His shriek can be heard when he is waking up his unaware younger fellows through his writing i.e.

*Come, oh Baloch, come, oh Baloch,
I will tell [you] something today.
Come, oh homeless Baloch, You
have lost your way.
A gang of robbers has attacked you land, They
have set fire to your houses,
They have carried away your possessions
But you are not aware
A heavy sleep upon on
Has made you unaware,
Hand and tongue have ceased to function,
It has fettered the manly lion. (Nasir 1952)*

3.2.6. Resistance within the youth of Baloch societies: A Case of Lyari Literary Movement)

Slimbach (1996), while studying the people of Lyari and their literary movement, highlights the importance of education for the youth of developing economies. Education is given importance in the developing economies because it is the only way out for alleviating the poverty and creating a society that is competent.

This article explores the pedagogies of Lyari, Karachi where the young generations of Baloch society in each era initiated alternate educational programs to resist the processes of government i.e. Pakistan. For this regard interviews have been conducted in 1990 in Lyari (Ahmed 1990). The Baloch residing there got attracted from its urbanization once and thus migrated from the surrounding country-sides and due to difficulties in finding employment got involved in fishing, mills and potteries. And it is due to this ignorance from the governmental side that Baloch got a sense of sub-ordination and resisted to governmental tie-up policies.

The policies used by the Pakistani government to bring the different ethnic society together were national binds under which Baloch of Lyari felt neglected because all the political power was absorbed by the Punjab Muhajirs, who rather failed to comfort and facilitate the Baloch of Lyari (Binder 1986). Thus, the slogan of National Unity used by the government feels hegemonic to the Baloch because all the policies made by the government so far have been exploitative such as; absences of policy implementation regarding the distribution of natural gas, water and having no proper check to the number of migrations of Pushtuns and Punjabis in Sindh.

As stated above the unchecked number of migrations of Pushtuns and Punjabis made the areas of Lyari stifled and thus all the jobs got divided among the migrants but no special care was taken of the inhabitant living there from the beginning. This created unemployment among the Balochs and thus under-development was the next issue faced by the Balochs.

Other main issue is the arms and the drugs trafficking. This trafficking took place because of the civil wars fought for years with the Afghanistan. It is due to all such problems that the population of Lyari has not been able to educate itself properly. And in order to resist and make

the youth strong to fight back and stand strong made certain pedagogies of resistance. Many student meetings took place that were held by active nationalist movement such movements were mostly funded and arranged by organizations such as; Baloch Student Organization (BSO) and BSO-Sohb. The aims of the organization were to be sure about the fact that each student should be aware about the current situations and be able to take immediate social action. Plus, these organizations helped many students to get their higher education get done. Voluntary teachers' clubs were settled where apart from educational courses, discussions on economic and political education was also discussed (Frontiers 1985). Whereas, the demands that the student organization made can be divided into three categories i.e. having a sociopolitical identity; having egalitarian academic facilities and being able to actively participate in economic performances.

3.2.7. Zikrism: History and significance

Baloch (1996), has searched regarding a minor group -Zikris- that was once regarded as the powerful community of Makran, Balochistan. Yet, because of its controversial religious identity it has faced many difficulties. Zikris lived and are still living in Southern part of Pakistan i.e. Makran and Les Bela. They are also scattered around in the selected regions of Arab Gulf states and Iran.

Makran, according to the observation of Baloch is divided between two major Muslim sects of Balochistan: i.e. Namazi's and the Zikris. Zikr, is derived from the Arabian word which means to remember God and recite His name repeatedly. While Zikrana is where they perform their zikr. They claim to be the followers of Syed Muhammad (Mahdi). In 15th century, Syed Muhammad Jaunpuri claimed to be the Mahdi (Bosworth 1981). And since then many scholars generally accord that it was, he and his followers that initiated a different religious sect i.e. Zikrism. Syed Muhammad Mahdi was born in Jaunpar, in a Syed family. Along with being a great Sunni Scholar, he was also a revolutionary teacher who died in Afghanistan in 1505 (Bosworth 1981). Yet, there are still those who believe that he used to live in Makran and after visiting Makkah, Madinah, Syria and Turkey he migrated back to Kech. The City of Kech is, therefore, regarded as 'Holy' for the Zikris. It is because the shrine of Zikris is happened to be located in Kech i.e. 'The Koh-e-Murad'.

Zikris, before the independence of Pakistan estimated 50 percentage of the Makran's population. Yet, it is also stated by the Zikri leaders that the population of Zikris has been underestimated. Moreover, some of the doctrines of Zikrism according to their scholars are as follow;

- To clarify the teachings of Quran, and who must be a better interpreter than Syed Muhammad Mahdi himself.
- To have the believe that Prophet (PBUH) was the last Prophet and Mahdi is the last Mahdi.
- To have faith in their Kalimah i.e. "There is no god but Allah and Muhammad Mahdi is His messenger."
- Zikr is more important than praying.
- Fasting in Ramadan must be replaced with seven days of fasting in every month.
- Tax should be paid on crops at the rate of one tenth than on wealth (Zakat).
- The material luxury must be avoided. The goods and wealth should be distributed to poor and needy.

For the Baloch of Makran, Zikri names and Zikri culture plays a very important part; as majority of the Baloch of Makran are Zikris. It is stated that it was Mir Nasir Khan -The Khan of Khanate – who in order to spread his political and social power i.e. to bring Balochistan under one political umbrella took the help of Britishers to swathed many Zikri documents. Therefore, no documents could be found regarding their socio-political status at that time.

The knowledge gathered by Baloch is very much clear yet what is not written in this article is firstly, the fact that Zikrism in itself never emerged from the teachings of Jaunpuri. Rather, many Zikris were influenced by the teachings of Syed Muhammad Mahdi who in 15th century claimed to be Mahdi. Zikrism, in itself existed from very beginning. They were the followers of Imam Hussain and Hassan and in the Battle with Yazid they fought with them. Later they were treated brutally and thus they had to migrate to Sistan.

Secondly, Zikrism is not the sub-sect of the orthodox Muslim teachings i.e. Sunnism. Rather it largely resembles with Shiaism in-fact, in nineteens when movements were led against

Zikrism it was Shia community who supported Zikris and the Sunnis were the ones calling Zikris Kafir i.e. Non-Muslims.

Lastly, Baloch of Makran were very liberal because Makran was the window to the world as it had different routes and boundaries with other economies. It is therefore, that the people of Makran were more attracted to the teachings of Zikrism as it rests on the bases of an egalitarian society.

3.2.8. Baloch-Mayar and traditional practice within Baloch Community

In this research paper of Mohyuddin (2015), he stated regarding the socio-moral values of Zikri Baloch in Balochistan. This qualitative anthropological research was based on the people of Gadani village which is a sub district of Hub Choki. In the qualitative anthropological research socio-economic surveys, key informative interviews, participatory observations, in-depth interviews, focus group discussion and case studies have been used.

The author without making distinction between the Sunni Balochs and Zikris of Makran stated certain common values of Baloch community. These codes of conduct in Baloch society are titled under the name of ‘Balochmayar’, certain codes of honor were stated such as:

- The Ber (revenge) is regarded as the fundamental element of Balochmayar. That is, in case of murder, the family gets duty-bounded to avenge the Ber of Hun (Murder).
- Bahut (refuge) means that once a stranger or a member of other ethnic group takes refuge under a Baloch family. Then the family is responsible for the stranger life and safety.
- Mehmani (hospitality), Baloch spend more than their half income on Mehmani.
- Siahkari (adultery) acts like adultery is not acceptable by most of the Baloch people. Yet, it must be stated that the author here, neglected the inter-marrying that have been taking place in Makran from the very beginning.
- Kamzor-o-Lachar (weak) i.e. boys and girls below 17 years, members of religious minorities, musicians, singers were exempted to fight in times of war and killing.
- Etbar or Amanat (trust) is assumed to be present in each Baloch.
- Qual (promise) is said to be kept by Baloch loyally.
- Shigan (taunt) gets used by the women or Ballad poets to provoke the victims of Ber.

- Mehred (pacification) is practiced when a member of a Baloch community accidentally or un-intentionally harms another Baloch community then the Sardar or the elder of that community would go to the victim community to apologize and solve the problem without harming any member of the two communities.

In each code of honor women are not molested, in fact, in the cases of adultery trial by ordeal practice dis-allows women to be trialed. That is, in her place her father or kinsmen is trialed.

Lastly, in conclusion the author states that these elements of Balochmayar are fading away and the ruthless practices are also being challenged by the coming youth of Balochistan. But certain gaps that Mohyuddin did not filled are that by mixing the moral values of Balochs of Makran, he neglected those Balochs who were rather more liberal and modern. Makran was the window to the world and the home of different cultures, this information was no-where stated by Mohyuddin in his paper.

In many places, Mohyuddin (2015), exaggerated the Balochmayar of Baloch and confusion is also found in the text of Mohyuddin because he mixes up the Brahuis and Baloch of Afghan under the Balochmayar. Though these elements of Balochmayar are the general values of Baloch but each group of Baloch take them relatively, regarding which Mohyuddin has not clarified about.

3.3.GENDER AND DEVELOPMENT

3.3.1. Gendered Political Economy

Ginger Albertson (2015) in her research explained the importance of women empowerment. For this reason, Albertson has made portion of her findings into certain categories i.e.; Gender and Power; Economic Participation and Empowerment and Women's Political Participation. The author in conclusion sums up the gaps founded in the previous researches.

For discussing the category of Gender and Power, the author has collected secondary data. And according to her gathered study, women in every platform were regarded not as individuals but rather seen through a lens of respective kinship groups. And it happened because

from the very beginning duties were allocated according to one's gender. That is, women were regarded as child bearers and men as breadwinners. It became a part of society's every-day life's ideology and was perceived as natural. Thus, deviation from such duties caused great distress for them. In this way women were seen those who influenced the public life of society indirectly and hence, got their importance in private domains rather than in public ones.

In 19th century, due to emergence of capitalism the involvement of women in public sphere started changing. As 19th century was the preliminary of economic, industrial and feminist revolutions, this century led women to demand for their rights to vote. Yet, till very long and still in many places the revolution left women in complex positions i.e. on one hand they were held in domestic division of labor and on the other hand political sphere was not fully hospitable with women. In this manner women did not hold much status in society. And the status of women both in public and private sphere- were lensed with many requirements like her related education, domination over household production and her husband's behavior towards her.

In another study, by Bradley and Khor (1993), it was stated; the gendered division of labor gave birth to a culture that accepted paid work as labor. Hence, the unpaid work of women in houses were not regard as work which led women have no right to participate in economic or political spheres. The gendered culture therefore, became the initiator of in-equality that ignored the women's welfare security. Ignoring ones' welfare requirements means; imposing an impasse over her/his empowerment. Empowerment in theory means to process one's agency in such a way that she/he must be free enough to make her/his own decisions. The fact that women were regarded as sub-ordinates culturally; also snatched their rights to live their lives on their own. According to them the only solution for being empowered is by participating in political and economic spheres in both nation and community level.

In the second section, regarding the women's economic participation some vital findings have been gathered by the author. Author chose the statement of Milton Friedman (1982) i.e. 'Economic freedom brings one nearer to be politically independent and government is always the game changer' and tried to explore it further. The findings of the author showed the dilemma of capitalism while handling women participation in an economy. That is, on one hand the invention of industries by capitalist made sure to involve women in labor force to increase the income per capita of an economy yet on the other hand to abate the un-intended complexity of

men, -as they are always regarded to be superior to women- it worsens the conditions of women by torturing women in domestic and economic affairs. Though the involvement of women in economic sphere increases their decision-making power yet it makes them vulnerable because of wage disparity. And the vicious circle of in-equality goes on to start again. A very common example is stated by Elias (2005); where she states that most of the craftwork -that is supported by foreign capitalist industries- are filled with married women because they have no other choice but to work in low wages. Government is thus, stated as the game-changer because if she takes rigid initiations against such investments then women would not be exploited as such.

For explaining the women's participation in political sphere; study of M. Margaret Conway (2001) is used. According to her women since 1960's has been fighting for her right through civil dis-obedient movements and much. Yet the result is not satisfactory because of the cultural implantation and to abate it, time is required. Along with, time, skill and gatekeeper concepts are also important to get acquainted with. Time is needed because culture cannot be changed in seconds. Skill is needed because while handling the domestic work women get less time to get politically involved or get involved to other spheres that could provide them skill and experiences. And the concept of gate-keeper is most vital because according to her as the job provider -gate-keepers- are men themselves therefore, less jobs are provided to women. And it happens so again because of cultural and ideological believe that men are the bread-winner.

Finally, the gaps founded by the author are the related queries that does economic development directly impact women political involvement or it does it in-directly through social development. Furthermore, according to her, study on psychological empowerment and selfperceived empowerment is also important.

Studying the gendered dimension of political economy is critical for the current research as my study tends to focus on the Zikri women and their social development against the backdrop of Makran's political economy.

3.3.2. The Empowerment of Women

Anita M. Weiss (2001) stated in her distinguished work that in the 21st century, every sphere that is, economics, social and politics is regarded as vital, yet women is regarded as a submissive

creature especially in developing countries. Women's participation is low and the population rate is high because of what the fertility rate is high thus, the accentuation on health is getting lower. Apart from women's participation in public arena, another important factor is the violence done to women both in mental and physical manner. In developing countries, culture plays an important role and the fact that women are symbolized as caretakers and cleaning maid that mostly men get preferred to women in education, health and job.

Expansion of women's participation in civil society is the requirement posed by Weiss (2001) for Pakistan. By civil society Weiss basically means that group of people who are independent from state influence and therefore perform as an arbiter between family and state. These are those groups of people who make the government accountable for each step that have been taken by them. Non-Governmental Organizations (NGOs) emerges as a good example of civil society who are trying to highlight those sectors that have been swathed by government like in many under-developed societies women shaped NGOs are settled that give voice to those who are deprived. Independent civil societies expand the networks of human rights and advocacy for each citizen of the economy. According to the UNDP report for the civil society to work positively and have a positive impact on its economy five factors are important i.e. Individuals and Households, government, private sector producers, international institutes and community organizations and NGOs. Decentralization of resources to women thus, according to her, will provide a way out for Pakistan's human resources to actively participate in private and community organizations. Thus, in conclusion it must be stated that Weiss was in view for Pakistan to stop chasing the policies that she has been doing for last 40 years, it is time to change and prioritize its needs accordingly.

3.3.3. Political Economy of Gender Equality in Pakistan

In a mixed -qualitative and quantitative- research work of Sajid (2014), she has accentuated over the impact of socio-political and economic determinates over gender equality. She has taken gender equality as a dependent variable. Further, she has divided the knowledge of gender equality into two portions i.e. gender equality in education and gender equality in employment. While the independent variables were law and order, Foreign Direct Investment (FDI), Per Capita Income, Population growth, Urbanization and Information and communication technology.

According to Sajid (2014) gender equality as being bread and butter issue of the 21st century has a wide range of literature yet thorough work on its socio-political and economic sphere has not been done till now. Therefore, the objectives of her study were to see the impact of economic and socio-political factors on women's education and women's employment.

In her study, she has figured out a number of statements worth noting regarding gender equality in Pakistan such as; gender equality is the key of achieving a holistic developed economy. And it is through education that their conditions would be well-off. It is so, because education paves way for better job options in administrative sectors. Further, women empowerment i.e. gender equality makes women strong enough to be able to have power of decision-making. Because once women come to know regarding their needs and requirements, they then would be able to distribute their limited resources and income accordingly and would share the goal of poverty alleviation with the state.

Gender inequality, can be seen through multiple lenses of education, health, employment and political participation. The fact that women are highly discriminated in educational stage makes them suffer economically and socially and also lessen the future job opportunities. All of it happens because of the culture adopted by the developing economies that reflects the notion of men being rather the breadwinners thus, investments on women's education means wasting time and money on someone whose mere duty is to bear child. For this regard gender inequality index i.e. GII have been initiated to gauge the level of inequality on the bases of gender.

Initiatives have been and are being taken towards gender equality because, as according to the studies of Sajid, gender equality is efficient with the economic growth. That is, it decreases the fertility rate by enhancing the human capital and thus increases the Gross Domestic Product (GDP) of an economy. Though many institutions have been motivated to look upon the case of gender equality but the problem is rooted in the distribution of the prescribed skills i.e. having a thought process that a child bearer cannot be a breadwinner. Hence, Pakistan and the youth of Pakistan are caught up with two extremes that they cannot afford to let go; on one hand they hold on to cultural values which do not allow the political involvement of women and on the other hand rigid religious thought processing is embedded in their everyday life. Though religion does not teach to halt women to fight for her freedom yet the teachings of it in developing economies

have been interpreted in such manner that the benefiter is always men. Both of these extremes are also practiced in Pakistani institutions which means that Pakistani institutes are the emblem of biasness. This biasness also causes negative impact on Pakistan's economic growth.

Women empowerment thus, gets important because on one hand it increases the economic growth of the economy and on the other hand it brings equality and justice in implementation. In other words, once the involvement of women increases so does the earning hands. Increase in income means increase in demand for products which in return creates more demand for employment hence, increasing the economic growth of an economy and leading it towards development. Some of the factors that according to Sajid's research impact gender equality are;

- Increase in information and technology; because it makes women acquire education easily.
- FDI; because it lends money that creates demand for labor -both men and women- in the market. Increase of demand for women participation in market means employing more women and engaging them in socio-political and economic practices of the economy.
- Population growth; which is negatively related to gender equality because increase in population increases fertility rates and indulges women in household chores rather than allowing them to participate in socio-economic fields.
- Better infrastructure, positively impacts gender equality because with the improvement in infrastructure women get mobilized and gain access to every facility i.e. from health to education and empowerment.
- Urbanization, also gets to play the same part as of infrastructure in gender equality. It also positively impacts gender equality.
- Corruption is seen to have negative impacts because corruption destroys the distribution of wealth making women vulnerable enough by firstly, not empowering them and lowering the ratio of income earned by their husbands.
- Law and order implementation pose a positive impact on gender equality because law and order per se, means being just to every member of the society.

3.4. POLITICAL ECONOMY AND DEVELOPMENT

3.4.1. Political Economy through Anthropological lens

Heyman (2013) in his research paper described the challenges that are faced by a lay-man while analyzing the anthropological political economy. In Anthropological political economy, the main focus is regarded over the unequal distribution of power in-terms culture, environmental relations and society. one of the known examples of it is; questioning regarding the origin of state that dates back to nineteenth century. Further, in order to defend his arguments for explaining political economy, he took the help of three different developmental theories of some renowned scholars. First in the queue is, Marxist Feminist that relates with the reproduction of the production of social economy (Rapp 1983). Second, exploring how capitalist interact with non-capitalist (Roseberry 1988). Third, non-anthropological approaches have been used to explore the dominant geographical relations and their dynamics in terms of capital, power and unequal relations with other regions (Eric Wolf 1982).

In defining the political economy, the central idea is ‘economy’ because it is around the economy that the matters of economic social structure, politics and state relations can be gauged. According to the author, anthropologists must be cautious not to get self-marginalized. It means that they must not reduce their technical skills to mere case studies and experiences but their methods and skills must be dispersed to main domains of power, so that penetration into economy’s socio-political system can be made. But it does not mean that the ethnographic studies -microscopic studies- are not worth studying. In fact, it is these studies that pave way to understand complex concepts such as power and inequality.

Consequently, anthropologists get to study ethnographically and holistically those issues that are crucial for socio-cultural relation of an economy (Polyani 1968). Because it accentuates on minor cases such as race, class, gender discrimination, sexuality, citizenship and the role of dominant discourse in a particular society. Regarding dominant discourse, teachings of Foucault are widely used. As it is the contribution of Foucault that made it possible to have a thorough understanding regarding the concept of power in political-economic perspective.

Involving the concept of Marx and Foucault shows that anthropology beatifically gives birth to dialectics between Marx who stated that power is concentrated only to those who have economic resource. And Foucault, according to whom power is dispersed, not static and can never be concentrated within a group or individual (Foucault 2002). Though, both concepts, per se are important and accurate but what is vital is the freedom that the field of anthropology provides to the profound thinkers. And how the concept of power has been searched on? It is note-worthy, that these scholars deeply study the images, meanings of the signs and analytical dialectical as a whole. In other words, they de-construct the elitism of text by asking why and how a form of text and discourse got elite enough to be a medium of communication. Moreover, they look upon how the ideas disseminated in a society get interpreted for the majority of people? How and what factors are that the culture of any selective community neglects and focuses upon? Hence, political economy in an anthropological viewpoint provides answers for all such queries.

Consequently, while finding answers to such queries in terms of political economy; having acquiesce with the community's social relation and cultural code gets necessary. Being acknowledged regarding these codes are known as 'Organizing Processes' because they further define about the symbolical significance of certain codes and relation for the majority public of the community (Wolf 2001). As any human geography is based upon certain underlying sociocultural relations that co-ordinates, changes, destroys and reproduces the static human activities. Anthropologist in their work find a number of challenges but the most eminent challenge is being able to have an insight abstract enough that could provide a theoretical framework to any particular process. In this process many of the essential factors remain neglected like the labor involved in the renewal of daily life because of constant changes faced in the emerging global world. For example, the need of the time for a material cultured society, compiles the women of the rural society to step outside the boundaries of her house. This impacts the child also; to whom the burden of mother's work is also felt. This indirectly impacts negative to the formal studies of the child as he or she spends more time in doing the work once his or her mother used to do. Thus, these changes brought new working cultural codes for the child and her or his surroundings. Thus, it is one of the merits of political economy that provides an eye to the anthropologist to have a comprehensive approach towards every event happening around a normal man.

Similarly, political economy merges its studying with political ecology also that aims to have an insight over the cultural economy (Hall et al 1978) of human because of the activities done by the political economist. For example, cultural ecology sees environment as the dominant factor that human adapts and perpetuate it accordingly in order to be powerful over the powerless.

Anyhow, power remains the favorite subject of political economy. In order to understand its concept, cultural is thoroughly read and understood ideologically (Wolf 1999) on one hand and on the other hand hegemony is also examined in the context of social structure within the contours of a specific cultural set-up (Alf Hornborg's 2001). Where it is examined that how certain discourse get dominant and how such discourses are resisted by minor ideologies. Hence, ideologies get to be the key variable studied and understood by the anthropologist in order to understand the wider cultural concepts. In this regard, anthropologist in the age of capitalism and neo-liberalism not only study the poor and the powerless but it studies the processes that create such phenomenon that perpetuates such in-justice and structures in an economy that led the rich to get richer and poor to get wretched (Nader 1972). And one of the main sources of critic is borrowed from the studies of Foucauldian concept of powers dispersed in the margins of administration, geography and social relations.

With the increase of NGOs and Structural Adjustment Programs in 1960s; increase in neo-liberalism was also seen. And its pure market-oriented strategies were questioned by political economy anthropologists. They were the ones who showed the other side of development done by the neo-liberalist i.e. the declining wage rates, the worsening of debts, the increase in working hours and the deterioration in health and security facilities. The term politics itself got questioned in many approaches done by the scholars (Gledhill 1994).

Finally, the author concluded with certain recommendations i.e. apart from all the researches and studies done by the political economy anthropologist; two other elements required are: giving more attention to normative challenges and choices and having a distinction between what disciplined scholars say and do. Anthropologists must get more involved in events where unions and labor movements are held as they explain the struggle of survival and reproduction of a dominant discourse. Such events pave way for the anthropologists to grab the meaning of

agency and struggle in a particular community because low-level of resistance means having a hegemonic socio-political system within that society.

Furthermore, the author stated that the anthropologists must know the difference between the class-based politics and the cross-class identity politics -movements against the stigmatization between lesbians and gays- to have a better knowledge regarding recognition politics and redistribution politics. Whereas, the former deals with the class-based politics and the later with the cross-class based politics. The author also classified three clusters of anthropologists falling under the practice of politicizing i.e. firstly, The Purely Analytical; they prefer field of struggles over ideas. Secondly, The Directly Political, who make concrete differences among struggles. And lastly, The Heartfelt Academic Rhetoric, for whom academic work is central for analyses. And it is the anthropologists of this category that make the political economy anthropologists critical and efficient.

Similarly, Clammer (1985) in his book “Anthropology and Political Economy; Theoretical and Asian Perspective”, beatifically defines the contour of political economy related with anthropology. According to Clammer, studying the political economy in context of anthropology throws light over the holistic approach of anthropology. That looks upon the facets of culture, political system, economic arrangements and kinship system because development, according to the recent scholars, is also a holistic occurrence. As it includes the mixture of political, cultural, economic and social elements that cannot be separated from one another.

The lens of anthropology towards the political economy i.e. the anthropological economics gives the discourse of economics the analysis of ethnography that lets the theories penetrate through capitalism. It further, helps to redefine the contours of development in the context of mode of production rather than economic process, social development and the notion of class i.e. how distant the concept of class should be applied to certain societies. And in that concept of class socio-economic dimension, concept of markets and thus tie micro-level concepts to the macro-level concepts gets inculcated (Wolf 1969). Anthropological economics gave two new gate-ways to the study of primitive economics i.e. it mingles in the mere paradigm of economic-micro-level participation observation, history and sociology. And secondly, it rescues

the ascribed notion of the subject-matter being fate centered as it studies all the spheres of an occurrence.

Anthropological economics also performs arbitrator functions that are linking the economic development to the concepts of social development. Social development, also impacts political economy because it emerged from the theories of dependency schools that questions the concept of development and relinquishes to accept it because it only colonizes the minds of the people of the developing economies. Dependency schools thus, gives a broad base to the course of development studies which paves the way for inclusion of neo-Marxist thinking which brings into inclusion the concept of classes, power and inequality attached with economic growth. Therefore, it shows a healthy departure from the conventional anthropological economics that did not had the assistance of political economy before. Anthropology, therefore, is no longer the handmaiden of economics but a study that now goes hand in hand to the study of economics (Dalton 1971).

In conclusion the author states that economic anthropology, now a days, used by the development planners is not only seen as a development tool but the critical dimension which concerns itself with socio-cultural issues occurring because of economic change. Addition of political economy in anthropological economics has dissolved many ancient conventional economic anthropology.

Moreover, the other work in the same book of Clammer, reflects the relationship between the anthropological theory and development studies, especially taught in the Asia. It is the theory that holds importance in the studies of development therefore, having anthropological theory gets important because it includes the features of sociology which is also significant for development studies. Many of the problems faced in the 21st century by the developing economies stated as; poverty, class difference, agrarian structures, paradoxical improvement of technology so on and so forth. Development studies paved their ways in two directions: firstly, it made sure through its theoretical approach to scrutinize them not only economically but also sociologically and politically. Secondly, making it vital for the anthropologists to know the significance of economic theory within the contours of anthropologic theories. Hence, development studies attempt to grab rather a holistic approach for its theories.

Whereby, anthropological lens gets important for development studies because it provides a critical viewpoint to the political, economic and social theories of today's world that is the initiator of contrasts. These contrasts give birth to relative realities and to be acquainted with those realities having a critical dialect gets vital, which is very beatifically provided in the theories of anthropology. Thus, any statement done in anthropological basis would reflect four pre-requisites i.e.;

- A critical and forth-right supply of political, economic, social and physical viewpoints.
- An inclusion of 'Philosophical Anthropology', i.e. having a historical viewpoint of man, his nature and how this nature get implemented in the worldly affairs of everyday life.
- Having a vivid idea about the theory and its practice.
- An apparatus that allows for self-criticism for continual dialogues.

Although, the inclusion of anthropological studies in development studies is a win-win situation yet it holds its own weaknesses. That is, theories with anthropological glance always have a biasness in their premises. In other words, they contain relative-observer theories; depending on one's epistemological view-point which includes the cultural specifications and situational positioning. A good example of it can be the difference in theories and practices of development studies in a developing and a developed economy. The fact that the developed economies -now a days- do not suffer from any vicious circle and debt trap therefore, for the students studying it in a developed atmosphere will never be able to relate with this situation. For them it will be a mere theory yet for the students of developing studies it will be what they are suffering therefore, practicing it would be relevant.

Some of the transparent objectives of development studies for including anthropologic viewpoints are;

- To include anthropologic dialectics in the outlines of development studies unaccompanied by economic approach.
- To integrate economic ideologies to social development theories and integrating anthropology in the definitions of development economics.
- To have the knowledge regarding the elements of every discipline so that in times of need that could fit like the pieces of puzzle.

- To be definite about the critical approach of anthropology regarding its and others theories.
- Most importantly to inculcate relative meanings of the word; ‘development.’

Once these holistic approaches are inculcated in the outlines of development studies it must be made sure that while implementing these theories in the shape of case studies, knowing about one’s cultural and sociological conditions gets must otherwise being careless can be dangerous and mis-leading. Thus, one must be acquainted with the historical and political situations of the members taken up in the case studies. And most importantly, for the students of development studies reading case studies relatively get important. That is, in this manner every aspect of it would be important because every reader comes from a different background and the understanding of each of them has a lot of significance in anthropology. It is so because only then the theories would be able to reform and restructure it-self and that is what self-criticism means in anthropology.

Consequently, for the above statement to get construe; producing the literature in different local language gets important. The literature must be funded by well-define development studies institutes and centers. Further, it must be made sure that in the literature identification of any undefined principle is considered instead of identifying the problem. And a continuous check and balance be made on the changing conditions of a society’s economic, political and social occurrence so that inclusion of it also be done in the coming literature.

Finally, the author concludes that inclusion of anthropologic approach in development studies does not mean substituting the studies of development studies to either social development or modernization. The Asian institutes must work to add new dimensions of studies in development studies in order to preserve their history and historic knowledge.

Yet what the author forgot to add, is the ways through which this knowledge can be added in Asian institutes. It would have been better if the author gave some practical examples and some solutions for those institutes suffering from such issues.

3.4.2. Political Development in the context of Social Development in Pakistan

Seventy-one years young Pakistan, even after her independence has not been able to identify the paths for her development. Development projects, planning and programs in each sphere of Pakistan has failed to bring out worthwhile products. However, one of major obstacles have been the unawareness of political will, in the local level politics of Pakistan. Hence, Political Economy Analysis (PEA) have been used in this research paper to figure out the involvement of political problems within the system. PEA has been used to interact the formal and informal; political and economic processes being done between the state and the society actors. By processes it means to point out the techniques, the procedures used in distribution of wealth, power and resource among individuals. SIDA's (Swedish International Development Agency) power analysis, DFID's (Department for International Development) driver for change and some other such tools of PEA have been used accordingly.

While identifying the reason for Pakistan's failure, a thorough glance is also made on the donors of the country. It has been stated that such donor countries and agencies have helped Pakistan get rid of various economic, political and social problems. Yet many critiques have also been made that it is these donor countries and agencies that perpetuated the cycle of many problems that are still one of the major evils of the economy today like poverty and debt-trap.

Mixed methodological approaches have been accessed by Ismail (2016). Formal and informal documents of many donor institutes, in-depth interviews and focus group discussions have been used to identify the driver of change, power centers, movers and shakers of the civil society within and among countries and major donating agencies.

The economy of Pakistan is deteriorating each and every day. Pakistan in 2017 has faced the lowest GDP of 3.71. It is one of the mis-fortunes of Pakistan that on one hand she keeps on begging for debt and on the other hand the investment in Pakistan get sufficiently lower each day. The deteriorating irrigation, inefficient manufacturing system, low GDP, high public debt on one hand has shrunk the economy of Pakistan. And on the other hand; mal-governance, terrorism, military rule, inefficient and corrupt judiciary, civil servant and politicians have left the image of Pakistan as a worthless country. Anyways, it is also a quest yet to be answered that who is responsible for all this, the developed economies or the settled mindset that natives or colonial countries are rather dumb enough to find any solution for themselves.

