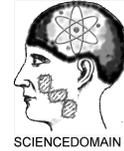


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Evzi (Incentive) System in Education Department of Pakistan a Case Study of District Kohlu in Baluchistan

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Authors' contributions

This work was carried out in collaboration between both authors. Author MSI designed the study, collected data and wrote the first draft of the manuscript under supervision of author AM. Author AM managed the analyses and literature for the study and organized the data to make it a research article. Both authors read and approved the final manuscript.

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ABSTRACT

This Anthropological research paper presents finding regarding the practice of Evzi system in the education department of district Kohlu of Baluchistan. Practice of evzi system deals with hiring of fake teacher to perform the duties of a government teacher at low wages. This research paper explains that how evzi system is experienced under the supervision of local *Vadayras*. Local *Sardars* and *Vadayras* create such sort of hurdles to get their benefits and to suppress the lay man. The research was conducted in the city area of district Kohlu, Baluchistan. Different anthropological, qualitative data collecting methods were used to collect empirical data. The technique of triangulation was used to verify the data. The study highlights that how *Vadayras* and *Meers* use different tricks to control the protocols of evzi system in detail. Finally there are some suggestions to overcome all this.

Keywords: *Evzi; hurdles; Meer; politics; Sardar; schools; teachers; Vadayra.*

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1. INTRODUCTION

Baluchistan consists 44% of land and only 5% of the Pakistan's population. The population is highly scattered with very poor communications networks [1]. Baluchistan with weak development indicators, low literacy rate and huge poverty level differs from the rest of provinces. Baluchistan still has one of the lowest literacy rates as compared to other provinces of Pakistan. Baluchistan educational system is characterized by Low primary school enrolment, lack of access to secondary education, a shortage of both middle and secondary schools and inadequate access to female education. The adult literacy rate in Pakistani education is unlikely to achieve the adult literacy target by 2015 and progress is slow [2].

Baluchistan still has one of the lowest literacy rates as compared to other provinces of Pakistan. Baluchistan educational system is characterized by Low primary school enrolment, lack of access to secondary education, a shortage of both middle and secondary schools and inadequate access to female education. Public education system in Baluchistan is facing challenges to achieve the EFA targets and Millennium Development Goals (MDGs) [3]. According to the Economic Survey of Pakistan [4] Baluchistan lags behind in terms of the literacy rate, which is 46 per cent as compared to 59 per cent in Punjab, 56 per cent Sindh and 49 per cent in Khyber Pakhtunkhwa.

The education system in Pakistan is generally divided into five levels. Primary, middle, high, intermediate also known as secondary, university education that consists both undergraduate and graduate degrees. The standard national system of education is mainly inspired from the British System. In Human development Report Pakistan is placed at 136th position for having just 49.9% educated population. In addition to that, Pakistan is ranked at 113th out of 120 registered UN members according to the research conducted by UNESCO. Educational levels are better indicators of the educational attainment of the individuals than other measures of educational status; [5,6,7].

What makes us wise and socially hegemonic among all animals is the ability to think and successfully communicate and weigh our words. With the help of reading, writing and learning ability, we human beings proved to be the most successful creature on earth with the passage of time. That special quality helped us not only to survive but also became wiser. This entire discourse of learning is called education. Education is a vital process of the development of any society. It is considered one of the main pillars of a society [8]. Education is the foundation of all types of developments in the world. It is an established fact that in the world only those nations have made progress and development which have a sound education system [9].

Education is believed to be the sole reason behind the progressive nations. History and anthropology helps us to know how that ability, to educate and get educate, evolved through history, ultimately letting us figure out the secret of human progress. Education played a very important role in shaping up nations and human capital. Like many other developing countries, the situation of the education sector in Pakistan is not satisfactory [10,11]. The low enrolment rates at the primary level, wide disparities between regions and gender, lack of trained teachers, deficiency of proper teaching materials and poor physical infrastructure of schools are the problems of this sector [12]. Latif [13] analyzed the facts and figures given by UNICEF that 17.6 % of children in Pakistan are involved in child labor only to support their families economically.

Sindhi society is a male dominant society. Male are decision makers and considered as the head of family. Parents give less significance to girls' education. It is the scenario in rural areas of Sindh [14]. Parents hesitate to educate their girls, as this would compel them to find an educated groom, implying more expenses at the time of marriage. This attitude of people creates a lot of trouble for female education. The system of education in Pakistan lacks a mechanism of coordination. This problem has taken roots due to weak communication between the policy makers, staff, parents and the community. The state of poor coordination in the system has promoted misunderstandings between the stakeholders [15].

