

Role and Status of Women in Baluch Families: A Case Study of Rural Community in District Faisalabad

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Abstract: This study has been designed to explore the role and status of women in Baluch families: A case study of rural community in District Faisalabad. The main objective of the research to measure the role and status of women in Baluch families, to measure the satisfaction level of women about their activities, to know the extent to which these women get share from their families property. The present study was conducted in two rural areas of Faisalabad district namely Chak No. 455 GB Kanjwani and Chak No. 456 GB, From these areas 110 including married, unmarried and widow female respondents selected through purposive sampling technique. Majority of the respondents wanted to educate their children but they were dis-satisfy about their family matters especially in marriage, education and share from family's property. According to the majority of the respondents that women rights in family life need protection.

Key Words: Baluch Family, Working Women, Rural Community

Introduction

The Baluchs are known in History for their nomadic habits and tribal organization. But their nomadism is not just a matter of habit, there lies strong economic reasons for their nomadism. The search of Pastures and grazing lands led them to nomadic life; wherever they got the opportunity they resorted to settled life and constructed cities and towns. In the tribal organization of the Balushs, the tribe consisted of conglomeration of clans bound together by common allegiance to a common chief, every tribe contained a nucleus of two or more tribes defended from a single ancestor.

Whenever the Baluchs settled; The land occupied by each division of a Baluch probe is sufficiently well defined; but within this area the people are either wholly nomad or live in small hamlets, each inhabited by only a few families, having property in their cultivated lands and irrigation works" (Iqbal).

Baluchs after having settled down in Punjab, still retaining some of Baluch values have assimilated a lot of Punjabi culture and traits, to which they contributed as well. It is, therefore, proposed to conduct a study of two Baluch villages in Punjab and study the phenomena.

Status of women remained different from society to society, culture to culture and from time to time. Generally, in the developing countries, they are considered dependent. She is encircled by the age-old, customs, low literacy level, under-paid labour and an unbroken cycle of child birth.

In Baluch families, women typically live within the four walls of their homes. Women are discouraged from seeing men except those who are not allowed to participate in out door activity when alone. Their lives tend to be restricted to domestic chores and child bearing and rearing. There are many differentials between the roles, rights and status of men and women. Very few decisions concerning a woman's education, employment and marriage are decided by the woman herself. Instead these matters are usually decided by parents, in-laws and immediate maternal and paternal relatives.

Abidi (1976) in his paper entitled "Role and status of women in Pakistan" expressed that women in Pakistan

are seen as house wives, who look after their husbands and raise their children through centuries. The woman has not allowed to play her role as an active and equal member of the society. Experiences has proved that she was as good a human being as the man and has the same sensitive and capabilities. She can be as productive on agent of society as man is.

Akhtar (1984) reported that Women in Pakistan and in other societies are playing a significant role in family and economic life of the society. The role in family institutions is more pertinent and significant, however, she does not perform her role as a institutions, yet her contribution is not in significant. Parveen (1986) studied the opinions of the married female respondents of a rural 120 married female respondents of a rural community regarding the prior consultation by the parents with their sons and daughters while selecting their marriage partners. it was found that prior consultation by the parents with their sons was declining a prior consultation with their daughters. Shah (1986) found that for an average Pakistani women's wage participation was a status reducing rather than work had never been a highly valued actively in Pakistan.

Apparently women are considered economically unproductive individuals and their status in Baluchs families are not recognized. Women needs to make more concerted efforts to get their status recognized. This cannot be achieved without certain attitudinal changes in the Baluch families towards female education and employment.

Its there fore important to know that how for the women are themselves aware of their present condition and status.

Materials and Methods

Universe and Sample: In selected areas *Chak No. 455/G.B. is situated at the distance of 25 km and Chak No. 451/G.B. is situated at the distance at 35 k.m.

Purposive systematic sampling technique was employ for the selection of the 110 female sample.

Statistical techniques were used according to data for interpretation.

Results and Discussion

It is imperative to carry out detailed survey for findings facts and figures related to any social problem. Analysis of data leads to inferences without which no study is useful. Generalization and conclusion are drawn on the basis of characteristics and attitude of respondents.

Socio-Economic Characteristics

Table 1: Distribution of the Respondents According to Their Age

Age category	Frequency	Percentage
16-32	47	42.9
33-48	38	34.4
49 and above	25	22.7
Total	110	100.0

Table 1 shows that less than a half (42.7%) of the respondents belonged to age category (16-32) years, while 34.5 percent of the respondents were in age category (33-48) years, only 22.7 percent of the respondents belonged to age category 49 and above years.

Table 2: Distribution of the Respondents According to Their Caste

Caste	Frequency	Percentage
Jattoi	70	63.6
Lashari	40	36.4
Total	110	100.0

Table 2 exhibits that majority (63.6%) of the respondents belonged to Jattoi caste and more than one third (36.4%) of the respondents belonged to Lashari caste.

Table 3: Distribution of the Respondents According to Their Education

Education	Frequency	Percentage
Illiterate	64	58.2
Literate	46	41.8
Total	110	100.0

Table 3 indicates that majority (58.2%) of the respondents were illiterate and less than a half (41.8%) of the respondents were literate.