However, the politics of Pakistan is also dominated by demagogic leaders. In times of independence there was only one national party (Muslim League) and one religious party i.e. the Jamaat-e-Islami (JI). Today, there are 350 registered political parties in Pakistan who, instead of uniting and strengthening the manifesto of Pakistan weakening it by demarcating people into various ideologies (Ismail 1990). Most of these political parties came into existence to either lessen the effects of the over-arching political party like the creation of MQM was to lower the influence of PPP in Sindh, or to fulfill the needs of the local individuals. For example, a number of parties and organizations have come to existence to fill the economic, social and political demands of individuals of KPK and Balochistan. One way or another, creation of so many organizations and political parties have divided the population of Pakistan into so many segments that a heap of ethnographical studies are required to be aware of them.

The Governmental structure of Pakistan, no doubt is a replica of foreign policies yet the results of it are futile and sterile. At the federal level, the head of the government is the Prime Minister which is elected directly. Prime Minister has the freedom to elect his cabinet members and the governors for each province. These members in return get the constitution of the country work accordingly. The disadvantage of taking hold of foreign bureaucratic policies is that the civil service of ours appoints people on the bases of power rather than merit. All such measures were the workings of foreign-men who used to appoint their men instead of natives. It is this nepotism and favoritism that has led to the problem of corruption. Consequently, the lack of rule of law and public participation resulted in continuous mal-governance and mis-management (Ismail and Catterell 1991).

Anyhow, Pakistan lacks in a number of other deterrents also. Having an independent government mostly means having an independent space for civil society. Civil society is prerequisite of democratic measures. Civil society is that space where the association is made between the state and the individual (Nadvi and Robinson 2004). Hence, it gets vital for the civil society to be impartial and independent. Pakistan Civil Service Organization is not strong enough to fulfill the characteristics of a civil society, therefore a number of Non-Governmental Organizations, Non-Profit Organizations and Not-For-Profit Organizations are and have been fulfilling the needs of stressful cries of the individuals. Yet, it gets very dangerous when such

complex and essential human capital is handled not by the legitimate government but mere organizations that are being funding from outside.

Ismail (2016), while describing the good characteristics of governance mentioned three broad dimensions of it i.e. having a political regime, Secondly, having wise procedures and systems for exerting authority and thirdly, the over all capacity of the Government. In Pakistan it might be true that the capacity of the Government is strong and wide but it lacks in many other spheres which in return weakens the capacity of Government to perform well. It has a legislative framework that is sterile and opaque. Its political structure is vacant as it is inter-twined with mis-management, in-efficiency and low institutional capacity.

Yet, it is never too late. Ismail (2016) purported some unique remedial measure for the worsening economy of Pakistan. Firstly, to ensure growth in fiscal terms the economy of Pakistan must bring some basic reforms in its tax system i.e. broadening the base of tax administration. Reforming the expenditure structure of the economy by changing policies regarding subsidies, grants and budget controls. Privatization of certain sectors, reforming the energy crisis and bringing about an inclusive growth measure.

Similarly, certain other measure must also be kept in mind while reforming the Government structure of Pakistan. Like having a system that favors merit-based recruitments, promotions and career progression. For the management of extensive districts, District Services must be set up. Certain rigid steps should be taken for having getting acquaint with habitual characters of good governance like rule of law, public participation, transparency and accountability. Governmental law must be disclosed to the public in lay-man language and for this purpose, introduction of e-Government gets vital. Moreover, to enrich the ability of Civil Service sector, solving the internal matter of Civil Service systems is important. For example, poor performance while keeping financial transparency, depending extensively upon foreign funded organizations, non-availability of trained human capital, political instability and unfriendly labor environment.

Consequently, certain future action plans have been also presented by Ismail (2016) i.e. detailed study must come forward under the analysis of PEA regarding the historical foundations of Pakistan the organizations, institutions and individual actors of Pakistan; and regarding its operational implication. Such historical foundations will lead to having reports which could be

used for comparisons for the future performance. Institutions must be built that are aware of their capacities, that could restructure and re-engineer institutional frameworks, rules, regulations and guidelines. And could implement such measures that could bring about a fruitful partnership between Civil Service Organization and Community Based Organization.

3.5. SOCIAL DEVELOPMENT

3.5.1. A Conception of Social Development

Paiva (1977), attempts to analytically review the social development. It is done because, once social development was only understood in terms of sociopsychological growth in the family and environment. However, today it is getting vital for the development processes at various levels. The existing social development formulations and theories have been used both economically and socially as the sources for analytical review.

Pavia (1977), has concentrated upon four major sources that articulated the need for social development i.e. 1) failure of economic development to trickle-down the economic effects from top to bottom. 2) Non-success of economic development in the developed economies to correspond advanced technologies in increasing the standards of living. 3) Negligence of social welfare institutes to contribute significant societal achievements for better human conditions. 4) The need for dire social policies for recuperation of people who have faced severe consequences because of manmade changes (Herder and Herder 1970).

Consequently, in order to understand the dimensions of social development some of the aspects have been also highlighted. For example, the fact that societal changes differ from economy to economy, makes it crucial to understand all the facets of social development. Further, the nature of social development is rather cumulative and hence changes in one variable of development bring an ever-lasting dynamics in the economy. Thus, the definition of social development could be stated as a process which regards human development as cardinal. It examines the imbedded relationship of human in different societal institutions. Furthermore, it deals with the process of intervening human with its natural forces to bring about human expression of needs and the means to achieve them

Development in itself is the name of change and in order to preserve the human relationships from altering severely; political will at the state level, affirmed ideology in a national level and co-operation in cultural level is prerequisite (Albert Waterson 1965). After attaining the three stated conditions, the core concepts of social development can be stated as: Inter-systemic integration; for harmonious development. Structural changes; for examining the positive and negative impacts of a new policy on the general standards of living. Implementation of socio-economic integration and structural changes; as any set of supportive social structures, processes and norms can help to attain a sustained development. A continuous guard against the obsolete social and economic policies - gets possible by editing continuous feedbacks from different social institutions (Pierre Merlin 1969).

Nevertheless, implementing all the four core concepts are not facile enough. Scarcity of documentation, failure of economic growth to bring welfare for the majority, eradicating harmful institutions and filling the gaps between needs and reality are problems that require experience and specialization. Thus, certain approaches must be carried in order to execute the core concepts of social development fully. First of all, macro and micro level of societal objectives must be cooperated in order to get a unified inter-systemic integrational approach. For structural changes, participation in decision making and access to different goods and services gets vital. Such participation would furthermore, abate the effects of elitism and make people capable enough to enjoy the fruits of their labor. There is a dire need for institutionalization because the changes brought about development could only be captured and injected in an economy through organizational and inter-organizational activities. Thus, only in the stated manner the social development can enjoy both of its dimensions i.e. development of human capabilities and development of social institutions to trickle down the positive externalities from top to bottom.

In the end, the writer purports the need for human service professions that directly and indirectly maintain the relationships with various social institutions. It is a serious requirement of this time to have a vivid conceptual framework that deals with adequate machinery and is based on close co-operation among various professions. Hence, inter-professional work must go beyond its contours and specialize beyond its related professions, for development is never done in segments it comes as a whole for any society.

3.5.2. Social Development as an Alternative to Development

In the distinguished lecture of Weiss (2001), she describes about the vulnerable conditions faced by Pakistan; its causes and consequences. According to her the need of the time is not mere economic growth but changes and development in social sphere. She beatifically explained the merits of having a dissimilar viewpoint regarding heavy investments in economic growth. And one of the examples that she gave was that the success of East Asian countries was not because of the changes brought in their relative policies but because of mobilizing their workforce accordingly. That is, having a strong a well-planned strategy that contained participatory democracy.

The very first questions that she wants the developing countries to ponder is regarding the term 'Development'. According to her development word, in itself has become so complex and an amalgam of economic growth plus sustainability that attaining both of them at one time gets difficult. It gets difficult because the policies adopted by developing countries as Pakistan are rather un-checked and un-experienced. Further, the policies that World Bank and other international institute initiates neglects many factors and give generation measures.

Weiss in her lecture also mentioned regarding the warning of late Barbara according to whom; while adopting the foreign policies one must not overlook their inner and outer limitations. The environmental situation stresses the outer limitations and the inequality stress the inner limitation. These limitations already make the economy helpless and enclosed; making it unable to move freely. Moreover, development according to the World-system theory of Wallerstein, is the mere uneven levels of development distributed among groups of countries i.e. core, periphery and semi-periphery. Yet the economic competition among each groups of countries is merely increasing the social gap within these countries.

Therefore, development does not mean mere economic growth but having a citizenry that is capable to freely practicing her or his talent and skills. As also according to Sen; development is eliminating the barriers coming in the way of one's freedom especially for the vulnerable wretched of the earth i.e. those who are economically weak and in despair. However, Black stated a very vital point here i.e. globalization itself provides disadvantages for more than half of the population of a developing society. For example, in her research regarding Caribbean she noticed that in order to get rid of the global policies the local people have created their own kinds

of strategies. Whereby, what it means that for development and towards development it gets important to utilize the shared understanding of the society's indigenous population as ultimately, they are the ones who will be suffering the severe losses of failed development policies.

One of the main constraints towards Pakistan's development, according to her, is the till accepted and adopted policies given in Zia's regime of Islamization. She gravely criticized the regime of Zia and the nepotism and incompleteness that came along with it. So, in her view it is must for Pakistan to step aside from the dominant discourse of economic development. Because the policies of public expenditures and social programs have already beguiled Pakistan enough. According to Weiss, loans and grants taken in the name of public expenditures and social programs lead the developing countries towards debt and poverty trap. And in order to get rid of the trap, developing economies once again takes the help of developed regions that further perpetuate the poverty trap.

Pakistan must now, prioritize her aims and goals. She cannot afford to overlook her population that has been left behind because of failed steps taken by her government. It is because of this ignorance of government towards her indigenous people that Balochistan and NWFP have created a number of separatist movements. Hence, inculcating of social development indicators is essential such as; more than half of the population of Pakistan is unaware of proper way of sanitation, how come economic growth then is regarded more important when more than half of the population do not know about healthy manners of living. Hence, she proposed three vital factors important for Pakistan to consider in order to develop. That is; firstly, to keep social development before economic growth. Social development means to bring structural changes in the economy whose focus should be on human development as a whole. Only then opportunities provided would bring equality and equity i.e. two requisites for development. The system of Pakistan has un-intentional created certain norms like Weiss while having a research on Pakistani Schooling system noticed that the teachers and students of public school are bereft of courage and motivation while the teachers and students of private schools are very much confident and motivated. Thus, this has given birth to a certain kind of elitism based on caste, in education system. So, in order to improve the overall structure of the public schooling economic growth is not the mere need rather political will and persistence is what required.

Consequently, the increase in the number of *deennimadaris* is also another danger. In the times of Zia such institutes were set up without having a check on their syllabi which became the root cause of disperse sectarian hatred among the people of Pakistan. Reforming and restructuring such sectors are hence important.

3.5.3. Concept of Social Development in Text Analyses

In the descriptive work, Nahar (2014), has used a number of fine secondary data to theoretical analyze and define the concept of social development (Midgley 2014). Social development in today's world is rather a practical field making the social workers and policy makers more cautious regarding its essence. Social development, though intrinsic and inclusive to economic development has its distinct nature that is embedded in political, cultural and social sphere (Gore 1973). The root of the word, 'social' comes from Latin: socius which means a state of sharing and co-operating with another. The purpose of sharing and co-operating connects to the common goal of development both psychically and mentally. Therefore, many formal and informal organizations have been designed to promote the interaction among different societies and communities. Such interactions get helpful to make acquiesce among various sorts of norms, cultures and values.

Social development as its name indicates is the development of the whole community. Pawar (2014) in his book *Social and Community Development Practice*, defined social development in three categories of viewpoints. 1) Social development that accentuates on systematic planning, thinking and economic development (Gore 1973). It could be related to a pareto optimal approach i.e. making someone better off without making someone worse off. 2) Social development that accentuates on Structural changes. Considering the changes in structures of any institution gets vital because the dynamic elements of development are feeble enough to change the whole structure of the economy (Pathak 1987). For example, changes in political situation inevitably bring about changes in social, economic, cultural and administrative structures of an economy. Furthermore, many recent conceptual frameworks have been initiated like New Social Development (NSD) that focuses upon the post material needs of human beings like necessity of respecting one's identity in a community (Mohan 2010). 3) Social development accentuating on Realizing the Human Potential, Needs, and Quality of life. This segment of social development accentuates on the importance of having an equal division of resources among different groups of

a society. It also holds the opinion of equal number of participations within different communities (Davis 2004). Thus, Social development is a process that requires participation of social change designed to promote human welfare (Pawar 1977).

Whereby, the two broad dimensions of social development are; the potential of people working for societal nourishment continuously. And the capacity of the social welfare i.e. the working of institutions continuously to meet the changes of the society (Pavia 1982).

Midgley (1995), in his books; *Social Development: Theory and Practice* and *The Development Perspective in Social Welfare* characterized eight characteristics of social development. It must be noted that each characters of social development are linked with one another. It starts as an idea of *process*, where the aim is to change the pre-existing situation of the society towards a better condition i.e. development. The process of development then, inevitably gets *progressive* i.e. in practical terms various policies, programs, projects of development gets initiated to bring about a progressive change. The third process molds social development as a *multifaceted process* containing dimensions of gender, economics, politics, and all the other dimensions integrated with human life. Fourthly, the fact that adherents of social development take development as an *interventionist* process makes human agency dependent upon certain programs, projects and planning.

Investment in such programs, planning and projects in return makes social development a *productive practice* that leads to the sixth characteristic of social development i.e. *universal* nature of social development. As it is the occurrence of social development that appreciates the living standards of poor and vulnerable people. Seventhly, the nature of *universalism* come into practice through egalitarian policies of individuals. Finally, social development gets into the path of promoting *social welfare*.

Consequently, social development is then defined by United Nations in both literary and practical terms. Formerly, it kept social development synonymous to human development. Later, initiated HDI as the index of development. HDI stands for Human Development Index. Haq and Sen (1900), while initiating HDI accentuated development in terms of the freedom of a person in pursuing his/her decisions. In this regard UN also established different development programs like International Labor Organization, Millennium Development goals, etc. (UNDP 2003). Yet,

it is stated by the researcher that merging up the economic development with social development like being done by UN is rather dangerous. Because as experienced in many societies such inventiveness perpetuates the poverty cycle. Thus, according to the writer a distinction is needed between the social development and economic development.

3.5.4. What is Development and the change in Social Development

Goldin (2016), in his work has winnowed the best and the worst processes of development. Quantitative data has been used to describe the economic achievements of any economy, and those achievements have also been qualitatively contrasted with social achievements. The example of Equatorial Guinea shows; though the increase in her average per capita income (2000-14) has abated the absolute poverty, yet in relative terms people are left bereft. (Princeton University Press, 2013).

The aim of Goldin (2016) in this book, is to accentuate on the thin layer demarcating the contours of economic and social development. Subsequently, it is done to have a detailed catalogue in order to distinguish economic development from economic growth. Economic growth, theoretically, is the quantitative growth of an economy. In order to gauge the growth certain measures are applied i.e. GDP, GNP, GNI, income per capita and PPP. Gross Domestic Product (GDP), is the most widely used measure. It calculates the products and services produced in an economy in a year. Gross National Product (GNP), is GDP along with the addition of transfer payments received by an economy subtracting the transfer payments sent to another economy. Whilst, Gross National Income (GNI) measures the foreign and domestic output of an economy (Princeton University Press, 2014).

Furthermore, dividing the GDP by the total population gives us the per capita of an economy. Purchasing power parity (PPP) gauges an economy's product against its international price. It compares the basket of goods and services of one country against another. However, all these facile calculations have a number of problems. Economists state that growth gets vital for eradicating poverty, but the fact that the rampant consumerism itself paves the way for wide inequalities makes this stance of economists paradoxical. All these measures only encounter the economic factors of an economy ignoring the factors such as health, life expectancy, education, gender discrimination and so on. The calculation of GDP, GNP and all the other economic measures are not holistic enough to be generalized for different economies of the world. Two

countries with same per capita income may face various development challenges because averaging per capita swathes vast ranges of inequality.

Consequently, GDP does not include or facilities certain services that are being done in every-day life. For example, a mother taking care of her child i.e. when she cooks for her; when she teaches her as a tutor; or when she does the chores of her house without being paid. Similarly, economic production give rise to certain negative externalities like climate change, pollution, under-production of public goods and it is therefore that the study of sustainable development is becoming so crucial.

After the failure of economic growth to trickle-down the economic income from top to bottom, two schools of thoughts came forward to the explain the essence of development. One of them called for the dethronement of GNP and the other stood firm for the redistribution of growth policies. In the notion of later, proportional taxes on rich society could be one way for perpetuating the income among poor citizens. Erstwhile describes that development only means reduction in poverty, inequality and unemployment. Moreover, scholars like Amartya Sen, Mahbub ul Haq and Paul Streeten, argued for the Basic Need Approach (BNA). It does not only cover the necessity for living i.e. food, education, shelter, and clothing but also calls for the life that must be dignified and worth valuable (*An Uncertain Glory: India and Its Contradictions*: Princeton University Press, 2013).

Sen's capability approach states that mere economic growth is not the answer for development. Development means being able to fulfill the capabilities of one's to an extend that he/she feels comfortable with his/her life. Thus, as a whole it means being free from any pressure that restricts the growth of a human in a society. It was this definition that gave birth to the idea of Human Development Index (HDI). It measures the factors like school enrollments and literacy rates, mortality and morbidity rates and GDP of an economy. Yet again, it is only a partial measurement for development, it also ignores a number of other factors. Therefore, other measures like MDGs and SDGs, that tend to attain certain goals in a spare of time along with measurable targets have also been adopted. It is noteworthy here; the goals of SDGs were more than MGDs because the scholars are getting acquaint to the broader numbers of goals that are essential for development. Better Life Index that is the contribution of the Organization for

Economic Cooperation and Development (OECD) is another index that tries to capture the means to a satisfied living. It has eleven indicators namely; housing, civic engagement, health, income, jobs, community, education, life satisfaction, environment, safety and work-life balance (Sachs 2015).

Nevertheless, it is the requirement of current scenario that focus should be given to the solution of Robert Chambers who stated 'to put the last first'. That is, to put those first who have been ignored till now; the powerless natives and the poor citizens of the society. And it is this combination of psychological, emotional, and economic ideas that brought about a swift in the nature of development.

Lastly Goldin (2016) purports; though a number of indicators and indices have been created yet there is need for new concepts and indicators. Inequality in the bases of gender, race, creed, religion, age are still most profound dividers in many societies. Thus, a need for absolute and relative measures in terms of deprivation and attainment yet to attain.

3.5.5. Social Change and the Challenge- Response Model

The whole work of Schmidt (2010), is based on the concept of social change that took place after the fall of the communists in Germany in 1980's. In this regard, a very wise and multiapproached model has been presented¹ known as a *challenge-response-model*, (Rosa 2004) established at the Universities of Jena: A Collaborative Research Center (SFB 580). Several pre-requirements that had to be regarded while studying the model were; the transfigurative succession of actions have been regarded as the series of challenges and responses. Secondly, any social change is forced by the institutional crisis or individual's orientation.

Thirdly, the individual's perspective and his/her role in social change is important enough to be noted.

While drawing out the sketch of the model it was made sure that the model be able to present a universality in its quoted analysis of social change (fig 1.1). Each of the four domains of the model represent some structural and procedural relationships among them. Furthermore, any crisis in their mutual relationships result into bogged-down *Challenges*. While, the reactions afterwards are taken as the *Responses*. The domain (level B); *Social institutions and practices* is

the initial level of the research as they are implicit enough to be studied. By implicit, the author means the common societal beliefs and patterns of representations that helps shape self-concept of a culture. Culture, in return is the explicit form, represented in the second domain (level A); *Societal Self-Descriptions; Collective Approaches*. Approaches believing that any change is initiated at collective level are known as ‘holistic approaches.’ Changes occur in this level because most of the times explicit rules get collide with the implicit rules. Such changes bring about challenges named as institutional and ideological crisis. Because either it is the dominated institutional belief that gets controversial or the dominated ideology that lose its legitimation (arrow 1 in fig 1.1).

Whereas, applying the same concept on an individual level leads us to have ‘individualism approach’. Domain *Reflective Self-Images* (level C); the values and beliefs soaked from cultures are the explicit form while (level D) is the implicit form as it is what one is before being aware of the cultural habitus: Pre-Reflective Sense of Self; Habitus. If both of the domain come into conflict the result is either the lose of one’s identity i.e. the identity crisis or the psychological pathology leading to severe agony (arrow 3).

Concepts that believe social change to be a process beginning from the implicit elements of both the above mention approaches i.e. level B and D, later overarching to the explicit elements i.e. Level A and C are known as ‘*materialistic approach*.’ Individual level of challenges is faced between level B-D and A-C (arrow 4 and arrow 2). The challenges that arises when level B and D collide is the clinical pathologies and deviant behavior. In this regard Schmidt have presented a prudent example i.e. forcing a romp child to sit still for hours could lead to either severe mental suffering or deviation in his/her behavior. While on the other hand, conflict between A and C rises legitimation crisis. That is, both A and C are reciprocal in relation. Any collective belief could change the perspective of an individual likewise, an individual in return could also change the perspective of a community, such events are usually seen in religious manners. For example, many people today are converting to Islamism whereby, Buddha was the only person whose values and beliefs led to the creation of a whole new religion; Buddhism.

Lastly, *Idealism Approaches* are theories that takes explicit elements as the starting points of change – Level A and C – later, effecting implicit elements - Level B and C. Crisis and tension

also occurs when two level of societal realities are no longer compatible (arrow 5 and 6). Crisis concerning Level B-C paves way for political terror and unregulated breakouts. It so happens because the beliefs of an individual get hard to affiliate with the worldly practices leading to either political terror or breakouts. Political terror is also one of the cries of crisis generated with the clash between Level A-D yet if the society arrives to a point when she is no longer able to absorb certain modes of living, the political system within could completely alienate those measures. It so happened in Pakistan with Ahmedians.

Apart from these theories SFB 580 also stated some major aspects regarding ongoing transformation in the former GDR (German Democratic Republic). Firstly, there grew a persistent tension between the actor's convictions and the habitual disposition. It later gave rise to various kinds of challenges like altering institutional frameworks, disturbing the realm of employer and employees, demanding re-structure of social, economic, political and even moral orientation. Anyhow, this persistent tension led to a stemming gap between the rich and the poor. All this upset scenario, lastly led to grave ideological distances between the actors and the institutions of East and West Germany.

In conclusion, Schmidt stated certain queries that still differ from situation to situation and society to society like what kind of challenges are to be taken as normal or serious depends on the structural background of that society. It must be kept in mind that each domain is interrelated with the other domain thus, the responses can differ from culture to culture. And the time that it takes for transformation process also depends on the responses of that particular culture.

3.5.6. Social Change and the Adaptive self in developmental settings

In this exploratory analysis of Brandtstadter's (2010) research, a complex quest is looked upon. This globalized world of today, claims for the pluralization of one-self. It has built certain notions of living standards that are necessary to be attached with economic efficiency of production. For example, maximizing one's physical, psychological and economic resources to optimize human capital. Whereby, edging the economical idea of production possibility curve to define the complex moral, esthetical, intellectual and psychological efforts of human cognition (Tetens 1777).

Traditionally, development era accounts for a number of institutions and norms that surrounds one with cryptical ideas of freedom and alternatives. The options provided by development are cryptical because they pose paradoxical situations. On one hand they leave individuals with a vast variety of choices and on the other hand, it makes life more complex by chaffing the selfimage of an individual (Arnett 2004). In order to cope with these changes an individual negotiates with his/her inner pre-self-reflective image and with his/her worldly fashioned goals (Giddens 1991).

According to Brandtstadter (2010), the reduced potentiality of anticipating future also reduces the motive to have long-term goals. This abates the capacity of the agent to tabulate the risks and benefits that one has to encountered in future. Thus, goals with expected utilities and delayed rewards are rather disposed of. Though such actions offer immediate satisfaction yet one must not forget shortcuts to well-being are often hazardous (Baumeister, Heatherton, and Tice 1994).

Notions of Brandtstadter are not erroneous yet, every single notion of his is a mere reflection of economic cost and benefit analysis. His concept of will-power and self-control teleologically points to a society that is individualistic and selfish. Furthermore, social change is a severe complication for developing societies whose roots are implanted in religious principles, and in such societies will-power is rather a forbidden concept because everything is pre-supposed by Almighty. And going against His will is rather a sin.

According to Brandtstadter (2010) changes within society -because of negotiation among different actors- splits the cultural notions and brings a biological gap between different ages. Such segmenting further, makes the population insecure regarding their identities (Streeck 1992). No doubt, the notion is logical enough to be true yet, Brandtstadter speaks in a very broad manner. Everything cannot lead to sub-ordinate every member of the society. It seems like he has already applied the assumption that each member of the society is foolish enough to not to reckon the changes taking place around him.

While describing the stability-flexibility dilemma, it is stated that on one hand changes in development must not de-motivate one to deviate from his/her goal and on the other hand one must be flexible enough to change his/her goals accordingly (Blossfeld Mills and Bernardi 2006). This statement is rather hypocritical because the term goal, itself is supposed to be a rigid

concept. Development does not mean ceasing one's ideas with the increase in options but rather having encounter clear processes to reach that goal. But then again, one having a rigid goal will overlook the experiences that he/she could attain if his/her personality was flexible and adaptable. Hence, having the capacity to balance the grip for one's internal choices and being flexible enough to change accordingly is the basic requirement for efficient life management. Anyhow, this also seems like a pretended statement; why must anyone change his/her goals because of the changes in the societal actions? It rather seems like being manipulated by the hegemonic discourse.

So far, how changes can be perceived by man have been stated normatively. But Brandtstadter (2010) also held certain questionnaires, experiments and interviews to figure out the positive changes that are adapted by man. These adaptive changes are defined in two types i.e. Assimilative activities and Accommodative processes (Brandtstadter 1989). In the former case we intentionally shape our behavior in such manners that could lead one to his/her goal. For example, in order to have a socially accepted 'good life' we start acquiring knowledge, get certified degrees, try to remain psychically fit and get trained to perform various kinds of jobs. While, in case of the later, goals are adjusted according to the available resources. It prevents one from wasting resources as goals have been regulated and modified according to the situational constraints. Thus, the experimental results show that the ones scoring high in accommodative processes, recover more easily from depression and anxiety. While the ones following assimilative activities are tended to act more angrily and thus go through severe agony (Kuhl 1987).

Having an adaptive behavior towards one's goal is essential to be able to live in this competent developed world of globalization. It gets important because many events and parts of our lives are partly uncontrollable and un-invited. It not only saves one from falling into recession and then depression but also helps getting to the final stage of Piagetian cognitive development theory i.e. 'The Formal Operational Stage'. In this stage a developed mind starts to envision both the positives and the negatives of any particular event. This helps one to management life for both the better and the worse. In such regard two other broad concepts must be understood i.e. The Action Resources and The Resources of Meaning, the former subscribe alternatives for

pursuing goals while the later provides the motivation to be optimistic even when the events of everyday life do not support the attainment of the desired goal (Bruner 1990).

3.5.7. Social Changes in times of development changes

In the regards of psychological adaption, the authors Rainer K. Silbereisen, Martin Pinguart, and Martin J. Tomasik (2010), are looking for the psychological changes that come about to cope with the societal changes generated by globalization. It is then stated that searching on psychological impacts may lead for a need to analyze various types of models because coping with certain issues differs from person to person. Yet for analyzing such micro-level impacts the societal changes must be gradual enough to be adapted by the individuals. For example, a recession in economic terms means a specific time must have been passed to get to reduce the purchasing power of the individual. This reduction means an inexorable increase in the gap between what one used to do and what one can afford now. Such changes would definitely bring a number of changes in everyone's life both economically and mentally (Elder 1974).

Studying German society's in its late 1990s showed that the societal changes are faced by the individual initially by manifesting the everyday challenges accordingly. That is, it is the rapid change -increase- in the demand of technology that causes the renewal of individuals' qualification. In these days, unemployment increases along with the increase in part-time jobs.

And it happens in order, to cope up with the insecurities born in ones' behavior. The consequence of manifesting societal changes in ones' everyday living leaves the society be characterized by individualization (Pinguart & Silbereisen, 2004). That is, with the permanent changes in educational and training system, the changes in family level start to occur. Marriages lose their essence; divorce ratio starts to increase and it all happens because fitting into society was never taught in the educational institution but rather being obstinate in nature is implanted in individuals' behavior.

However, how changes in macro-system, alters the micro-context of the individual is shown by the authors in figure 2. Though each domain is inter-related with the other domains as

shown in the figure yet in the context of German society -as stated before- it was the changes in societal level that were placed over the individuals. It was the economic, social and political effects that mediated between the various structures of the society. Such societal changes in return demanded certain changes on the individual level i.e. behaviors that could patch up the gap between the macro and micro level and thus influenced the psychological well-being of an individual. For any individual, to cope with the changing processes in return gauging his/her personal resources -human capital and capabilities- and public resources got vital (Pinquart, Juang, & Silbereisen, 2004).

Consequently, in order to fill the demands of societal changes one is faced with two types of adaptive reactions. That is, the 'Primary Control' and the 'Secondary Control.' The former, accentuates over the external world e.g. over the difficulties in career planning. Selecting primary control means investing ones' personal resources i.e. time, ability and affects in such a manner that resolves demands and compensate difficulties. While the later directs one towards the self-efficiency e.g. one needs to get selective enough to not be indifferent about his choices; be able to compensate among options because of the insufficient resources (Heckhausen and Schulz 1995).

With the societal changes, attention was also given to the civic engagement. That is, those activities that corresponds voluntarily to those people who due to globalization have suffered the most. And it was seen that only those type of civic engagement -types of associations, church, initiative, organization and volunteering- were chosen by the people that involved self-improvement and expansion of ones' strength.

In order to see empirically the results of coping the demands of societal changes, the authors conducted a set of random informal interviews that were done to get a glimpse of the manifestation of societal changes. Three dimensions were taken i.e. the work place, the family and the public life. Each dimension had six queries that were asked as such; 'had planning regarding career, gotten more difficult than it was five years before'. Also, 'Are couples getting more insecure regarding their loyal bond, and then they were five years before'. The results however showed, it was the majorly the work-related demands that pronounced more of the

insecurities relating employment, partnership, education and status while the family-related demands were rather less obvious (Greco & Roger, 2003).

Finally, in the end according to the authors in order to be psychologically well; affective and cognitive aspects of well-being is required. It is because such kinds of aspects leave a person organized enough to be able to plan for a long time being.

3.5.8. Social Change and the Institutional Responses

Reinhold Sackmann (2010) tries to compare the transition process of two countries -Poland and East and West Germany- after 1990s. the process of transition was primarily from communist to market economies and democratic political structures.

The transitions were captured by the un-intended factor; demographic changes. Demography is vital for any economy because in both lands i.e. Poland and Germany the revenue distribution is received in terms of population thus the greater the population the greater the budget allocation. The transitions made by Poland were based on the autonomous preferences of the elites of globalized world. While East Germany transitioned into its existing manner by transforming into West Germany. Both countries also differed in their institutional set-ups.

It was the changes in demographic manner that led alterations in the policies in regional level. Like fewer children means fewer pupil, fewer pupil in return means fewer young workers. Thus, how such challenges are coped by each region are stated by the author in its empirical study. In this regard, Sachmann (2010) has followed the historic approach stated by Arnold Toynbee (1947). According to him, responses toward a challenge form the major components for its social change theory and the major three responses observed by him while watching countries cope with their challenges are stated accordingly. The very first response stated by Elder and Caspi (1988), in order to cope with challenges, the country must be able to rise its resources because challenges faced by any economy depletes the country's human and psychical resources. Similarly, to increase one's resources flexible behavior (adaption) and aspirations gets important. Yet it must be kept in mind that dynamics of aspiration differs from country to country. For example, firstly, pre-condition for the aspiration to work is the destruction of its very existing human and productive capital (Elster 1983). This destruction for autonomous countries like Poland proves to be very harmful in the very beginning, but gradually the political elites will

start building it by demanding collective efforts. While in countries like East Germany where incorporation of transformation is clearer; level of prosperity rapidly starts increasing at early stages.