Rasheed [16] has found that there is a poor concept of supervision in Pakistani schools. The process of supervision is filled with bureaucratic underpinnings. Some schools even do not have basic aids such as boards and books. Some schools do not have classrooms and library. There are no playgrounds for the physical development of students [17]. This situation has created more problems for teachers as they cannot provide the students wider opportunities for learning and development. Teachers are expected to cover courses well in time. In these conditions teachers fail to create meaningful learning environment in schools [18].

According to Kahlid [14], the unrealistic working conditions in Pakistani schools have added to teacher burnout. There are no procedures of work in some schools either due to the ignorance of the administration of laps on the part of teachers to find out the procedure of work. In some schools there is lack of teaching staff. The political groupings in schools are joined by other groups from outside. These situations in schools have created extremely unfavorable teaching and learning conditions for students and teachers [19]. Due to non-availability of official accommodation teachers are not able to perform their duties with full attention and satisfaction [18].

Buchmann and Hannum [20] expressed that cultural behavior of head of the household, cultural beliefs and attitude towards women's role in society play an important role in deciding the educational levels of girls in family. We are all born free and equal and share common fundamental rights. Among those fundamental rights education is one of them but unfortunately around the world 61 million children annually are deprived of that basic fundamental right of education. With such huge number it becomes almost difficult for humanity to progress and flourish. To help build strong and progressive nation education cannot be set at back foot and must be dealt on priority bases.

2. METHODOLOGY

The researcher used different qualitative anthropological data collecting methods and stressed upon participant observation, key informant interviews, focus group discussions and in- depth interviews to collect empirical data. The researcher also tried to follow the concept of triangulation in order to verify the concepts. Researcher conducted three FGD's with locale people of different strata. Researcher also tried his best to follow the protocols of FGD's. Researcher conducted twenty in depth interview, in which five from government servants of education department, five from local community and remaining ten from local *Sardars, Meers and Vadayras*.

During research the total population of the city of Kohlu was 9693. Such population was too large the requirements of intensive research. For selecting a representative sample, multistage sampling technique was used. In the first stage the total population was narrowed down through stratified sampling method using the criteria that only literate people and other

having higher level of education including teachers, students, *Sardars*, *Meers* and *Vadayras* were selected. Through this technique the population was reduced to about 1300 persons. The selected population was further narrowed down about to 420. From this selected population of 420 persons sample of 46 respondents was selected by snowball sampling method for intensive research purpose.

2.1 Locale

The present research was conducted in the city area of Kohlu district of province Baluchistan, Pakistan. Kohlu district is surrounded by Lora Lai district in north, in south Dera Bugti, in east district Barkhan and Sibi district in the west. It contains nearly 7,610 sq.km, area. According to the census report of 1998, contains population of 99000. It is divided in three tehsils, Kolu, Kahan and Maiwand.

2.2 Objectives

Following were the main objectives of the study

1. To find out the detail explanation of *evzi* system.
2. To find out the social, political and economic impacts of *evzi* system.
3. To dig out that how *evzi* system is creating impediments in the ways of education.

3. RESULTS AND DISCUSSION

It is true that the political and socio-economic stranglehold of *Sardari* system in Pakistan and especially in Baluchistan is quite strong. In Baluchistan it is comparatively more entrenched and more visible through the tribal form of society. But in every other part of country these *Sardars* dominate the people in their various locales under different disguises, names and forms and degrees of control. In Baluchistan every tribe contained a leader called *Sardar*, *Nawab*, *Meer* or *Vadayra*. Kohlu is considered as Marri Country. It is the territory of Nawab Khair Bux Marri. *Marri* Tribe is divided into three sub-tribes i.e. *Ghazani*, *Bijrani* and *Loharani*.

Nawab Khair Bux *Marri* is from the *Ghazani* tribe and all other sub-tribes are under his control. According to the local people of the area Sardar Khair Bux *Marri* never tried to prevent local people from having access to education. He never tried to create impediments or hurdles in the way of education department, in spreading awareness and providing educational facilities to the natives. During the stay in locale this statement was further supported by the observation that Nawabzada Blach Marri son of Sardar Khair Bux Marri visited his native School many time and delivered lectures to students and teachers. In Kohlu *Sardari* system has different levels of leadership i.e. *Sardars*, *Meers* and *Vadayras*.

