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**THE ROLE OF FAMILY COOPERATION IN FARMING
ACTIVITIES IN RURAL COMMUNITIES OF DISTRICT
DERA GHAZI KHAN**



By

SHAHZAD AHMAD

DEPARTMENT OF SOCIOLOGY

QUAID-I-AZAM UNIVERSITY,

ISLAMABAD

2016

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**“Thesis submitted to the Department of Sociology, Quaid-i-Azam
University, Islamabad, for the partial fulfillment of the degree of
Master of Science of Sociology”**

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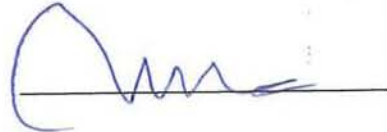
Quaid-i-Azam University, Islamabad
(Department of Sociology)

FINAL APPROVAL OF THESIS

This is to certify that we have read the thesis submitted by Mr. Shahzad Ahmad it is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "M.Sc in Sociology".

Committee

1. Mr. Sarfraz Khan
Supervisor
2. Dr. Rukhsana Hassan
External Examiner
3. Dr. Muhammad Zaman
In-charge Dept. of Sociology



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Shahzad Ahmad

Abstract

The most significant indicator of the farming in rural Dera Ghazi Khan was cooperation among the family, Baraderi and community/village inhabitants. Most of the rural population directly or indirectly involves in agriculture. During the harvesting and cultivation seasons had also been the strengths of the family, Baraderi and community. The role of kinship for cooperation is the most important factor in rural agrarian social organization. Cooperation among the relatives and Baraderi members had been socio-cultural value of the social organization in rural Punjab. This mutual cooperation had been symbolized and manifested in agricultural activities. The local social functions were carriers of socio-cultural values and symbols. In rural area, people had binding of baraderi system. They do cooperate within family and baraderi system and Baraderi is like a family. The close relatives take part in family farming practices in the area. This system is in the shape of hierarchy and concerned socio-economic ranking of social units. If you have more land, then you are more power full in the area. These are divided in two groups like hunters and gatherers, the first phase of the development of human society. This research was conducted in rural Dera Ghazi Khan District. More specifically, this research study was conducted in Union Council Kala. Most of the respondents for this study are from farming communities living in that union council District Dera Ghazi Khan has approximately 2 million people. This district has many union councils but I have taken rural union council for this study. I was not be able to interview the entire population. So, for this study 100 farmers have been taken as respondents. Convenient sampling technique was applied in this research because it was huge population of the union council. Union Council Kala has many farming communities and villages. So, the most feasible simple convenient technique had been applied for this specific study.

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Chapter No.1

INTRODUCTION

Our social relationship relating family farming is determined by cooperation in farming, in the rural area of Dera Ghazi Khan. This society consisting of three major classes, Elite class has more land in the rural areas. Middle class has few acres of land in rural areas. Lower class is from landless community members in the villages of this research locality.

Elite classes are totally independent whose have land ownership along with other resources like Industry. Our middle class are get education and doing jobs and survive your life from better way. Lower class consists of individual who are working on lands and doing farming. These people live mostly in rural areas and doing farming. Some does other work that is live in rural areas, like some do work as a labor. Mostly doing farming and farming is their source of income. Main focus of this study is lower class that does farming. These societies are totally dependent on land owners and possess few resources like small land ownership. They have little amount of land for farming. They save their yields. They are bound to cooperate in farming with each other. Their social relations, their socio-economic background, marriage patterns, family structure and socialization determined by cooperation in family farming in the area. In Dera Ghazi Khan consist of land which is irrigated by canals and the land watered by rain.

In rural area, people have binding of Baraderi system. This is the main unit of action. the member of this unit related by blood. They do cooperate within family and Baraderi system and Baraderi is like a family Eglar, 1960 the close relatives take part in family farming practices in the area. This system is in the shape of hierarchy and concerned socio-economic ranking of social units. If you have more land, then you are more powerful in the area. If we go to past and see the human lives, we saw human live in mountains, forests, and caves because that time peoples are not socialize. The social groupings describe the social inequality. These are divided in two groups like hunters and gatherers, the first phase of the development of human society. The male and female members do different work like

male do hunting and female collect food. Afterwards, this human society had experienced band organization, band is designated to a small group of people who, s related by kinship or marriage system.

When we study any society first we examine the social organization. In this phase human society witnessed non industrial living patterns, including horticulture and agriculture. How this society is just passing through non-industrial phase of human development. Kin, tenant farmers and share croppers, have to pay rent to their land lords. They exchange the labor to save some amount of yield for themselves. In his regard, they exchange the labor and cooperation in farming which is the main focus of this study. When we saw the social organization of any society, it's different from each other, because each has its own way of relating people. A social organization is the functional and dynamic aspect of social system. 'Hunter and Whitten 1976 said social organization as it's the systematic order of social relation by act s of choice and decision, and that's provided by social structure and argued.'" Social structure consists of different social classes within the society. It's as Marx consider class structure and it's based on economic position. Who achieved characteristics can influence mobility. The main future is productive property. This production consist three aspects. These are as under, Nature (raw material) Tools (technology) Human labor (human energy).

These aspects can be seen in family farming too because its means production. First we take nature and we can assume the land which is used for farming. The second tools we can assume the techniques or technology used by farmers. The third aspect gives us direction that how farmer exchange their labor, like cooperation.

1.1 Family System and cooperation in Farming

Family is the elementary institution of social organization in any society, where individual learn and survive your life. According to Murdoch 1949, He said the family as a kinship group who consist one married couple and person sexual reproduction, economic and educational function. There are

three types in the area where the research conducted. Nuclear Family System, Extended Family system Joint Family System.

The first type of family system is nuclear family which compromise of one married couple. This couple takes decision and works both. They share everything of life with each other. The second type of family system is extended family. It's the most common type. It includes the old parents with the families of their married sons. They lived together and shared some things with each other's. In this family system take decision their parents. The third type of family system is joint family where two or three married brothers lived together. They work together and share everything of life with each other, and work together. The family system in the selected area for this study is of patriarchal type, where eldest male member take all important decisions of the house hold. They have to decide with which family they can exchange the human energy in farming. Its socio-economic status of the family which cooperates in farming can be exchanged. It indicates the cooperation in family farming activities take place by the same kind of social class of the society.

The idea and treatment of Weber's status and class shows the manners in which he relates the material basis of society to the ideological basis. The purpose of his bringing the status is that he gives a more balanced and flexible details regarding the social differences and its implications for the social actor's lived experience.

1.2 Weber Social class theory

Three aspects of class have been classified by Webber. A particular part of life chances of actors, the base of which is on economic interests and wealth have been presented under conditions of labor and commodity markets. The result of material resources possession gathered by advantages in the market is distinctive qualities in terms of the standard of living. According to Webber, The main class differences are defined by the wealth possession. A definite advantage and monopoly is enjoyed by the owners of the property over the actions in the market of commodities

and the labor. They enjoy the special access to the wealth sources creation on behalf of ownership and market control. Among property owners a sub division has been made by Webber which is based on the wealth creation sources and means. Wealth is used by the Entrepreneurism their commercial ventures. Renters get the profit by interest on their property, through investments on land rents. There are advantages from both forms of ownership which result from the ability to convert the property in to the money.