It must also be noted that Poland and East Germany unlike America did not had the advantage of creating her own path by using its own reflexivity and agency. All the institutions of the transitioned economy had to adapt the measure of the developed economies and that is one of the reasons why none of them are as successful as United States.

In the second approach, Archer (2013) suggested that in order to cope with the challenges one must know how to be reflexive. By reflexivity it means to be able to perceive the conditions of a society with an emic lens. Such lens allows one to be more subjective and relate more to individualistic challenges. Four forms of reflexivity are stated by Archer i.e. Community reflexive which means internally connecting with people in such a manner that a solution gets originated automatically. Secondly, autonomous reflexive practice is the contrast of community reflexive because it rather based on individualistic view-point. Thirdly, meta-reflexivity practices aim to align many self-critical projects fostering incompatibility. While lastly, fractured reflexivity practices bring those internal dialogues together regarding whom no particular dialogue is stated.

Thus, it could be seen that the transformation of any society goes through two stages that is, the 'big decision' that implement new sets of ideals in institutions and the efficiency of those institutions to cope wisely with the changing scenarios.

While having an empirical research the author took 14 local government units and its federal regions were also chosen according to their demographic adjustment. 33 interviews were conducted in intermediate agencies, 62 interviews were conducted in local government and 14 interviews were conducted in schools.

Responses to demographical changes by Poland and Germany were seen in following manner that the demographic issue in Germany was taken more seriously than in Poland. It may be because the demographic problem was faced later by Poland. While coping with the transition institutionally showed that East Germany centralized the state of education while Poland decentralized the form of its education. Yet, both the effects for both the countries faced failure

federalization increased only a slight number of independent actors and decentralization increased the number of pupils leaving schools.

Thus, the author in the end concludes that the theory of Tocqueville that stated that higher degree of autonomy brings higher level of success was certainly true and practically plausible.

3.5.9. Conceptualizing the Social change in Life-course phenomenon

In this work done by Ross Macmillan and Arturo Baiocchi (2010), a discussion is done on the so far dualistic character of social change. That is, on one side opportunities are stated as the product of time that incite a man to act accordingly. While, on the other side the role of individuals is seen as those who with their dialectic power come to change many hegemonic discourses.

Elder (1999), in his socio-historic study on human agency states that the basic difference among agents is the differences in their time and place of birth. Consequently, John Clausen's study (1991) divides the dynamics of agency in two phases i.e. the development of agency before Great Depression and operationalization of agency after the Great Depression. The results thus pose that the act of 'planful-ness' was made significant only after the period of Great Depression. The former idea of agency is unidimensional, as it takes opportunities and constraints as the basic and only condition for the growth in agency. While the later, regards agent as the sole commander who is powerful enough to change the times of his/her live according to his/her desires.

The authors further, state the importance and the dual characters of life course social structure. For this purpose, the authors take the example of Sewell's dualistic theory (1992) of social structures which includes schema and resources. Schema are the generalized procedures that are virtual and part of the dominant discourse. They help bring structures in effect by utilizing ones' resources-human and non-human- that in return perpetuates the dominant discourse sustaining the prevailing social structure. Life course also, in the same manner, consists of roles that needs to be enriched both individually and collectively. Role-based life course social structures are culturally injected -schematic rules- in ones' life style which are transposed virtually to bring into effect the structures by using ones' resources. For example, work is

inherently about fiscal capital and human capital and marriage is regarded rather as a human capital contributing to capital accumulation.

However, life course social structures keep on changing with the changes in schema and resources. The fact that schematic rules vary in varying societies imprints strong implication on ones' agency. And changes in agency brings changes in adaptability. For example, with the changes in schema the definition of family broadens from blood-relations to non-blood relations like same-sex couples. Once, the adaptability brings changes in life course schema, new schemas; organizations and courses of action initiate social change. In this process, quantity of accumulation of resources remain unknown. For instance, according to Sociologist Aaron Pallas education in US level once occupied a particular life stage but today no particular age is required to learn something, this all was a result of periodic change in schema (Cameron & Heckman 1993).

Social change with itself brings changes both intentional and un-intentional thus, interpretation given to certain resources start varying with the varying schemas. For instance, considering the researches on education and marriage on one hand, shows that education for white women is positively associated with marriage. While on the other hand, for the AfricanAmerican women education tends to reduce their longing for marriage (Goldstein and Kenney 2001).

Moreover, social structure could overlap and intersect with both schema and resources on a large-scale. For example, the fact that racism is inserted in the cultural teachings of United States gives the adult of US the moto to reproduce racism in the nexus of ones' society. Though, such scenario creates 'cumulative dis-advantages' as in a large-scale reproduction of in-equality is taking place yet, as it was stated before accumulation of resource is never predictable to be countered or dispersed.

Finally, an empirical research is conducted on the same issue and usage of longitudinal nature of General Social Survey - cross-sectional data representation of adult household population of inhabitant of United States- has taken place (General Social Survey series 1972 to 2006). Random subset of respondents is used by the authors to ask the respondent certain questions regarding the transformation of schema. Like; a normative view regarding the homosexual

marriage and coupling have been asked with four different options that is, it is not wrong at all; it is almost always wrong; it is always wrong and it is wrong only sometimes. The results for the year 1972 show that only 11-14 percent supported homosexuality but with the passage of time and with the changes in social structure, 32 percent of the population now accord with homosexuality. Hence, the results no doubt, states the fact that changes in schema and resource do bring about changes in social structure empirically.

3.5.10. Social Change in the context of Global Projects

The authors Dirk Hofacker, Sandra Buchholz, and Hans-Peter Blossfeld (2010) tried to identify the alterations taking place because of globalization. The fact that changes in micro-level have not been analyzed thoroughly as compared to macro-level leads to look upon the Globalife research project. From 1999-2006 the project worked its way out in Germany, it was supported by the Volkswagen foundation and carried at the universities of Bielefeld and Bamberg.

Four concurrently macro-structural occurring were stated by the authors that paved the way for micro-level institutional disarmaments are as follow;

- 1) Increase in globalization, internationalized many markets generating a sense of competition between countries regarding their wage level and productivity level.
- 2) As competition became more intense it gave way for deregulation, liberalization and privatization.
- 3) With the subsequent increase in information and technology, an increase in world-level inter-connectedness and thus the inter-dependence has been encountered.
- 4) This global inter-connectedness between international companies made the local markets vulnerable and dependent on random shocks i.e. economic and political wars.

However, it is the strengths of macro-level occurring that gave way to the micro-level negatives. For example, 1 and 2 though, accelerated the innovation level in different genres yet they brought flashing social and economic changes. Similarly, increase in 3 and 4, accelerated the workings of the markets along with increase in the level of un-predictability for market

developments. Consequently, these un-certain changes gave birth to institutional filters in all levels like educational, employment and welfare level. In each of the three level of changes, alterations were brought about due to issues of un-predictability and un-certainty. For example, changes in the qualification and form for employment entry. Changes in level of career development and in the level of employment stability and changes in the availability of pension system and other employment sustaining measures (Aakvik, Dahl and Vaage 2006).

While categorizing the effect of institutional changes in certain economies different set of data were used like the longitudinal data set, public administrative data bases and retrospective panel studies from 1970s afterwards. Further, 17 countries have been categorized into five following levels of labor and welfare markets i.e.; liberal, social-democratic, post-socialist, conservatives and family-oriented.

According to the findings of Globalife project certain areas were looked upon i.e. the employment relationship within each category, their kinds of welfare regime and their occupational and educational systems. Countries with liberal welfare regime i.e. Canada, Great Britain and USA, had rather weakly regulated employment relationships. It is because of the open kind of relationship of employment that gave way to high level of inequality between workers. Furthermore, with the changes in economic, social and political workings, changes in the qualification requirements were also stated by changing the standard of education and on job trainings.

Moreover, countries with social-democratic regimes i.e. Norway, Denmark and Sweden had moderately regulated employment relationships because the active labor market policies of these countries aimed at fair income distribution. And to cope with the occurring changes these countries provided vocational qualifications in schools with strong orientations. While countries with strong regulated employment relationship and production regime were the Conservative (Germany and France) and Family-oriented (Italy, Ireland, Spain and Mexico) welfare states. These countries had policies that not only promoted the employed but also protected the unemployed ones. Yet the later holds more regards to the public sector employment. On job trainings were provided to the employers therefore, very little incentive remained for the public to be re-qualified for a specific job. Lastly, Post-socialist countries i.e. Hungary, Poland, Czech

Republic and Estonia had transitions and adaptations to their kinds of market economy e.g. Hungary is closer to social democratic regime and Estonia have a regime closer to liberal societies. Thus, the employment relationship and occupational systems of these countries also differed accordingly.

Globalife project beatifically divided its findings in phases. In its first phase cross-national comparative perspective had been studied to compare the alterations that were faced by the young and the adults. It was seen that the changes in market due to globalization brought uncertainty along with it that further produced atypical forms of employment making the youth losers. That is, it was the young people who were led to re-qualify, to adopt alternative roles and to accept flexibility in employment. It is these uncertainties that psychologically made the youth inferior to compare themselves with other youth of the societies.

In its second and third phase, the project looked upon the paradoxical statement of globalization; i.e. though it speaks of alternatives and flexibility and adaptability yet in reality young men are getting more vulnerable in terms of job securing. Because, in contrast, the specialized and stable employers are rather more secure than the flexible employers. Such phenomena started segmenting the market actors and making the flexible labors like youth and women more vulnerable. Same has happened with the involvement of women in market. On one hand women have been marginalized yet on the other hand globalization has integrated women in the labor market.

Fourth and the last phase of the Globalife project looked upon the changes that were adopted by the institutions. One of the disadvantages faced by the existing companies and institutions was the transformation costs faced by the matured institutions and companies because the changes in information and technology increased the demand for contemporary technology and skill.

3.5.11. Social Change in context of Globalization

Jutta Heckhausen (2010) has used two distinguished approaches i.e. the psychological approach and the life-course sociological approach to describe the twofold effects of globalization on individuals. The life-span theory is also used as a motivational framework that conceptualizes the biological and societal conditions of an agent (Heckhausen and Heckhausen 2008). And in the

end some empirical findings have also been used to highlight the ideas of life-span theory practically.

The life-span theory describes the general role of the human being in developing mentally, physically and emotional over time. By the development of human being means both the biological and societal enrichment of the human (Bynner & Parsons, 2002). It captures all the adaptive potentials of a person i.e. how he/she organized his/her scarce resources, when he/she takes advantage of the resources and what are his/her opportunity costs? All such queries helped explain the behavior of an individual i.e. how strongly are the decisions of an individual influenced by the institutions and societal structure of that society. That is, how strongly a person is affected by his/her schooling, training on job and career planning regarding promotion and retirement.

One of the main elements of anyone's life course is the 'Normative development.' It is because most of the individual base their expectations of future on those particular dominant normative developmental conceptions. Out of these conceptions comes the concept of goal and transitions. And it is by choosing different developmental goals that an individual comes to actively influence both himself/herself and his/her surroundings (Havighurst 1952). Yet engagement to goals means changing ones' primary and secondary control element i.e. altering ones' time, affect and ability accordingly to get motivated from within. In contrast, the ones with de-motivation set goal that are dis-engaged i.e. phasing out the goals for which compensating the secondary control gets vital (Heckhausen, 1999).

However, such mechanisms in society canalize certain structures i.e. people with high education, educate their children more voluntarily. And this structure then leads to creating life courses that become stable yet vary across regions. However, such canalization has an ambivalent nature i.e. on one hand it makes the individual's behavior rigid to resist any mobility while on the other hand it makes an individual adaptive enough to be flexible and change ones' goal accordingly.

One of the vital dimensions discussed in this chapter is the formation of inequality during societal changes. The way societal changes and historical formation changes from country to country i.e. from developed regions to under-developed regions. Similarly, it varies from country

to country that how the individuals are allowed to let loose their societal origins and allow transition among the various classes. According to the Globalife project, an empirical research showed that the mobility of any labor depends upon the market type of that society. If the economy is family-oriented, then the family-oriented organizations would definitely buffer the odd impacts of globalization on its market and individuals. Yet family-oriented and conservatives do this because they believe in labor mobility like the liberal and the socialdemocratic states do. That is, the level of responsibility on individual is rather low because the state is always ready to cushion them. While, the level of responsibility on individuals is high for the liberal states and moderate in social-democratic states. It must be noted that it is the level of mobility and flexibility in individual that determine the level of agency.

Thus, the author in this chapter, through the above example stated the fact that the individual does not only cope with the changing situations of globalization but he/she has to do it within the limits of ones' economic and political contours.

There are certain concepts where point of conversion is arised; i.e. what is missing in these literature is the fact that Zikris of Makran have now been dispersed in the more urbanized world (like Sindh in this case study) and thus they are majorly seen as out-siders now. This religious sect has many exotic characteristics that have not be been described and no personal experiences of the the Zikri society have been inculcated. Thus, it was accentuatd that this piece of thesis must incorporate all these gaps.

Conceptual Framework: The Diagram and The Narrative

The very first notion to be considered in this work of thesis is the ordeal presence and vitality of religion in everyday lives of Makrani people especially Zikris. While the other components i.e. the social, political and gender perspective of this thesis are the mosaic fillings of the discrepancy created by globalization i.e. development within the live style of Zikris. It is therefore, Religion and development that gets to be the protagonist of the framework showed below.

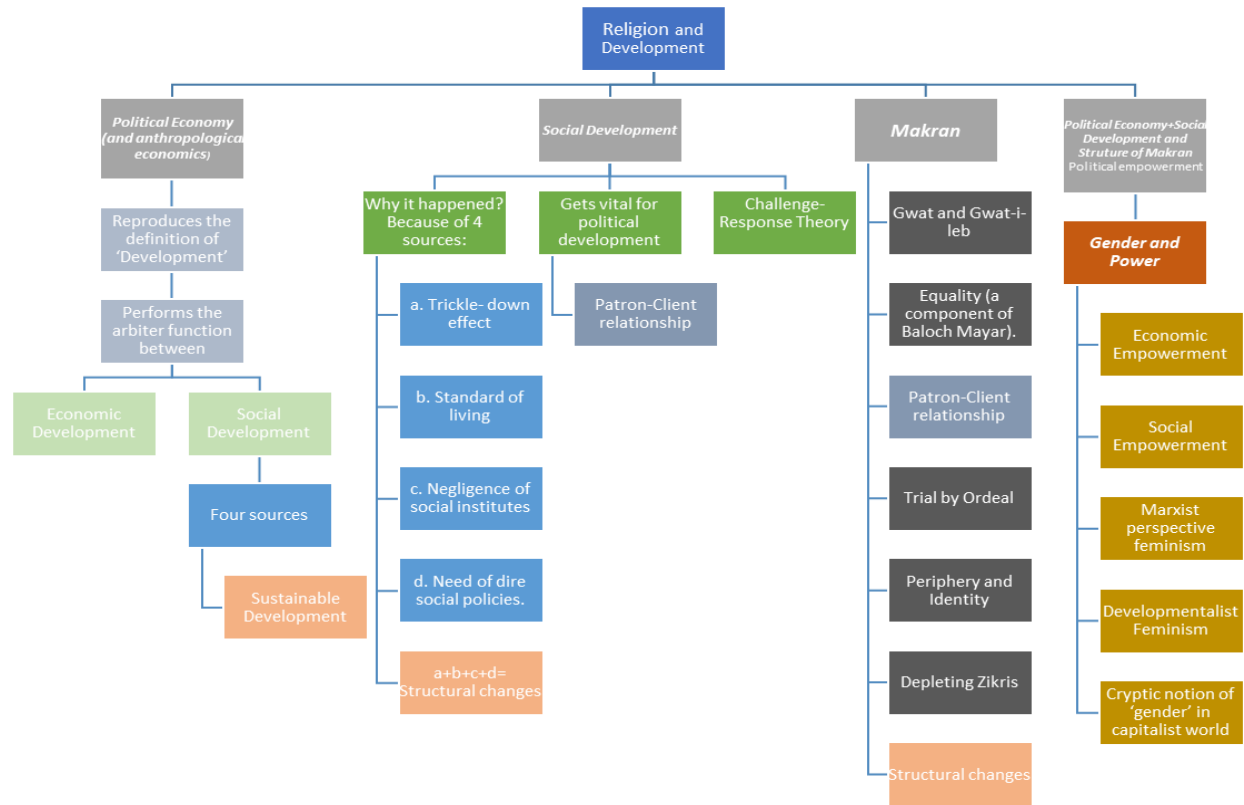
Out of the other four components '*Political economy*' comes first because politics was always related to be closer to religion. Even in the epoch of Aristotle the ethic system adopted

towards the everyday lives of citizens had a vigorous element of politics. Hence, in this work political economy would be considered as an arbitrator that links the relationship between economic and social development. This deracinated function of political economy seen in this thesis is important because it is this linking that reproduces the meaning of development for every era and epoch. So, the political economy in this way would automatically lead us to *Sustainable development* and thus to societal development.

The '*Societal development*', as the framework shows below, comes into being because of four distinctive reasons. That is, firstly, the failure of trickle-down effect from top to bottom which consequently transmutes to the second reason i.e. the failure to have a decent living of standard. Thirdly, the negligence of social institutions and fourthly, the dire need of reforming the structure of those inert social institutions. All these reasons bring together structural changes that plays a part of reciprocity with the concept of *Sustainable development*. Sustainable development (in the context of this thesis) poses all those preludes, possibilities and facilities through which the institutions get stable and steady enough to hold-back the structure of social and political development.

Studying the notion of '*Makran*' in this study is inevitable because it is within the context of Makran that the societal and political changes with fathomed and interpreted accordingly. Therefore, different rituals and phenomena's will be scrutinized and studied in-depth.

Lastly, '*Gender and Power*', category is positioned. One way or another, it is these combinations of the above stated components that brings changes in the gestures of Gender and Power. Therefore, once the political and societal aspects of the thesis are studied in a veteran manner all the findings will be analyzed gender-lensed. Because undoubtedly, the societal and political examination would lead us to a conclusion necessary for gauging the empowerment of women in economic, social and political sense. Moreover, while gauging the vivacious involvement of women the concepts Marxist and developmentalist feminism would be used. The reason for using these methods rather than any radical one's is the fact that (as according to the perceived literature) men, especially Zikri, work and corporate in a close liaison with women.



Significance of Research

The wizened, blackish, barren faces of the natives of Makrani people and Makrani mountains behold in themselves certain stories worth revealing. Balochistan, now a days, is becoming the center of attention yet it is only in an economic manner. What about the anthropological side of study of Balochistan? What about the natives living there? What is their history that they have held clenched so strong because for them it has always been consecrated matter? Has any study on the people residing over there have been made on their behavioral patterns and so on and forth?

‘Zikris’, for Makran in fact, for the whole Pakistan is a term that is getting blurred day by day. Their Historic documents have already been misplaced and burned because of the seething economic and political war held for power. Yet whatever is left, that is, the living personalities; oral stories; and rituals are also dying day by day with the waning of Zikrism.

Zikrism, so far is only studied regarding their unconventional religious thoughts yet no study is made on them apart from it. What about their political involvement? What about their societal development with the concurrent development occurring among other factions and sects? Is it because they never made any political establishment? Do Pakistan even have politicians that are Zikris? And most importantly what about the gender-lensed study of Zikris, why no such queries were ever raised by any researcher?

In this thesis all of the above questions were (tried) to be answered by the help of the Zikri Muslims residing in Makran, Awaran and Karachi. This thesis was an attempt to have an in-depth study and a look upon the societal and political development of Zikri community. Yet the most essential part of this thesis was to connect all these findings and knot them with the gendered-space i.e. along with the societal and political development of Zikri the study fathomed the involvement of Zikri women. Further, it also tried to describe the meaning political and societal development for the women of Zikris and what role have they performed so far to make an evolutionary effort for the growth of Zikri community. And ‘Zikri Women’, was therefore the starting wordings of my thesis topic that is to study the involvement of Zikri women.

This study, like the other studies made on Zikris is a beatific addition because it studies the historic involvement of Zikris politically and societally. Furthermore, it also included the gendered-perspective which leads us to have incites over certain issues that were never revealed or discovered.

CHAPTER4. Finding and Analysis

4.1. (Zikri Youth)

Zikri sect, just like any other minor esoteric sect, has been part of the world's history. This sect has been part of a process which involved certain modes of living and thinking. These modes of living and thinking have helped in a dual venture where firstly; it helped in contouring the characters of the manner of living and thinking for such distinct and minor sects. And secondly; they have been changing with the demand of time and thus helped in assembling the manner Zikrism is known today. It must be noted here, that the history of Zikris is worth studying for the history of Zikris is approximately 500 years prior¹.

The fact that histories of Empires, States and Nations can never be read in a 'ceteris paribus' condition; likewise, the lingering chronicles of the sects that emerged from esoteric movements (long ago) cannot be read in isolation from a number of prerequisites. One such condition is; having a deeper and vivid analysis towards the mode of thinking of Zikri community and hence, towards Zikri history. Having a chance to study two locales i.e. Karachi and Balochistan, made me acquaint with many changes that have occurred because of the social dynamics of those locales; as many of the orthodoxy and antithetical modes of notions have been figured during this research.

Zikris of Karachi Lyari, being a part of an urban city posed (very surprisingly); a much sterner and rigid response towards almost everything. It is about time that the long-existing nature of turbulent political stance, in Lyari, gave birth to a manner of socialization where survival became the paramount issue for the Zikri and Sunni Balochs. And adjoining to this type of manner of socialization; an environment was shaped where the only way to survival was to be the fittest, by hook or by crook!

*Makran e janin marchi demaya kasa ayani sara pabandi na jata chiyake e wa share amal e . mai
jo ke lyari, Karachi e balocha ai ye mazni Mulla yaki riyasata ke gang war mai sara musulat
kotaga paida kotaga aiye Mullayana che janekani na bachikane b taleem mutasir bita.. eda balke
do sey nasal mai taba bu*

¹ *Ishaq Durazia, one of the renowned Zikri writer, who has written more than five books in Pakistan's nation language (Urdu). In one of his book 'The four phases in Zikri history', Ishaque Durrazai stated regarding the starting notion of Zikris.*

The females of Makran are so forward now a days and no one have ever imposed restrictions on them. Yet, the reason of us (the Balochs of Lyari) to be so backward is the gang wars bestowed to us by the State, because of which the education of both the males and females has been affected a lot. Here, almost two-three generations have been destroyed.

The man (Mr. Esiyan)², who spoke these words, is actually a Retired Government servant and along with that in 1982 he was also the President of BSO (Baloch Student Organization, Karachi Zone). In the above stated sentence quoted by Esiyan, apart from the intense political situation of Lyari; it can also be seen that the political and social situation of Lyari have caused a void space for the females. These females are now entrapped for no reason; other than the political destruction that have caused the lives of more than two generations. All these misfortunes have outlined such personalities in Lyari where one cannot discrete the right from the wrong. And in all this the most vulnerable creature gets to be the female. And the very example is quoted by Esiyan himself, where he stated that the female here cannot get the education well-enough.

Another such example is also quoted by Zangi (a media person and a member of All Pakistan Zikri Anjuman);

Bechar mai eda janin ziada mutasir biya chiya ke mai janin a education narasta pameshka aiya time lagi e zanaga k chi sharey or che galat e.

The females of ours are more vulnerable and get easily affected by anything that surrounds her because they are not aware enough and awareness comes from education.

Though, this sentences reeks of gender discrimination because, here the female is said to be the most vulnerable and thus, easy to break. Yet, it must also be noted that this particular mind-set is a constructed one; where female is regarded as a weak creature because of the nature of the tortures faced by her (that are rather un-bear-able for any female). However, this very notion has narrowed down the idea of Baloch Mayar (Baloch standards) within Balochs. As female of Lyari now-a-days, is regarded more protected within the boundaries of her home. While on the contrary; in Makran the level of political situations and social development are completely different that is why, the same notion of Baloch Mayar is seen differently. Female, in that rural

² *All the stated quotations are from the primary, unstructured interviews and thus the names have been changed for ethical issues.*

area is the sign and symbol of bravely and courage as she is the one who in Baloch history fought in the battles shoulders to shoulder with her brothers and husbands. As quoted by Mr.

Hammal (Zikri Doctor);

Nu Balocha ne toka agar tu Chakar e gohar a bechar a chakar e sipa salar bitag. E balochi Mayar e nai jo marchi ma o to goshey. To wati Balochi asti badal kotg.

In the history of Balochs, Chakar's sister accompanied her brother in the battle-field. The today's quoted Balochi Mayar is not the Mayar of Balochs, many of the realities have been changed.

Furthermore, discussing regarding the modes of thinking of the Zikris of rural Makran; female they are, *relatively*³, more empowered and blessed with a warm economic path as on one hand, mostly, she is said to be the head of the household and on the other hand she is able to earn for herself. In a stratified interview⁴ the remarks were as such;

Mai kera janin chok ham sambhali or wati loga hum sambhali or a harch lihaza empowered e chiya ke a wati balochi doch ka wo wati wasta kamaine hum

Within us the females take care of their children also and takes care of her household activities also and she is empowered in every manner because by stitching Balochi doch (embroidery) she gets to be earning for her-self also.

So, the described scenario by the young males shows very clearly that the female of Makran are, *relatively*, empowered in economic and social sphere. And that is why, the way of thinking in Makran region is much different than of the ones in Karachi (for almost all the sub-themes that will be later discussed in this study)

Hence, the analysis of the particular motif was to outline the pre-face of the themes and sub-themes that will be discussed in this study. It is therefore, figured that the mode of thinking,

³ *The word 'relatively', is used here to show that though they are empowered than those females of Karachi who are trapped in their houses. Yet, this empowerment is not much enough to make them independent in different political, economic or social sphere.*

⁴ *Four young men were interviewed who were from Makran division. They aged from 28-35 and all of them were graduates and were currently enrolled in post-graduate studies.*

just like the mode of living, for both of the locale (though the center of attention were Zikris) are quite different and thus they must be seen, analyzed and regarded from different lenses.

Jolting down the mode of thinking was much facile yet, on the contrary writing regarding the ‘Manner of Socialization’ is much harder. For, one cannot figure out the head of the main thread of the fascicle of fabrics when it comes to the initiation of the manner of socialization among Zikris. Nonetheless, the manner of socialization among Zikris, can be directly linked to the ethno-religious rituals of Zikris which are interestingly adjoined to the cultural aspects of Zikri sect.

Zikris, once upon a time, were in majority in Makran and Makran at that time was the route to trade⁵. Thus, it should not be hard to understand that because of the open environment of Makran, at that time, the social and cultural practices were also very bold, frank and hence candid. One example of such practice is Chogan (which is both the part of Zikris religious and cultural ceremony).

The native of Makran yet a Professor in Shaheed Benazir Bhutto University, Lyari (Mr. Dilip) has described regarding the liberal manner of living in Makran in his own words;

Mai eda janin e kera amika rights asti ke amika mard e kera ast. Kas kar zikri ya ni soch bakiya che behtare chiya ke a kamo open minded e or kamo liberal e, mehzaba echo borz na leki secular

e

Within us, female has as many rights as a male. In-fact, we Zikris are better than others because we are open-minded, liberal and we do not take religion sternly, we are a bit secular.

Consequently, this secularity and liberal-ness is also shown in their manner of socialization and in other practices likethe Zikris female, usually, gets to be the head of every Chogan performed in the name of Lord⁶, or the fact that the women have their own Zikr khana (worship place) where the female could sit and discuss regarding the worldly and the religious affairs or also

⁵ The detail regarding this discussion has been given intensively in the beginning chapters of the thesis work.

⁶ Among Zikris, it is a common notion that female is said to be the symbol of aesthetics. Thus, in every chogan a good female singer is selected so that she could make the members of Chogan go into motion of trance (which in Sufists terms; is said to link the normal being with the transcendent easily)

from the fact that no particular time gets to be fixed for visiting the Kho-e-murad, a sacred mountain visited by Zikris as Pilgrimage, (female can visit their ziarat just as much a male can).

As it is well-known that geography plays a very curious role in making up a nation's personality. So, the thing to note here is also, that the manner of socialization for Zikris changed with the changes in geography. Mr. Baran (a private worker in 1940's and a convertee⁷) beautifully demarcated the regions where specifically Balochs lived (and are still living) and gives us an insight regarding their manner of socialization;

Eda to ravey, aga Makran e hawaleya che to ravey, Makran ke Balochistan ma gosha aiye taha 3 sections a. Yak section Maakran e Kholwa y ache dema ta ke tho Jewani ya ravey e Balochani degey soch e. Aiya bogo tai mardey nam kahey a goshi pilaniye pet. Marchi aga Karachi modern bitag baley anga modern naya. Mai Karachi ya saang kotag, Sanguline a, man wat destag bakaida ek mardome sho(mani siyad e) aiye 3 4 choka a, a sho Quran e wanaga Quran e toka hazrat umar e nam aast a, or hazratumar aiye mard e nama, Siyad a aiya go ke baba aiye pit nai, aiya go ke aiye baba e pit nahey Hazrat Umar e. Hazrat umaraiya na go aiya wanag yal da ami dola aga dema rawe Murri o Bhutti e nemaga ango kamo parda ziada emakran a parda eka nai anga siyad waris sa go parda ne bali eshani qera pardah siyad warisa ne qeerahum ast.balochi e wasta a yaki hisab a mehman dari chahe a daramadey b sangat saathi e b ya rah guazi musafir e b aiye mehmandati a hama dola kanaporae makran e.E nasali e gon peerokiya che e mehmandari asti dada, pardada amid ache e chez asti

When you go to Makran you will see that there are three sections of Baloch i.e. one section is filled with the Balochs of Kholwa (that we normally call as Balochistan) and Jewani whose thinking pattern is totally different from the other two sections. If you ask the females of Kholwa or Jewani to name their husbands they will rather shy away and reply; the father of the son (name of the son), i.e. she will indicate her husband as the father of my son. Now, the second region Karachi, may have become modern but the people of Karachi have not changed much. I have married in Sanguline, Karachi. I myself saw once a female from my family, who went to learn Quran and somewhere she encountered the name of Hazrat Umar. As her husband's name was also Umar, she therefore, could not pronounce her husband's name. The teacher kept on insisting her to pronounce Hazrat Umar and because she could not pronounce her husband's name so, she had no other option but to leave learning the recitation of the Quran. And finally, if you go to Murri and Bhugtti's, you will see a much different scenario there. Because at that area the concept of parda is much stern and rigid than the areas in Kholwa and Karachi. And the Balochs of Kholwa and Jewani are so hospitable that they do not mind if their guests are from their own family or from the ones who are strangers; they

⁷ They are the ones' who were Zikris before yet they converted into Sunnism. The ones who get converted from Zikri to Sunni is commonly known as Nimazi.

never make any distinction among them. And interesting, this particular attitude towards our guests, is in our ethno-ethics because our great grandfathers used to have guests.

Looking meticulously, at this stance one can see clearly the family brought up of the females. The females, never pronouncing the name of their husbands, feel more to be a part of family brought-up than a part of socialization. Because if the concept of pardah was not so stern and rigid within the region of Balochistan (Kholwa to Jewani) and among the people of Lyari then pronouncing the names of their husbands would also not be much a problem. Further, the fact that Murri and Bhugttis are said to be stern regarding the notion of female's pardah, is still a question that yet remains to be researched on. Moreover, apart from the regional difference, Baran also made us aware of the ethno-ethical practices of their forefather's i.e. having guests of different regions and language that, once again, proves amanner of living that used to be much liberal and candid.

