

## **SOCIAL ORGANIZATION OF AWARAN DISTRICT, BALOCHISTAN PAKISTAN**

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### **ABSTRACT**

*The total population of district Awaran is considered as Baloch. People adjacent to eastern areas also speak Brohi. Joint family is the system of lifestyle in the district. Two mealtimes are observed as most of the people belong to lower class. The chiefs are protected by body guards who have modern guns and other weapons. Parents decide arranged marriage for their siblings. Women are not asked for any household affair. Sunni Muslim is Major religion of Awaran district whereas a number of Zikris are living in the mountainous area. Usually, people are so much cooperative and they cooperate at many events.*

### **INTRODUCTION**

Awaran was notified as a separate district on 11th November 1992. Previously it was a Sub-division of Khuzdar district. The old name of Awaran was Kolwa. The district consists of three tehsils – Mashkai, Awaran, Jhal Jhao.. Awaran district is situated on the southern part of Balochistan. It covers an area of about 21630 square km. Awaran was declared as a district on November 11<sup>th</sup> 1992 (Khan et al. 1993, UN profile

2010). It is categorized into three Union Councils i.e. Awaran, Jhaoo and Mashkay (Government of Balochistan, 2012). The head quarter is Awaran (town area). According to an estimation, the population of district Awaran is 480000 (PDI Khuzdar, 2010).

Awaran is a male-controlled district which is profoundly entrenched by tribal structure. They believe themselves to be protected within their tribe. “Sardar” is titled to the chief of every tribe. The status of that Sardar is incontrovertible (Shah et al. 1992). The main tribes of district Awaran are Mirwani, Mohammad Hasani, Bezanjo, Sajidi, Sumalani, Qambarani, Qalandarani, Noshervani, Rakhshani and many others including Koh Baloch. People living in the eastern part of the district like Mashkay and adjacent speak both Brohi and Balochi while the rest of the district speak Balochi. **The climate of Awaran is hot in summer and cool in winter. Awaran is the least developed district of the province, with very poor infrastructure**

There are similarities of food habit throughout the division i.e, ‘Kalat Division’. The mainstream of the hoi polloi are depended on two mealtimes. Usually, the mealtimes are 12:00 PM and at sunset respectively (GoP, 1989). The first one is known as “Swarag” and at sunset one is known as “Sham”. “Hamiri” sometimes called Khamiri is a popular bread of the region (GoP 1994, GoB 1996).

## **MATERIALS AND METHODS**

During literature search 11 articles and reports published nationally were reviewed. Literature search through Google and Google Scholar and other sources were explored for better results for district Awaran. In

addition, personal communication and self-observations were made for exact findings.

## **RESULTS AND DISCUSION**

After reviewing several literatures and communications, the results of Social Organization of Awaran District, Balochistan Pakistan are discussed as follows;

### ***1. Family Structures***

The initial steps for a child where he or she grows up is considered to be the family. The majority of the people in district Awaran District live as a combined family while a few adapted single family in the town area (Gop 2010, GoP 2012). Household matters and decisions are made by the eldest man of the family which is locally known as “Kamash”.

### ***2. The Marriage System***

There is found similarities in marriage system with other area of Balochistan. Arranged and early marriages are common depending upon the tribe and are decided by the guardians/parents. Generally, “Lab” a value for bride is given. The Quantity of this value ranges from 10 thousands to 2 lacs but in some tribes it exceeds to 5 lacs. It is paid in the shape of money. In addition, sheep, goats, gold and land are demanded by the bride parties. An agreement of “HaqMehr” is decided before “nikah” and signed by both parties and witnesses at the time of nikah (Gosha-e-Adab, 1986).

### ***3. Cooperation Norms***

So much care of other people is seen in the people of Awaran district at several junctures like death, marriage and so on. Few assisting terminologies including Bijjar, Surgust, Purs, Poryand many more (Personel Communications).

#### ***4. Beliefs***

Sunni Muslim is the major religion of the area. In mountainous regions of Awaran Zikris are found (Khan et al. 1993). Main festivals of Sunni Muslims are Eid-ul-Fitr and Eid-ul-Azha.

#### ***5. Resolution of Clashes***

Usually, clashes are seen in villages and towns too. In Awaran, people resolve these clashes in two methods i.e. by filing a case (Harzi) in courts and the second resolution is by consulting the chief of ones tribe (Shah et al. 1992).

#### ***6. Weaponries***

According to the personnel communications and self-observations, the chiefs (Sardars) and rich people hold up-to-the-minute arms while the poorer class possess old rifles but most of the people are unarmed. Such weaponries are used by the Sardars to protect them from enemies and rich people use weapons for safety against thieves and robbers.

#### ***7. Role of Women in the Society of Awaran***

Women in Awaran do not have the right to interfere in household matters. They are bound to take responsibilities in household works. The previous generations of women in the district were almost totally illiterate

while new generation is being treated better and are allowed to join schools and colleges (UNICEF and GoB, 1995).

### ***8. Teenager Labor***

The hurdles in household restricted the teenagers to go to school and such other demanding activities. They are bound to collect wood fuel, bringing water from far away areas, etc (UNICEF and GoB, 1995).

## **CONCLUSION AND RECOMENDATIONS**

The tribal system of Awaran does not allow women to be involved in modern socio-economic and equal opportunities. The decisions of women are taken by the men. The cooperative community resolve their affairs and clashes in tribal system and phenomena. One of the main recommended issue i.e. working of teenagers that can be solved via providing trainings, seminars and other educational initiatives like vocation.

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