Family farming can be taken as set of values. This practice has been witnessed in west America. It continues to be seen as the ideal production unit by many. Strange (2008) said that farming is social activity.

a) Tools that guarantee the possibilities to defend and obtain ownership/ use of land as fundamental production mean for food security.

b) Access to seeds

c) For empowerment, the organization and marketing capability of farmer families.

d) Accurate food production and consumption under a nutritional view point.

e) The migration of the impact of climate change.

f) Finally, it is the fundamental to face the crises of family farming because the cultural devaluation of farming. In these case tools are education, It is know how defense of bio diversity. Further he suggested that Pakistan has one of the vastest and best irrigation systems, and in Pakistan Indus river is the largest irrigation system of the world. This system of water more than 16 million hectares of land. In this area some people have pet animals. Some do farming; these things are their source of income. Some poor people sell their lands and move to cities and search of livelihoods.

1.3 Objectives of the study

1. To study the demographic profile of the Respondent.
2. To find out the trends of family farming in rural area.
3. To find out the cooperation in family farming.
4. To explore the impact of family cooperation in farming.

1.4 Significance of the study

This study is attempt marginally constructed topic. This study is described it is not sufficient work, for this study literature production is important. Its direct linkage the rural life it's not attractive for researcher in Pakistan because mostly people related with agriculture. Therefore this gets attention of the researcher so to work in this domain. It's very important see these trends who related agriculture should be recorded. The current topic will add to existing sociological literature and provide the new direction. Therefore we understand the trends of family farming and it implication. It would also tell us that what are the socio-economic challenges faced by family farmers. In this perspective it would be unique study.

Chapter No. 2

REVIEW OF LITERATURE

The review of the literature provides guideline and knowledge to the researchers regarding their research topic. The previous published work of scholars and researchers regarding the related field is depicted in the literature review (Sekaram, 1992)

2.1 Concept of family Farming

When we examine and define of family farms. Many stake holders do different feat it and recognized when he do purely analyze for the implementation of government programs food agriculture organization. There is large variation among definitions of family farms. Some definitions of family farming areas under, the domestic component are also a component of agriculture production and family relationships mean work relationships. One major and consequential concern of all family farmers, therefore, is to define and order house hold relationships real-time in kin and in productive terms (Rogers and Saloman 1983).

The second definition is family farming is systematic way of farming and productive system where a farmer takes profit from your land because the farmer works in your land and wants to a good production. From in this system here court some examples, like they do marriages their son's daughters and make their houses and have pet animals because their lands are their source of income. Family farming is the owner-operated system in which most important goal of farmers is to work on their own asset particularly land. Family farmers finance their farms through internal finance mechanism including labor in the farming. Family farming which includes all family based agriculture activities is a means of organizing agriculture, forestry, fisheries pastoral etc.

2.2 The relative concept of Baraderi Farming as family farming in Punjabi village

Punjab is the biggest province of Pakistan and its major portion of the population living in the rural areas. Here people living style same and occupation same as family farming. In rural areas land-owners like Zamindar and land less like commies people live together with full

harmony. They lived together as a single Baraderi against a similar Baraderi of another village. Baraderi means the demise of family in the Punjabi. In village, they performed all work that's will of farming collectively. They exchange the gift to another like milk, butter etc. Eglar, 1960.

2.3 Social organization of Industrial agriculture farming community

Farming is a social practice rather of industrial activity with the emergence of industrial agriculture technology. Industrial agricultural experts gave a shape of the minds of the people towards conventional and industrial agriculture while farming is considered as indigenous social, cultural and economic practice within social sciences. The value of private ownership of land also appear central to the value setoff family farming Strange 1998.

2.4 Baraderi farming as socio-cultural symbol and value in Punjabi village

In the rural area the farming is considered the life of people. Rural people and farming lies in the symbols and values. Sociologist have referred to family farming as an important cultural symbol Sinnema 2005, Taylor 1954) encompassing an influential set of values Rohwert 1951, where valuation of family is central (Fink 1986).

The culture of Baraderi based farming has been the asset of people living in the village of Punjab. The associated values with Baraderi farming were the base of the social solidarity, integrity and the unity of the rural people. The benefits of local agriculture practices are not even the primary, elementary, elementary and secondary education syllabuses taught in the rural areas of Punjab. Though the importance of family values in farming decisions are readily acknowledge by sociologists, there is still disagreement over how these values translate to decisions on the farm.

Bennett and Kohl's 1963, the emerging trends indicate the bleak scenario of indigenous farming that would be dangerous for rural livelihood in the near future. The results of this study are the reminders to the sociologists and policy makers which help them to consider farm values as a major

predictor of the receptivity to the agriculture land and its use conversions. The focus of Government agencies and private sector is mainly over the rental fees and subsidies which are considered as incentives for land use change. Without addressing how residents the main values are often embedded in their land use choices. The focus of future studies should be the capturing of more values and opinions which determine support for alternative land use programs, namely the study of collective notions of farming and appropriate conversions of farm land to other uses.

2.5 The transmission of agriculture knowledge mechanism in family Farming

Farming practice encompasses much local knowledge of agriculture that can be transmitted the future generations. Farmer has always been engaged to pass their knowledge to next generations through socialization process. During the farming practices, farmers take their off spring to the fields. The people who rose by the farmers and are taught values and practices which have been passed from one generation to the other generations. The values which are connected to the family farming are extremely important to their sense of self, and opinions regarding more suitable farming options and policies. The sociologists have always acknowledged the importance of the family values in the farming decisions. but still there is disagreement over how these values can be translated in to the decisions relating the farm article of family farming and the International connections e.g. between siblings may also serve to maintain traditional values because of the reinforcement of familial ideals among peers.(Carlson and Dillman 1983).

Fink (1986) explains that the values which are associated with the good farming are also linked to the family farming with visible contrast to all the negative aspects of the corporate, especially in impersonal and commercial, extended business farming where the private ownership is strongly stewardship (Strange 1988).

Wester Herber(2004) explores that the continuity of this connection between particular parcels of family and owned land is often key to farmer identity. On the traditional family farms the families used to work side by side with each other's and the younger generation was also taught about the lay of the land. At that time opportunities were also made for shared dreams, satisfying communication, and intimacy.(Zimmerman and Fetsch 1994 125).

Bennett and Kohl's (1963) who studied over the Canadian ranchers, explored that the agriculturally innovative individuals were those with established operation and without having parental assistance .They suggested that if a farmer is related and connected with the previous generation then his or her own way of working and doing things is also polished as established and traditional methods. He further told that preservation of values can also lead to lack of innovation, which is shown in Bennett and Kohl's (1963) study. Further with their cognition of the history of trees on farmland, it is also vital to keep in mind the future effects of planting trees on farmland. Farmland is taken out of traditional crop production by planting trees back onto cleared land.

In the Wester-Herber's(2004) review regarding the sociology of land use conflicts, she explores that if farmers in the area are dependent over the land for farming and cattle grazing and that land has been changed physically then it cannot provide the means for an everyday existence. Furthermore the planting trees on farmland can also be regarded as erasing an important symbol of previous generation and of a person's family heritage because it is a move away from traditional land uses,

(Radeke 2003:73).