Another, insight to a different notion was made acquaint to us by Mr. Ameer (who has done his M.A in Sociology from Karachi University in 2016). For him the meaning of socialization and the implementation of socialization in Zikri community (especially in Lyari) have a wide gap in between. As according to him socialization is never an individual job, it is rather done by the family, schools, governmental institutions, work places and social interactions. Since, Lyari is unfortunate to miss all of these elements, therefore, Zikris of Lyari have rather no source of civilizing outlets that could make them acquaint regarding their socialization;

Insan e Nazariya cha socialization a chi jor be. Socialization e kota tai family, tai politics, tai government, tai economy or tai education e saje tai nazariya jor kanaga contribute kana. Pesarafamily tara tayar ka school e wasta, school tara tayat ka government ya economy e wasta or e sajimamlae toka jo mazhab e a wo anchi role e adha kanagae ke joshta maka. Bazey societies e toka a kamo role adha ka, bazi societies e toka e major role a adha ka or mai jo culture e aiye toka kasaniya chi choka gosha ke zigr a rawe boron naroye maro .yani mai kira e issue e jind hi nae mai kira ke janina a e kali gocha ke boro zigr a bika. nu mai kira ke civilization e sources a a baz kama jo mara mai matlab e barey a bogosha or even ke mai wajaya ya ama mardom jo mezhaba chi faidia chist kanagaya to ke a mardoma ek question e bikane gora foundation e masla bani ke tu mai foundation a question kanagae.. jab to question

*kane wati culture e hawaleya ya religion e hawaleya ishye root direct roti history ya or jab
towati history e charey tai roots prosha tai foundations prosha.*

Human perceives their theories of history from their manner of socialization. And the Socialization comes from one's family, politics, government, economy and the education, all of them contribute in making one's mode of thinking. Family in the very first stage prepares you for the school, and school prepares you for government services or for the economical jobs

and in between these processes religion plays its own important role. In some society religion plays a minor role and in other societies religion gets to play a major role and in our culture from the childhood, the child is left free that if they want to go to worship its fine and if not that is also fine. It means, worship in practical terms within us it is not a big issue. Within us the females ask us once to go to prayers and the rest depends on us and our free-will. Now the sources of our civilization that could tell us about ourselves or our history are very few and it is because of this insufficient information that the religious leaders of ours are taking advantages of us i.e. if we ask our elders/religious leaders (Mulla) regarding our history they shriek and say that we are questioning our foundations, our faith. When you do not question regarding your culture and religion you will surely never come to know your roots in history and when we look at our history we see our foundations and roots are purely broken. Thanks to this young fellow that we came across regarding many tiny characters of the Zikri community. As it also showed that one of the main characters missing before is the religious leaders (Mullas) of Zikri community; who gets to be venerated by the Zikris⁸. All the Zikri kids and adults are required to go to their Mullas once in a while, in order to take their blessings and guidance.

Hence, it can be seen that the manner of socialization within Zikri community has shaped the community's religious rituals and cultural practice and therefore, vice versa. It gets hard enough to discrete one from the other because with the passage of time everything and every manner of living got embedded in the routine life styles of Zikris and thus in their manner of socialization.

⁸ ***In Zikri community Mullas are said to be venerated because according to the Zikris they are the blessed ones and the most righteous ones.***

One of the many interesting practices to be seen in Karachi and Makran (in regard to Zikris) was the impact of environment on the females. As stated in the analysis of 1.1 the differences of lenses in order to study both the locale gets must and once we apply these lenses we come to see that in Karachi, it is somehow getting a trend that the young females get to acquire education before marriage yet after marriage they tend to leave their education or any profession job that they were doing.

An unstructured interview was constructed from five young Zikri females⁹ who discussed regarding the above notion and one of them has actually experienced this convention, because she was a mid-wife before marriage in Quetta but once she got married and came to Lyari she halted her professional life. It is also because she could not get the support of her husband as he never wanted her wife to be the very first, who initiates such change (for none of his sisters or any other female from her family worked professionally before). It must also be noted that this notion is linked with the narrowed Baloch Mayar (here Mayar means shyness or honour) that is said to be invented by the Balochs (both Zikri and Nimazi) as stated in the previous analysis.

Bechar Nanni yek Mid-wife e bitag jab a Quetta a bitag. Chiya? Chiya ke aodey mahool ancho bitag ke Janine kara kasa atraz nist a. nu mai eda yaki wo gang war a na mahool gand kota domi mai wati kamzori e ke mai eda yak janin e b nashota dhaney karey kanaga. Mai dil loti baley mai nawaninda e. mera habar bibiti ke wanag chu zaroriye mai want chu watara zaya nakot.

Look Nanni¹⁰ was a mid-wife back when she was in Quetta. Why? Because, she had such an environment where the working of female professionally was not taken as an odd practice by anyone. Now, here in this region we have gang wars because of whom the environment has gotten worse and secondly it is our own weakness that within us not even a single woman has stepped outside to become our initiator. We also want that we should be the ones earning but we are un-educated. If only we knew that education is that necessary, then we would have never ruined ourselves like this.

⁹ A stratified sampling was done with five young females of Lyari, their ages were from 25-35. All of them were unemployed, yet they did their Baloch doch. Two out of them were married and the other three were single yet their experiences were not less than of a mother as they had to take care of the kids of their brothers.

¹⁰ Name of the respondent; who had to experience the practice of halting her professional life because, of the changes in her environment.

Yet, it gets very hard to accept this notion because at the same time we had a Zikri female MPA (Miss. Khulsom) from the same region. Though, she stated the same that her parents never supported her to go to politics (because of the bad image of it as stated in the previous analysis) yet her brother supported her and so in 2001 she became the MPA of her town. Hence, for the female of those regions, it should have been an inspiration and an initiation that they were looking for;

Mai lotekagat ke mai Politics a borowa chiya ke mani wati birat politics a bitag. Baley mani maat o pait a neshta ke to janik e tara to ango safe nahey. Ami waqt a mani birat a mana support ko pameshka mai 2001 a MPA baneto.

I myself wanted to be in politics because my own brother was in politics. But my parents never allowed me, according to them it was not safe there. Yet, it is because of my brother's help and support that in 2001 I became the MPA of my region.

Another surprising thing to observe in that society is that though they are wretched yet they never beg. As in the lullabies of every Baloch (Zikri and Nimazi) mother, one finds the prayer and the intercessions where begging and being dependent on some-one else is seen as a curse.

This notion is very beautifully stated by Mr. Jabbar¹¹; *pisare mardom e character ancho best bitaga ke gosht maka ke ayana degare maal naborta, haram khori nakota, bemani nakota, na shukari nakota... ama time a janin a ke dua kota ayana goshta key ya Allah reham mani chokara kisi wasmandag maka.. yani pendag achi kharabi kar e bita... Baloch ancho mehman dar or ajiz bitaga ke dil a chi aah o zar kotag key ya Allah mera eman bedey*

The character of the people of that times was so beautiful, so honest that they never stole anyone's property; they used to be thank-ful regarding everything. When the females of that time prayed they prayed in wordings that O Allah have mercy on my children do not make

¹¹ A school organizer and a Mehdvi, he migrated from India to Pakistan at the times of partition and is since then with the Zikri community and thus never feels ashamed in calling himself a Zikri. Since then he had learned the Balochi language and has as much knowledge of Zikrism as any scholarly person. In fact, for him both are the same Zikri and Mehdvi. According to him Zikris are an off-shot of Mehdvis. He also enlightened me in my field work with many scholarly work. I am very thankful to him and his support.

them dependent on anything or anyone. It shows that for them begging was a curse. Balochs were so hospitable, generous and so humble that they used to pray from their hearts that they should be given faith.

The sense of begging is so un-acceptable in Zikri community that those women who have sons, who are drug addicts, mostly are feed and kept safe by their mothers even in their adult ages. Their mothers provide them with financial assistance (the gravely money that they earn from Balochi doch) as the fathers mostly dis-own such ruin child. Only so that her child (even if he grows to be an adult should not beg or get dependent on someone else).

4.2. (Zikrism and Religion)

Categorizing the ritual practices of the Zikris into the genres of culture and religion gets a bit difficult, for their practices are an aggregation of both of them. For example, Chogan is a practice which is used both on the holy occasions and for the cultural ritual practice like in the occasions of marriages within Zikris.

The fact that many of the records for Zikri community have been seethed to ashes in the days of Nasir Khan Noori, makes it very difficult to come to know regarding any authentic history of theirs. And maybe, it is because of this reason that in my field-work I came across a number of Zikris, who though are under the broad umbrella of Zikri sect, yet they have different beliefs. That is, currently Zikri people are divided into at-least three belief systems and each belief system has their own religious leaders (Mullas) and those who supports them.

Nevertheless, Zikris is a sect that believes in certain principles¹² and the center of the accentuation is that they believe the Imam Mehdi (about whom Quran also talks about) has already arrived and he stayed for almost 10 years in Kech, Kho-e-Murad, which before the occurrence of Imam Medhi was known as kho-e-Mubarak¹³. And that is why, Kho-e-Muard is said to be one of the most holy places for them. Zikris, in every especial occasions like in 27th Ramadan and Eid-ul-Azar go to Kho-e-Murad and pray all night lone.

However, currently those four groups of belief systems can be described as follow; i.e.

¹² *The principles have been described extensively in the literature review.*

¹³ *Every Zikri is acquaint with this notion. And it was my respondents who made me acquaint with this rechristening of name.*

one group among the Zikris believe that Imam Mehdi was Syed Muhammad Jaunpuri¹⁴ and thus state their religious stance is not separate than the Mehdivis¹⁵. The second group among them denounces the previous notion of Jaunpuri being Imam Mehdi and state that Zikrism is actually an off-shoot of Shia-ism. According to them Mehdi is the 12th Imam and an Imam cannot die like Jaunpuri, who died in 1505 at Farrah.¹⁶

According to the third group Imam Mehdi is itself a Noor (Light) thus he can never be seen and even if he comes back again he will never occur in the shape of a normal human being, but rather in the shape of Noor. While according to the fourth group of people; Imam Mehdi was basically a religiously pious leader and a scholar who came from Attock city of Punjab province of Pakistan. And later on claimed to be the Imam Mehdi “Called Medhi Attock”.

Interviews of all the believers of the four belief systems have been taken; for example, Mr. Jabbar, stated that in 1948 Syed Shahbudeen Jadulahi, a religious leader from Mahdawi sect came to Kech from India, and met Waja Sheh Shakar, a religious leader from Zikri sect. They met and compared their Holy books which made them acquaint with the fact that they were actually leading their lives on same principles;

There were no Mahdvi's in times of independence of Pakistan. Yet in 1948 Syed ShahaBudeen Jadulahi (who was a Mehdivi and from Hyderabad Deccan, India came to Pakistan, Karachi). So in 1948 he met Waja Sheh Shakar (the religious scholar of Zikris) and he saw that the books of these religious sects were same. In 1953, ShahaBudeen went to Kho-e-murad and the Zikris very quickly accepted him and the sect Mahdawiyyat because they were from the very beginning deprived from love and respect, their isolation and alienation became a reason for Zikris to accept Mahdvi's so amiably.

So consequently, the ones who believed that Mahdi was not Jaunpuri or Noor stated the following;

Bichar agar Mehdi Noor e gora eya wa maat pit nisti.. yani mai goshey ke Mehdi mai imim e gora agar a Noor e gora mai Imam a cho bi ke Imam wo insane ba.. matlab to noor a chu zorey

¹⁴ Detail regarding it has been already discussed in the literature

¹⁵ Is a religion that initiated back in Sub-continent during 15th century. Detail regarding it can be seen in Balochistan District Gazetteer series (Makran).

¹⁶ These dates are taken from Balochistan District Gazetteer series (Makran).

or 12 th imam jor kaney... nu agar to concept a bichar shia e concept galat nae.. aiyani concept saaf zaher e ke mai Imam Mehdi ya noor jor kot nakaney.. nu chokey mai maney ke 12 imam a gora ye gabar saaf e ke a atka.. agar miyatki gora mai imam 11 bitaga ... bichar jab mai goshi ke 12 imam a matlab gora a atka .. nu a yek modadt e ya atka pada gar bita.. or peda ama time a ke duniya toka zulm ziada ba (harch kitabey taha e hawala asht na) gora a wapas key...

Look if Mehdi is Noor than it means he doesn't have or had any parents, which directly means that we are denouncing the fact that he is actually one of the 12 Imams. So it means Mehdi is not a Noor because he is an Imam which means he is a human being. Now if you see the concept of Shias, their concept is not wrong, that is, we cannot make Imam Mehdi a Noor because he is an Imam. We believe that there are 12 Imams it means that Imam Mehdi have also occurred because if he has never appeared in this world than there would have rather been 11 Imams. He stayed for a while in this world and whenever the world would be surrounded with evils he would definitely come back. –Mr. Sajid (A religious leader)

Mai mehdi Jaunpuri naye... mai shai he shakha chi daratka ge

Our Mehdi is not Jaunpuri. We are a branch of shias – Miss Fatima (A religious leader)

In Zikri community religious leaders are regarded to be the most pious and the most respectable ones. Because, it is said that in the days when Medhi was in Kech, Kho-e-Murad many men and women surrounded him to learn his manners of living. And thus, those men and women in return dispersed the messages of Mehdi to those who could not see or come to Mehdi themselves.

It is since then, that the religious leaders are nearly venerated in Zikri sect and in Zikri sect they held the highest position i.e. they have the power to manipulate their flocks with their manner of teaching. That is why, these religious leaders have many a times exploited their flocks¹⁷. And today the reason for having more than one religious ideology is also the weakness of these religious leaders.

4.3. (Zikrism and Research)

Zikris are not only minor in population but also have meager level of participation in education and thus the level of research done on them is relatively low. For there are still a number of

¹⁷ *Ibid*

domains, where research gets to be void (regarding Zikrism). Yet, this piece of analysis rather accentuates towards the fact that why Zikris are deprived from one of their basic rights of theirs i.e. education.

The very young fellow of ours i.e. Mr. Ameer enlightened us by his experiences. According to him in 2006 in his region there was not even one person who had done his Secondary level of education (Matric). And in 2016 when he was in Karachi University there were only four Zikris from his region who were doing their Master's degree. Thus, for him it is quite obvious that research on Zikris would be less because the number of eligible people for research in their community are very less or may be equal to none.

Bichar Research kai karey e .. research amaiye kare amaiya ke wanta.. nu 2006 e porae mitaga ek matric pass e nabita.. nu marchi 2016 e (mai wati master's kota 2016 a) mai university 4 bachik bitaga mani metagey..matlab prosta prosta harchi kota watara pojareta..

Look whose job is it to do research? Only an educated person can do research. In 2006 not even a single young man passed matric in this town of mine. Now it is 2016, in our university I had only 4 young men with me from my town that were doing M.A (I myself have done my M.A in 2016).

He further also explained the reason for this unfortunate scenario and it was because of the priorities of spending in Zikri community. According to him major part of the finances (if one has some) goes to the Mullas (Zikris religious leaders) and then to the set-up of shelters and hence spending on education comes at the end.

nu eda mardomani kira zar ne.. bale jab zar keti mazani hisa wa waja e kira roti nu ami bar mai wanage sara spend nabi.. kasiye kira zar e cheze bibi a logey bandi (e loga bichar 20 25 lakh e logey) e log nu 80 lak tak kaya.. matlab 80 lakh tak my parents a na zaya kota baley jab mani wanage bari k gora zar ne .. mai dobaraga naya mana datage bale mai community e kota geshtir imporantce wati residence a wato accommodation a diya... mai kera waja e wasta diya, wati culture wasta diya bale education e wasta nadiya chiya ke mai kera taleem ne .. nu to educated be to cheeza na sarpad bey, to sochet kot kane, judgements kot kane ... nu tai kera ech ne to chu dema rawy?

People here do not have money. But when the money comes (from anywhere) the major part of it goes to the Mullas, even the quarter of it do not get spent on education. Further, if anyone have the money they get houses for themselves (look at this house it costs 20-25 lakhs at that time) now it has reached to 80 lakhs. It means till 80 lakhs my parents had money to build a palace yet they did not have money to educate me. I am not blaming them, they have given me enough but I am just stating regarding the mindset of our community and the priorities of our community. Here we have the money to spend on religious leaders, we spend our money on cultural significances yet we do not have money for education it is because we are not aware of the benefits of education. Only an educated person knows the importance of education as that person can think properly, judge for themselves properly, if you have nothing, no knowledge regarding the perks of education how come you will move forward?

Mr. Ameer, here pointed to the importance of spending on religious leaders yet it must be noted that this spending is not a part of religious practice but instead was made a cultural practice at the time of Imam Mehdi. However, these religious leaders were given financial assistance only because they used to go town to town, to preach people of different regions. So, the ordinary people used to give them a bit of financial assistance for the fulfillment of their basic necessities like shoes or clothes.

yaki wa Zikri e jind kamzor e zikri baheydi mulaya eehsaas a bidalaini ke to mani wari mardomi ye mai tai dasta gera tara maal diya parcha diya? Wati jindey tareef a bika a maula, wati tareef a bika ke mai e wara e wara e warey mardomi ya, e wat tablig e b a ama kara bika .. yaki wa maula mayariya ke mai wati kara biyaley or domi eshi ke shuma hum mayari ye shuma mara kam az kam soj bidiye

The Zikris themselves are weak. The ordinary Zikris should make the Mula recall that you are a person just like me yet I come to you, I honor your words and respect you, I kiss your hands (in honor) why do I do that? Zikris must question their religious leaders that you (the leader) please define yourself and your personalities. This act of defining, automatically becomes a part of preaching. So, the very first thing is that the Mulas who have forgotten their duties should be reminded of their accountability and duties and secondly that you people must start to scrutinize us.

The above words are stated by Mr. Noral, who himself is a religious leader (head of the management committee of Kho-e-Murad) and was also involved in politics of Turbat (kholwa e bazar) in 90's.

Anyhow, one thing to be clarified is to query why Zikris do not have much financial assistance, why they do not earn much to be able to spend on education like other normal sects or religions of Pakistan? When I observed towards their production of social capital, I came to see that there are specifically 2-3 ways to earn for any normal Zikri Baloch i.e. making domestic rugs (Pish o Paat)¹⁸, Baloch doch (which is completely a skill confined to Baloch female), Fishing (individually no proper set-up is seen¹⁹) and the ones who are working for others in small factories on ruthless hourly wages and working environment.

According to Mr. Baran, when he was a kid his parents never allowed him to work because he could be a source to some hourly wages and that every child, at that time, was working in the factories. And that is why, his town was known as Karkhana. He also stated the conditions of educational facilities i.e. according to him there were only 2 schools one for the boys and one for the girls and that one can only study till 4th class. One can ponder; *'what would have been left (and will be left) of the youth of the Zikri community (Balochs overall) whose young fellows go for hard labor rather than getting proper education?'*

Karachi e toka 1935 a education atka e anchi school e bane ta maslin e lyari e chakiwara e tokag 2 school bitg 1 janekani 1 bachekani 1935 a chi pisara mai nemaga taleem na bitag. Ishiyara gosha b 1935 e act man wat ami school a wanta a b middle school bitaga 4 jamayat bitaga 5 na bitag randa primary a ra 5 kotag. Randa matric bitag. mae buzurgana wa goshtag padae burue kaimariya che 3 rupee biyare. Mai eda gurbat waja bitag mai metag wa karkhana bitag matlab harch logey mardum a kar kotag mastarin a chi bigar kasanina. Yaki ya paat gowaptag, yaki ya dokta, yakiya kari kota, yakiya pissh apa kota. Mehnat aiya baz kotag balocha baz mehnat mazduri kota baloche zalbul a hum kotga Karachi bandarga tamer bitag aiye mazdor mai baloch bitag ei baloch bitag or lati bitaga e balochistan a che atkaga.

¹⁸ Pictures of domestic rugs made out of pish and paat are at the back of the thesis work (Appendix).

¹⁹ Because of the lack of a large amount of money, no Zikri was ever able to build a proper channel industry of fish there and that is why it became a everyday job for them. Thus, if a person does not catch fishes for one day he would not be able to eat that day as the fishes that he catches are the source of his income.

In 1935 education started taking place in Karachi and in Lyari Chankiwara there were only 2 schools 1 for the boys and 1 for the girls before 1935 there was no education. And that school was only till middle i.e. one could study only till 4th class even the 5th class wasn't there. It was later that 5th class was opened and then got till 10th. But our grandfathers ordered us to rather do labor work and bring 3 rupees to the house. We had so much poverty that our town was known as karkhana (factory town) because each one of us was in the factories to earn money for survival. One used to make domestic rugs, one did embroidery work even the females used to go to the sea ports of Karachi and do labor work. Balochs had worked too hard for the survival.

Hence, it can be seen from the above quoted words and from the observations from the fieldwork that firstly, the meager facilities from the State and secondly the meager quality and quantity of their social capital never provided them with much profit and earnings, that they could think regarding anything besides survival.

Every discrete, dependent and independent event in the history of Zikris living within the boundaries of an urban or rural area, have helped the colonies or towns of the Zikris to outline the environment that one can see today.

In the above analysis it was vividly seen that because of the cheap social capital and nonfacilitation of the people of Lyari the education never got the chance to get dispersed accordingly. Yet another very common notion among the adults of Zikri community; when asked regarding the lack of education was, that the psychical oppressed treatment towards the Zikri sect terrorized the elders so much that they started agonizing any kind of educational or literary reforms. And it happened so because those; who got saved, turned towards the mountainous and forestry areas and they were the ones who had to face the ill-fated event when all of the literary works of Zikri was burned to ashes²⁰. The encountering of this act gave birth to a notion among the Zikri elders, where they halting sending their childrens to public schools because they thought this act might divert their childrens (future generation) and convert the remaining Zikris into Nimazis (little did they know, that this act was actually worsening them off).

²⁰ *Zikri History; a short history and narration (published in the national language Urdu by Syed Essa Noori)*

Tanigatag e dor a ke mardom 21st century goshant. Zikriyani 79% abadi rural areas a asti. Or a pameshka asti ke a torsa ke aiye ne jan na khatra mabit urban cities a aya ga chi. Or 85% Zikri angatak rural areas a groups e taha a ta key a watara protect kot bikana.

Even today in this 21st century 79% of the Zikris are living in rural areas as they are afraid of the brutal treatment that they could face in the urban areas. And 85% of them are still living in groups so that they could protect themselves.

The words quoted above are stated by Chakar, who is a convertee and a Professor in Uthal University.

Hence, many of the women and men that I met in Lyari and Makran said that their level of education is low because their parents never allowed them and the reason was the fear of diversion and conversion to Nimazi.

4.4. (Male versus Female in Zikri community)

This theme is demarcated into two section, where this section will actually discuss and have an insight into the overall concept of pardah, gender discrimination, distribution of work among Zikri male and female and the concept of dowry. While the other section will be seeing the impact of urbanization on the Zikri female and on the Zikri community as a whole. Hence, this section will discuss more regarding the perception of all above mentioned motifs from a standpoint of the rural Zikris i.e. the Makranis.

As selected in the previous themes that because of the geographical segmentation the Zikris of Makran, there used to be no particular concept of gender discrimination or concept of stern Pardah. Thus, it can be observed even today that the ones living in Makran, actually seem to not bother about gender discrimination and rather give women a prior and a higher status than the male. According to them, it happens so because in their religion also, women has been granted their own separate worship places that shows that women should never be regarded lesser than anyone²¹.

Mr. Hammal gave us an insight towards the manner of living between men and women of

²¹ For more description look at the discussed theme: *Zikri Youth: Mannar of Socialization*

Zikris. According to him, in Baloch society female is regarded more empowered than the male. And for him it gets to be rather a personal experience than a wise opinion or learned guess because his own grand-father bequeathed his property equally to his sons and daughters and therefore, it is a tradition that is going on for years now.

*Mai Baloch mashraya janin deshtir empower a, economically hum mai janin a ra power data ma wati family e toka mani peruki sheh Noori aiya zameena ne bar kota gora wati janin choka amika hisa data amika ke wati mard choka. domi eshi ke mai mashrae toka janin marden e ech chu balae difference ne.. to even boro ziarat e sara bechar mard janin e toka choshey farq ne or aga to kohan teri kohane toka boro (ma eda atkage wo badal bitage mai asar zorta degey koma ne) baley ama mardoma ke angata asar nazorta to ayani loga boro marden aga karae gora janin tara loga nadini tara cha aap da...
morgey koshi wat tara mehman ka*

In our Baloch society female is generally more empowered than a male. Economically also they are much empowered, my own grandfather (Shah Noori) while distributing his property distributed the property equally to his daughters and sons. Secondly, in our community there is not a big difference between male and female. You can go and have a look at the ziarat (Kho e murad); there you would not see any difference between male and female and if you move some years back in the rural areas (since we have migrated to Turbat that is a urban city now thus, we have adopted some cultures of other nations also). Yet those women who are still in the rural areas of Makran, if you go to them you will see that it is the woman who makes the male guests sit at home, she even ziba (slaughters) chicken and goats for her guests and make them comfortable until her husband gets home.

This saying of Mr. Hammal also gives us a glimpse to the (inevitable) changes that occurred to the Zikri cultures and rituals when they migrated from rural to urban areas (*that will be discussed in detail in the later section*). However, the final remarks of Mr. Hammal shows that the female (especially of the rural areas) gets to have an opportunity to savour being the head of the home or household activities. For, if a female is empowered enough to allow (family and friend) guests in her house that shows the notion of equal distribution of home responsibilities and ownership of

the house. Apart from that, it also makes one acquainted with the notion of Pardah within the Zikri community i.e. rather less stern.

Regarding the same mentioned stance, Mr. Ameer, correspondingly, shared some of his words with us where he described that having pardah is not actually a part of Baloch culture for the male and the female gets to distribute their works accordingly. Yet, the intriguing part occurs when he stated that he has encountered gender discrimination in his region i.e. in Karachi, Golimar (one must keep in mind that Mr. Ameer is actually an urbanized habitant and the gender discrimination that he faces is also because of the changes that occurred while settling in the urban area). Consequently, he further moves on stating that the only difference that occurred so far was the inevitable changes in our culture with the settlements in living in the urban areas.²²

E society e toka jin marda chi sak baz different e. mai eda gender discrimination sak bazey...baz jagaya mara mehsoos b nabi.. baley agar to comparatively bechare gora mai balochi culture bakiya chi shartire.. chiya ke mai pardah ya eka paband nakota.. mai eda amika ke mardin kar ka amika janin hum kar ka aap kari, dar chini baley pada b urban life e waja ya chi marchi gap e atka. Chiya ke urban life a tara dar or aap e aragey zarorat nahey.

In this society (urban Zikri society) female is quite different from male. We encounter gender discrimination a lot. Most of the time we do not even realize it. Yet if you compare it with other nations and sects, comparatively as a whole our Baloch culture is relatively better. Because our females are not bound with the concept of pardah much. In our (rural) community male and female distribute their works accordingly because both of them are said to fetch water or bring woods but this again happens only in the rural areas, in urban life one is already luxuriant with all such facilities.

With the concept of Pardah, comes the query that why Zikris give not much regard to Parha? Apart from the reason of being able to embedded the liberal surrounding of Makran as a trade route²³. So, when the unstructured interviews were ploughed a bit, it was known that females

²² *Half of Mr. Ameer's words are deliberately removed from this section as they rather fit in, in the later section.*

²³ *Much about it is already discussed in the literature review.*

have never been regarded as a burden or liability in Baloch culture (and religion) because there is no concept of dowry within them like in the other nations. According to Mr. Esiyan, he never has regarded his baby-girls as a burden (even if they were 6 of them) because they do not have the concept of dowry which leads the girls to be a burden for the parents. And thus, leave the parents and the society to rather treat them more brutally and as a liability.

Dega kooma jehaz diyag kapi mai society e taha jehaz e masla nai mani loga agar 6 janek b peda b mani wasta masla nai mai haq mehr diye mai kera jihez ne pameshka mai sara janek boj nai or amika tahafooz janeka mai society a rasi a hick jagaya na rasi

Other societies give the dowry yet we do not. And that is why, our girls are not a burden on us. If I give birth to 6 girls that would not be a problem for me so we are quite better from other societies in many ways and the way we protect and take care of the needs of our female no other society can do like such.

In order to start the second section, I would take the notes of Mr. Noral for he answers the very first query that needs to be asked. That is, why did the Zikris felt the need to migrate to the urban areas?

Bechar yek wa habar eshi ke Zikri ek firka e mazhab e nahey. Or aiye toka saji huma chez manaa huma ke islam e toka asta. Go ke zikriya ne khilafa propaganda baz bita or zikriya na suffer hum baz kota. Or ami waja ya chi janag bita. Or shota kohani sara nishta dihatay taha bita. Disperse bita beley latey e kohani taha hum safe nabota parcha ke ma wat anchi jaga genda jasey ke Kholwa e tahe mardom, Les bela e taken mardom saji convert kanag bita.

The very first thing to start with is that Zikrism is a sect not a religion and all of its characters surround the teachings of Islam. Though a lot of propagandas have been done towards Zikris and the Zikris have suffered a lot; as many of them have been killed and murdered and because of their sufferings many Zikris migrated and settled in mountainous and certain urban areas. They got dispersed both. Yet at a certain point those who stayed back at the rural areas they were also forced to get converted as I know many such places like in Kholwa or in Les Bela where once there were many Zikris but now there are none to be found.

Hence, it gets clear that the migration of Zikris from the rural to the urban areas of the Zikris were also the attempts to save their lives and to live in a world where they could be accepted

peacefully. Yet, as in this economic world everything comes with a cost so, did the migration of Zikris from rural to urban areas. That is, this migration costed them to adopt certain notions that were not rather theirs. Some of the examples are of the manner of marriages now-a-days celebrated by the Zikris in Karachi²⁴. Or the manner a particular environment came into being where females before marriage were educated to a full extend yet after marriage no female was allowed to work or continue their education²⁵. Yet, one of the most negative impact that migration and merging up with other nations (and with the need of the urbanized world) faced by Zikris was the manner Zikri female (who was once regarded as the equal owner and decider of her life decisions) started getting under the domain of male. This situation is better explained by Mr. Dilip followed by the statement of Mr. Ameer (whose half statement was removed from section 1 purposively).

Bechar karachi e Janine or makran e janin e life styles fark a. Eda balochi factors baz kam a (chokey mai bazey chez degey kom a chi zortaga) edey janin marda ne domaina ha, dominated a mardena che or mazanin gap wa eshi ke edey mard hum baz makzor a dorahe hawalaya che (political, social and economic).

You must note that there is a difference between the living standards and styles of the female of Karachi and Makran because here in Karachi Balochi factors are very hard to find (as it is an urbanized city and we have adopted many things from other societies) here though females are under the domain of male yet male themselves are very weak in every manner (political, social and economic)

This statement beautifully contours the unfortunate-ness of Zikri i.e. how Zikri politically and socially became severely (more) *under-development* after stepping into the urban areas. It may be because of the complexities that Zikris found in themselves, once they entered in the urban areas²⁶. Yet it shows that not only the females but also the males of the Zikri community had to suffer because of this movement. As female got under the domain of their males and the males (who themselves were vulnerable) had to take the burden of both of his and his wife's responsibilities. Maybe, that led them (all the Zikri males) to rather make their females confined

²⁴ *Discussed in detail, in the latter theme: Zikrism and captialism.*

²⁵ *Detailed discussion can be found on the latter theme: Zikri female and development*

²⁶ *Detailed discussion can be seen in the latter theme: Inferiority Complex and Zikrism*

more within themselves²⁷ and to limit their mobility which would cost them less and thus would make them less vulnerable.

The migration to urban societies also shattered the idea of every Zikri or Nimazi Baloch being a family. Because, in the rural areas all of them were regarded as a family and their bondage was so strong that no neighbour or relative had to knock before entering to one's residence. For them Zikri Baloch and every Nimazi Baloch was regarded as their family member. But the notion of urbanization increased this gap. According to the statement of Mr.

Ameer;

mai eda amika ke mardin kar ka amika janin hum kar ka aap kari, dar chini baley pada b urban life e waja ya chi marchi gap e atka. Chiya ke urban life a tara dar or aap e aragey zarorat nahey. urban life e waja ya chi marchi man to cho nishtage (e b yak gap e) aga tho 20 saal sari bechare eda education kuch nabita e yak anchi community e bita ke mai jab yaki e loga shotaga mai mehsos na kota ke e daramada mai gate kasi natoketa.. chiya ke e mani mardom mai samjeta mani watiya .. bale marchi e war nae marchi man wati humsaya e loga tak hum shot nakana. aiye loga rawaga sari hum mana sochag loti baley society changes its dynamics.

