

Disc
ANT
819

Impact of Sugar Mills and Socio – Economic Changes in Local Community

A Case Study of *Kohawar Kalan*, Tehsil *Darya Khan*,
District *Bhakkar*

By

ABDUL GHAFUOR



Department of Anthropology
Quaid-i-Azam University, Islamabad
2006

**Impact of Sugar Mills and Socio – Economic
Changes in Local Community**

By

ABDUL GHAFOR

A dissertation submitted to the
Department of Anthropology
Quaid-i-Azam University, Islamabad

In partial fulfilment of the requirement for the

**DEGREE OF MASTER OF SCIENCES
IN
ANTHROPOLOGY
2006**

Department of Anthropology
Quaid-i-Azam University, Islamabad

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Abdul Ghafoor. 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 Anthropology".

Committee

1. Dr. Hafeez-ur-Rehman
Supervisor



2. Prof. Dr. Muhammad Saif
External Examiner



3. Dr. Hafeez-ur-Rehman
Chairman



CERTIFICATE

Certified that M.Sc. thesis on "Impact of Sugar Mills and Socio - Economic Changes in Local Community" prepared by *Abdul Ghafoor* has been approved for submission.

(*Dr. Hafeez Ur Rehman*)
Supervisor

To my Parents

*Who have always provided me with the courage, guidance,
and support to accomplish my tasks and have always given
me the space after every error I made.*

Contents

Chapter 1	<i>Introduction</i>	1
1.1	Statement of the Problem	2
1.2	Objective Of The Study	3
1.3	Hypothesis	4
1.4	Organization of the Chapters	4
1.5	Research Methodology	5
1.6	Literature Review	6
1.7	Sugar Industry in Pakistan	16
1.8	Varieties Widely Used in Pakistan	20
Chapter 2	<i>The Profiles of District Bhakkar and Kohawar Kalan</i>	21
2.1	Location	21
2.2	Area and Population	22
2.3	Topography	23
2.4	Climate	24
2.5	Ethnic Division	24
2.6	Agriculture	24
2.7	Forestry	27
2.8	Livestock	27
2.9	Communication	28
2.10	Education	29
2.11	Health Facilities	29
2.12	Industries	29
2.13	Power Supply	31

2.14	Telephone Facilities	31
2.15	Profile of Kohawar Kalan	31
2.15.1	Ethnic Groups of the Village	31
2.15.2	Dress	32
2.15.3	Food	32
2.15.4	Betrothals and Marriages	33
2.15.5	Settlement Pattern	33
2.15.6	Traditional Crafts	33
2.15.7	Religion	33
2.15.8	Language	34
2.15.9	Education	34
2.15.10	Health	34
2.15.11	Electricity	35
2.15.12	Transportation and Communication	35
2.15.13	Mass Media	36
2.15.14	Post Office	37
2.15.15	Major Games in the Village	37
2.16	Agricultural Activities of the Village	37
2.16.1	Main Crops	37
2.16.2	Main Trees	38
2.16.3	Main birds	38
2.16.4	Main Animals	38
2.16.5	Main Fruits	38
2.16.6	Irrigation system	38

Chapter 3	<i>FECTO Sugar Mill at Kohawar Kalan</i>	40
3.1	Situation Before the Mill was Set Up	41
3.2	Total Area of FECTO Sugar Mill	42
3.3	Working Pattern at the Mill	43
3.4	Other Facilities Provided by the Mill	43
3.5	Problems Encountered by the Sugar Industry	44
3.5.1	Problems Faced by the Mill Owners	45
3.5.2	Problems Faced by the Cane Growers	48
Chapter 4	<i>FECTO Sugar Mill: Structural and Cultural Changes</i>	53
4.1	Structural Changes	53
4.1.1	Economic Changes	53
4.1.2	Political Changes	54
4.1.3	Ritual Changes	55
4.1.4	Familial Changes	56
4.2	Cultural Changes	58
4.2.1	Economic Values	59
4.2.2	Prestige Values	60
Chapter 5	<i>FECTO Sugar Mill: Infrastructural and Technological Changes</i>	64
5.1	The Economic Participation of Women	64
5.2	Infrastructural Development	65
5.3	The Cropping Pattern	66
5.4	Technology and Scientific Innovations	67
5.5	September Harvest	69

5.6	Usage of Water Logging and Salinity Land	70
5.7	Variety Consciousness	71
Chapter 6	<i>Conclusion</i>	72
	Reference List	76
	Questionnaires	
	Case Studies	

List of Tables

Table 1.1	Sugar Production	18
Table 2.1	The districts neighbouring district <i>Bhakkar</i>	22
Table 2.2	Total population of district <i>Bhakkar</i>	22
Table 2.3	Tehsil-wise population of district <i>Bhakkar</i>	23
Table 2.4	Agriculture highlights of the land of district <i>Bhakkar</i>	25
Table 2.5	Irrigation system of the area	25
Table 2.6	Main Crops	26
Table 2.7	Main Fruits	26
Table 2.8	Main Vegetables	27
Table 2.9	Animal population of the district	28
Table 2.10	Health Facilities	29
Table 2.11	Industries in District <i>Bhakkar</i>	30
Table 2.12	Transportation and Communication	35
Table 5.1	Cropping Pattern in Pakistan	70

Chapter 1

Introduction

Introduction

Industrialization introduced into less developed or developing areas has become a major object of study today. It clearly raises the general question of the social effects of industrialization. The purpose of this study is to analyze critically the role of industrialization as a cause of social change. As the following pages will make clear what and how industrialization brings those changes to the social life, and cultural and economic values.