In many Alberta farming communities there are several generations of farmers which are labored for years over feeling the trees, chopping the stumps and picking roots so that they could clear the land for farming. The idea of planting trees on land was the idea of the parents which was kept by them. Further the land planted with trees can be perceived as the land

which is not worthy for farming in the traditional sense and by the future generations. So it can be concluded that farmers with strong valuation of family farming will have less chances to support a tree plantation programmed (Neuman et al, 2007).

To deter the economic interpretations of transformation in rural farming sociology there have been suggestions that actors' motives which were not economic and that the ideology associated with the family farming and its cultural dimension, made it possible to understand why it was preserved (De Haan 1994; Mooney, 1983.) In the perspective like this the challenge of analyzing family farming is like its reproduction through the critical moment of transmission to an heir. (Bessiere 2010; Champagne 2002; Marsden, 1984).

2.6 Social capital and social relations

Social capital is defined and understood in the context of relations between individuals, daily taking part in various social networks. To understand the social capital as a product of active mutual engagement of individuals is more beneficial and fruitful. (Johannes son et al. 2005) in this way social capital is not a property which can be amassed, stored or owned. it is an effect of practice or the way of people's engagement in their social relations. We can say that resulting fabric of social relations is arrangement in relation to each other that is the result of their being a multiplicity of trajectories, (Massey 2005).

Calvino (1997) stated that in the rural Punjab, social relations among the farmers were the core values of farming as heritage from their ancestors. That value can symbolized in the harvesting and sowing seasons when the farmers helped each other. They also assisted when someone construct one's house. All the village go together and worked like one in villages. With passage of time, agriculture technology disengaged the farmer from their socio-cultural value of social network and group work too. The disappearance of social network leads to the eradication of social capital of the farming community members in the villages. Family farming (which

includes all family- based agriculture activities) is a means of organizing agriculture, forestry, fisheries, pastoral and aquaculture production which is managed and operated by family and predominantly reliant on family labor, including both women's and men's. The family and the farm are linked, co-evolve and combine economic, environmental, social and cultural functions FAO, 2013. From a social perspective, family farming is associated with family values, such as solidarity, continuity and commitment. Family farming is more than an occupational choice; it reflects a lifestyle based on beliefs and traditions about living and work.

The definitions emphasize the prevailing family values. However, it should note that in practice the operation of a family farm is not always harmonious and internal frictions in the family may exist as, for example, in sibling or inter-generational rivalry.

2.7 Family farming preserves the traditional culture

Traditions vary from the community to community. In the Punjabi villages, Baraderi system has been the relative traditional mod of farming. Intra village Baraderi was considered as one family of one village. In this scenario whose agrarian activities gave the generation in the community? In the Punjabi villages, the tradition of Wangar/ Mang as labor for farming on the intra and inter villages' level was prevalent. Such sort of exchange of labor was based on the strong ties among the villagers. Agriculture technology is replacing the human labor and weakening social relations. Now, the villagers are going away from their traditions which suit to the family farming as traditions of the villages. The existence of family farms, particularly small scales ones is a significant part of national rural cultural heritage customs, dress, music and habitats. The small family farms mean local communities. These farms population provides various services to their communities. Many messes recognize this contribution and make considerable efforts to ensure the continuation of some groups of small family farmers, for example the crofters in Scotland (Eglar 1969).

2.8 The strength of loyalty and bonds of kinship in family farming

The sound family system determines the strong motivation and loyalty to work as single unit in the rural setting. In the rural Punjab, Baraderi is like one family in one village and members of the Baraderi work like kinship bond mechanism. The strengths of family farming are that the bonds of kinship mean in general that they have more motivation and loyalty to the farm. Also, family labor is more flexible and will even resort to self-exploitation to overcome challenges of weather, other shocks typical of agricultural processes and market volatility. The Baraderi bases the moral rural economy. The recent problem is that modern agriculture is going to break the kinship bonds replacing moralities to the capital intensive farming system in the villages of Punjab. The weak kinship system discouraged the family labor in the agrarian activities and encourages the agriculture technology which is foreseen in the Punjabi villages. Such a change is very disastrous for family farming. The result is that European farming sector, dominated by family structures, has shown resilience and ability to survive over centuries.

2.9 Family farming never resisted modernization

Some people see family farming as constraint towards modernization. They confuse modern development with the farming practices. Modern information technology clears the weather variability and keep the farmers informative regarding all sorts of required information relevant to the agriculture. Through fast modern information system, rural people can be informed regarding the prices of the produce and market position of the agriculture product. The modern agriculture technology which is disturbing the social ties among farmer social organization is particularly being condemned by the social scientists working on agriculture. Family-based farming not only resisted modernization but developed and consolidated into it (Remy 2010).

It is fundamental to face the crises of family farming because of the cultural devaluation of farming. Whilst the family-farming model dominated throughout the 1960s, it was to the detriment of competing

models such as peasant farming or corporate farming. As from the 1980s, following a major agriculture crises in the 1970s and faced with the emergence of industrial farming, the corporate model began to dominate once again (Muller et al. 1989).

2.10 Cultural ideology of family farming

Perceptions, thoughts and minds of the rural people are related with their specific cultural ideology that is symbolized in agricultural practices as it looked the rural Punjab where Baraderi looks like one family that reflects cultural ideology of socially sound collective farming in one village but with passage of time changing pattern of farming a are also modifying particular ideology of farming.

The emergence of modern agriculture technology is motivating capital based farming eradicating the cultural associating farming. To counter economic interpretations of transformation in farming, rural sociology has frequently suggested that actors' motives were not only economic and that the ideology associated with family farming, its cultural dimension, were what made it possible to understand why it was preserved (De Haan 1994; Mooney 1983). In such a perspective, the challenge of analyzing family farming is its reproduction through the critical moment of transmission to an heir (Bessier 2010; Champagne 2002).

Chapter No. 3

THEORETICAL FRAMEWORK



Social structure is the system of social relations. During that system, social activities are performed. Social organization is also an activity or process. Therefore, the activities or process of activities which are performed represent social organization. These activities and process of activities are performed with position to social relations and social system in a village. More specifically, farming activities, particular socio-cultural occasions, and ceremonies, social dealing skills of family members represent the social organization. Industrial agriculture has changed all the activities and process of activities and has given rise the new social organization which is not reliable with the family farming in Punjabi villages.

3.1 The Theory of Close corporate Peasant Community

Wolf Theory of peasant farmer community is the mixture of close corporate peasant community.