It is usually considered by the local people that there is only one *Sardar* that is Sardar Khair Bux Marri and *Meers* were from Bijrani family. Having different political and nationalistic ideas, resulting in disputes with government and law enforcing agencies, the *Sardar* and his family was not in their territory; Kohlu. Thus in his absence Bijrani sub-tribe had control over political and socio-economic conditions and situations of the whole area. As indicated by the fact that from this sub-tribe Meer Mohabbat Khan was federal Minister, when the research was conducted. The impact of *Meers* was too much negative in the district and especially in city area because that was the residential area of *Meers*. One of the key informants told the researcher that "*En ki ejazat kay bghair koi sans bhi nhi lay skta*" (No one can even

breathewithout the permission of *Meers*). The *Loharani* sub-tribe is economically and politically in weak position but they formed a large proportion of the population. The head of this *Loharani* sub-tribe is known as *Vadayra*. All three-sub-tribes were further divided into "*Laries*" and every "*Lar*" had its own *Vadayra*. This *Vadayra Shahi* and *Meerism* is getting popularity and controlling the infrastructure and political and socio-economic functioning of various segments of the local populace of the whole district. All the key government officials were their relatives or under their control and if they were not from the local area they were afraid of the political influence of these *Meers* and *Vadayras*.

The teachers, students and whole community were facing a large number of problems in Kohlu and all these problems were created by *Meers* and *Vadayras* directly or indirectly. Infrastructure of the whole area was under the control of *Meers* and *Vadayras*. They were using each department and every officer according to their own wishes and desire to get their personal objectives. Mostly the government functionaries appointed in these areas were the people of their own choice. So that they could help them in achieving their various aims and goals. *Meers* had not any sort of emotions for any one they were just aware of their own reimbursement. It was also true that in city area it was necessary to keep good relations with *Meers* and *Vadayras*.

3.1 The Practice of *Evzi* System

The major hurdle for the local people of Kohlu in access to education was the practice of *evzi* system. *Evzi* was a local term that can be translated as "the return of goods and services in the form of money". As most of the teachers serving in these kinds of ghost schools either belonged to the families of *Meers* and *Vadayras* or were their close kith and kins or had political connections with them. Instead of local teachers, there were a huge number of teachers from Punjab, Pakistan. As they were away from their homes and families, so *evzi* system was a blessing for them. Under this *evzi* system, fake teachers were performing the duties of original teachers. The original teachers were paying a small amount of money to those fake teachers. All this was working under the kind control of *Vadayras* and *Meers*. The original teachers used to contact with *Vadayras* and told them that they were unable to come to school. After that, *Vadayra* provided them a middle or matric pass man. The deal of the salary of that fake teacher was also fixed with *Vadayra*. The minimal wage rates were in range of Rs.4000 to 6000 usually. A respondent who was a teacher reported that many times *Vadayras* ask the teachers not to come to the school as an *evzi* teacher will do the duty. So it was clear that some teacher were willingly following the *evzi* system, while some were following it due to the stress of *Vadayras*. The wage of an *evzi* teacher is divided equally between the teacher and *Vadayra*. Government officials were unable to take any action as either they were from the families of *Vadayra* or due to the pressure of tribal leadership. According the District Education Officer (DEO) Kohlu, about 90% teachers of the district were following the *evzi* system. EDO reported that they were unable to take any action as higher authorities and political leaders were also involved in it. The practice of *evzi* system was destroying the future of generations. Qualified teachers are getting their salaries without performing their duties. As such there was no check and balance on them, whether they were performing their duties properly or not, the result was the *evzi* system. These locals imparted education to the school children. Everybody was aware of this practice. Despite the fact that this practice was openly being followed but nobody could do anything against it. It was a practice through which funds allocated for education for local children were being openly misappropriated.

3.2 *Evzi* System and its Political Impacts

Evzi system was in direct relationship with the politics of the Kohlu. *Vadayra* and *Meer* were controlling their people by using tools like *evzi* system. As the structure of the *evzi* system is discussed above, all the protocols of the *evzi* system were fixed by the *Vadayras* i.e. the selection of fake teachers, the amount of wages and handling higher officers. All these things are performed by the *Vadayras*. First, the selection of fake teacher is purely political matter. Fake teacher is always selected by the family which is close to *Vadayra*. The fake teacher can also be selected from the family which contains more members of family or vote. In order to control the highly populated families, *Vadayras* gave them such sort of fake appointments. *Vadayras* were also controlling the whole education department as well. With the help of bribes, treats and political influence, they were controlling the officers. The family that was awarded with fake appointment became loyal to the *Vadayra*. After that they followed all the instructions of *Vadayra*. Original teachers also paid homage and respect to the *Vadayra* as because of *Vadayra* they were able to get their salaries without offering duties. By using the tool of *evzi* system, *Vadayras* and *Meers* were controlling not only the local community but also the original teachers, government higher officials and political leaders. Fake teachers and their families also feel obliged and cast their votes in the elections according to *Vadayra*'s will. Moreover, in teachers association voting, government teachers who were enjoying *evzi* system again to follow the instructions of *Vadayra*.