In our (rural) community male and female distribute their works accordingly because both of them are said to fetch water or bring woods but this again happens only in the rural areas, in urban life one is already luxuriant with all such facilities. It is because of the urban life that you and I are sitting here like this with so much restriction (this is a gap). 20 years before there were no gaps between even the neighbours or the relatives because everybody accepted everyone as their family. I never had to think before entering my neighbour's house but now-a-days in this urban life, we need to knock before even entering to my neighbours or relatives. Before going to their houses, we have to think most of the times yet one should not be shocked of this because it is the society and society changes its dynamics.

It should also be noticed here that during my field-work I saw a grieve difference in the manners of meeting among the womens (both in Karachi and in Makran). For, in both places' females

²⁷ As discussed in the prior theme: *Zikri Youth: Mode of thinking*

used to sit in circles and discuss regarding their lives simultaneously with stitching their Balochi doch. Yet none of such activities happen often now-a-days in both of the regions²⁸.

Hence, one can see quite a range of changes and differences that occurred in the lives of those Zikri females and males who migrated from rural to urban areas and one can also gauge that these changes are rather destructive than creative.

4.5. (Zikri female and Development)

It is about time that, mostly, the younger generation of Zikri and Nimazi Balochs are all in schools, colleges and universities. Many of those who realized the importance of education make their children go to schools but the (other section of the younger generation) i.e. those mothers, wives and divorcees who are young and un-educated suffers mostly because of the changes in the technical world or technology.

According to Mr. Dilip mostly women in his region are uneducated yet because of the occurrence of technology those un-educated women and the Zikri Nimazi women are, somewhat, better off now (but the results overall are some what baffled).

Further, according to Mr. Mushtaq, it is because of the education that we could get acquaint that the activities done in our sect are rather liberal for example, the days of Ziarat held in Koh-e-Murad where one prays and do chogan all night without any concept of womens' stern pardah.

Yak cheese asti janina ne confident kam biya ge waja janina ne education e. marchi go ke kamo social media e mobile e internet e. a kamo baz jagaya na jagaya sar jana baley overall a wati or wati education e qadr a nazana.

There is one thing i.e. the female here are less confident because of lack of education. Though today they are a bit better because of the media and technology like mobile and internet. They (by using mobile and internet) can get a bit of understanding of everything but still they do not know the worth of education.

²⁸ *This motif will be discussed in detail in the final chapter.*

Yet, on the contrary, according to Mr. Zangi the women of Karachi had not accomplished much from the occurrence of technology for, how come someone understand the messages of technology when one is not learned?

Technology beyshak janin e sara effect ka baley yek janin e k wanag e naza a cho technology e saji messages na samaj kut ka. Nu agar 2% janin a wanta baley a logey kota mahool ne matlab agar janikiya msc kota mphil kota a pada anchi loga ro k ango hech wanagey mahool ne ango ke mahool aiya narasi a zaheer e pada amayani wara b. nu mani khayal a technology b ama mardoma ra effect ka ama ke chezey za technology e baraya ama ke wati bonyadi maslayani toka gar e aiya che kar technology chi..

Technology affects everyone but how will it affect a woman who does not know how to read? How come she will be able to grab the meaning of the messages given by the technological stance? Now if 2% of our females are educated as they have done MSc or MPhil and they know how to read; they also get backed down because they marry off in those places where there is no environment of education. What do they have to do with the effect of technology when their main problem is food and survival?

Both of them expressed their opinions regarding the effect of technology on women yet when asked by all my respondents the overall response was positive and that it rather increased the mobility of the females and made them be a part of this competitive world. Yet, the technology had also brought its odds- along with its goods as it has, somehow, recrudescence the inferiority complex within the Zikri people and also increased the gap between the classes and the gender (as stated by Mr. Chakar in his interview).

Many a times, it was felt that, I was in a contradictory position for there were those who talked about Zikri women having their own Zikr khana; being the head of Chogan; having no stern restriction in visiting the Kho-e-Murad. And how all of such practices makes the Zikri females religiously and thus culturally equal to the male in their society. Yet there were also those who stated that females for them, if politically independent, is rather a sign of discomfort and indignity. Mr. Baran, stated his personal views regarding this point. According to him, in his times there were many women who were in politics yet he, himself never even thought of making her wife indulge in such activities because he thought it was embarrassing and not according to his Mayars (the standards).

Man wati jana wat nela man wat political worker a ne humbra bitaga ma shutage degey janina ne jalsa hosh kota man wati chok wati gohar wati janin nabortage chiya ke mara sharm bita baloch mayar e tho gosht kaney.

I myself never let my female to work politically. Though, I have been a political worker and used to go to many political debates held by the females. Yet I could never take my wife, my daughters or my sisters to any of the political strikes because I felt ashamed, embarrassed. You can call it a part of Baloch Mayar (Honour).

In another interview, with Mr. Noral, it was stated that the political independence of Zikri female and Zikri society as a whole, needs much time to get flourish. Because according to his experience he has seen not even a single family where a female can dare to have different opinion than his husband over a political party or a political view-point.

Taniga taka a wari azadi nest .. e wari azadi aga tho siyasi hawaleya charey chosi azadi mani khayaal a roch ba roch kam biyagai or mai community e toka batir ne ke jan degey political party ya vote beda or mard dega party e ya vote bida.. ya jan degey party ya e or mard dega party ya e ... ne.. mani dema nagoasta...

We do not have such independence now; the type of independence where the husband is in another political party and the wife is another political party or the husband votes another party while the wife votes another party, that kind of independence I thinking is not seemed to be present here so-far.

In another occasion, Miss Fatima (a religious leader of Zikris) also somehow stated that in her household things go according to general consent. That is, she would never go to politics until her husband gives her the permission to do so. Though, it seems like she swathed the gendered discrimination with the wordings of consent and honour, her personal views are as follow;

Bechar agar janin razi bibi or aiye mard b razi bibi gora janin yek karey kot ka. Bechar mai tara wati misala diya mai yek zigri janina jab tak mani mard nagoshi ke siyasat e toka maro mai narowa

Look we here work on consents, if a female has agreed to do a task and her male has also agreed then of course the female would be happier to do that task. I will give my example that if my man does not agree for me to go to politics, I will never do that job.

All this discussion shows that Zikri female are actually not politically free and independent. It might be that a certain ratio of it is free to choose what they want to do yet most of them are bound by many things like Baloch Mayar (Honour), husband's consent, lack of confidence and lack of awareness.

Nevertheless, one can see that they are relatively more independent in terms of economic and social involvements. For the former, it is because the females mostly stitch Balochi dochs (Embroidery) for selling and earning from that and latterly, because they seem to have much impact on their household decision makings.

But, then again, a very intruding point was raised by Mr. Esiyan according to whom the Zikri females can never be political or socially independent because all this independence comes from economic independence. And the females of Zikri community earn just enough to survive hand to month but not enough to get politically or socially empowered or independent.

Tak zati azadiya goshey ya wati padani sara oshtaga goshey ee saji power economics e goma related a jab tak mashi tor par janin aga nabi a mentally, political ya samaji tor par dema nabi.

Tho mani b society e toka marchi biya janin mashi tor awati marde nimaga chari. Wati aiya independent kowat e wa ni pameshka a decisions wat zort na ka. Yake wo mai e samaaaj e domi e mashi masla e jo janina paband ka.

It is absolutely like this, just like the other nations and sects of this society. Call it the self independence or standing on their own feet it all comes with economic empowerment because they all are related to economic empowerment. So if the females are not independent economically then this means that they can't move forward in all aspects i.e. physically, politically or socially. And in our society also today the female looks at her husband for economic support and therefore she is not independent enough to take her decisions. So it is because of this and because of the society's restriction.

In the Zikri community, one can see that the ratio of divorces among Zikris are also very less and the ones who gets divorced easily gets married within her community (which shows a very bright social portion of that society as females do not get stigmatised because of their divorces). All this was discussed in a stratified interview with four young Makrani males;

Mai eda janin economically azad a chiya ke a wati wasta docha. Or kadi kadi ama janin ne ke chok charsi e b aiya b sambhlai chiya ke paat aiya wati na mani or yal da. Janin aiye wasta loga jang ka or aiya jaga, naan da. Or agar to becharey re mai mashraya janin e baz izat be pameshka mai eda talak b nist.

Within us females are economically free because they stitch and sell their product. In fact, they also feed those Childs who are addicted of drugs, half of their fathers' halts to support such male kid economically. So, these mothers they fight with their husbands and feed such kids economically and provide them shelters. In our society female is respected very much and that is why we encounter very less cases of divorce within us.

4.6. (Zikrism and Capitalism)

Nothing and no-one is said to be safe from the effects of this globalized and capitalized world. Hence, it has also brought a number of changes in the living standards and the modes of thinking within Zikri community. The very example is the bases of lenses that I had used in this research i.e. in order to study Karachi one must look it differently because of the severe impact of a globalized and urbanized world than towards Makran which is a rural and thus less impacted by the urbanized world.

It is very interesting to see that the perception of capitalization was mostly the same for almost all the respondents i.e. they knew that capitalism is rather just used for marketing and the aim of it is to make as much profit as possible. And in this process it is never interested with anyone's cultural or traditional significance. Some of such words are spoken by Mr. Dilip who beautifully describes how the capitalism have impacted their females and the rituals or cultural practices of their community living in Lyari.

its all about marketing e multinational companies asta a wati cheza baha kanag lota and they try

to find the source and medium ke how to sell their product even they spend billions of rupees on advertisement on marketing they hire very eligible and intellectual managers in order to maximize their sales and the reason is just to impress the customers how to disperse their opinion a ebonyada kar kana aiya na mani tai culture a chi wasta a ya na mani o tai shakala chi wasta a paisa yakamer e kira aa aiya ra hum da or aga paise yak chiliye qira huma a eiya hum da aiya wati matlab e gomamatlab e a koshish ka ke gishter a che gishter wati product e wasta mardum bepati biyari. Nu e shaproch ami dramaya ami film a chara to mardumana dendagai and u get inspire by how they look and if they are looking beautiful tho aini and it means tho wati jinda chi motmeen nahe personally tho e samjeke man buruwa beauty parlour a aiye rand main khobsurat biya yani before that u dnt think ke thokhobsurat e tara wati sara confident ne or business e toka yaki cheza modify kana or cost a barainamatlab e standing fun and water wala fun e function yaki baley chiyake advertise water kolar e bitapamishka u buy that one e dimag a mine kanagaya aga tai knowledge kamzor e or tho kami chez duniyaa gain kota tho inspire banaya e advertisement a chez.

It is all about marketing these multinational companies in order to sell their products try to figure out their sources and mediums. And for this reason they spend billions of rupees on advertisements and on marketing, they hire very eligible and intellectual managers just in order to maximize their sales and the reason is just to impress the customers and to disperse their opinions. They do not have any interest in yours or my culture nor do they have any interest in yours or mine faces. If a rich person has the money the capitalists will sell their products to them also and if a poor person has the money they will sell their products to them also because the capitalists only cares about his/her goals i.e. to sell as much of his/her product as possible. Now, our females watch these films day and night and they get inspired by the looks of the models and try to be one of them. Which can only mean that they are getting into inferiority complex because they are not satisfied with their natural looks. So, they start going to the parlours because now it is embedded in their mode of thinking that only by going to the parlours they will look beautiful. And when it comes to business these business people modify only single themes in their products and they raise the prices of those products to the skies and we buy those expensive products also because it has been injected in our minds that without their products we are nothing and it is all the game of advertisement.

And also;

Karachi a pisara epam seer na bitaga marchana latest soor b or esha ne cost a biger ya har chez bigar dorahe hawalaya difference baz a marchi duniya a marketing zaroor e har komi wati marketing a kanagai advertisement kanag lazmi nu amipema mai janik bazaar a rawa degey culture genda or ayana adopt kana ke mai parcha ewar nae aga degariye dress e gandi a inspire b ay ache wati value a naza chiya ke aiya wati value na wang ta sarpapd na bita or wata zanage wasta educated beyag sak lazmi e

In Karachi the marriages were rather simple, now-a-days the marriages are glitterier and therefore they cost higher than before because now a days the marketing have gotten important. Everyone advertise their materials and that is why our females also desire to buy those materials and that is how they have adopted so many things from other societies. They are not aware of the worth of their own dress, own language, and it is all because of the lack of education and awareness.

It feels so tragic that when society grows so much that they come to know regarding the importance of education, health and basic facilities yet they get to be so backward and isolated. Life for such kind of people gets ironic and thus such people of the nation deserves more accentuation and care.

Mr. Dilip here talked about the lack of education and awareness, I want to enlighten this section of my study more by the wordings of Mr. Khair Bux (is a Retired Government Officer and is also a gate-keeper of Kalari's Zikrana for men) according to whom education now-a-days is a mere drama because when he graduated, in his era young fellows used to attend circles (held by the members of BSO) that were so common within them. But now-a-days education is all about red day, yellow day and for each day different forms of clothing and attire is required which needs a lot money thus, many of them never send their children at schools because they cannot afford to be a part of this fashion-able world.

Marcha na har rozh schools a ne noki drama ya. A kadi noki uniform kota, kadi noki chapal. E saji cheza ne wasta zar loti o pada eshani colors day celebrate ba aiye wasta hum school wala

noki chapal o gud loti nu mai garebi mardom e saji cheza na chu afford kot kaney. Mai wat B.A pass hu baley mai dora wanag e nabota mai dora wo circles bitaga kitab bitaga.

Now-a-days education is a mere drama because the schools demands the kids must a have a proper attire (i.e. new ironed clothes and sparkling shoes) all this needs money. And then they turn everyday with the celebration of color days for which school again demands new clothes and sparkling shoes now how come a wretch person like us afford all this drama? I am also a B.A pass yet in our era education was never about all this fashion but about discussion, circles and books.

Nevertheless, capitalism has also affected the Zikri female and the Zikri community in other manners. One such manner is quoted by the young fellow Mr. Ameer, where he states that before the dispersion of manner of capitalist thinking their society was never seen patriarchal yet the notion of capitalism gave birth to a weaker gender i.e. female. But he was also hopeful because according to him the capitalism was all about talent and the only talented person living in this world were females;

Bachar a waqt ke capitalism arise biyaga bita a waqt a saji kar male oriented bitaga .. chiya ke sajilabor work marden na kota or e psychology e ek hisa e baneta ke janin psychical kar kot na kana .. nu toke marchi e ga charey matlab present a tu kahey charey ke marchi ek capitalist e .. matlab e aga if you have talent you can survive otherwise you are zero.. nu talent e bonyad e sara janin a b talent astimardin a b talent asti ... ne e b tara gosha ke aige waqt a amicho occupations a a janina gon ba chiya kemarden ewar talented nai choke janin e

See at that time when capitalism was arising every work was male oriented. Because every labor work was done by the male and that is how it became the part of the psychology that female are not psychically strong. Even today it is the capitalist era and it is the age of survival and if you have talent you can survive otherwise you are zero. Now on the bases of talent, female are also talented like male yet let me tell you this also that in the coming years all the occupations will be filled by the females because I believe males are relatively not as much talented as females.

Apart, from all this the Zikri community with the occurrence of capitalist era have lost one of its most precious thing i.e. it has lost the honesty, and loyalty of its religious scholars as in this era

of capitalism they have become self-indulged into luxuries of capitalist world²⁹. In the literary works it is also written that the Zikri Mullas (as they hold much influence over Zikris) have frequently taken advantage of their power and thus have exploited their flocks in every manner i.e. financial, spiritual and political³⁰.

4.7. (Baloch Mayar (honour) and Zikri Female)

Every Baloch is said to be born with certain bequeathed rules of honor (Baloch Mayar)³¹. Yet, here the case will be discussed regarding the participation or role of Female in the Baloch Mayar. In this regard the respondents were asked regarding the role of female in the Baloch Mayar that is, will the Baloch Mayar be affected if the females of Baloch disperse in different professional lives in this globalized world?

Most of the answers were positive regarding the female involvement in the professional lives and regarding their success in this capitalist world. For example, according to Mr. Hammal, Baloch Mayar is not halting any Baloch female to stay back at home as it takes the woman as strong as a man;

Nu balocha ne toka agar tu chakar e gohar ra bechar a chakar e sipa salar bita... e balochi mayar enahe jo marchi ma o to goshey... to wati balochi asti badal kota ... janin a mulka yak jagaya zana karnakota...

Well if you look at the history of Balochs you will come to know that Chakar's sister fought on the battle-field with him. Keeping female inferior to male is not a Balochi mayar, the Baloch standard have been changed. Still in the rural areas of Balochistan Baloch women work shoulder to shoulder with their men

Similarly, in another place Mr. Zangi also stated the same in his interview i.e;

²⁹ *Almost all of my respondents agreed to and stated this point. In fact, even the religious leaders themselves accepted this notion among them.*

³⁰ *For much information look in the writings of Balochistan District Gazetteers Series (Makran District).*

³¹ *The detail of Baloch Mayar have been discussed in Literature Review extensively, where each rule of honor or code of honor have been described and thus scrutinized with the prevailing era.*

Bechar to aga Baloch Mayar e barey a goshey gora Baloch history a ewarey hum Janin bitagaamaya na jangey toka hisa zorta matlab janin wati birat a ni goma bitaga shotaga jang e kotadevelopment e wasta wati community e wasta nu Baloch mayar khali e nahey ke janin cho kanaga e maikera aap, bhaag saji kara ni kota janin mard a chi dem teri nu Baloch e mayar pameshka khali janinnahey

If you talk about Baloch Mayar then let me acquaint you with the history of Baloch where Baloch female have supported their brothers and husbands in wars also. Baloch Mayar is not only confined towards females as female in Baloch history have contributed a major role in the development of their community. And in our society female are regarded more and do more than the male themselves.

Yet, one of my respondents answered one such question in such a manner where one could sense a slight different meaning of Baloch Mayar for certain Balochs. He (Mr. Baran) described an event in which he also eagerly took part and vandalized the private property of a movie theater, in Lyari, for no reason other than a psychological issue of Honor.

Tai knowledge a e bidiya ke eda yak filme banitage yek zamaneya hammal-e-mahganj e saara. AmiKarachi e toka ami siyasi worker a man shotage cinema ya ticket deta saji cinema mai lyari e balocha chi por bitage har yake ya yek yke blade hi dasta bita ma shotage nishtagi seat e sara or seat mai dertageparcha ke bai e mai Punjabi film desta mai Pashto film desta ke bai banda ai eshana cho charey ke manichok jo asti a nachae ami soch bita nu ishiya tho balochi la-shahori goshey baley e chez bitta marchi taka film release na bita or na degey kasiya himat kota ke balochi filme bebanai ne. baley marchi dorbadaleta marchi universities banetaga jasey Benazir university janin chok rawa wana. Man wati chokhum wanentaga 2 janin choka mani want yakiya wat nawant tai wara aiya double MA ku lekin pada seeriko

Let me inform you with an incident that happened here. At that time a Balochi movie was released here named as hammal e mahganj. It was released in Karachi and I was also among those political youths who went to see this movie in the cinema. The cinema of Lyari was houseful and each of us had a blade in our hands and we vandalized the chairs of the cinema because we thought it was a bad impact on our honor. How come you will show our ladies dancing in the movies? We have seen Punjabi and Pashto movies at that time how come we

could see our Baloch kids dancing in front of us? Now you may call it the illiteracy of Balochs yet this mind-set prevailed at that time. After that no balochi movie was released for a while. Yet the times are changing, there are universities now like Benazir Bhutto University where female can study and move ahead. My own 2 daughters are studying, one did not want to study but the other one has done double MA.

This statement gives insight to a number of manners of thinking one had at that time. Like why Mr. Baran particularly pointed and said that he and the members of the political party went to vandalize the private property? It means that it was rather a whole planned propaganda of the major political parties to disperse such negative ideas regarding Baloch Mayar as co-currently, the opinion of other Balochs regarding such idea were very positive. Or such was the impact of an urbanized world on the mind-set of the people of Lyari; for they felt very sensitive towards their females and these females were the same who had no concept of Pardah back in Makran. All such queries are worth a separate research as the idea of Rules of Honor (Baloch Mayar) still prevails within the Baloch society.

4.8. Nationalism (Alienation) and Zikri/Baloch society's development

One of the most important observations that I have seen in the two locales were the feelings affiliated towards nationalism. Nationalism, in this research means the feeling of alienation that one feels after being deprived from their basic necessities. That is, the whining one has towards any particular notable member, society, nation and State; which is a very common feeling that has been part of every notable history.

So, when looking nationalism from the perspective of a young Zikri man from Lyari, Mr. Ameer, we get to see that for him nationalism is rather a constructed theory and an embedded one. Because, according to his response towards nationalism he stated that in this urban area and for the urbanized Baloch of his era, Nationalism would rather be a trend than a personal attachment or enlightenment about a certain notion.

Mana tho ami lagi ke bechar to alienated e .. tho alienated e chiya ke tara e saholat diyag nabitaama ke baki mardoma diyag bita ... or mai kera (Karachi yaw o trend e) mai balochistan a peda nabitagamai Karachi ya peda bitaga pameshka mana choshi emotional attachments nes tey.. e mani khayalaayani socialization e hisa e

I think when one gets alienated they feel the notion of nationalism. And one gets alienated because they have not been given the necessities relative to others. And here in Karachi it is seen as a trend. I was not born in Balochistan. I was born in Karachi therefore I do not feel much emotional attachments to such things. I think it is also a part of socialization.

Though, this young fellow is absolutely right in his own stand-point yet there are those who feel alienated because they have not been given the amount of respect, justice, honor, appreciation, defense and such other tangible social and human rights just because of their language; their nationality; their living style, culture or religious believes. One such experience is stated by the member of a political party of Pakistan, residing in Lyari i.e. Mr. Ghuram. According to him, he had to encounter a very unfortunate event when his colleagues (unaware of him being a Zikri were making fun of the Zikris and Zikri sect in front of him). So, he stated that mostly Zikris never want to take part in the political struggle of this State because this State did not give them the respect and honor that they deserve.

E wari waqt mai sara atkaga or mai dista ke maai colleagues a na Zikri ya ne sara mazak banai ta. Ayana nazanta ke mai Zikri hu. Or mai sara mental torture b baz bita chiya ke mai colleagues a mara chu b thang kota ke barey to kalma ya wan to kalma ya zaney ya nazaney. Nu mai chu watara kamtir mehsos makani or wati mehzaaba cher madiye. Halanke mai mehzaab yaki.

I have encountered such events when my colleagues used to make fun of Zikri in front of me (when they were not aware that I was a Zikri). We were also mentally tortured as we were said to recite the Kalma. Now, how we would not feel belittled and why would not we keep our religion confidential. Though, the religion of ours is the same.

4.9. (Inferiority Complex and Zikri)

Mr. Chakar, stated regarding the impact of the increase in the market economy towards Zikri Baloch. According to him the market economy brought its good and bad i.e. if on one hand it increased the exposure for the Zikri or Nimazi Balochs it has also on the contrary increased the level of hunger. Similarly, with the increase in opportunities, it has increased the gaps between the gaps and genders. Yet, it must be noticed here that the opportunities are only open to those who are very competitive and hold a valid degree. So, since the ratio of Zikri students have

already been described by Mr. Ameer before, it shows that Zikri and Nimazi Balochs are also blocked from that benefit.

Yet, the ones who get in the competition like Mr. Ghuram; they had to experience different kinds of bullies. One such kind of bullying is faced by the females of the urban society (the ones who have migrated to urban cities and are thus less educated) are symbolized and said to be Jahil (illiterate) for the manner they harp and shriek regarding their problems. While interviewing Miss. Kulsom (a young married woman³², sitting right next to Miss Kulsom, interrupted in the middle of the discussion and stated as such)

Ek chezey mana baz or mani paimay baki janin a hum baz thang ka. Nu bichar ma maat e hu mai zaney ke ma nawanta pameshka ma chu poshtahu or ziada kamtkot nakana. Baley man lota ke mani chowk bowana harch matey patey lote ke aiye chowk sharteri school a bowani. Nu mani kasani bachik mai private school a man kota. Mai mehnat kana aiye wasta. Baley jab fees a school wala barina ya parents-teacher meeting er nakana mai rawa josht kana. Nu chu wa man zana ke parent-teacher meeting lazmiye. Gora mara e mardom jahil gosha maey goma sheriya habar nakana

There is a thing which disturbs me and other women like me a lot. Look, I am a mother and I am well aware that I am not able to earn much because of my low education. Yet I want my kids to have the best education like every parent do. I have admitted my younger boy in a private school and I am doing a lot of hard work to pay his fees. Yet whenever the school raises the fees or do not held parent-teacher meetings I go to ask them regarding these weaknesses. And they in return call us as jahils (illiterate) they do not even talk to us in a pretty manner.

One such experience is also narrated by Mr. Ameer, who stated that they are made realized at every point that they are a weaker class because they are Balochs. He stated even the public institutions make them feel like they are a class without any importance. And it is because of these harsh behaviours that they feel alienated and thus inferior.

³² *She was a nurse in her neighbour hospital, and had a bright daughter who wanted to do O' levels yet she could not afford to and her son was studying in a private school so she where no parents-teacher meeting was being held for almost a year so she explained how she went to submit a complaint yet was treated harshly and was labelled as a jahil woman.*

*Tara e mehsoos b ke u r alienated to talemi edaraya boro, banks a boro, tu busa ni toka boro ..
tara ra feel kanainag b ke u r a Baloch, that u r a class that has no importance, aa tara wati
zubana chi na goshi baley aiye rawaiya aiye attitude wat tara al diyagai ke to aiye wasta kahey.
A tai hesiyat a tara aal da matlab mara gotkae waraga e pajakara.. ami wara mai dressing e ...
e symbols a jo tai personality e yak hisa jor kanag bitaga .. nu e symbols tai sara moshag bitaga
ke tho a alienation e toka boroe*

***You will come to feel this alienation if you go to the educational institutions, in banks, even in
public transports. You are made feel that you are a Baloch, that you are a class that has no
importance. Of course, they do not say it directly but you can see it and feel it in their
behaviour towards you. For example, they have symbolized us by the (gotka) drug that we eat,
by the dress that we dress. They judge our personalities by these things and they have been
made a part of our identity. These symbols have been scalped into our thinking process so that
we can go into a phrase of alienation***

Mr. Ameer explained it all that how one could go to an inferior complexity just because they are not being treated rightly or like everyone else. It also explains why most of the Zikri as stated by Mr. Chakar remained in rural areas enclosed with-in themselves i.e. in order to preserve their identities and to protect their coming generations.

4.10. (Depletion of Zikris)

It is stated that the population of Zikri in 1990's was some-what around 10 lakhs³³. And till now, no proper consensus has been done on the Zikri. As in a broad level they call themselves as Muslims and thus no proper organization is set-up to calculate the population of different sects living in Pakistan.

Anyhow, the most common thing to hear in my field-work was regarding the depletion of the Zikri sect as many Zikris were converted into Nimazis. There can be a number of reasons for that; for example, almost 80% of the respondents responded that the reason for depletion and conversion is the failure of the Zikri mulla's to preach their youth with sufficient empirical or logical truths.

³³ *History of Zikri sect in Urdu, published in 1994, by Abdul Ghani Baloch.*

Bechar change a kas dasht naka... har chi change ayagahe aiya kas dasht naka .. baley change positively tho cho barey a tai sara e .. Zikri bechar aga Zikri agar kam bitaga ya change bitaga ai ye sababishi ke ai ke pishwa e aiya sai guide kot naka sai jawab dat naka... or society e kota ama ke main questsbitaga ai e jawab aiya dat nakotaga ... eda nu asti to rawey university a ya college ya a tara chi josht katai Zikri firka e chiye.. to jab kuch nazaney ke mai chi jawab bidiya gora tho rah e farar use kana... thowatara atheist goshey aiye sabab ishi ke tho wati zikri firka e tareek a nazaney ... nu Zikri islam e yek firkae a Sufism a chi talok dari or bazi chez eshiye toka badal bita ..badal kanag bita ... bechar zikr ke astey aquran a hum astey ke quran a goshi ke mani salat e goma mani zikr a hum bika...

Look change is inevitable. Yet, how to make these changes positive depends on us. If Zikris are converting or depleting it is all because of their religious leaders who never even tried to guide their followers or their youth. And they could not answer the questions that were asked by the society. Now if you go to a university or a college and if you get asked regarding Zikrism and when you cannot answer them or satisfy them, you choose the ‘rah e faraar’ the path of silence i.e. you then call yourself rather an atheist. Though, Zikrism is all within the contours of Islam, and is a sect of Islam, and a religion of Sufis but because of many changes Zikrism is not the same as it was 400 years prior. Even Quran speaks to do Zikr of Allah i.e it says along with my Salat also do my Zikr

These words were quoted by Mr. Hammal and the same thought were held by Mr. Sajid who himself was a Religious leader of the Zikris. According to him, the religious leaders have been and are still exploiting their own flock;

Anu Zikriyani mastir kea a siyadey... manu mai yek pishwau .. mai masal nu anchoshey ke maishowanagu baki Zikri kom mani ramagee (ramag matlab ke aiya tara bait data) nu ami guide nakana or to aiye zehana yek chezey habarey darey a bs ama gapa follow ka .. nu aiya harch chezeybarey ya ke gapey b a chahiye mazhab e barey ya b ya culture re barey ya b a tara chi zoreti gu nu tera rahi aiya samjaena gai ke to harch yek chez a sajda kot nakaney... tara wa zigrana ya hum ziarat kanangmana he... baley chukey tai syeed a e sooj nadata nu tu nazaney...

The heads of the Zikris are the syeds/mulas. And in our society the example of Syed/mulas among their followers is like of a herdsman with his flock of sheep (because the syed/mula has taught Zikir to his flock). It means that my nation is hinging on these leaders. But most of these leaders do not guide their flocks and the flocks rather trust those (inadequate) believes that the (syed) provided them (without any question). Now it is the religious leaders who should teach their followers regarding the significance of their religion and culture and that one cannot bow everywhere that they like, in fact in our sect it is believed that you cannot even bow to the Zikrana (house of worship) but because the syeds haven't taught their flocks all such stuff that is why we are so ignorant

So, it shows that with the changes in the social dynamics and with the simultaneous failure of the religious leaders towards their Zikri flocks have actually lowered a great amount of Zikris. Yet, apart from that there are also other reasons which caused the Zikris to get converted and thus to deplete in population. One of such common reason was the fear of getting one's life in danger and thus doing what everyone was doing at that time i.e. to convert into Nimazi.

Mr. Chakar, who himself is a convertee, described one such event with a glimpse of history; according to him there were many unfortunate events in Zikri history yet the ones worth making a huge difference were the one in the times of Nasir Khan Noori and Zia-ul-haq. That is, firstly; when Noori labelled Zikris as kafir and secondly; the era of Zia's extreme Islamization. Both of these events caused insurgence on Zikris and thus thousands of Zikris got murdered and those who were alive; they had to accept their conversion in an acquiesced manner.

Nasir Khan Noori e dora Zikriyana baz janag botag o koshag botag or e janag o koshag ek waqt a aam bitag jab Noori a Zikri Kafir karar data. Ami peimi kosht o koshtar Zia e dora hum botag. Zia e extreme islamization a anchi waqt e art ka ama ke bachetagey Zikri e ta a wati mezhabi ibadat a practice kot nokotag. Ami dora badi Zikri janag hum bit or convert hum bit or e saji insurgency e waja a chi bit

In the times of Nasir Khan Noori a number of Zikri has been killed and converted especially when he declared Zikris are Kafir (Non-believers). And one such other occasion, is during the era of Zia's extreme Islamization where the remaining Zikris were killed and thus could not endorse regarding their ritual and religious practices. In these events many of Zikris have

been killed and thus forced to get convert and it could all happen because of the insurgency done on Zikris.

4.11. (Zikri Female Verses State politics)

The fact that this thesis revolves all around the importance of political and social development, makes it more complex with the involvement of the globalized world. Yet, as stated before that one cannot study the history and the present existence of an entire sect in the context of *ceteris paribus*. Thus, all the themes that have been analyzed before are somehow (directly or indirectly) attached with the political and social performance of the way Zikris are in today's world.