3.2 Close corporate community

Eric Wolf, (1961) presented this theory which is based upon cooperation based family farming community. Wolf explained differences between peasants from other non-urban groups which are based on the other criteria. They are named as rural agriculturalists that purpose is to keep control over land, and their major objective is to survival instead of business. Through these criteria's, the peasants have been considered different from other rural producers and from agriculturalists who do not control their land and lastly, from cultivators who consider farming as a business enterprise. Thus one can conclude that the peasantry contains many variations; especially there have been discussed two important types in detail. These two types are the closed corporate peasant community and the open peasant community. The closed corporate peasant community has represented a limited social system which has many clear cut limits, for both outsiders and insiders. It has a structural identity over the time. Land ownership's base is over the community membership. Community members produce according to their household needs as they sell only limited which is extra for them and after this they buy goods from the

outside. Wolf mentioned that in Latin America the communities like these have been tended to be unique villages which are located on remote land which is farmed with traditional technologies like hand tools, and ox-drawn plough. Because their land is too poor for occupation by national elites, that is why they exist in part. Their resource base which is very poor ensures their poverty. He explained that the community is poor (Wolf 1955:457), emphasis in the original. Within the closed corporate peasant community in Latin America, His argued, power is intertwined with the religious system that defines “the boundaries of the community and acts as a rallying point and symbol of collective unity (Wolf 1955:458).

A male-dominated hierarchy is related to the politico-religious system. Men gain status as they lead to various positions in the system, but as they advance they are grateful to fund expensive common actions and expenditures feasts, religious celebrations, and processions. Therefore, as men gain status, they lose wealth. The politico-religious system inhibits the development of class divisions and asserts the power of the community over the individual. The closed corporate peasant community tends to be conservative and doubtful of outside innovations (Wolf 1955:457–461). Thus, the closed corporate peasant community attempts to survive on marginal land, meeting basic survival needs and the requirements of the politico-religious system. These factors force the peasant to deal with the larger national economy in specific ways. Consumption of food is limited, and outside foods and other products are rejected. Hard work is extolled, avarice denounced, and the family reigns over the individual. The family may sell extra produce to gain needed cash for other products, but the exchanges are relatively small and crop up in regional or circulating markets where peasants make modest sales and small purchases (Wolf 1955:459–460). Baraderi farming based community is going to be an open peasant community as He says in such a way.

3.3 Hypothesis

1. Null hypothesis: H_0

There is no link between the family cooperation and farming activities.

2. Alternative hypothesis: H_1

Higher the level of family cooperation better with the outcome of farming activities.

Chapter No. 4

CONCEPTUALIZATION AND OPERATIONALIZATION

Conceptual framework is mostly the result of literature review. It is developed in the light of literature review and theoretical framework. It is called the logical connection of networks of relationship between the variables related to the research (sekaram 1992). The two types of variables are classified in this study which is independent variables and dependent variables. Independent variables are the variables which are expected to have their direct influence on dependent variable. On other hand, dependent variable of primary interest (dependent) for the researcher. It was measured on the basis of dimensions I.e. Baraderi farming, Indigenous farming, local knowledge.

4.1 Family Cooperation

Sociology encircles the socio-cultural dimension of the agrarian practices and it explains how family members work like one unit in the rural Punjab. Sociologists definitions of family cooperation and farming as well are as followed.

1) Sociologists have referred to family farming as an important cultural symbol (Sinnema 2005; Taylor 1954, 271-80).

Rural communities are regulated by customs and traditions. The tradition of family cooperation in farming activities is also cultural component of rural areas of Dera Ghazi khan. Industrial agriculture has vanished that cultural component.

2) Encompassing an influential set of values (Fink 1986; Pfeffer 1989; Rohwert 1951, where valuation of family is central.

Any community has some cultural values which have some symbols in it. So the cooperation is the value of the rural communities in Dera ghazi khan. From a sociological perspective, family farming is associated with family values, such as solidarity, continuity and commitment. So the social solidarity is also the socio-cultural value in rural Punjab. Within the social organization in Dera Ghazi Khan, family farming is also the cultural component which is prevailing in entire rural areas in Punjab

3) Family farming is more than an occupational choice; it reflects a lifestyle based on beliefs and traditions about living and work .Council of the EU, 26 July 2014.

In this definition, the report published by Eerupion council argues that farming is not an occupation but is also the life style of the way of people living in the rural areas of Dera Ghazi Kahn.

4.2 Family farming

The most significant indicator of the farming in rural Dera Ghazi Khan is cooperation among the family, Baraderi and community/village inhabitants. Most of the rural population directly or indirectly involves in agriculture. In rural Dera Ghazi Khan, specific socio-cultural cooperation mechanism has been foundation of social network of relations within the family, Baradri and community members. Cooperation during the harvesting and cultivation seasons has also been the strengths of the family, Baraderi and community.

1) Farming is a socio-economic activity as well as life of the people living in the rural areas (Strange 2008).

In this definition, strange has explained that agriculture related activities are not just economic activities but they also called social activities. Social activities are associated with the social values of the areas where agriculture is prevailing.

2) Farming is the socio-cultural practices rather than just a technical activity in the rural areas of Punjab (Eglar 1960).

The role of kinship for cooperation is the most important factor in rural agrarian social organization. Cooperation among the relatives and Baraderi members has been socio-cultural value of the social organization in rural Punjab. This mutual cooperation has been symbolized and manifested in agricultural activities.

3) Social functions of farming are always organized by local social organization (Radeke 2003:73).

The local social functions are carriers of socio-cultural values and symbols. The inclusion of families as local cooperatives network has been played a significant role to increase interest in farmers for farming

activities. The local informal farming communities are always active to perform social local function regarding all kinds of farming in rural areas of the Punjab particularly in Dera Ghazi Khan.

Chapter No.5

RESEARCH METHODOLOGY

The social research has its own methods and approaches to explore the social phenomenon of a society, because the society is the laboratory for the social research as there are countless and complex issues seeking feasible and sustainable solutions. Each issue demands a particular method to explore it, hence in the social sciences, comparatively; sociological discipline has more unique, specific and quantitative research techniques to disclose the social problems. Sociological research is not only identifying the particular social phenomena but suggests their community based solution. Before undertaking the formal research, the researcher visited the locale of study to examine the social environment to choose the methodologies to be used during the research study to have quantitative data. Finally, after visiting the community, the following tools and techniques were chosen to be used during the research work to obtain quantities a data according to the topic of the research. This research was done by using the quantitative techniques because of showing the cause and effect relationship between independent and dependent variable.

5.1 The Universe

This research was conducted in rural Dera Ghazi Khan District. More specifically, this research study was conducted in Union Council Kala. Most of the respondents for this study are from farming communities living in that union council.

5.2 Sample Size

District Dera Ghazi Khan has approximately two million people. This district has many union councils but I have taken rural union council for this study. I was not be able to interview the entire population. So, for this study 100 farmers have been taken as respondents with following particular techniques.

5.3 Sampling technique

The huge population is living in the Union Council Kala and most the communities are farming communities. For the representation of the huge population, convenient sampling technique was applied to get data from

the farming members of the community. Using this technique leads to the purposive sampling for this research.

5.4 Tools for data collection

After drawing the sample and designed the appropriate research techniques. Data collected through self-administered as a research instruments, the questionnaire is to be filled in by research during face to face contents. A questionnaire was formulated on the basis of information drawn from the review of the relevant literature and knowledge of the indicators designed for the concept used in hypothesis.

5.5 Pre-testing

Pre-testing is necessary in order to ensure the validity and accuracy of the questionnaire. This was perceived very necessary to see the work ability of the tool. The research took 10 respondents for the purpose of pre-testing. Certain changes were incorporated as well as some deletions were made to ensure the work ability and sophistication of the tool. During the course of pre-testing it was noted that ordering, language, structure, and categories of some questions were in appropriate, therefore corrections were made accordingly.