There were also the examples of government officers who were against the *evzi* system and tried to control it. But they were threatened by the *Vadayras*' people. Researcher met a retired government official who told him that whenever he tried to create hurdles for *evzi* system, *Vadayras* started creating problems for him. Even one night, some people attacked on his residence and tried to kill him. He said, after that incident he resigned from the job. He said survival of an officer in Kohlu without the friendship of *Vadayras* and *Meers* is impossible.

3.3 *Evzi* System and its Social Impacts

There were many social factors of the *evzi* system in the locale. People were paying homage and respect to that *Vadayra* who was active in promoting the *evzi* system. Socially, that *Vadayra* was very popular among the community as well as the government officials. He was believed to be very strong due to his relations, officials and political figures of the area. The *Vadayra* who was helping in hiring the local or fake teacher was also regarded by the teachers as well. A permanent secondary school teacher reported that he was living with his family in Dera Gazi Khan due to the blessing of *Vadayra*. Another respondent, a fake teacher (matric pass, 10th grade, and young man) was very thankful and feeling obliged that *Vadayra* has given him the employment in the school.

Another group of people was against the *evzi* system. They said this *evzi* system is destroying the standard of education. Education condition was already poor in the area and this *evzi* system is further destroying it. Untrained fake teachers were playing with the future of generations. In this way, *Vadayras* were getting their social and political benefits. A respondent reported that the *Vadayras* do not send their children to the local schools. They send them to Quetta, Lahore, Islamabad and the other big cities for their better studies. Only the children belonging to the poor families were suffering.

3.4 *Evzi* System and its Economic Impacts

Evzi system is in direct relation with the economic patterns of the concerning people. All the people involved in *evzi* system were looking for their own benefits. *Vadayras* were getting share from the wages of fake teachers. Similarly, fake teachers were involved in it due to poverty and unemployment. An *evzi* teacher reported that though the wages are very low but they are able to support their families. Similarly the teachers who are non local also get their salaries by giving a bit share to *evzi* teacher and *Vadayras*. A teacher from Dera Ghazi Khan explained: there are special agency allowances in Kohlu and we are getting big amount of salaries. If we will stay there, we will have to spend money for resident, food, laundry etc. but with the help of *evzi* system, we are saving money. As *Vadayras* were earning too much so they were sending shares to the higher authorities as well.

3.5 *Evzi* System: A Big Hurdle in the Ways of Education

There were people who were against the *evzi* system. According to those people *evzi* system is creating impediment in the ways of betterment of education system. Unavailability of well educated and trained teachers was due to *evzi* system. Non local teachers who were in the opposition of *evzi* system were forced to follow *evzi* system. For other teachers, *evzi* system was a blessing of *Vadayras*. They were fully enjoying its benefit. But on the other hand, the quality of education was getting lower gradually. Due to low standard of education, poverty and illiteracy were increasing. EDO education told the researchers that there are countless schools where teacher are not coming since so many years but were getting salaries. *Evzi* system was source of destruction of the education system of the Kohlu.

4. CONCLUSION

Education is believed to be the backbone of any progressive nation. As I think being an anthropologist: education is the solution of every problem in Pakistan. If we will educate our people we will be able to compete the world. But here in Pakistan, education department is kept at the lowest priority. There are a lot of problems in the education department like corruption, nepotism, syllabus issues, poverty, social and cultural issues and many more. Then talking about the largest province of Pakistan "Baluchistan" the condition of education department is worst than other provinces. As tribal and feudal system is dominant in the province, so government rite is just nominal. All the affairs are handled by the local tribal *Sardars*, *Meers* and *Vadayras*. So they always look for their own benefits. Talking about the education department, again there are a lot of problems. In district Kohlu where the research was conducted the situation was much poor. Instead of socio-cultural and economic issues, a big hurdle was *evzi* system. That *evzi* system was under the kind control of *Vadayras* and *Meers*. They and their near ones were enjoying the benefits of *evzi* system. *Evzi* system was a curse for the local community but a source of income for many of them as well.

Though *evzi* system is deep rooted in the education department of district Kohlu but it can be controlled. First of all, government should make conversations with local *Vadayras* who are promoting it. Political leaders should be involved in order to convince these *Vadayras*. Non local teacher should be facilitated with residence. Proper monitoring of the teachers and schools should be started in order to control this problem. Finally awareness session should be conducted with laymen that how *evzi* system is destroying the future of their offspring's.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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