Table 4: Distribution of the Respondents According to Their Income Level

Income categories (Rs.)	Frequency	Percentage
10000-20000	21	19.1
21000-40000	30	27.2
41000-60000	33	30.0
61000 and above	26	23.6
Total	110	100.0

Table 4 shows that less than one fifth (19.1%) of the respondents had annual (10000-20000) income, while 27.2 percent of the respondents had annual 21000-

40000 income and one third (30.0%) of the respondents had annual 41000-60000 income only more than one fifth (23.6%) of the respondents had annual 61000 and above income.

Table 5 indicates that more than one fourth (26.3%) of the respondents took part in embroidery and knitting always, whereas 26.3 percent of the respondents took part in embroidery and knitting some times, and less than one half (47.3%) of the respondents had never participate in embroidery and knitting.

Less than a half (45.5%) of the respondents took part in selling of milk and ghee always, while less than one fifth (16.4%) of the respondents, took part in selling of milk and ghee some times, only more than one third (38.2%) of the respondents had never take part in selling of milk and ghee.

Table 6 shows that more than a half (54.4%) of the respondents took part in education of their children always, while (9.1%) of the respondents took part in education of their children some times, and more than one third (36.4%) of the respondents had never take part in education of their children.

Majority (77.3%) of the respondents took part in relationship with others always, while less than one fifth (11.8%) of the respondents took part in relationship with others some times, only 10.9 percent of the respondents had never take part in relationship with others.

More than a half (78.1%) of the respondents took part in saving always, where as 6.4 percent of the respondents took part in saving some times, only less than one fifth (15.5%) of the respondents had never take part in saving.

Table 7 reflects that more than one third (36.3%) of the respondents were satisfy with their home activities, while more than a half (63.6%) of the respondents were dis-satisfy.

More than one fifth (27.3%) of the respondents were satisfy with their economic activities whereas, more than a half (72.7%) of the respondents were dis-satisfy with their economic activities.

Less than one fifth (18.2%) of the respondents were satisfy with their family matters while, majority (81.8%) of the respondents were dis-satisfy with their family matter.

Less than a half (46.4%) of the respondents were low satisfy with their economic activities, where as more than one third (35.5%) of the respondents, were medium satisfy, and less than one fifth (18.5%) of the respondents were medium satisfy, and less than one fifth (18.2%) of the respondents were highly satisfy.

Majority (48.2%) of the respondent were low satisfy with their family matters, while more than one third 37.3 percent of the respondents were medium satisfy with their family matters, only less than one fifth (14.5%) of the respondents were highly satisfy with their family matters.

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Table 5: Distribution of the Respondents According to Their Economic Activities

Economic activities	Always	Some time	Never	Total
	Freq.(%age)	Freq.(%age)	Freq.(%age)	Freq.(%age)
Embroidery and knitting	29(26.3)	29(26.3)	52(47.3)	110(100.0)
Sale of milk and ghee	50(45.5)	18(16.4)	42(38.2)	110(100.0)

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Table 6: Distribution of the Respondents According to Their Participation in Family Matter

Family matters	Always	Some time	Never	Total
	Freq.(%age)	Freq.(%age)	Freq.(%age)	Freq.(%age)
Education of their children	85(77.3)	13(11.8)	40(36.4)	110(100.0)
Relationship with others	85(77.3)	13(11.8)	12(10.9)	110(100.0)
Saving	86(78.1)	7(6.4)	17(15.5)	110(100.0)

Table 7: Distribution of the Respondents According to Their Satisfaction Level about Activities

Activities	satisfied	Dis-satisfied	Total
	Freq.(%age)	Freq.(%age)	Freq.(%age)
Home activities	40(36.3)	70(63.6)	110(100.0)
Economic activities	30(27.3)	80(72.7)	110(100.0)
Family matters	20(18.2)	90(81.8)	110(100.0)

Table 8: Distribution of the Respondents According to Their Satisfaction Level about Health Facilities

Facilities	Satisfied	Dis-satisfied	Total
	Freq.(%age)	Freq.(%age)	Freq.(%age)
Health	43(39.1)	67(60.9)	110(100.0)

Table 8 exhibits that more than one third (39.1%) of the respondents were satisfy about their health facilities while more than a half (60.9%) of the respondents were dis-satisfy about their health facilities.

Table 9: Distribution of the Respondents According to Their Marriage Partner Selected

Marriage partner selected	Frequency	Percentage
Yours parents select	94	85.5
Yours choice	16	14.5
Total	110	100.0

Table 9 exhibits that more than a half (85.5%) of the respondents were selected their life partner by their parents only less than one fifth (14.5%) of the respondents were selected their life partner by their own choice.

Table 10: Distribution of the Respondents According to Their Dowry System

Dowry system	Frequency	Percentage
To a great extent	53	48.1
To some extent	33	30.0
Not at all	24	21.8
Total	110	100.0

Table 10 shows that less than a half (48.1%) of the respondents were in favour of dowry system to a great

extent, while more than one fourth (30.0%) of the respondents were in favour of dowry system to some extent, only one fifth (21.8%) of the respondents were not in favor of dowry system.

Table 11: Distribution of the Respondents According to Their Take Share from Their Family's Property

Take share	Frequency	Percentage
Yes	26	23.6
No	84	76.4
Total	110	100.0

Table 11 shows that less than one fourth (23.6%) of the respondents were in favour to take share from their family's property, while more than one half (76.4%) of the respondents were not in favor to take share from their family's property.

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