5.6 Data collection

For the purpose of data collection the research personally approached the respondents who were in their natural setting.

5.7 The field experience

Field experiences have bitter realities during data collection. The location for the study is rural areas of Dera Ghazi khan which is backward area of Punjab. The most important challenge was to confront irrelevant questions of the respondents

5.8 Data analysis

After completing a data collection and processing, a data was entered into a computer and was analyzed through SPSS software.

5.9 Coding

For statistical analysis, the process of coding used in which numerical and mathematical processing digits were used. For coding, the researcher used statistical analysis.

5.10 Percentage

The percentage has been basically used for comparison of various types of response. Through this technique simple frequency tables have been built.

Chapter No.6

RESULTS AND FINDINGS

Table 6.1.1 Gender of the respondents

Categories	Frequency	Percentage
Male	100	100.0
Female	0	0
100	0	100

Table 6.1.1 shows that 100% farmers are male In locale, division of labor can be seen through above mentioned findings given in the table. Due to cultural obligations, male perform outdoor activity. Farming is outdoor activity and due to this reason 100% farming is done by the male members. The participation of female is not recorded.

Table 6.1.2 Education Trend

Categories	Frequency	Percentage
Primary	64	63.7
Middle	24	24.5
Matric	12	11.8
Total	100	100.0

Table 6.1.2 shows that 64% farmers have only basic education (Primary pass), 24% are middle pass and only 12 are matric pass. The recorded education trend shows the literacy rate in the area. 64% percent farmers are primary passed. After passing their primary education, they have left the schools and their parents made them learned the skills regarding doing work in the fields. 24% attended the school and passed their middle school education. Afterwards, they get involved in farming. Only 12% farmers are recorded who have passed their Matriculation level education. These results show that the lesser you are educated the more work you perform in the field. It is noticed that the farming is done by un-educated people. One can say that this occupation is force as not adopted by choice. It is done by those who remained casual in their school days.

Table 6.1.3 Occupation

Categories	Frequency	Percentage
Farmer	100	100.0
Others	0	0.0

This table no 6.1.3 shows that our al respondents are former mainly, the interviews conducted from the formers because of the selected populace as a target group. The target group for the current study is farmers.100% interviews are conducted from the farmers to record different dimensions of cooperation in family farming. There are different strata of population existing in term of the occupation but the target group was the people who are involved in farming occupation. The other groups are not interviewed regarding farming occupation. It is assumed that they might have not the knowledge about cooperation in farming that how the services are exchanged during the activity. It is assumed that they might have no interest in responding to the questionnaire asked about family farming

Table 6.1.4 House Holding

Categories	Frequency	Percentage
Mud	20	19.7
Cemented	28	28.2
Mix	52	52.1
Total	100	100.0

Table 61.4 shows that 52% famers live in Mix structure type houses, 28% live in cemented houses and 20% live in Mud houses. The distribution of house structure shows that 20% farmers are living in the mud house. They are those farmers who are poor and hardly possess their own land. The most of the work on the land of others. 52% living in mix houses which shows that they have better earning from the farming than those who live in the Mud houses.

Table 6.1.5 Types of Family

Categories	Frequency	Percentage
Nuclear	44	43.7
Joint	42	42.5
Extended	14	13.8
Total	100	100.0

Table 6.1.5 shows that there are found three types of family system exist in the local area. 42% percent of the farmers living in joint family system to extend their strength for required labor for doing farming the number of field workers are important for farming.

The bellow table 6.1.6 shows that 70% live in the area where marriage pattern is Endogamy while 30% live where marriage pattern is Exogamy. The marriage system practiced in the local area is of two types: Endogamy (the marriages held within the family e.g. cousin marriages) and Exogamy (the marriages held out of family). The result shows that the preference is given by the farmers to the endogamy.

Table 6.1.6 Marriage System

Categories	Frequency	Percentage
Endogamy	70	69.8
Exogamy	30	30.2
Total	100	100.0

Table 6.1.7 Land Ownership

Categories	Frequency	Percentage
1-10 Acre	64	64.0
11-20 Acre	21	20.6
21-30 Acre	13	13.2
More than 30 Acre	2	2.2
Total	100	100.0

Table 6.1.7 shows that 64% farmers have less than 10 acres agriculture land, 21% have 11-20 acres, 13% have 21-30 acres while only 2% farmers have more than 30 acres agriculture land.

The bellow table 6.1.8 tells about the daily working hours of respondents' formers in their agriculture lands. It shows 47% farmers work four hours daily, 28% work two hours daily and 24% work five hours daily in their agriculture land. The division of hourly work shows the amount of land which is utilized for farming and the number of workers available for assisting in the field. It is related to the given conditions to the farmers. The farmers who spent more time have more land to work on far farming or have lesser number of co-assistants to help them in the field.

Table 6.1.8 Hourly Works in the Fields by Farmers

Categories	Frequency	Percentage
2hrs	28	28.3
4hrs	47	47.3
5hrs	24	24.4
Total	100	100.0

Table 6.1.9Trend of Assistance in Farming

Categories	Frequency	Percentage
Self	44	44.0
Sons/Brothers	43	43.0
Labor	13	13.0
Total	100	100.0

Table 6.1.9 shows that 44% farmers work their selves, 43% work with their family workers and 13% hire labor for their agriculture works. The trend of rented labor is only 13%. It shows that the farmers exchange their services when it is required to each other. They cannot afford the rented labor and in this way they secure their yield by exchanging the labor. The other reason is very much cultural.

Table 6.1.10 irrigation water

Categories	Frequency	Percentage
Ground Water	9	8.7
Canals	91	91.3
Total	100	100.0

Table 6.1.10 shows that 91% respondent farmers use canal water and only 9% use ground water for their agricultures. There is canal system available in the area for farming. The most of the land is irrigated through this canal system as shown in the result. A little amount of land is irrigated through ground water where canal system is not extended.

Table 6.1.11 concerns about forming

Categories	Frequency	Percentage
Self	94	94.3
Sons/Brothers	6	5.7
Total	100	100.0

Table 6.1.11 shows that only farmer take opinions from their families in farming. The advice or opinion regarding different activity of farming is taken from close relatives who have indigenous knowledge along with a vast experience in farming. It is matter of trust for avoiding the loss in yield and earning the benefit

Table 6.1.12sowing crops

Categories	Frequency	Percentage
Self	42	42.2
sons/brothers	42	42.0
Labor	16	15.8
Total	100	100.0

Table 6.1.12 shows 42% farmers take help from their families in sowing crops and 16% farmers hire labor while 42% do all the farming work themselves the sowing crop depends on the availability of labor and social ties with the relatives of the farmers and family system. The farmers who have joint family systems' or have good relations with their close relatives do sowing crops collectively and the others do sowing on their own. It also depends on the amount of land holding for farming.

Table 6.1.13 Involvement in harvesting crops

Categories	Frequency	Percentage
Self	9	9.1
sons/brothers	53	53.1
Labor	38	37.8
Total	100	100.0

Table 6.1.13 shows that 53% farmers involve their families in harvesting while 38% hire labor for harvesting. The harvesting crop depends on the availability of labor and social ties with the relatives of the farmers and family system. The farmers who have joint family systems' or have good relations with their close relatives do harvesting crops collectively and the others do harvesting on their own. It also depends on the amount of land holding for farming.