The political ground for the Zikris in both the locales (after my field-work) seems to be very weak and inadequate for any sects' development in this competitive world. As according to Mr. Ghuram's analysis; the ratio of female in politics is too low. As in 2001, out of 200 people there was only 1 Zikri male then of course one can imagine the ratio for female that is next to almost nothing. Though, we are acquaint with the unfortunate events happened to Mr. Ghuram in his professional life because of his sect nevertheless, there are also other reasons which have halted the Zikri male and female to enter the sphere of political affairs.

Education e hawalaya Baloch wasey b poshtae ..Baloch komey taha education kami.. nu political shahoor e kam biyagey yek mastiri waja economical conditione mashi hawalaya chi mai bazi chez afford kot nakani.. nu mai eda mardo lancha rawa machiye diraga..nu kadi machi a kadi machi ne ama rocha ke machi ne a rocha na naan a na zar a ke a wati zarorat porabika ... eda mastari masla nu lapey bit ke pisara lapey masla hal bibi nu dema degey chezey sochey .. ewajaya chez mai eda a maholl peda nabita ke yaki beza ke education e faheda political involvement e bareya. domi eda community support nishte chiya ke bazey communities wat wati youth a support ka or dema ba baleymai eda epeymi set-up nist e or e b pameshka asti ke mai mashi masla haal naya

We have always had the lack of education. In Baloch nation we have encountered lack of education because of the lack of facilitation of education for them. Apart from that the lack of economical conditions is also the reason for lack of awareness regarding the importance of

education and political involvement, because most of us just cannot afford to make our kids to go to schools and make them educated. As most of us are the fisherman, sometimes the fishermen's get lucky and catch some fishes and sometimes they do not and the day when they do not find any fish, they have to spend that day starving. Thus it shows that they are so wretched that they cannot even fulfill their basic needs. So the biggest problem here is of survival, of food, of shelter and hence they make sure that the very first problem gets encountered. And only then they can think of other things like education and politics. Hence we never had the environment of education or politics in our societies, to make our youth understand the significance of it. Secondly, we never had any community support system set-ups within our community also, where the youth could be supported and guided regarding the importance of education and politics. And this again is because all we had in mind was serving ourselves hand-to-mouth.

Moreover, Mr. Noral also stated a common problem among Zikri politicians which halted them from getting into politics;

Bechar man tara yek gapey gosha na ke aoli gaap wa eshi ke eda yek zamanaga politics nabita aiyewaja ancho beytalimbaley chonaiya Zikri e tokayek chezey bota yek kamzorie ke Zikri har waqt a ama ke sunni biradiri bota aiya che Zikri ya wataranizortir samjeta or aa nazortar hum bita

Let me tell you a thing; there was no political awareness here before because of the lack of education. And the second thing to note is that we, Zikri, always had this feeling that we think we are inferior to the Sunni brothers of ours (who are in politics) and it is rather true that we were weak and are weaker than them.

So, the other reasons apart from the bullying and fear of being killed was lack of education or proper set-up, which is necessary for political or social development. Thus, that is why Zikris felt so feeble because they knew that they could never fill these gaps at once.

Though, the previous section helped one have an insight towards the failure of the people of Zikri sect in politics. Yet this section will accentuate on the failure from the side of the State, who could at least have tried to help or aid the Zikri sect with extra attention and subsidization.

According to one of my young respondent Mr. Dilip, the State could do much in order to strengthen the background of Zikri female. That is, it could strengthen Zikri female by dispersing the skillful and creative products of theirs in the international market. Yet, it has never done so and thus our females are left wretched with their skills and creative art.

Bechar e gapa mani janin e mana har waqt e goshi mana paise bedey mai e cheza geeri aa cheeza geri baley ma gosha ke bai tai wasta mai kadi mana kota tara ke maro paisa makamain. Paisa kamainage legal source a ai follow ka or paisa kamain pisara tara wati source wati skill charageya or plan jor kanagiye randa paisa wat kaya or to paisa kamai wati wasta or kharch e ka ai e toka man tara koi mana na kana or mai discussions b baz waqt a ami b ke mana e gerigeye gora man gosha ke mana hum bazey chez geregeye baley mai kera eka sources ne ke mai har chez e begari nu goshage matlab eshi ke janin a watara wat band kota mard a nadashta or lyari e janin or marden e thinking sak baz different e bazi hawalaya goke marchi balochistan e janin adam to gende kasi dhagari e sara kara e marchi aga mard mach e sarae janin asti machi bonae yani ke aoda kar b 50% distributed e ke aga mard mache sara shotka gora janin bona sambhali agar janin mache e sara shot ka gora mard mache bona sambhali yani ke harka ama field a expert e a ama kara ka. Labor division skills e kara e aga janin expert e phat e goapaga gora janin aiya ra ka kar equally distributed a go ke mai marketing a kamzor e or mara moqa diyag nabi warna mai janin a b baz paisa kamitaga.

My wife now and then everyday states that she needs money as she has to buy much stuff for herself and I always state to her that I have never halted you to go and start earning for yourself. As there are a number of sources of earning money legally, you have so many skills you must make a plan and once you get the money you could use all of it to spend it over yourself. I tell her that there are a lot of things that I also want to buy but I cannot, as there are not enough resources with me to fulfill every desire of mine. Now what I mean to say is that women here have bounded themselves no Zikri men here in Karachi have bounded or halted their females to study or to work. However, in Makran the situation is different as there the females work shoulder to shoulder with their men, they go to collect dates and the work load is divided equally between the male and the female and that 50% is done by male and 50% done by the female. If a female is good in climbing the tree she climbs the tree while the male collects the dates from below. If a female is good in stitching Pat (local rugs) she does

that and the male does something else. Now our marketing is weak and we have never been given an opportunity otherwise our females would have earned a lot of money.

The remarks of Mr. Dilip also shows the differences among the manner of living and perceiving things among the Zikri females and males of rural and urban areas.³⁴ Further, it is a misfortune for the lives spend by the urbanized Zikris, as they had to feel so worthless and meaningless working hard labors in the factories of Lyari – Mr. Essa Khan³⁵

4.12. (Others)

In the ‘others’ section, I have collected some of the personally faced experiences by the respondents of mine. Thus, starting it with the experience of Miss. Fatima who had to experience religious harassment via media. That is, the abuses (regarding their religion and culture) were recorded and sent to the phones of different Zikri and Nimazi Balochs.

Marchi mara zaa diya gaha e wahiz, zigri janin a anchi zaa diya dahey. ke e yek kho e . e yek kho e nai.. ee ashti Mehdi e tikana bita . e iran e gaib bita mehdi a waqt a iran a chi eda atka

Today we are being abused, our Zikri female are being abused. They say that this is a mere mountain that we worship. Yet it isn't a mere mountain, it was where Imam Mehdi stayed it was where he stayed when he came from Iran.

Such cases happen on usual bases there, but the query arises that with whom they keep on fighting to prove that they are Muslims? The people over there say, that it is the Nimazi brothers who abuse them and initiate all the fights. It seems so strange because there was a time where Nimazi Balochs and Zikris Baloch used to even get married and the religion was never a problem for them. It is from some years now that the relationship between them have worsened and according to Mr. Chakar the worsening of the relationship between Zikri Balochs and Nimazi Balochs were in the era of Zia ul Haq, that is, the extreme Islamization initiated a gap between them;

E bargishta biyag Zia e dora ziada shuru bit chiya ke aiye dora tolerance kam bit demey komane wasta. Nu e dora e yak insecurity dor bita Balochani wasta ke a wat nu yak domi ya namana or Nimazi Zikri wat ma wat naya. Warna pisara wa ishana wat ma wat sor hum kotag.

³⁴ Detail regarding have been discussed in the previous themes.

³⁵ Details regarding their region once being a Karkhana is also present in the previous themes

The notion of converting into Nimazi was in its peak during the days of Zia-ul-Haq, as in his era tolerance towards other sects lessened and thus many Zikris converted into Nimazi Balochs. And it is a matter of time that this became an act of insecurity between the Nimazi and Zikri balochs which worsened off their realtionships. Otherwise, there were times when they used to marry each other. Now no such things are happening around.

However, last but not the least the discussion of finding and analysis ends with those Zikris who are fighting for their identities and thus have been an example for their society. Some of the exmaples from my respondents are Miss. Kulsom who became an MPA of her region and worked well enough for her region. Another example, can be of Mr. Ghuram who though have to go through many unfortunate experiences yet never gave in because he wanted his generation to move along with him and move along with the time. And of course, all those students who are in various universities and working hard for their community's future.

CHAPTER5. Discussion and Conclusion

Discussing regarding the characteristics of ZikriBalochs; one can find a number of scholarly articles written on them yet it is almost agreed by every academician that Zikris are one of the examples of quintessential Balochs. They are said to migrate from the Iranian provinces to the province of Balochistan, Pakistan, and the reason for it was their unorthodox cultural, religious, social and economic set-ups.

Balochs, as being a minority in regard to its traditional and linguistic i.e. heterogeneous ethno-religious aspects has always had its unique cultural contrast from the State-level national institutes of both the Iran (from where they migrated) and in the State of Pakistan. Thus, one can gauge the embedded alienation of the Balochs' identity that they themselves keep harping about. The fact that Balochs were from the very beginning in a tribal system and the notion of their unconventional cultural and religious practices created a void that later was filled with concept of Islamic believes; actually gave them a structure that gradually devoured the traditional structure of their tribal system and proposed an idea of citizenship (under the principles of Islamic Republic).³⁶

Yet, those Balochs who remained attached with their antecedent ethno-religious identities (like the Zikris) kept on transforming and altering their manner of living, beliefs and even the linguistic attachments with the changing in their socio-political surrounding. And that is why, most of the traditional practices of Zikris were said to be altered and amended like the concept of BalochMayar (Honour).

In the pages of history; the Zikris were said to migrate to the province of Balochistan, Makran, and it was said to be the house for majority of the Zikris. Yet, apart from Makran they were also found in the coast of Les Bela, Jhalawan and Mashkai (where the percentage of Zikris now is next to none, as most of them have converted into Nimazis).

Nevertheless, if pondered, on the word Zikri; it is said to be derived from the word Zikr which means the incessant veneration of the Almighty in a vigil manner. That is why, Zikris in every special occasions of Islamic calendar visit Kho-e-murad and stay vigil to pray and venerate the Almighty all night long (Shabey-dari).

³⁶ *Details can be found in the article; is there an Ethno-religious aspect in Balochi identity by Vahe S. Boyajian*

Since, Zikris are in minor population, therefore many a times their activities (like chogan and visiting of their pilgrimage Kho-e-Murad) were said to be erroneous and fallacious. Many speculations and statements have been stated regarding them and their practices in order to defame them. Yet none of them are said to be true or verifiable.³⁷

It is because of such un-orthodox activities and beliefs of the Zikris that they had to go through a brutal history, popularly, beginning with Nasir Khan Noori (in Makran). Though, their religious and cultural practices are not that queer but the fact that they are rather different from the orthodox practices of this region; make them distinctive enough to be seen as bizarre. For example, every ZikrKhana of Zikris (either of men or women) have the copies of Qur'an on them yet neither of the ZikrKhana is said to have a particular minaret or an indication towards any particular direction; for Zikris believe that God is everywhere. In fact, the ZikrKhana of the Zikris are rather simple and have no other knick-knack rather than the domestic circular rugs. The significance of those circular rugs is that they are the symbol of unity as a whole.

It is because of all such difference in their practice that they have been targeted many a times like in 1980's a major attack was made on Zikris in Bulaida by Shahmurad from Iranian Balochistan.³⁸ And one other such aggressive example towards Zikris was when the Zikris were moving towards Kho-e-Murad to perform their annual pilgrimage in Turbat, Balochistan and a rocket was launched towards the pilgrimage. Fortunately, no one was harmed yet it emerged a feeling of fright among the feebled Zikris.³⁹

Anyhow, Zikri sect, though a minor and an unorthodox belief, lives within the contours of an economy and a State. Hence, no matter, how much it tries to refrain or call it-self an alien; it still requires the same pre-requisites for success and development as any other minor or major sect in an economic atmosphere and socio-economic circumstances.

³⁷ *Ibid*

³⁸ *Details can be found in the article Zikri Dilemmas: Origins, Religious Practices, and Political Constraints by Sabir Badalkhan*

³⁹ *Details can be found in the article Spiritual Music and Dance in Pakistan by Hiromi Lorraine Sakata*

Empowerment or development, in every era, reign, period or epoch was about economic development. That is, economy was (and is) said to be the imperative for a well-built political, social and all such kinds of progenies residing within the sub-structure of the economy.

With the changes in the modes of production; the economy also changed its shapes and contours i.e. in the times of tribalism the source of economy was none but robbery. That is why, the psyche and the persona of those societies were more like of warriors and their behaviors towards most of the things were barbarous. Yet, the changes in the behaviors of the civil set-up got softer, participatory and anticipatory once the mode of production was agricultural. And the same societal set-up changed when the mode of production got industrialized and urbanized i.e. the relationships got more competitive and the boundaries blurrier. The reason for describing the above notion was to signify towards the importance being surrounded with different forms of economy.

So, the Zikris; basically having their ethnic roots in a tribal system and living geographical on the fertile clay of Makran obtained their basic necessities from their agricultural lands. Since the manner of living was contoured within the boundaries of tribalism rather than feudalism thus their female was more participatory, and liberal in every sphere. As under feudal system, female gets more bound and isolated. That is why, in the research it has been evocatively seen that the Zikri females of Makran worked shoulder to shoulder with their men. They harvested identical to their men, they made domestic rugs identical to their men, they collected dates and reaped the crops identical to their men, and they also took care of their kids and family. This shows the egalitarian manner of living among Zikris at that time and the same manner of living can also be seen in the industrialized era where the participation of female gets must, as the need of human resources increase along with the increase in demand for varied products.

In this research, we had a glimpse of Zikris living both in the rural and the urbanized areas. And we also came across the varied living and mode of thinking within them. But, the main problem still remains the '*Economy*' and by economy, it means here the incessant production of a healthy social capital. Since, the Zikris in the industrialized era are still to be seen with their indigenous products and with their indigenous tools and means of production; therefore, they are incapable, in fact, impotent within the spheres of the modern markets. In order

to the Zikris to step into a larger picture; it is must that they improvise their tools and modes of production. For the new technical tools of production will recondition the existing social capital of Zikris into a new attractive look. And as stated before that the advertisements and manner of packing attracts one to the fullest. Hence, if the State provides the subsidization to the Zikris (in order to aid them in their initial steps) the same dates, domestic rugs and Balochdochs of Zikri society can have a higher price-tag that can bring a win-win situation for both the State and the Zikri sect; as the State will get different kinds of taxes (once the products get the quality to be exported) and the Zikris will get a chance to have better to live, healthier to feed, and feel securer.

Consequently, the State can always afresh the production of those herbal plants that Makran has been required to halt a decade ago. The clay of Makran's land; is capable and have been capable of more than what it produces today. That is, apart from dates, it could produce Oats, Basmatic rice and many kinds of herbal plants like Neem (all such kinds of herbs were used to get planted there once). But, none of it happens today because of the patents imposed on the growth of such economically healthy, pursuit in the whole region of Balochistan.

The population of Zikris can be divided into five classes of groups i.e. landlord, cultivators, flock-owner, fishermen and artisans⁴⁰. Thus, it can be vividly seen that the only means to survival for the Zikris is none other than their lands (and maybe that is why till today all the wars have been fought on lands). Since, they have been halted to use their lands for many a thing as discussed above their social capital has devalued. So, the social capital of the Zikris needs exhibitions i.e. they must be subsidized by the State to get international price tags. Only then the base of the rotten economy of Zikris (Balochs as a whole) will start changing and so will the super-structure based on it i.e. the political and social empowerment of Zikri and Zikri females. This statement, thus, leads us to scrutinize the initial motif of our conceptual framework where the political development was said to be the arbiter between social and economic development. But, the field-work and research showed that it is rather the economic empowerment that gets to be the arbiter between the social and political development (specifically for a minor and feeble sect like Zikris).

⁴⁰ *Detail can be seen in Balochistan District Gazeteer Series (Makran District)*

⁴¹ *Detail regarding this can be read in the literature review.*

Further, for the social development or succession it was gauged that the changes must come from the Bottom. That is (if seen in the context of figure 1.1)⁴¹, the fact that the social institutions and practices of State's over-all society, gets to be so alien for the cultural practices of Zikri society; a collision comes in being which demarcates the whole scenario in two stages.

That is, in *stage one* because of the collision between the implicit social practices (i.e. the commonly accepted societal beliefs constructed in a society as a whole) and the explicitly formed practices (i.e. the self-conception formed dissimilar to the above quoted social practice because of the cultural changes like the ones in Zikris) leaves space for political uncertainty, confusion and desperation and ideological crisis.

This political uncertainty and ideological crisis (stated in stage one) is perceived vividly among the Zikris in this research. For example, the differences quoted and analyzed in the chapter Finding and Analysis; shows how the mode of thinking, manner of socialization and manners of their family brought-up gave birth to a culture that was much flexible in religious terms and in other concepts of Pardah (both culturally and religiously) and in gender discrimination. While, it was also grasped politically that the political scenario was also filled with desperation and inferior complexities.

However, most of the times, because of feeling alienated and isolated such desperation and crisis are seen rather negative, but such crisis is also important for the societies to realize their robustness because such events leads to creative ambiguity and creative destruction. One must know that in order to evolve and grow the relics of folk-practices must be casted-away. As with the changes of time, the requirements of living and necessities changes. Thus, Zikri sect should also start perceiving the changes in an optimist manner and start believing that the destruction of certain traditional relics will rather lead to creativity and better reforms for their coming generation. The fear of the minor sect is, no doubt, fair enough yet one must learn to grab the next best opportunity and the next best alternative for the time is one of such resources which never runs back again.

In the *second stage*, the collision between the pre-habitus of the society (i.e. what one is before being aware of their cultural habitus) and the reflective self-image of the minor society (pre-habitus of Zikris cultural and religious significance) leads to alienation, institutional decay,

identity crisis and psycho-pathologies. Each of these consequences were seen within the Zikri society. That is, alienation from the State and consequently; Zikri practices gave birth to protective ethno-Nationalism; Nationalism paved way for Identity crisis; Identity crisis in-return imprinted certain psycho-pathologies that lead to decaying of (both State-level and individuallevel) institutions.⁴¹

Hence, in order to get empowered politically and socially, it is must that the minor society should start channeling its changes i.e. it must leap in the active spheres of education, business and political attachments (in the mainstream). Because defying is not the solution, for it will harm them more than ever and thus lead to get in the same position as stated in stage two (but with much severe consequences and damages). Nevertheless, this feeling of alienation and isolation is rather a trend in minorities of the world; as in every society the minorities have a protective and desperate psychology and they always desire to merge or amalgamate with the majority population.

Further, this notion of staying un-defied and getting in the realm of education, business and political attachments have been enlightened within, almost, every Zikri because they have come to know the significance of Knowledge economy. And they have also been acquainted that only the fittest can survive in today's competitive and active era. Hence, the young generation of most of the Zikri families today, are in schools and colleges because they know that in order to be fittest one must know the rules of the games and the rules of the games are inserted within the levels of education.

Since, the economic structure of the State's recently seems to be built on aristocracy which is more exclusive than inclusive and extractive than interactive therefore, the people of Makran i.e. Zikri (Balochs as a whole) feel to be under a monopoly which needs some flexibility on behalf of the State. So, when a sect has to face economic, political and social crisis along with all the crisis stated in stage one and stage two, hence gender and discrimination also gets incorporated in that crisis. Female then gets bound to be effected by all this and became more vulnerable than ever.

⁴¹ *Detail for all specific motifs can be seen in Finding and Analysis.*

When seen as a whole, it is fathomed that Zikri females are not developed even a slight bit in regard with social or political development.

Apart from that, while interviewing the respondents some of the recommendations have been stated forward i.e. most of the respondents, in fact, all of the respondents thought that the path to development is education. And therefore, education must be made available for every child of the State. Further, it was also stated that the education must be State-subsidized as they cannot afford to make their students go to private schools and colleges.

Education is regarded to be the emancipator for all the evils for the Zikris because according to them; it is only the education that makes one bold and wise enough to scrutinize their religious leaders and those who are said to lead them both culturally and religiously. Further, education in return (according to some of the respondents) can also bring the dispersed Zikris on a single page for education leads to research and research leads to answering the queries.

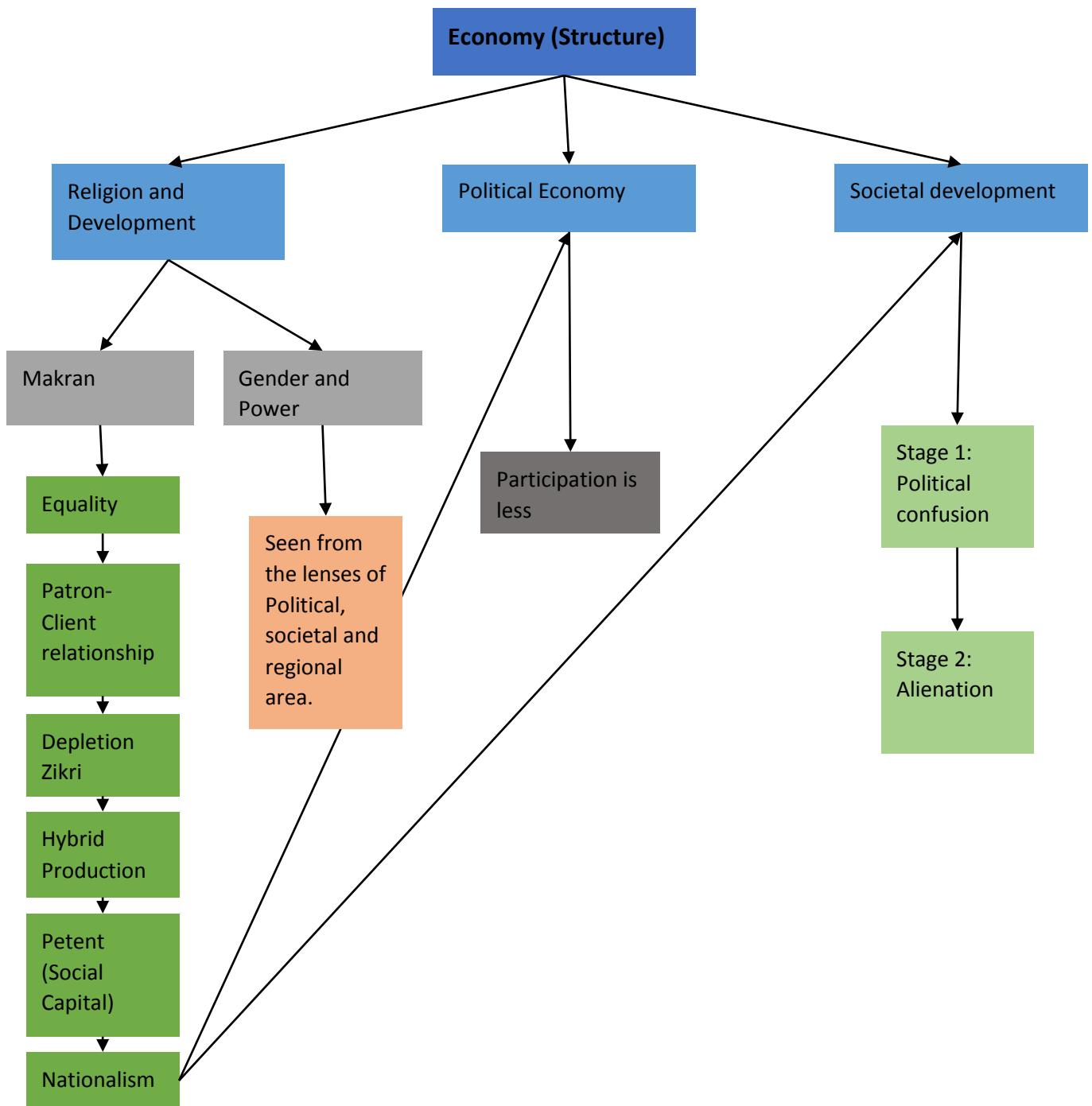
Last, but not the least, if seeing this popular notion of being regarded a minority (with regard to every minor sect of Pakistan); it can be stated that the citizens of the State of Pakistan mostly feel deprived and bereft because according to them the Constitution of Pakistan provides them the right but those rights are not being given to them. For example; in the article 3 of the constitution of the Islamic Republic of Pakistan (1973); i.e. elimination of exploitation, no citizen is said to be exploited from their fundamental principle, from each according to his ability, to each according to his need. This notion alone, if implemented, means giving birth to a manner of living where an egalitarian glimpse could be seen within the citizens of the State. Yet, the dichotomy between the legislature and the implementation, with regard to this article, have in reality given birth to such a hybrid manner of living where their miens are getting rather hollow because the roots of the economy was socialism but the fabrics of the economy got pure capitalist and materialist. This materialism and capitalism has led many of our cultural and traditional practices go in vain, as in antiquity the civil set-up of ours was established on the bases of endearment but now it is getting created on mere estranged adaptations (by adaptation; its means the un-necessary imprints of the western technical mechanisms like; postindustrial arrangements in our environment in the hour when the very stage 'industrialism' has only taken birth).

According to article 20 (section number 1 and 2); every citizen has the right to profess, practice and propagate his/her religion and every sect thereof, has the right to establish, maintain and manage its religious institutions. If so, then why Zikri religious leaders and every Zikri (male or female; young or adult) still feel afraid to propagate their religion; even in the epoch where he has been bestowed with the right to speak freely (article 19), to lead movements freely (article 15) and to be free from the fear of being dishonored or abasement (article 14)? Furthermore, according to article number 25, every citizen is said to be equal and thus every citizen should be regarded equally. If so, then why Zikris raise all of the following questions like; why are they still not being subsidized like other sects of the Pakistan? If so, then why they have to face bullies in their professional lives? If so, then why they feel alienated? And if so then why they come across to feel discriminated? All such questions are yet to be answered and researched on.

Hence, through this research I have fortunately attained to observe and discuss all of my research objectives. That is, it was seen how religion bestows their followers with certain manner of living and how development in return brings inevitable changes to minor sects that have always, in the end, merged with the ultimate chief ideology. Further, the impact of the political economy and societal development over Zikri sects have also been deeply seen as for it was these observation and analysis that described the feeling of deprivation that gave birth to further two types of bereft-ness i.e. political confusion and alienation (from the major society as a whole). Last but not the least, the civil society responses were also gauged through the Zikri female lenses as many religious leaders, political leaders and professional Zikri females were interviewed and probed regarding their political and societal empowerment.

So, in order to give a before and after affect to my conceptual framework (what as a researcher I proposed to do and how the proposed assumptions failed because of many inductive and deductive knowledge in the field-work) and in order to graphical pose my conclusion; conceptual framework 2 is graphed below.

Conceptual Framework 2



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Appendix

Interview guide

Main themes and their divided interview guides

While interviewing my UDCs regarding **Gender**;

- The basic differences (according to their opinion) between male and female?
- How society takes them?
- How their role is important in Islamic view-point?
- How the power is distributed between male and female in the context of Makran livelihood?
- Does the livelihood of Makran gives social, economical and political independence to the females of Makran (especially Zikris)?
- If no, then why?
- The opinion according to them of the Makran gendered division of labor?
- How much female (Zikri) have the independence in decision making in different household issues?
- What are the general and specific issues of inheritance?
- What is the contribution of female (Zikri) in economic, political, labor and capitalist sphere?
- And how did such spheres affected male and female separately?

While interviewing my UDCs regarding **Makran**;

- How do you see the involvement of Makran in state-level political and social sphere?
- How its political and social involvement effected and so far affects the gendered space, cultural space?
- How the Baloch sees the (Mayar) involvement of Zikri women both politically and socially in the context of Makran?
- Why Zikris are depleting? Or is it a mis-conception?

- And if it is not, then, is it because of low political and social involvement of Zikri society especially women that the Zikri society is depleting or is it because of something else?
- How a normal Zikri male does see all this? That is, the importance of women in political and social involvement?
- Will the political and social development affect the Zikris of Makran and their culture in any way?
- How will such developmental involvement and changes in culture will affect the Zikri women?

While interviewing my UDCs regarding **Religion and Development**;

- What does development means to you? And how does it affect the religious sphere of Zikrism and its conceptualizations of male and female?
- How do you take development in different spheres and what are they contributing? Should they be welcomed in every way or not?
- How development in different spheres changed the overall significance of religion and women in the context of Makran and vice-versa?
- Are the concepts of religion and development positive in the context of Makran, geographically?
- Is the development that brought about the depletion in Zikri society or is it religious conceptualization of religion that brought depletion in Zikri society?

While interviewing my UDCs regarding **Political Sphere**;

- How involvement of women in political economy can bring changes in development and religious development in the context of Zikrism?
- Are there Zikri women involved in state- level political sphere?
- If not then why?
- What does politics means for Zikri and Zikri women?
- Will increase in political involvement bring about an increase in social development and vice-versa?
- What is more important for Zikri women in this era political development or social development? And why?

- How the decisions of being either politically free or socially free is taken by women? Are they independent while making their decisions or not?

While interviewing my UDCs regarding **Social Sphere**:

- What does social development means to the Zikri society?
- Is women involvement in social organization is important? How do Zikri people see it in a religious perspective?
- How does the informal social involvement of Zikri women can bring a political change for them?

Figure 1.1.

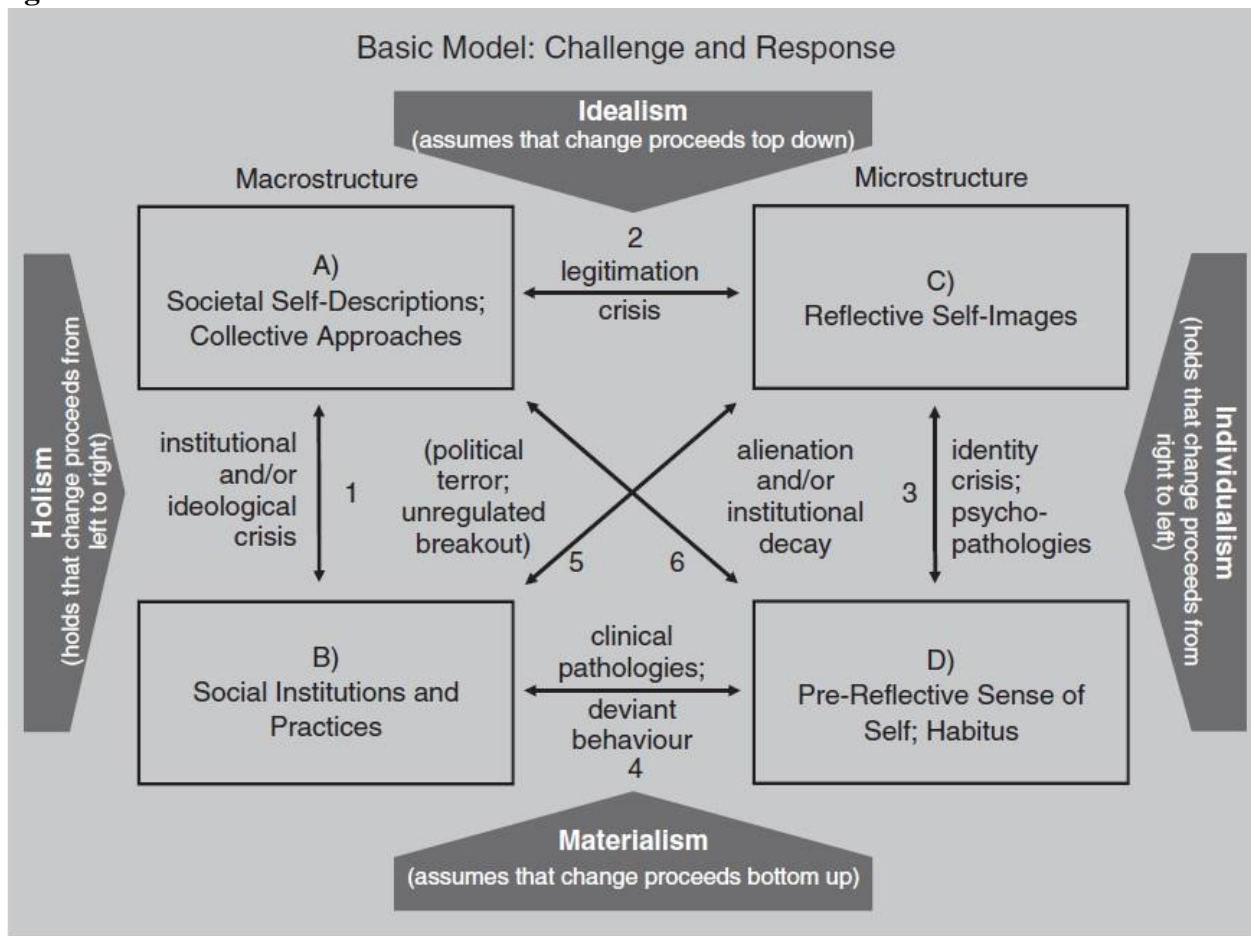


Figure 1.1 Challenge and Response model.