Table 6.1.14 Bring the crop yield to their homes

Categories	Frequency	Percentage
Self	12	12.4
sons/brothers	31	31.1
Labor	56	56.5
Total	100	100.0

Table 6.1.14 shows that 56% farmers hire labor to bring the crop yield to their homes and 31% farmers take help from their families to do that job. The yield is transported to home in many ways. The farmers who have their own transport and own labor available bring yield by getting assistance of close relatives. Those farmers who have no resource available bring yield by rented labor.

Table 6.1.15 Access to the Market

Categories	Frequency	Percentage
Self	10	10.1
sons/brothers	11	11.2
Labor	78	78.7
Total	100	100.0

Table 6.1.15 shows that 78% farmers hire labor to bring their yield to the market for sale and 11% farmers take help from their families to do that job.

There is trend to sell yield by involving middle man. The person within the family is preferred to be given this role that has marketing ties with the buyers in the market. More often, Bringing yield to the market is done by labor whether it is hired by the farmer or the buyers. Fewer formers get help of their close relatives in this regard.

Table 6.1.16 General Trend of Assistance in Agriculture

Categories	Frequency	Percentage
Self	26	25.9
sons/brothers	55	54.7
Labor	19	19.4
Total	100	100.0

Table 6.1.16 shows that 55% farmers take help from their families in farming and 19% of them hire labor while 26% do themselves their farming in agriculture lands. Generally the services are given by close relatives e.g. sons/brothers of the farmers in agricultural activities. It is

shown in the result as most of the respondents told that they get help from their close relatives in farming.

The bellow table 6.1.17 shows that 86% farmers hire labor to plough their agriculture land 8% take help from their families while only 6% plough their land themselves. More often, the land Ploughing is done by rented labor. It is a separate activity and every farmer does not have resource available for Ploughing the land. It is because the Ploughing is done by use of technology as tractor and every farmer does not have their own tractors. The tractor owners are paid for Ploughing and the labor is rented.

Table6.1.17 Ploughing

Categories	Frequency	Percentage
Self	6	5.8
sons/brothers	8	8.1
Labor	86	86.1
Total	100	100.0

Table 6.1.18 Seasonal Cultivation of Land

Categories	Frequency	Percentage
Yes	100	100.0
No	0	0
Total	100	100.0

Table 6.1.18 that 100% famers cultivate their lands according to the season like Rabiee and Kharif. There is seasonal cultivation of land in the local area. Usually, it is bi-seasonal cultivation e.g. Rabiee and Kharif seasons. The crops are seasonally specified. Crops of Rabiee Season are different from Kharif season. 100% farmers cultivate their land according to the season.

Table 6.1.19 Coping with Crisis Situation

Categories	Frequency	Percentage
Relatives	92	91.9
Bradari	8	8.1
Total	100	100.0

Table 6.1.19 shows that 92% farmers told their relatives help them in the crises situation and 8% told that whole bradari help them in crises situation. There is always chance of crisis in farming due to many reasons e.g. weather variations, water shortage, mal-seeding and less resources for sprays etc. in such crisis, close relatives help the farmers to cope with the situation in terms of loans or seeds. They do not demand their cooperation back until the farmer gets out of the crisis situation.

Table 6.1.20 Types of Help in Crisis Situation

Categories	Frequency	Percentage
Money	79	79.5
Profit Loan	5	4.8
Seeds	16	15.7
Total	100	100.0

According to data in Table 6.1.20, 79% farmers told that they were helped in money during crises, 16% told that they were helped in seeds and only 5% told they were helped in profit loan during crises situation.

Table 6.1.21 Resources utilization in crops crises situation

Categories	Frequency	Percentage
Sell Animals	80	80.3
Take Loan From Relatives	10	9.5
Take Loan From Bank	8	7.6
Total	97	97.5

Table 6.1.21 shows that 80% farmers sell their animals. 10% take loan from relatives and 8% take loan from Banks in their crises situation. There is detail response recorded regarding yield per annum (Cotton) in Kilograms. Cotton is a crop which is not sowed regularly in its season. Few farmers involved in sowing this crop. The land is fertile for cotton in the area. Due to larger amount of expenditures, the farmers avoid to sow cotton. The range of yield is recorded between 4800 kg to 35,000 kg. It varies from farmer to farmer depending on land holdings and the amount of land is utilized for wheat. The detail results are given in the above mentioned table.

Table 6.1.22 Cotton Quantity

Categories	Frequency	Percentage
No Response	91	91.6
4800	1	.7
8000	1	1.0
30000	4	3.7
35000	3	2.8

Table 6.1.22 is noticed that the most of the respondents hesitated to unfold their information regarding yield per annum. 92% farmers did not respond when they are asked about cotton yield per annum. Only 3.7% farmers responded that they are earning between 13 lac or more.

Table 6.1.23 Cotton Yield per Annum

Categories	Frequency	Percentage
No Response	91	91.6
13,50,000	4	3.7
15,75,000	3	2.8
2,16,000	1	.3
3,60,000	1	1.0

In the table 6.1.23 it is noticed that the most of the respondents hesitated to unfold their information regarding yield per annum. 92% farmers did not respond when they are asked about cotton yield per annum. Only 3.7% farmers responded that they are earning between 13 lac or more.

Table 6.1.24 Monitoring Mechanism

Categories	Frequency	Percentage
Yes	100	100.0
No	0	0
Total	100	100.0

Table 6.1.24 shows that 100% farmers look after their crops on daily basis. The farmers do monitor their crops on daily basis especially early in the mornings and in the evening. By visiting their crops, they identify the issues and discuss with experts (old or experienced farmers). They remedies according to the situation to secure their crops.

Table 6.1.25 Use of Fertilizers

Categories	Frequency	Percentage
Yes	100	100.0
No	0	0
Total	100	100.0

Table 6.1.25 shows that 100% farmers use fertilizers for their crops, the use of fertilizers depends on the nature of land and crops. The farmers told us that they use fertilizers as DAP is frequently used for wheat and rice crop to get better yield per annum. The cotton crop needs more fertilizers than any other crop. They use many kinds of fertilizers available in the

market e.g. Chemical Fertilizers, Green Fertilizers and Manure fertilizer etc.

Table 6.1.26 Types of fertilizers

Categories	Frequency	Percentage
Chemical Fertilizer	100	100.0
Green Fertilizer	0	0
Manure	0	0
Total	100	100.0

Table 6.1.26 shows that 100% farmers use Chemical fertilizers for their crop; the use of fertilizers depends on the nature of land and crops. The farmers told us that they use fertilizers as DAP is frequently used for wheat and rice crop to get better yield per annum. The cotton crop needs more fertilizers than any other crop. They use many kinds of fertilizers available in the market e.g. Chemical Fertilizers, Green Fertilizers and Manure fertilizer etc. it is recorded that most of the farmers use chemical Fertilizers.

Table 6.1.27 Traditional agriculture to industrial agriculture shift

Categories	Frequency	Percentage
Yes	54	53.8
No	46	46.2
Total	100	100.0

Table 6.1.27 shows that 54% farmers said that Traditional Agriculture is better and 46% of them said Traditional Agriculture is not better. There is recorded a shift from traditional agriculture to modern agricultural tradition on. It happens due to innovation introduced by agricultural industry. The farmers are opting new techniques and technology for agriculture. This gives the farmers more production in term of yield per annum. The modern or industrial agriculture is very much accepted due to its various advantages told by the farmers.

Table 6.1.28 Traditional Agriculture to Industrial Agriculture

Categories	Frequency	Percentage
Yes	91	90.8
No	9	9.2
Total	100	100.0

Table 6.1.28 shows that 91% farmers said that industrial agriculture is better and only 9% of them said industrial agriculture is not better so, there is recorded a shift from traditional agriculture to modern agricultural tradition on. It happens due to innovation introduced by agricultural industry. The farmers are opting new techniques and technology for agriculture. This gives the farmers more production in term of yield per annum. The modern or industrial agriculture is very much accepted due to its various advantages told by the farmers. It is accepted because it is lesser time consuming and similarly in term of lesser labor required.

Table 6.1.29Wangar (Exchange of Services) in farming

Categories	Frequency	Percentage
Yes	56	56.4
No	43	43.6
Total	100	100.0

Table 6.1.29 shows that 56% farmers said that taking help from other (Wangar) in farming is better while 44% said it is not better. Wangar is a local term which meant for exchange of services in sowing, harvesting crops. Basically, it is labor exchanged and human resource for required work in the field. This way of traditional agriculture and to some extent industrial agriculture is affecting this tradition. It is family cooperation in farming. Never the less it is still very much prevailing concept in farming in the local area.

Table 6.1.30 Exchange of Cooperation in Farming

Categories	Frequency	Percentage
Cooperation	100	100.0
Other	0	.0
Total	100	100.0

Table 6.1.30 shows that 100% farmers said that land cultivation is better by cooperation with each other. The concept of cooperation in farming is very much prevailing trend in family farming in the local area. The exchange of services is done by the farmers and cooperation in sowing, harvesting is exchanged. It is labor exchanged and human resource for required work in the field. This way of traditional agriculture and to some extent industrial agriculture is affecting this tradition. It is family cooperation in farming

Table 6.1.31 Proportional Income from Agriculture

Categories	Frequency	Percentage
50%	4	3.8
60%	11	10.8
70%	85	85.4
Total	100	100.0

Table 6.1.31 shows that 85% farmers said that their 70% income came from agriculture, 11% farmers said that their 60% income came from agriculture and only 4% farmers said that their 50% income came from agriculture. The most of the local people are involved in farming activities and handsome proportion of their income comes from farming. The detail response variation is given in the above mentioned table.

Table 6.1.32 Sharing Crops

Categories	Frequency	Percentage
Yes	46	46.0
No	54	54.0
Total	100	100.0

Table 6.1.32 shows that 56% farmers do not take land to share the crops while 46% farmers take land to share the crops. There is a trend prevailing of sharing crops or cropping on rent. It is done by those farmers who have lesser land holdings. They do farming on rent by acquiring land from those people who have larger land holdings.

Table 6.1.33 Use of technology

Categories	Frequency	Percentage
Thresher	30	29.6
Combine	0	70.4
Harvester	70	0
Total	100	100.0

Table 6.1.33 shows that 70% farmers use combine agriculture technology and 30% farmers use Thresher agriculture technology while no one use Harvester technology. Since a shift occur in farming trend from traditional to industrial farming the use of technology is extended in farming. The new and modern technology is used for farming in the local area. The farmers are opting new techniques and technology for agriculture. This gives the farmers more production in term of yield per annum. The modern or industrial agriculture is very much accepted due to its various advantages told by the farmers. It is accepted because it is lesser time consuming and similarly in term of lesser labor required.

Table 6.1.34proportional income from cattle farming

Categories	Frequency	Percentage
1%	6	5.9
2%	11	11.3
10%	36	36.3
20%	45	44.8
30%	0	.0

The table 6.1.34 shows agriculture farming and cattle farming co-exist in the local area. The handsome proportion of income comes from cattle farming. The farmers do cattle farming to extend their income which is utilized in the time of crisis situation.

Table6.1.35 Proportional Incomes from other than Farming

Categories	Frequency	Percentage
1%	11	11.3
2%	6	5.9
10%	83	83

Table no 6.1.35 shows that some of former do hard work for the increase of their income to support their family's 13 respondents choose option of 1%.5 percent people select option 2% and 83 percent also select the option 10%.

Table 6.1.36monitoring the crops

Categories	Frequency	Percentage
In the fields	100	100.0
In the house	0	0
In the Market	0	0

Table 6.1.36 shows that 100% farmers spend their free time in their fields. The farmers usually remained in the fields. The free time is also spent in the field by monitoring the crops.

6.2 Hypothesis Testing

Table 6.2 Family type of the respondent and education

Family Type Education Occupation Cross tabulation						
Occupation			Education			Total
			Primary	Middle	Matric	
Farmer	Family Type	Nuclear	22	8	0	30
		Joint	44	10	6	60
		Extended	6	4	0	10
	Total		72	22	6	100

Table no. 6.2 is respondents the association between the two variables; dependent variable and independent variable 22 of respondents out of 100 were lived in nuclear family structure, 44 of respondents out of 100 were lived in joint family structure 06 of respondents out of 100 lived in extended family system. While on the other hand 72 of respondents out of 100 were primary passed. 22 of respondents out of 100 were middle passed 6 out of 100 respondents were matric passed. Through Chi-Squire Testing, it was found that there was a positive association between dependent and independent variables.

Chi-Square Tests				
Occupation		Value	Df	Asymp. Sig. (2-sided)
Farmer	Pearson Chi-Square	6.768 ^a	4	.149
	Likelihood Ratio	8.672	4	.070
	Linear-by-Linear Association	.626	1	.429
	N of Valid Cases			

H0: There is no association between Education and family type of farmers

H1: There is association between Education and family type of farmers

P is < then 0.05. The relationships between Family Type, Education and Occupation have positive relationship and research hypothesis is accepted. The Pearson Square value is greater than significant value as 6.768 Degree of freedom is 4. The significance of the level is .149 All the circumstances show that there is a strong association between variables. So we accept the research hypothesis.

Chapter No.7

DISCUSSION, CONCLUSION AND SUGGESTIONS

7.1 Discussion

We discuss about family cooperation in farming activities in the context of literature review. Society is just passing through non-industrial phase of human development. Kin, tenant farmers and share croppers, have to pay rent to their land lords. They exchange the labor to save some amount of yield for themselves. In his regard, they exchange the labor and cooperation in farming which is the main focus of this study. When we saw the social organization of any society, it's different from each other, because each has its own way of relating people. A social organization is the functional and dynamic aspect of social system. Family is the elementary institution of social organization in any society, where individual learn and survive your life. The family system in the selected area for this study is of patriarchal type, where eldest male member take all important decisions of the house hold. They have to decide with which family they can exchange the human energy in farming. Its socio-economic status of the family which cooperates in farming can be exchanged. It indicates the cooperation in family farming activities take place by the same kind of social class of the society.