Socio Demographic Profile

Names	Gender	Sect/Ethnicity	Age	Location	Profession
Dilip	Male	Zikri	31	Karachi	Lecturer
Ameer	Male	Zikri	29	Karachi	Student
Zangi	Male	Zikri	35	Karachi	Media Person
Ghuram	Male	Zikri	52	Karachi	Politican/ General Secretary of Zikri Anjuman
Kalsum	Female	Zikri	24	Karachi	MPA of Sindh Assembly MQM
Esiyan	Male	Zikri	60	Karachi	Retired Govt. servant/ President of BSO
Jabbar	Male	Mahadvi	75	Karachi	School Organizer
Baran	Male	Converttee	71	Karachi	Private Business
Chakar	Male	Converttee	58	Makran	Professor
Noral	Male	Zikri	59	Makran	Religious Leader
Sajid	Male	Zikri	35	Makran	Religious Leader
Fatima	Female	Zikri	40	Makran	Religious Leader
Mushtaq	Male	Zikri	90	Makran	Writer/Director Geologist
Hammal	Male	Zikri	45	Makran	Doctor
Maimal	Female	Zikri	32	Makran	Lecturer

Stratified Sampling (Socio-Demography)

Names	Gender	Sect/Ethnicity	Age	Location	Profession
Alia	Female	Zikri	45	Karachi	Housewife
Fazila	Female	Zikri	42	Karachi	Housewife
Hifsa	Female	Zikri	35	Makran	Housewife
Naila	Female	Zikri	33	Makran	Housewife
Tehseen	Female	Zikri	28	Makran	Housewife

Note: all the housewives also earned by stitching Balochi Doch

Main codes and sub-codes of the Thematic Charts

1. Zikri Youth

- 1.1 Mode of thinking
- 1.2 Manner of socialization
- 1.3 Family brought-up
- 1.4 Economic Jobs

2. Zikrism and Religion

- 2.1 Zikrism as a culture and religion

- 2.2 Religious freedom
- 2.3 Practicality of prayers
- 2.4 Cross-examining their elders/religious scholars
- 2.5 Reaction of the religious scholars
- 2.6 Hierarchy system within the Zikri Community

3. Zikrism and Research

- 3.1 Level of education
- 3.2 Number of eligible people for research
- 3.3 Financial assistance of education and research
- 3.4 Priorities of spending in the Zikri community
- 3.5 Lack of education/research because of the fear of conversion (religious) 3.6
- Social capital of the Zikri community

4. Male versus Female in Zikri community

- 4.1 Gender discrimination (public spheres)
- 4.2 Concept of Pardha
- 4.3 Distribution of works (domestic and public) among male and female
- 4.4 How have the urban life effected Zikri/Baloch women and their freedom (socially)
- 4.5 Gaps occurring among Zikri families/neighbors/women because of the movement from rural live to urban lives and vice versa
- 4.6 Dynamics of female living standards in Zikri community
- 4.7 Concept of Dowry in Zikri community (leading a female to a burden)

5. Zikri female and Development

- 5.1 Ratio of educated Zikri women
- 5.2 Role of education in Zikri women development
- 5.3 Role of technology in Zikri women development
- 5.4 Impact of technology on Zikri community (gloomy manner)
- 5.5 Power distribution in Baloch Society

- 5.6 Zikri female's economic, political, social independence in an urban and rural society
- 5.7 Impact of a typical environment on Zikri female for their development
- 5.8 Zikri women development before and after marriage
- 5.9 Zikri divorced female and development

6. Zikrism and Capitalism

- 6.1 Perceptions of Capitalism in Zikri community
- 6.2 Impact of Capitalism on Zikri female
- 6.3 Impact of Capitalism on religious and cultural stance of Zikri community

7. Baloch Mayar and Zikri Female

- 7.1 Rigidity of the stance of Mayar for Baloch Females.
- 7.2 What characterizes Baloch Mayar

8. Nationalism (Alienation) and Zikri/Baloch society's development

- 8.1 Alienation, the source of nationalism
- 8.2 Hand to mouth, cause of nationalism/alienation
- 8.3 Trend versus matter of life and death (for Karachi and Makran)

9. Inferiority Complex and Zikri

- 9.1 Complexity and lack of education
- 9.2 Complexity and lack of confidence in one's religion
- 9.3 Complexity and the harsh behavior of the public institution
- 9.4 Complexity and role of stereotyping (dress-up)
- 9.5 Complexity because of one's biology

10. Depletion of Zikri

- 10.1 Social dynamics
- 10.2 Pal effect
- 10.3 Professional life effect
- 10.4 Quacked religious scholars/lack of Tabligh

10.5 Fear of losing lives

11. Zikri Female versus State Politics

11.1 State level political ground

11.2 Ratio of Zikri in Politics

11.3 failure of State in regarding Zikri female (and Zikri community as a whole)

12. Others

12.1 Personal experiences (religious harassment)

12.2 Personal experiences (gender biasness/unbiasness)

12.3 Personal experiences (relationship between Zikri and Nimazi)

12.4 Personal experiences (political stance of the state)

12.5 Personal experiences (comeback stories)

12.6 Recommendations

Thematic Charts
Code 1. Zikri Youth

Zikri Youth	1.1	1.2	1.3	1.4
1. 31, Male, Dilip, Zikri (student and a lecturer) Karachi, Kalari	<i>-they are open minded and are liberal and not so much religious as their thinking is kind of secular -Women of urban society have bounded themselves to many traditional things (becox of the technological changesadvertisments effects cosmetics and all) while the women of the rural society</i>	-being openminded and liberal symbolizes the manner of socialization that shows the manner of living for Zikris for both Lyari and Makran. The later is said to be much liberal because of its geographical significance (sea route and bounder affiliation with countries like Iran and Afghanistan)	-from the childhood in Makran every kids gets to see that the female of the house gets to work as much as a man	

	<i>stand shoulder to shoulder with their men</i>	while the former is said to be more religious as it got effected by many other sects and societies also (as it is in an urban set-up)		
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<p>2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar</p>	<p>-spending on religious scholars is not a problem yet spending on education gets a bit peculiar for certain families -living in an urban society, mostly we do not even realize that we are doing genderdiscrimination, as we have been brought up with certain psychological truths where women gets to be the childbearer -in Karachi nationalism is rather a trend</p>	<p>-from one's family, from school, governmental and economic jobs -major part of the finance of any normal family going to wajas (religious scholars) showing the regularity of the attendees of Zikris to their wajas -in a relationship mostly a male wants to make his wife his property and the wife want the husband to be her property -in most houses the socialization are controlled by women as they are known to be the symbol of the most responsible-able member of the family -I was not born in Balochistan, thus I am not emotionally</p>		
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		<p>attached to the term nationalism.</p>		
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<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>		<p>-manner of socialization among the religious scholars and ordinary Zikris shows that the religious scholars are met regularly for every intended actions</p>		
<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline</p>		<p>-in every Chogan (a form of worship for Zikri) women is called upon to be the head of it and women gather around which shows that in every form of socialization female gets to have an equal part</p>		
<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>			<p>-she was never allowed by her parents to go to the politics as according to them it was a dirt (gand) but her brother supported her</p>	
<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females),</p>	<p>-they want nothing with politics as they thought it was a gand (dirt) and also because of their existing</p>	<p>-with the changes of the political situations, changes in the manner of living occurs</p>		<p>-one used to be a nurse (back when she was single and residing in Quetta) she left her job</p>

Karachi, Lyari	political situation and the unsupporting family of theirs			when she got married and started living in Lyari and quit her job because of the two reasons mentioned above.
7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab	-in the rural areas women are child-bearer yet also the bread-winner because of their Balochi doch (embroidery) -they never realized that they are doing genderdiscrimination because their women are mostly said to be the heads of their homes -we always had their fear of being killed or harmed because of our religion, we have been raised with this fear and thus we have so many confidential stuffs within our sect	-Female being the head and earning also had their circles where they work on their doch and talk regarding different stuff - because of the fear, the religious scholar take mostly the advantage of it and keep everything confidential and thus call their failure – to satisfy the queries of youth – an act of confidentiality for their lives protection	-Our female also are the ones who take care (economically support) of those kids or adults who get involved in drugs as their father mostly never accept them	

<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>	<p>-I insisted my daughter to study and enrolled her in her a school yet she left it because her friend left it</p>	<p>-the act of the daughter shows the importance of pal effect in Lyari and thus is one of the significant sign in socialization of Lyari</p>		
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<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>	<p>-Zikri female are more religious than the male - Female, you know, sits back at home and do not faces the public sphere as male.</p>	<p>-the cultural aspects of Baloch are also embedded in us and that is why our female do not get involved in other activities and do not get much affected from the society</p>		
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<p>10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi</p>	<p>-back in his time the simplicity among people was so much that even the people counted in terms of 20's - round circles hold a significant position which symbolizes solidarity (for both Zikri and Mehdvi)</p>		<p>-simple, humble, idea of begging and being dependent on others was taken as a curse</p>	
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11. 32, Maimal, Female, Zikri(Lecturer), Turbat			-mostly in every house female is brought-up in such manner where she is free to get educated and get professional yet after marriage every female fears to work in field.	
12. 71, Baran, Male, Convertee(Private worker), Karachi, Lyari	-the mode of thinking keeps on changing with the changes in geographical area. In the areas of Karachi and the places like Kholwa and	-they are hospitable to any kind of guests (family members or the strangers)	-it is in their ethno-ethics to be hospitable to any kinds of guests	
	Jewni the female do not pronounce the name of their husbands. While in the areas of Murri and Bhutto the concept of Pardha is too much.			
13. 58, Chakar, Male, Convertee(Professor), Turbat				

<p>14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar</p>		<p>-the regions of Hingol and Tokapar and mostly led by the wajas, they are the ones who collect the votes of the region</p>		
<p>15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat</p>	<p>-when he surveyed certain male head of the Zikri male regarding the entrapment of their girl child, and asked why their right to education is taken away from them; they stated that what a female will do, she is to get marry and take care of her childs</p>	<p>-when the female in such families is not educated thus she fails to contour a whole personality out of her children and hence helps dispersing the same ignorant traditional rules</p>		
<p>16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk),</p>				
<p>Turbat</p>				

<p>17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division</p>	<p>-Zikris have one bad habit of keep everything as a secret and confidential and it have gotten embedded in their everyday life thinking -fear of lives, also gave them mind-set to remain silent and practice their belief in solitude</p>	<p>-this practice of keeping things confidential has mostly been dispersed by the religious scholars/wajas of ours and thus from them to every ordinary Zikri who visit them regularly - therefore, their ritual practices are not done so publicly especially in urban places but within themselves</p>		
<p>18. 45, Hammal, Male, Zikri(Doctor)</p>		<p>-Female in our culture is the symbol of civilization and that is why whenever any guests comes she is the ones (if her husband is absent) who makes the guests comfort at home, she cooks for them, she even ziba the chicken and goats for the guests</p>		

Code 2. Zikrism and Religion

Zikrism and Religion	2.1	2.2	2.3	2.4	2.5	2.6
1. 31, Male, Dilip, Zikri(student and a lecturer)		-they are open minded and are liberal in				

Karachi, Kalari		their religious thinking				
2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar	-as most of the prayers performed in Zikri community are also a part of their rituals, it is therefore also that culturally and religious we are not bound in one stream	-it is embedded in our cultural value that a child or an adult is never forced in order to perform their prayers -this freedom gets limited in questioning our religious scholars (waja)	-the child is left free that if he/she wants to go to perform zikr or not	-happens almost never	-mostly and always shriek and frown while asked anything	-shows that the most powerful ones in Zikri community are the wajas

<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>	<p>-never had a single ideology in Zikri communit y (in both ways cultural or religious) it has more than one ideal theories - though Zikris have different beliefs yet almost every Zikri gets ready to sacrifice their lives (from a</p>	<p>-because of various ideologies it can be seen that the Zikri as a cultural and religious stance is rather free than being stern and rigid</p>		<p>-when asked to the waja regarding the foundation of Zikrism they shriek and demarcate into different ideologies</p>		<p>-wajas hold a significant role in Zikri communi ty as mostly every Zikri believe in what they say - because of this hierarchy and wajas of different ideologies ; many young and adult</p>
	<p>religious viewpoint) for Mehdi</p>					<p>Zikris are getting converted</p>

<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Political) Karachi, Sanguline</p>	<p>-Zikrism (from a religious viewpoint) never took females for granted and that is why in Kho-e-Murad no concept of purdha is seen -Zikrism (from a cultural viewpoint) also never took females for granted that is why in chogan (which is a ritual performed in both ways;cultural and religious) female gets to be the mostly the head of it</p>	<p>-the stated Zikrism as religious and cultural viewpoints shows the flexibility in the lifestyles of the Zikris rather than stern beliefs and practices</p>				
<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM</p>						

2001), Karachi, Golimar						
6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Makran						
7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab	-the fact that Zikris used to live in rural areas of Makran thus (Zikris culturally) embedded some practices that in broad sense made females the head and responsible of the household matters and the external	-though Zikris are religious and culturally free yet they can't preach openly (in terms of their religion) because they fear for their lives		-the nonserious reaction towards preaching (tabligh) is because they know they are not so knowledgeable (if a Shia can be killed after so much knowledge) than ofcourse they must fear much harder	-yet it shows that no-matter if wajs preach or not; they are still regarded as a powerful symbol in Zikri community	

<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>	<p>-even in Kalari or Lyari when-ever any crisis like occur, if of water or anything, female are</p>	<p>-females are free both religiously and culturally because in the chogan (that holds</p>			<p>-the wajas according to him never come to public sphere and preach but only sit</p>	<p>-Zikri females are mostly the ones that making this hierarchical system</p>
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	<p>the ones who move house to house, our females are the ones who are sitting in pressclubs for months and they are the ones who head most of the strikes</p>	<p>the significance of both religious and cultural practice) female is the head of it</p>			<p>back at home and get the benefits without doing anything as they have many followers who follow them blindly</p>	<p>stronger as they have stronger faith in wajas than Zikri males</p>
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<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/Preside nt of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>	<p>-Zikri communit y has embedded all the cultural aspects of Balochs and that is why, in our culture also women is not mostly the part of the public sphere and that is why her faith in wajas and religion is more than male</p>	<p>-Zikri females are said to be more religious than the male; thus showing the flexibility Zikri communit y (from a religious perspectiv e)</p>	<p>-Zikri female mostly perform their Zikr regularly and perform it from their hearts</p>			
<p>10. 75, Jabbar, Male, Mehdvi(Teache r and school organizer), Karachi</p>	<p>-Zikrism (from a religious point of view) in centered around</p>	<p>-in 1948 when Shahabud een (religious scholar of Mehdvi)</p>	<p>-the concept of circles are significan t for both Mehdvis</p>			

	<p>the belief of Mehdi (AS) and so he described a lengthy description regarding Mehdi and why should he be respected - acceptance of ShahaBud een in our cultural and religious aspects shows the flexibility in mending of Zikrism and showing the multiaspect of this community</p>	<p>met Waja Sheh Shakar they accepted each other and their religious realities cordially</p>	<p>and Zikris as the (jah-animaz) for both of these sects gets to have the shape of a circle</p>			
<p>11. 32, Maimal, Female, Zikri(Lecturer), Turbat</p>						

12. 71, Baran, Male, Converttee(Private worker), Karachi, Lyari	-Zikrism as a culture (just like the culture of Balochs) was always hospitable					-wajas of Zikris exploit their followers and it is so strange
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	, it is a part of their ethnoethics that they have been bestowed by their forefathers					because the Zikris are converting because of these wajas yet on the other hand they are also cemented because of these wajas
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13. 58, Chakar, Male, Converttee(Professor), Turbat	-Zikris and Zikrism has lost the roots of its structure whether be it in cultural form or religious form					- capitalism has also affected this level of hierarchy as the gap is moving more further
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<p>14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar</p>	<p>-Zikrism (from a religious perspectiv e) is surrounde d with Islamic characters -Zikrism as a culture and religion have always kept the priorities of females - most of the times the</p>	<p>-the priorities of the females have been accounted in Zikrism that is why they have their own ibadat gha (Zikrana)</p>		<p>-one cannot question anything from the waja because they lack that level of education which could make them able to be good leaders or religious scholars</p>	<p>-if you ask the waja regarding the misfortuna te-ness of being uneducated they will answer that their elders did not want them to get converted that is why they never got a chance to go proper</p>	<p>-the ones who are closer t the wajas easily gets the chance to get into politics because they are the ones who collectivel y collect the votes from the regions - go from Hingola to</p>
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	<p>boundaries of Islam itself halted us</p>				<p>public schools and get education</p>	<p>Tokapar you will come to see that the total control of the regions are with the wajas -make Zikri clans got converted because of the wajas as they demanded too much assets that the Zikris decided to get converted and thus not be obliged to the wajas -the wajas are regarded so much in Zikrism sect that any ordinary Zikri before meeting them kiss their hands in respect</p>
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15. 35, Sajid,	-Zikrism, as a	-though religious		-most of the wajas	-The wajas of the	-The heads of
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Male, Zikri(Religious Scholar/Waja), Turbat	offshoot of Shia is stated by Sajid in detail	the Zikris are free and flexible yet mostly they are hinging on their wajas because of the practice of Toba		never even guide their followers	Zikris knows that their followers are hinging on them yet they never guide them properly	the Zikri sect are the wajas
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16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat	-according to her, Zikris work on consent be it on cultural bases or on the bases of religion foundation of Zikrism in detail					
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<p>17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division</p>	<p>-because of a minor sect, and because of the fear of lives Zikris have always kept their practices confidential whether cultural or religious and this specific act have been embedded in every Zikri individual that they keep</p>	<p>-though they are religious free yet they can never get free or flexible in this accord i.e. wajas should not be regarded the most righteous ones.</p>	<p>-since female have been given their own worship houses that shows that they have also not been deprived from any types of political or social engagement that happens in their communi</p>			<p>-the wajas are said to be the most righteous one and are regarded as the most respectables</p>
	<p>confidential their identity and their practices overall(cultural and religious)</p>		<p>ty</p>			

<p>18. 45, Hammal, Male, Zikri(Doctor)</p>	<p>-apart from describing the various belief system in Zikrism he also stated how the Zikri culture have lost its significance in the process of moving from rural to urban areas - though it is a religion of sufis and has been contoured with Islamic characters yet many of things happen to be changed in it</p>				<p>-Zikri sect can succeed in many matter but it is very hard that it should happen because the leaders of Zikris are working on their own benefits</p>	
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Code 3. Zikrism and Research

Zikrism and Research	3.1	3.2	3.3	3.4	3.5
<p>1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari</p>					

<p>2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar</p>	<p>-because of the lack of knowledge regarding our history most of the wajas take advantage of it and never answer the questions asked by us -for research and development level of education is must -out of 200 people in the region at-least 150 are studying yet this ratio keeps on decreasing with the increase in the level of education</p>	<p>-in 2006 not even a single man passed matric in this town. In 2016 in my university (KU) we were only 4 boys from this region of ours who were doing M.A</p>	<p>-the main reason for it is lack of money and financial assistance</p>	<p>-and even if one has the money major part of it firstly goes to the wajas and then the remaining are spent on construction of the shelters - the mindset of the people of here is that for the cultural significance one has the money to spent but no money is there for the purpose of education</p>	
<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>	<p>-the unfortunateness is of education i.e. we do not have even a specialist who can guide our kids or women</p>				

	<p>regarding their personal needs and the community needs</p> <p>-in Pakistan most of the small communities get facilitated yet we do not get facilitated in any manner be it education or health -the lack of education here is because of three reasons i.e. 1. lack of awareness (which comes from education) 2.lack of economic assistance (as the jobs are not much profitable) 3.lack of a educational and professional environment(th at comes with education)</p>				
<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline</p>					

5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM	-most of us lack the level of education				-the lack of education is because of the mind-set of our
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2001), Karachi, Golimar					elders as according to them education in public schools would lead us to convert
6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari	-completed her education (till graduation) when she was in Quetta as in Lyari she never wanted to studying because of the non-sense environment of Lyari		-the reason for lack of education is not the awareness regarding the importance of education but rather the lack of economic assistance	-In Lyari the basic problem is of survival thus those who live hand to mouth only they go to work otherwise education, health and all such things comes very later	-all of us were not allowed to study more than matric because our parents thought that more education will divert us and that is why we will leave our religion and get convert
7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab					

<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>	<p>-his daughter left her school because her friend left the school (in Lyari mostly such cases happen where because of the nonserious environment girls stop going to schools and colleges)</p>	<p>-he himself got interested and eligible for a government job because in his age he used to attend BSO circles which made him realize the</p>	<p>-the unfortunat e-ness is of the lack of resources otherwise no-one here is halted to not to get education</p>		
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		<p>worth of education</p>			
<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>	<p>-because of the class system prevailing in here, the poor gets no resource to educate their kids -the same is the case with the women, they are not able to participate in politics because they are not educated</p>				
<p>10. 75, Jabbar, Male, Mehndvi(Teacher and school organizer), Karachi</p>					

<p>11. 32, Maimal, Female, Zikri(Lecturer), Turbat</p>	<p>-though the female get the education nowa-days, yet they have never been focused in a better and greater level and it is because of the government of both level state and regional - here female get education when they are single but once they get married they look to their husbands and get dependent on them</p>				
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<p>12. 71, Baran, Male, Convertee(Private worker), Karachi, Lyari</p>	<p>-call it the lack of education or awareness but back in our ages when a movie got released by the name of Hammal e Mahganj we (all the Baloch youth) went to cinema and vandalized the chairs so that no-one can watch that movie and that movie never got released -in 1960's Lyari had only 2 primary schools one for boys and one for girls i.e. kids could only study till 4th class</p>				
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<p>13. 58, Chakar, Male, Convertee(Professor), Turbat</p>	<p>- unfortunateness of the Baloch society is that they have been deprived of the education and thus from the political platform -the level of education also decreased because Zikri Baloch have always this complexity that they are from a minority thus they should stay back at home peacefully.</p>				
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<p>14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar</p>					<p>-we have not developed because the notion of Islam itself halted us, as our elders were afraid that the believers of majority (Sunni) will divert their kids in public schools and will force them to get converted.</p>
<p>15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat</p>	<p>-the fact that our religious scholars are afraid to speak and preach is also because of the level of their knowledge and education</p>			<p>-spending on education is never a priority and spending on female's education in certain Zikri families is never even thought of because according to them female gets married and thus take care of the home and kids</p>	

16. 40,					
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Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat					
17. 90, Mushtaq, Male, Zikri(Writer/Directo r Geologist), Makran division	-it is an unfortunateness that most of us are not well- educated	-and this not- eligibility is leading them towards ruin as in this competitive world they are very backwards			-Zikris have experience d many cruel treatment therefore, most of the elders suggested and figured that the coming generation s of theirs must not go to public schools otherwise they will be known and killed and converted

<p>18. 45, Hammal, Male, Zikri(Doctor)</p>	<p>-most of the leaders and the wajas that we have are unable to speak the truths because they themselves are un-educated -the reason of our lack of knowledge and education is low because we halted to change with the changes of times and that is why we are</p>				
	<p>known as the ignorant -the level of education in the areas like Naseerabad and Dera Bugti is so much that people yet do not know that one can die out of severe disease like dairiya -the lack of education also gave a poor environment for the Zikri female in the later where they could not speak for their own rights</p>				

Code 4. Male versus female in Zikri Community

Male versus Female in Zikri community	4.1	4.2	4.3	4.4	4.5	4.6	4.7
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari	-no difference between male and female - no female is halted here to educate	- female also is not tortured with the concept of pardha		-the livings of Makran and Karachi were different therefore , here it is very hard to find the original Balochi standards	-one of the changes is that here the female is directly under the domain of the male and that the male is himself weak in terms of		

					economic and family support		
2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar	-female is quite different from the male - mostly we do not even realize it because it is so embedded in our psyche		-there are those female also who distribute the domestic work are the heads of their families				

<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>	<p>-female have in history also helped their husbands and brothers in wars and battles thus no discriminat ion of any kind is made on them</p>					<p>-because of the dynamic of the society women has become the most vulnerabl e one as she easily gets affected by everythin g that surrounds her</p>	
<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politi can) Karachi, Sanguline</p>	<p>-female in cultural and religious regard has never been taken forgranted as she has her own zikrana like</p>						

	<p>us and is the head of chogan and no specific time is fixed for her in Khoe- murad she can go anytime that she wants to</p>						
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<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>					<p>-because of the dynamic and the migration in the urban cities the work was all laborious thus female was regarded to stay back at home</p>	
<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari</p>	<p>-before marriage she was a mid-wife and completed her education in Quetta (as the environment there was much competitive) -the only difference</p>				<p>-used to be a midwife in Quetta but after marriage she left her job as she was not supported by her husband and her environment -here only</p>	

	is economica l					those work who are handto- month as the factories provide wretched hourly wages and unsafe labor condition s	
7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab	-in the rural areas women though is a child bearer but she is also a bread winner as she by using her own skills earn for her and her family - they never realized that they were making gender discriminat ion as their mothers are said to be the heads of the family		-the domesti c work and the outer is divided accordin gly as the women work in fields also and also in her house				-as in our culture the notion of dowry is not present that is why female is never regarde d as a burden to the family

8. 61, Khair Bux, Male, Zikri(Retired	-we have a egalitarian society where				-the changes in the society		
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Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari	female is regarded as same as a male				and the manner of living are made so that we cannot even make our kids go to school as before schools were about studying now they are about yellow day, red day and all such dramas		
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<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/Presid ent of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>	<p>-we are a part of Baloch society that is why in our culture female do not go to the outside world much and is economica lly dependent on her husband - yet the only thing that both</p>			<p>-only the upper class is getting facilities and that is why in the urban societies we are facing the class system</p>			<p>- daught ers for us are not a burden even if I have 6 girls that would not be a proble m for me as the concept of dowry is not in our</p>
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	<p>of the male and female lack is the lack of awareness which comes with education - yet the female's body is in itself a reason for inferiority for herself</p>						<p>culture</p>
<p>10. 75, Jabbar, Male, Mehdvi(Teache r and school organizer), Karachi</p>							

<p>11. 32, Maimal, Female, Zikri(Lecturer), Turbat</p>					<p>-most of the single female get education before marriage and after marriage they halt going to colleges</p>	
<p>12. 71, Baran, Male, Convertee(Priv ate worker), Karachi, Lyari</p>	<p>-the gender discriminat ion also changes with the geography as in Kholwa and Karachi the female feel</p>	<p>- conce pt of pardh a amon g murri and Bugti' s is very</p>				

	<p>shy to even take the name of their husbands While in the Murri and Bhugti the concept of pardha is too stern -yet I myself never let my woman do the political work though my daughters are studying one has done double M.A</p>	<p>stern</p>					
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<p>13. 58, Chakar, Male, Converttee(Professor), Turbat</p>	<p>-treatment of the male and female is balanced in Zikri community</p>			<p>-the urban lives have blurred the history of Zikri even more - the urban lives though gave the facilities yet it also increasing the gap between</p>	<p>-when certain people migrated from makran to Karachi they figured that the manner of living is completely different and certain things that</p>		
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				<p>the rich and poor and increasing the gaps between the classes and gaps</p>	<p>were never part of the Baloch culture were made a part of it like the tribalism and the parochial social system</p>		
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<p>14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar</p>	<p>-female have always been a priority in our culture</p>		<p>-female work in our society more than the male as they work in fields and also on Balochi doch</p>	<p>-a lot of propagan da have been happene d towards the Zikris that is why many of the Zikris migrate to rural areas</p>			
<p>15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat</p>	<p>-certain families in our society halted theie female to study as according to them they will get married and stay back at home -here mostly the female and</p>						

	male have same rights but the problem is that those who get education they never come forward to be an example for the others						
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat	-we women here work in consent if my husband does not want me to go I will not go						
17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division		-there is no concept of pardha in Balochi culture					

<p>18. 45, Hammal, Male, Zikri(Doctor)</p>	<p>-in baloch society female is more empowere d -if you see it is the female who makes the guests sit, if her</p>						
	<p>husband isn't home, she ziba the chicken and the goat and make her guests comfortabl e -in Baloch history the sister of Chakar fought with her brother thus, female is not regarded weak in any manner</p>						

Code 5. Zikri Female and Development

Zikri Female and Development	5.1	5.2	5.3	5.4	5.5	5.6	5.7	5.8	5.9
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari	-if there are 100 females here today, you will find nine of them educated		-today they are much better because of media and technology like mobile and internet. As by using them	- because of the internet our youth have also be diverted into different activities which in the previous ages	- woman in Zikri community has as much rights as a man -our female could have been empowered to	- because of their lack of education and awareness they are not mature enough to make decisions for			