In the rural area of Dera Ghazi Khan, the farming is considered the life of people. Rural people and farming lies in the symbols and values. Sociologist have referred to family farming as an important cultural symbol (Sinnema 2005; Taylor 1954) encompassing an influential set of values (Fink 1986; Rohwert 1951), where valuation of family is central (Fink 1986). The culture of baraderi based farming has been the asset of people living in the village of Dear Ghazi Khan.. The associated values with Baraderi farming were the base of the social solidarity, integrity and the unity of the rural people. The benefits of local agriculture practices are not even the primary, elementary, elementary and secondary education syllabuses taught in the rural areas of Punjab. Though the importance of family values in farming decisions are readily acknowledge by sociologists, there is still disagreement over how these values translate to decisions on the farm. In the villages, the tradition of Wangar/ Mang as

labor for farming on the intra and inter villages' level was prevalent. Such sort of exchange of labor was based on the strong ties among the villagers. Agriculture technology is replacing the human labor and weakening social relations. Now, the villagers are going away from their traditions which suit to the family farming as traditions of the villages. The existence of family farms, particularly small scales ones is a significant part of national rural cultural heritage customs, dress, music and habitats. If we go to the theoretical framework, so Eric Wolf (1961) gave theory Close corporate community. Wolf discussed two types in depth: the closed corporate peasant community and the open peasant community. The closed corporate peasant community "represents a bounded social system with clear cut limits, in relations to both outsiders and insiders. It has a structural identity over time Wolf (1955:456). Land ownership is based on community membership. Community members produce for their household needs, selling only limited surplus to buy goods from the outside. In Latin America, Wolf notes, such communities have tended to be indigenous villages situated on marginal land farmed with traditional technologies e.g., hand tools, ox-drawn plough. They exist, in part, because their land is too poor for appropriation by national elites. Their poor resource base, in turn, ensures their poverty. As Wolf simply notes, "The community is poor (Wolf 1955:457), emphasis in the original. Within the closed corporate peasant community in Latin America, Wolf argued, power is intertwined with the religious system that defines "the boundaries of the community and acts as a rallying point and symbol of collective unity (Wolf 1955:458).

7.2 Conclusion

The sound family system determines the strong motivation and loyalty to work as single unit in the rural setting. In the rural Dear Ghazi Khan Baraderi is like one family in one village and members of the Baraderi work like kinship bond mechanism. The strengths of family farming are that the bonds of kinship mean in general that they have more motivation and loyalty to the farm. Also, family labor is more flexible and will even

resort to self-exploitation to overcome challenges of weather, other shocks typical of agricultural processes and market volatility. The Baraderi bases the moral rural economy. The recent problem is that modern agriculture is going to break the kinship bonds replacing moralities to the capital intensive farming system in the villages of Punjab. The weak kinship system discouraged the family labor in the agrarian activities and encourages the agriculture technology which is foreseen in the Punjabi villages. Such a change is very disastrous for family farming.

7.3 Suggestions

The following suggestion is incorporated with this dissertation.

The culture of family farming should be sustained because it is the requirement of sustainable agriculture in rural Dera Ghazi Khan.

Baraderi is a like family in rural Dera Ghazi Khan; it should be sustained for sustainable agriculture.

Culture of cooperation within the farming practices should be promoted

Rural social organization is always regulated with the customs and traditions of that area, so government and civil society should work on the sustainability of regularity mechanism of traditions and customs.

The involvement of the families in farming activities is necessary for the pattern of interaction in rural Dera Ghazi Khan. So, it should be worked on the suitability of local interactive mechanism.

Local interactive and informal mechanism of cooperation in agrarian practices had been rooted since long history. So, it should be worked on the local heritage of cooperation for indigenous knowledge



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ANNEXTURE-I

Interview Schedule



Questionnaire

The role of family cooperation farming activities in rural communities of district Dera Ghazi Khan

I (Shahzad Ahmad) am a student of Department of Sociology; Quaid-i-Azam university Islamabad. I am doing my research on “the role of family cooperation farming activities in rural communities of district Dera Ghazi Khan” under the supervision of Mr. Sarfaraz Ahmad (Assistant Professor). For this purpose, kindly spare some time for filling this questionnaire. All your information will be used for research purpose only. [Thanks]

1. Name _____

2. Age _____

3. Gender

(a) Male (b) Female

4. Education

(a) Primary (b) Middle (c) Matric (d) More above

5. Occupation

(a) Employed (b) Farmer (c) Labor (d) Any other

6. House structure

(a) Mud (b) Cemented (c) Mix

7. Family type

(a) Nuclear (b) Joint (c) Extended

8. Marriage patterns

- (a) Endogamy (b) Exogamy

9. Religion _____

10. Land holding _____

1. How many hours you work in the field daily?

- (a) 2 hours (b) 4 hours (c) 5 hours

2. Who does help you to irrigate crops?

- (a) Self (b) Sons (c) Labor (d) Relatives

3. What kind of irrigation you use the crops?

- (a) Ground water (b) Canals

4. Whom you take opinion for farming?

- (a) Self (b) Sons (c) Agriculture expert (d) Relatives

5. Who does help you to sowing the crops?

- (a) Self (b) Sons (c) Labor (d) Relatives

6. Who involves harvesting the crops?

- (a) Self (b) Sons (c) Labor (d) Relatives

7. Who do help you to bring yield to your home?

- (a) Self (b) Sons (c) Labor (d) Relatives

8. Who do help you to sell yields to market?
 (a) Self (b) Sons (c) Labor (d) Relatives
9. Who does help you in agriculture?
 (a) Self (b) Sons (c) Labor (d) Relatives
10. Who helps you to plough lands?
 (a) Self (b) Sons (c) Labor (d) Relatives
11. Do you cultivate land according to the seasons like Rabiee, and Kharif?
 (a) Yes (b) No
12. Who helps you in crops crisis situation?
 13. Relatives (b) Baraderi (c) Any NGO

What kind of help people ask in crises situation?

- (a) Money (b) Profit loan (c) Seeds

14. What do you do in crops crisis situation?

- (a) Sell animals (b) Take loan from relatives (c) Take loan from bank

15. How much do you get yields in the year?

Sr. No	Name of the crops	Quantity	Price
1	Cotton		
2	Wheat		
3	Rice		

16. Do you look after your Crops daily?
(a) Yes (b) No
17. Do you use fertilizers?
(a) Yes (b) No
18. What kind of fertilizers you use in your land?
(a) Chemical fertilizers (b) Green fertilizers (c) Manure
19. How much production you get your land? _____
20. In your opinion traditional agriculture is better?
(a) Yes (b) No
21. In your opinion industrial agriculture is better?
(a) Yes (b) No
22. In your opinion, take help from others (Wangar) is better for farming?
(a) Yes (b) No
23. How you cultivate your land? _____
24. What proportion of your income comes from agriculture?
(a) 50% (b) 60% (c) 70%
25. Do you take land for sharing crops or a rent?
(a) Yes (b) No
26. What type of agriculture technology you use for farming?
(a) Harvester (b) Thrasher (c) Combine
27. How many your income comes from cattle farming? _____