			<p>they have gotten an understanding of everything - because of the access of the technology they could choose a tones of things for themselves and could freely express themselves to the world</p>	<p>where not allowed or not done by most of them (openrelationships) - because of the technology and advertisements our manner of living have been changed very much and the example can be of the marriages before they never costed much but now every marriage cost more than every family could afford because</p>	<p>a much greater stance if the state have helped her in representing her skill (Baloch Doch) internationally -In Makran the male and female has no such difference as their the male and female work shoulder to shoulder with each other</p>	<p>themselves - I as a husband and a male have never halted my wife to go to work and earn money but it is because her own lack of education that she does not realize the worth of independence and rather is happy in relying on me</p>			
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				<p>of the increas e in demand s in materia l stuff - because of these technol ogical advance ments our people are losing the worth of their languag e, culture and dressin g -and apart from that every single thing that heighte ns-up our identity and dignity is never posted or shared by the</p>					
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				textbooks as it is also because we do not have any source or benefits for the state - because of this technology they are also having this complexity that they would not look beautiful if they would not go to parlor or use new cosmetics					
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2. 29, Ameer, Male, Zikri(St udent) Karachi, Golimar		- becaus e of educat ion the wome n are movin g outsid	- becaus e of the technol ogical change s they can have their	-with the increas e in advance ment in infrastr ucture and much	-in our society the utmost respect is done of the religiou s scholar				
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		<p>es, they are going to colleges, they are seen in public spheres</p>	<p>touch mobile s, they seem to choose their own life partners and thus make their own decisions -it is for sure that changes in times do bring changes in cultural aspects</p>	<p>advertisement of such luxurious living, the parents /elders of our society seem attracted to invest lakhs on the housing societies but feel strange in spending money on education -many people reject the technological advancements because they feel like their cultural significance with the occurrence</p>	<p>s and a major portion of money goes to them therefore they seem to have much power than any one -the Baloch society is relative better in distribution of the power roles as the females gets to have the space for consent and no conception of purdha is specified for her and that is why in some</p>				
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				ogy will fade away	houses the head of socializ ation and every decisio nmaking is done by the female -in the days of capitali sm becaus e everyth ing was being done by the male, every laborio us work, thus it got embed ded in our psyche that male is powerf ul than female - many wajas of ours who are in politica l sphere				
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					have every power to politicize the region but they do not as they work for private benefits				
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<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>	<p>-2% of the women of ours are educated yet when they get married they become they part of the specific environment and halt studying more</p>	<p>- baloch society is so backward because they have been never given facilities to get educated and mentally health y - lack of education and awareness have thus made her</p>	<p>-the development of female in a whole manner is just happening because of the technological advancement thus it will take time till she gets fully mature</p>		<p>-Zikri waja hold a significant role for Zikris as they follow whatever the wajas say -in history also the female have fought with their brothers and husbands which shows that they are perceived</p>	<p>-only with the increase in education, will the women of Zikri community will be eligible in every aspect independent to make their decisions</p>	<p>-Zikris because of living in a environment where the basic problem is of survival thus never got interested in education as the very first notion is to be alive</p>		
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		the most vulnerable creature because she gets affected by everything as she is not aware of the right and the wrong			ed to be as powerful as their men				
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<p>4. 52, Ghura m, Male, Zikri(Pr esent G.S of Zikri Anjuma n/Politi can) Karachi, Sanguli ne</p>						<p>-the female can be regarde d as free in most of the ways becaus e in our cultural and religiou s matters they are never ignored or halted; they get to have their own</p>			
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						zikrana, they get to be the head of chogan, they get to visit the Kho- emurad anytim e that they want to no specific time is fixed for them			
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<p>5. 45, Kalsum, Female, Zikri(Po litician, MPA Sindh assemb ly MQM 2001), Karachi, Golimar</p>		<p>-lack of educat ion has led to lack of partici pation of wome n in politics</p>				<p>-she was never support ed by her parents as they thought politics is a dirt yet it was only becaus e of her brother that h=she got in and became an exampl e for her commu</p>	<p>- moving into urban areas made the require ment of being psychic ally strong import ant which is why in that enviro nment the need of female deplet ed</p>	<p>-here the idea is percei ved as such that female s should not get educat ion becau se all they have to do is get marrie d</p>	
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<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari</p>		<p>- according to one of them she was able to study because she felt competitive in Quetta as the young people used to come and study and work hard and thus she studied and completed her graduation</p>		<p>- according to them they knew that in this technological world the social capital that their parents are generating is not much to satisfy their needs and wants as one cannot get lakhs by making domestic rugs therefore they never rebelled with their parents for spending on their education</p>		<p>-the reason of not being involved in politics is also because according to them the political situations in their region were never peaceful therefore their parents never allowed them to be a part of such gang (dirt)</p>	<p>-they are mostly symbolized as jahil because of their uneducatedness and the way they scream and shout which is regarded as normal in their routine life</p>	<p>-one of them worked as a midwife when she in Quetta and single after marriage she migrate to Lyari and thus was not allowed by her husband's family for job as they said the environment of Lyari is not as that a female should work in the public sphere</p>	
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<p>7. 28-35, 4 males, Zikri(all student s yet 2 employ ed), Makran , Hoshab</p>			<p>- increas e in the level of educati on has led the Zikri female to get out in the public sphere and study in public schools which is a positiv e thing</p>		<p>-in the rural areas though the female is regarde d as a childbearer but she is also the breadwinner becaus e she works in fields with her husban d and uses her skill of balochi doch to get econo mic benefit s thus she is not regarde d lower atleast in these aspects - even if the husban d decides to</p>	<p>-female are the one who raise those adults or kids who get severel y involve d in the habit of drugs which shows their econo mic indepe ndence within the sphere of her house</p>		<p>-the level of the divorc e in our com munit y is very low thus it show s that femal e are regarde d much respe ctably in our com munit y</p>
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					disregard a child of his (because of his addiction towards drugs) mother gets to decide whether the child will remain home or not and she always find a place for her				
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<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant /Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>		<p>-It was because of the circles held by BSO that I got interest in education and completed my graduation</p>			<p>The religious and cultural aspects of ours shows that the female is much powerful and is never regarded lower than the male because she has her own</p>	<p>-in times of strikes or any crisis that occur in our region women is always the ones to lead them even in the press clubs it is our females</p>	<p>-one of the common practice (among females) of that region is when one leaves the school or college her friend also</p>		
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					<p>Zikrana , she is the head (sher) of chogans</p>	<p>who speak boldly</p>	<p>intends to leave the school or college</p>		
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<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant /President of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>	<p>-the percentage or ratio of the educated women is not mentionable because it is too low</p>	<p>-lack of education is because of lack of awareness which comes from education and it is also because of the lack of facilitation by the state towards us - yet those female who have been educated and are successful in their professional</p>			<p>-the fact that our cultural aspects are linked with the cultural aspect of Baloch that is why mostly our female remain back at homes and never involved in much in public sphere</p>	<p>-our females and our males have always been involved in a political struggle. When the agency takes the child of the women they get affected severely but because she is not educated therefore she is not eligible to take or get involved in political affairs</p>	<p>- accordingly in the tribal society female never get the environment where she could move freely</p>		
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		lives are never halted rather they always have been appreciated				-and the empowerment be it social, or political it comes from economic empowerment and that is what we lack here because of the cheap production of our social capital			
10. 75, Jabbar, Male, Mehdvi (Teacher and school organizer), Karachi									

11. 32, Maimal , Female, Zikri(Lecturer), Turbat	-the ratio of the educated female in her region is from				- though female is symbolized as the sign of guidance as		-this environment is created and made such for the female	-most of the female get education before marriage yet they	
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	70-80% and it keeps decreasing with the increase in the level of education				she is the most responsible member of the family yet the power remains with the male		and after marriage they look for to their husbands to be taken to even hospitals when they are sick	halt their education or professional lives after marriage	
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<p>12. 71, Baran, Male, Convert ee(Priv ate worker) , Karachi, Lyari</p>		<p>-yet the times are changi ng and many univer sities have been built up and wome n are movin g forwar d for the better which is good</p>			<p>-the division of behavi or of female is divided with the division of region as in the regions of Kholwa and Karachi female shy away in calling their husban ds name and in places like</p>	<p>-I myself never let my female to be political ly involve d in any activity as I think it is part of my Mayar (Value) -I gave permiss ion to my daught ers to study they are studyin g now 1 daught er of mine</p>	<p>-The impact of the envirn oment is so much that in the places like Murri and Bhugti, female there are very bound</p>		
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					<p>Murri and Bhutti's you will find the scenario very different as the concept of pardha is very stern there - the real power is with the wajas of the Zikri community as people really respect them even though when they r being exploited by them</p>	<p>has done double M.A but it was about time that I felt ashamed to political ly give freedom to my wife</p>			
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13. 58, Chakar, Male, Convert ee(Prof essor), Turbat		-the conditi on of female develo pment is getting better day by			-in the context religion and culture, the treatm ent of the male				
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		day becaus e of the increas e in educat ion			and female are balance d -yet the society as whole is patriarc hal it may be hard to break so soon				
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<p>14. 59, Noral, Male, Zikri(Religious Scholar /Waja), Turbat, Kholwai Bazar</p>		<p>-the future path seems bright because the society is evolving -yet mostly the lack of awareness within the Zikri women regarding their political rights is because of the</p>	<p>- the technological advancement along with the advancement of education development is on its way</p>		<p>-power in terms of distribution of religions and cultural significance is equally distributed between male and female in Zikri community - the bad thing about the Zikris is that no matter how much you</p>	<p>-if you talk about the independence that the wife is in another political party and the male in another party than such independence is yet to come -yet economically they are very much free because</p>	<p>-this typical environment of low level of education and lack is created and made by both level of government i.e. state level and regional level</p>		
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		<p>lack in education -if you go to Hoshab you will find the best doctors and best minds and that is only because of education</p>			<p>guide them the ordinary followers of wajas will again turn to their wajas and do the same mistakes again (believing the quacks)</p>	<p>because they make they make their own balochi doch and that earned money is never taken from them - talking about mental freedom than that is also very hard because it is embedded in every Zikri that they think of themselves as a minority thus feels that he/she is weak</p>			
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15. 35, Sajid, Male, Zikri(Religious Scholar		-the level of education and			-the heads of the Zikri community are	-they are very much independent	-the backwardness of the Zikri Baloch		
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/Waja), Turbat		the changes in mindset of mothers will bring change in Zikri society			wajas, most of the Zikris are hinging on him		is because of the environment within which they reside -it is because of the environment that even those who have read and worked professionally halt their practices		
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<p>16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat</p>			<p>-the development in technology is bringing much development for our women</p>		<p>- women here work on consent i.e. they have the space to argue</p>	<p>- though I want to work in politics but if my husband does not allow me I will not go -yet that does not</p>			
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						<p>mean we are not free we just think of our family's honor therefore every decision is taken with consent</p>			
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<p>17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division</p>		<p>-it is because of the level of education that we are getting acquainted that the practice that we do like in the Khodemurad are rather liberal in their nature -yet the level</p>			<p>-the wajas here are said to be the most righteous and worthy of the most respect -in the fields of Makran female work should er to should er with male</p>	<p>-female from a cultural and religious perspective have been given separate worship places which shows that they have not been deprived both socially and political ly as mostly</p>	<p>-the typical habit of keeping secrets have created an environment where everything is kept confidential even from their own fellow being</p>		
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		of education is still not much it will take more time to develop				such places are used to discuss social and political issues and also the keys and full authority of that worship places are with the female head not male			
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<p>18. 45, Hamma l, Male, Zikri(Do ctor)</p>	<p>- chang es will only occur if the level educat ion unites us to such an extend that we politic ally step on the same groun</p>			<p>-in our society women is more empow ered and it can be seen by the fact that they are given 50 percent age of the propert y further,</p>	<p>-female in our society are empow ered econo mically no doubt, becaus e my own grandfa ther divided his propert y equally to his sons</p>	<p>-in the envirn oment where the female have read and are in profess ional lives they know their worth and the fight for their</p>		
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		d			<p>where ver a guest arrive and the male is not at house the female s are so bold that they ziba the chicken and goat and serve her guests - in our history many female s like the sister of Chakar fought with her brother in battles thus the power remain s with both the gender s</p>	<p>and daught ers just to show that there is no differen ce betwee n a male and female</p>	rights		
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Code 6. Zikrism and Capitalism

Zikrism and Capitalism	6.1	6.2	6.3	6.4
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari	-capitalism is all about marketing the multinational companies so that they can sell their products and they do not have any interest in yours or my culture they just want to sell their product and make money	-the technology in its capitalist approach have brought about this complexity in the females that they think unless they do not spent on themselves, they do not go to the parlor they look bad	-it is because of the technological changes of the capitalist approach that even the marriages of ours have changed its shape, they never lasted this long, now-a-days marriages cost more than one can afford	
2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar	-	-when capitalism was arising work was male orientated. Because every work was done by the male and that is how it became a part of our psyche that female are not psychically strong	-when capitalism was arising work was male orientated. And from there this concept of patriarchy started taking place even in our society	

<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>				<p>-the reason why we cannot afford the expense of living in this capitalist world is because our social capital is not of international value. Our social capital is generated from</p>
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				<p>fishing, farmings, domestic rugs and baloch doch</p>
<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline</p>				

<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>		<p>-she knew a women who could fulfill the dream of her daughter of doing O levels because she could not afford that -in this capitalist world when the females work hard and get their kids in private schools then the Zikri Baloch female are symbolized as jahil because of their dressing, their language and the perception of them as most of them are not educated</p>	<p>-the environment here is made as such (by the politicians and the leaders) that no one should get education and the benefits should remain within the upper class</p>	
<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari</p>				<p>-they knew that the production of their social capital is not worth so much that they could fulfill all their demands. As</p>
				<p>one cannot earn millions by making mere domestic rugs</p>

<p>7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab</p>			<p>-the waja of ours are mere behind private financial benefits and that is why they do not even care that most of the youth are converting because of them</p>	
<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>		<p>-most the girl child cannot afford to go to schools because the capitalist age have gave birth to so many dramas fashion that even a rich person gets poor; as they celebrate red day, yellow day and they need new clothes for each celebrating days</p>	<p>-and also the wajas of ours who never preach their followers but are only working for their own financial benefits</p>	<p>-because of the lack of resources and the cheap social capital most of us cannot afford to teach our child even in the state school that have gotten as much expensive as the private schools -the nation of ours is bereft of its basic right only because of the lack of resources which is also the failure of the state</p>
<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>			<p>-because of this capitalist system even in Zikri community (especially in urban societies) class system is prevailing because of</p>	<p>-because of lack of economic empowerment which in this capitalist society comes with pure money our nation as a</p>

			which the lower class is suffering the most	whole is not able to be empowerment in every manner, be it economic, social, or political
10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi				
11. 32, Maimal, Female, Zikri(Lecturer), Turbat			-the Zikri community is backward because all the leaders and the wajas that it has are behind their own financial benefits	

<p>12. 71, Baran, Male, Converttee(Private worker), Karachi, Lyari</p>			<p>-now-a-days the wajas of the Zikris are purely towards monetary benefits</p>	<p>-childs of Zikri community have been working since the very beginning because the main problem of them was survival and it is that is why our town was known as the KarKhana and the money that we earned was less because the things that we made were never significant enough for the state to sell international and the state</p>
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				<p>never even appreciated them by providing subsidies for it</p>
<p>13. 58, Chakar, Male, Converttee(Professor), Turbat</p>			<p>-once the access to market got vivid the Zikri history get much blurred - with the increase in the technological advancement of the capitalist approach the gaps within the Zikri community has also increased</p>	

14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar			-it is about time the wajas of the Zikri Community have forgotten their true job that is to preach but instead have indulged themselves in politics because they get political power and private benefits from there	
15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat				
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat				
17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division			-the impact of capitalism has been on us in such a manner that every religious scholar or leader of ours is now working for private and financial benefits	
18. 45, Hammal, Male, Zikri(Doctor)				

Code 7. Baloch Mayar and Zikri Community

Baloch Mayar and Zikri Community	7.1	7.2
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari		
2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar		
3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari	-Baloch Mayar is never only about halting of the female as in the history Baloch female have supported their brothers and husbands in the wars	-Baloch Mayar is not only confined to females, as female has always played a major role in development
4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline		
5. 45,		

Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar		
6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari		

7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab	-it is a woman that makes up a nation therefore Baloch Mayar never halts any female to move forward	
8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari		
9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari		
10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi		
11. 32, Maimal, Female, Zikri(Lecturer), Turbat	-no matter how much women is symbolized as the sign of guidance yet the power remains with the male	
12. 71, Baran, Male, Converttee(Private worker), Karachi, Lyari	-when the movie was released Hammal e Mahganj all of our Balochs we went to cinema and vandalized the chairs so that the movie would not release and it was never released -I never took my wife to any political event because I felt ashamed, call it a part of Mayar	

13. 58, Chakar, Male, Converttee(Professor), Turbat		-the ones who migrated from Makran (rural areas) to the Urban areas i.e. to Karachi they realized that their manner of living are different and from there the meaning of Baloch Mayar also changed i.e. tribalism and parochial social system, they were never a part of Baloch culture before
14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar		
15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat		
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat	-we female here have a honor and a name to carry therefore we work on consent if my husband does not agree with my decisions I will never carry them	
17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division		-the Baloch Mayar has been impacted and affected from both ways i.e. the cultural manner and the religious manner of the Baloch set-up
18. 45, Hammal, Male, Zikri(Doctor)	-if we look in history we can see that Chakar's sister fought with Chakar in his battles, thus it is never in the Baloch Mayar to keep the female inferior to male	

Code 8. Nationalism and Baloch Society

Nationalism and Baloch society	8.1	8.2	8.3
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<p>1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari</p>	<p>-the education system that they provide us is not that much authentic which can tell us about our importance and all the things that heighten up our dignity or identity are never appreciated by the media of our state</p>		
<p>2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar</p>	<p>-I think we are alienated -whenever we go to public institutions, like schools and banks we are made feel that we are Balochs and it is a class that has no importance</p>	<p>-alienated because we are deprived of our basic necessities relative to others</p>	<p>-in Karachi it is mostly seen as a trend because we are not born in those rural areas where one craves for development yet finds none</p>
<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>		<p>-lack of resources made us so wretched that we cannot even think of building an organizational schools for our female</p>	
<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline</p>	<p>-I have encounter many events where my colleagues (unaware of me being a Zikri) planted many funny jokes on Zikris and that why most of us remain confidential regarding many things because we feel alienated</p>		
<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM</p>			

2001), Karachi, Golimar			
6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari	-we are symbolized as jahil because of the way we talk and dress which makes us feel bad because it is never us, we were never given the opportunity by the state, the examples are of our footballers	-we knew that our parents have lack of resources and that our resources are not worth much that is why we never rebelled with our parents and silently halted going to schools	
7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab			
8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari			
9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari			
10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi	-because of they were alienated by the major sects of the State that is why they happily and cordially accepted Shahabudeen		

11. 32, Maimal, Female, Zikri(Lecturer), Turbat			
12. 71,		-we had so much	

Baran, Male, Convertee(Private worker), Karachi, Lyari		poverty that every child of ours went to factory and that is why our region was known as karkhana	
13. 58, Chakar, Male, Convertee(Professor), Turbat	-it is because of the insecurities that have been created among the Zikri Baloch and the Nimazi Baloch that the relationship of both have gotten worse and the practice of marriages among themselves have halted		
14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar			
15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat			
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat			

17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division	-Zikri from the very beginning have been treated cruelly and have been murdered for the difference in their beliefs that is why they made themselves alienated from the world and hid their identities from the world	-we Zikris from the very beginning have been underdeveloped and never that is why we never realized that we need a proper organization that could fulfill our needs	
18. 45,		-we have been	
Hammal, Male, Zikri(Doctor)		deprived from the state as our needs have never been fulfilled	

Code 9. Inferiorty complexity and Zikrism

Inferiorty Complex and Zikrism	9.1	9.2	9.3	9.4	9.5
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari	-we are less confident because of lack of education			-our females because of technological changes and advertisement s feel like their cultural dresses and events have no worth and that is why they feel like they are not beautiful until they dress up or make up like the ones in movies	-our females because of technological changes and advertisement s feel like their cultural dresses and events have no worth and that is why they feel like they are not beautiful until they dress up or make up like the ones in movies

<p>2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar</p>			<p>-when we go to any public institution we are made feel that we are Baloch and we are a class that has no importance</p>	<p>-we are stereotypes by the way we dress, or the way our teeth look like as we do (Gotka)</p>	
<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>	<p>-because of our lack of resources we cannot even build an organization al school for the female</p>				

<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline</p>		<p>-we as a Zikri are always aware of this fact that we are from a minor sect and we are most of the times tortured also mentally as we are said to recite kalma</p>			
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<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>	<p>-there are things that bother her because everywhere she is symbolized as a jahil</p>		<p>-and whenever we raise our voices for our rights we are stigmatized by the way we talk or dress in public institutions</p>		
<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari</p>	<p>-because of the low of level of education none of us, be it male or female, work in big sectors and that leads us to feel alienated from this developed section of</p>	<p>-we because of our religion were never allowed to study because our parents and grandparents thought</p>			

	<p>the state</p>	<p>that going to the public schools will divert us</p>			
<p>7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab</p>					

8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari					
9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari			-Zikris have been facing the issues of security and safety and it is all because of the bias institution of the state		-the biological aspect of the female itself is a reason for complexity for her
10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi					
11. 32, Maimal, Female, Zikri(Lecturer), Turbat					
12. 71, Baran, Male, Convertee(Private worker),					

Karachi, Lyari					
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<p>13. 58, Chakar, Male, Converttee(Professor), Turbat</p>	<p>-the decision of remaining enclosed in rural societies have later caused them this complexity that they are backwards in education, health and infrastructure</p>	<p>-being from the minor sect and having encounter cruel treatment made them decide to rather stay enclosed in rural areas</p>			
<p>14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar</p>		<p>-it is always embedded in Zikri people and politician that they think and know that they are minor that is why they do not speak much because they fear for their lives</p>			
<p>15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat</p>					
<p>16. 40, Fatima, Female,</p>		<p>-today people abuse us</p>			

<p>Zikri(Religious Scholar, Banuk), Turbat</p>		<p>because of the belief system that we have yet i will always say that we are muslims</p>			
<p>17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division</p>	<p>-we are going towards ruin because we do not have much research for which education is must</p>	<p>-we can never be much confident regarding our manner of living because we are from a sect that have different manner of practices than the other sects and we hide our identities because from history we have been killed and murdered</p>			

<p>18. 45, Hammal, Male, Zikri(Doctor)</p>			<p>-mostly in the professional lives when we are asked regarding</p>		
			<p>our sect and practices we chose to go for calling ourselves atheist as it gets easier to make them understand rather than explaining the different manner of our living which never gets accepted by the major class</p>		

Code 10. Depletion of Zikris

Depletion of Zikri	10.1	10.2	10.3	10.4	10.5
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari	-when the changes of the society the education system and the public institutions of our changed their manner of living and that is how one has to change with it				
2. 29, Ameer, Male, Zikri(Student)	-as the society changes everyone	-it also happens because we do	-also because of the professional		
Karachi, Golimar	gets to change with it	whatever the others are doing	lives as one gets to be questioned a tones of times regarding their religion and sect		

<p>3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari</p>				<p>-we are depleting because of our wajas who never take out time for tabligh and never satisfy the queries of the young Zikris</p>	
<p>4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline</p>	<p>-with the changes of society if one remains the same he/she gets to be known as alienated thus one has to change</p>				
<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>				<p>-because of the wajas who have halted giving tabligh</p>	

<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi,</p>					
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Lyari					
7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab				-wajas never give tabligh	-we fear for our lives when the scholars of Shia get targeted than who are we to be safe
8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari				-because of the scholars of Zikri and their lack of tabligh	
9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari					-Zikris have been beaten to death to get converted
10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi					
11. 32, Maimal, Female, Zikri(Lecturer), Turbat					

12. 71, Baran,	-it is because			-wajas of zikris also	
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Male, Converttee(Private worker), Karachi, Lyari	they have stepped into politics and have seen the dynamics of the society therefore they had to change and they will keep on chaging because of the politics			never tabligh or satisfy the queries asked from them	
13. 58, Chakar, Male, Converttee(Professor), Turbat	-in the era of Zia when the extreme islamization was brought by him many of the Zikri started converting just to cope up with the dynamics of the society	-most of them also converted just to fitin in the society that they live in		-many of the others convert because they just cannot find the answers that they ask from the waja	They have been looted and forced to convert, 85% of the Zikris are therefore still living in rural areas as they fear for their lives

14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar				-the waja instead of doing their jobs and preaching are working for their private benefits and involved in politics	-many of the Zikris suffered because of their minor ideology that is why they were forced to convert
15. 35, Sajid,				-the wajas of	

Male, Zikri(Religious Scholar/Waja), Turbat				today are more into private benefits and never do their job of preaching and guiding their youth	
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat					

<p>17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division</p>	<p>-many of the people tired of keeping things confidential converted and mended themselves with the dynamics of society</p>				<p>-Zikris were pressurized and brutally treated therefore they either had to hide their identities or get converted</p>
<p>18. 45, Hammal, Male, Zikri(Doctor)</p>			<p>-in the professional life when asked about the sect and the religion, Zikris then especially call themselves atheists because they are never guided by</p>	<p>-it is mostly because of the scholars that never care to guide their youth</p>	
			<p>the scholars to explain who they are and were</p>		

Code 11. Zikri female versus State politics

Zikri female versus state politics	11.1	11.2	11.3
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari			-our females can do more and can be involved in politics through their skills also but state never made their marketing international
2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar	-being in politics in Makran is a matter of life and death as they have gone through a history yet here it is only a trend -apart from that our political ground have never been strong that it could attract someone to get into it as here are politicians are not free minded		
3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari	-here the political ground comes in the last because the very basic problem is of the food i.e. the survival		-Baloch as a whole community have never been given the facility by the state in the matter of education and other stuffs, their skill and social capital have never been given a chance to be recognized internationally
4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politican) Karachi, Sanguline	-the political ground of the state level is very weak and the fact that here Zikri are bullied and made fun of therefore many Zikris remain out of it	-the ratio of female in politics is too low as in 2001 out of 200 people there was only 1 Zikri	-

<p>5. 45, Kalsum, Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>	<p>-no one here agrees that their female daughters could go to politics as they think it is a gand(dirt) but my brother supported me</p>		<p>-the politicians of state have never performed their roles justly</p>
<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari</p>	<p>-the political situation here is as such that we face very often the peaceful situation and therefore no parents gets ready to let their daughters be in politics our parents also never allowed us because they thought it is nothing but dirt (gand)</p>		
<p>7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab</p>			
<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>	<p>-here the situation is as such that we lack two things important for development i.e. the lack of resources and the lack of passion and in both of these state can be the reason</p>		

<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>	<p>-when the agency takes away the child of the mother then why would she ever want to be a part of this gand(dirt) -the gangs that have been bestowed to us by the state we cannot get out this drama when will we have the time to think about our political development</p>		<p>-our community have been deprived from the very beginning be it male or female none of them here are aware enough to be political involved in anything -the biggest problem here os of unemployment though we do have the problem of electricity, gas and roads in such</p>
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			<p>situations who would even think of being a leader the battle than becomes of survival</p>
<p>10. 75, Jabbar, Male, Mehdvi(Teacher and school organizer), Karachi</p>			
<p>11. 32, Maimal, Female, Zikri(Lecturer), Turbat</p>			<p>-we are never provided with nice teachers, buildings, funds and all such stuff then how come we can teach our children to get better leaders</p>

<p>12. 71, Baran, Male, Converttee(Private worker), Karachi, Lyari</p>	<p>-the situation of that time when I was young was this that we had only two schools one for boys and one for girls and one can only learn till 4th there than how come one can think of being a leader after studying till 4th class</p>		<p>-our region was known as karkhana because we were so much wretched that every child of ours was working in factories</p>
<p>13. 58, Chakar, Male, Converttee(Professor), Turbat</p>	<p>-because of the cruel treatment at all the times, Zikris are losing their political awareness day by day</p>		<p>-Balochs have always been deprived of education and political platform -in-fact most of Zikri went away to rural areas and mentally got prepared that urban cities are not for them</p>
<p>14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar</p>	<p>-Zikris were mostly unaware because of the lack in the education yet one of the biggest weakness of the Zikri politicians is that their votes are</p>		<p>-the low level of education and health facility is purely the responsibility of State itself and the government of that region</p>
	<p>collectively collected by the waja -and thus those who are closer to waja win the seats of the politics -Zikris as a whole can never speak for their rights because they know that their ideology is minor and that would not be recognized</p>		

15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat	-the weakness is ours because we never united to make the state listen to our plea		
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat			
17. 90, Mushtaq, Male, Zikri(Writer/Director Geologist), Makran division			-Zikri sect has been deprived from the very beginning from its basic necessities and that is why we never realized that we need a proper organization set-up for our needs
18. 45, Hammal, Male, Zikri(Doctor)			-we have been deprived by the state because we have never been given our basic necessities, a number of insurgency have been done on Zikris and today the reason for fight is the deprivation of needs

Code 12. Others

Others	12.1	12.2	12.3	12.4	12.5	12.6
1. 31, Male, Dilip, Zikri(student and a lecturer) Karachi, Kalari						

2. 29, Ameer, Male, Zikri(Student) Karachi, Golimar						
3. 35, Zangi, Male, Zikri(Media person, member of Zikri Anjuman) Karachi, Lyari				-we never encountered any meeting where the problems of our community are being discussed. Yet we have initiated this in our Zikri Anjuman	-though State is responsible for many things yet we as a united sect are trying to fill the gaps by running the Zikri Anjuman S	-education and research
4. 52, Ghuram, Male, Zikri(Present G.S of Zikri Anjuman/Politician) Karachi, Sanguline	-my colleague mostly planted jokes on Zikris and we remain mostly confidential because we get tortured as they then start bullying us regarding our kalma and all				-I wanted my community to not get afraid of such stupid things and that is why I stepped forward to be a example for them	
5. 45, Kalsum,	-she encounter				-though the	-state must cheaper the

<p>Female, Zikri(Politician, MPA Sindh assembly MQM 2001), Karachi, Golimar</p>	<p>ed no religious harassmen t in MQM in fact when her father died many of her colleague also came to her father's funeral</p>				<p>politicians of ours work for private benefits but when I was the MPA I created a school for the girls here</p>	<p>education and provide us with teachers that can fulfill the basic necessities of the kids of Lyari</p>
<p>6. 25-45, 5 females (2 married, 3 unmarried) Zikri(housewives and domesticated females), Karachi, Lyari</p>					<p>-though we are known as jahil when we scream and shout but it is because we are now aware of the rights that are we have been deprived of</p>	
<p>7. 28-35, 4 males, Zikri(all students yet 2 employed), Makran, Hoshab</p>						

<p>8. 61, Khair Bux, Male, Zikri(Retired Government servant/Gatekeeper of Kalari Zikrana), Karachi, Kalari</p>		<p>-here females go to house to house when faced with water crisis,</p>				
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		<p>they are the ones who sit in front of press clubs and are the leaders in many strikes</p>				
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<p>9. 60, Esiyan, Male, Zikri(Retired Government Servant/President of BSO of Karachi Zone 1982-83), Karachi, Kalari</p>				<p>-when the agency takes away the child of the women of course she will be affected by the state level politics - the state bestowed gangs have destroyed so many generation s of ours as this was a place where doctors and scholars were to be found</p>		
<p>10. 75, Jabbar, Male, Mehdvi(Teacher and school</p>						

<p>organizer), Karachi</p>						
<p>11. 32, Maimal, Female, Zikri(Lecturer), Turbat</p>						

12. 71, Baran, Male, Converttee(Private worker), Karachi, Lyari			-Baloch is a Baloch whether be it sunni or Zikri			No education or political situation can change anything only a development al mind set can bring changes for better
13. 58, Chakar, Male, Converttee(Profess or), Turbat			-Sunni Baloch and Zikri Baloch used to marry one another, it is a shame that now such practice is depleting because of lack of awarene ss			
14. 59, Noral, Male, Zikri(Religious Scholar/Waja), Turbat, Kholwai Bazar	-I know many regions like that of Kholwa ehere 13 towns were completely Zikris but now none				-you go to Hoshab you will find the best doctors from there even your father is from	-the ordinary Zikri must wake up and start questioning their waja they must ask accountabilit y from him

	of them are Zikris				there	
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15. 35, Sajid, Male, Zikri(Religious Scholar/Waja), Turbat						-the whole zikri community must unite to bring changes
16. 40, Fatima, Female, Zikri(Religious Scholar, Banuk), Turbat	-we are harassed and abused because of the different believes that we have because of the mountain that we venerate and the practices that we do each day in social media					
17. 90, Mushtaq, Male, Zikri(Writer/Direct or Geologist), Makran division			-Zikri Baloch and the sunni Baloch are the same and that the fight of Din is not a fight that they are fighting as they were always one they married	-this is a disaster that in this 21 st century Lyari that is in urban area is facing the bad condition of education and health		

			one another			
18. 45, Hammal, Male, Zikri(Doctor)	-the changes were not that much but because of the cruel treatment of the major sect the Zikris cried out and made worse changes in their sect					-we must be united and must stand on one ideology

Pictures relevant to the data collected

Zikr Khana of Kholwa from Front, Backside, inside and the rugs (Musola) used by Zikris.





Zikr Khana of Karachi (Kalari and Lyari)

From Outside, Inside, Female Zikri Khana from Inside and Male Zikr Khana from Inside



Zikr Khana of Turbat City

From Outside and from inside



Kho-e-Murad and Ziarat-e-Kahoor in Makran





Houses of Shahruk (every house has planted some orchard in front of their houses)



Shirts and tools hanged on the date tree while men work in the field



An old man making domestic rug and a female stitching balochi doch





Houses of Kholwa (Makran)





Huts for keeping the tools of fields and Mashkey (Skin of goat used to keep the water cold)





A firka (group of people going to Kho-e-Murad, Turbat, on foot from different places like Karachi, Hoshab, Turbat city, Awaran)