The process of industrialization has always been given a 'causal character' by many scholars. They argue that it is a process which is the reason for the social and cultural changes initiated in the society after this process is set off. The present research "Impact of Sugar Mill and Socioeconomic Changes in Local Community" deals with the same process, i.e., industrialization and its influence on socio-economic spheres of the area under investigation.

The process of industrialization has always been taken as a ground for the variety of changes, e.g., changes in the economic and social order of a given society. Socio-economic structure is a structure where social and economic institutions are intertwined and interdependent. However, the functional relation between both of these institutions can be seen clearly through change in certain elements of the society under study. Those elements are the employment level, the literacy rate, infrastructure development, mortality rate, health facilities, and so on.

The world has gone through several transformations. One of them is the modernization of human society through the process of industrialization. It has been already agreed that industrialization is a process by which individuals change their traditional way of life to a technologically advanced and rapidly changing style of life.

1.1 Statement of the Problem

In Pakistan the process of industrialization took off during 1960s. This process initiated several good and bad changes which not only included physical and infrastructural transformation but also social, psychological, and certain cultural changes. The advent of a change in a society with the introduction of scientific and technological innovations is something very normal. The question arises when we make comparisons between two or more countries which have opted for a similar development tracks but face different levels of progress. It was the same when the comparison of Pakistan was made with several other nations.

At such points one needs to take a break and think about the factors leading towards rapid or slow pace of development in any country. Countries going through similar upheaval ridden development tracks have to make it their primary agenda of concern that what is the reason behind such lags. In Pakistan there may be many reasons including socio-cultural living patterns, limited or no access to economic opportunities, political disturbances, low literacy rate, and so on. It is a time to think that why Pakistan is not facing similar development pattern as some of other developing nations. Is it the lack of absorbing capacity which has created this issue, or is it just a lack of some other physical and material resources such as money, education, technical skill, and many more.

“The anthropologist is interested in the structure and organization of economic activity for two reasons: most social relations have an economic coefficient; many social relations are primarily concerned with economic values....His task is to examine how these

principles work in specific social or cultural context.” (Firth 1963
122)

Therefore, in this study we shall be studying not only the tangible (infrastructural development, literacy rate, employment rate, financial strength of the local population, etc.) but also the intangible (living pattern, dressing pattern, changes in language, and so on.) factors of change.

1.2 Objective of the Study

The locale of the study is *Kohawar Kalan* where we shall be studying the impact of the sugar mill. Here we shall treat sugar mill as a component of a larger industry whereas *Kohawar Kalan* as a component of the society altogether. Thus we shall be studying the impact of industry on the society. In this respect our concern will be to:

- To learn the correlation between the process of industrialization (in this case FECTO Sugar Mill) with its offshoots and the socio-cultural-economic values of the given society (here *Kohawar Kalan*) at large;
- To study how the intervention of modern technology changes the value system of a rural society;
- To see whether the impact of industrialization is limited only to the socio-cultural-economic aspects of a given society or they have certain other aspects too; and
- To analyze the effect of urbanization on the social and cultural values of the village.

1.3 Hypothesis

The hypothesis on which the thesis is based is that the process of industrialization is not limited only to bringing scientific, technological and economic changes to *Kohawar Kalan*. Nor are they limited to a particular land or area. As a matter of fact, industrialization has a domino effect, i.e., once a process is set off, it initiates a chain of effects even beyond the boundaries of its immediate vicinity.

1.4 Organization of the Chapters

We shall branch off the dissertation into 6 chapters addressing different aspects of the issue under review. The organization of the chapters will be as following:

- **Chapter One:** It is an introduction providing the reader with the nature of the problem, the objective of the study, the underlying hypothesis, research methodology, the literature review, and brief history of the sugar industry in Pakistan. The main purpose of the introduction is to present the broad picture of the issue under analysis.
- **Chapter Two:** Chapter two provides us with the factual data regarding the profile of district Bhakkar and the village of *Kohawar Kalan*. Here we shall show the situation of the locale, i.e., *Kohawar Kalan*, before and after the mill was set up.
- **Chapter Three:** This chapter will draw the profile FECTO Sugar Mill and what problems the management of the mill as well as the cane growers is facing there.

- **Chapter Four:** In this chapter we shall be looking at the structural and cultural consequences of industrialization initiated after the establishment of FECTO Sugar Mill. Here we shall try to look into the matter with the help of literary citations as well as the case studies collected from *Kohawar Kalan* (the locale of the study).
- **Chapter Five:** It deals with the infrastructural and technological development of the area. Once again the method will be the one used in the second chapter. The importance of chapters four and five is that here we shall be discussing the changes perceived in the social patterns of the village.
- **Chapter Six:** In the end there will be a conclusion bringing together all the arguments and presenting a single picture of not only the problem, but also the issues underlying with some suggestion. Moreover, this will be the stage where we shall be either establishing or falsifying our hypotheses.

1.5 Research Methodology

As it is clearly evident from the organization of the chapters that we have segregated our study into two broad categories:

1. The qualitative aspects of the research; and
2. The quantitative values of the change

The first half, i.e., chapters 2 and 3, of the dissertation will heavily depend on quantitative data. In these chapters we shall be using the developmental figures collected from Union Councils, Ministry of Food, Agriculture and Livestock, and different other governmental and non-governmental departments.

In the rest of the chapters we will use qualitative methods of research. Here we will be trying to prove our standpoint with the help of real life case studies and the literature already available of relevant studies in the field of sociology, anthropology, and political economy. In this part we shall be referring to not only the primary sources of data, i.e., interviews, questionnaires, case studies, and so on but also the secondary sources of information.

In keeping with the aforementioned division of the study, we have used following tools to collect the required information:

1.5.1 Sampling

The first and foremost important tool I used was of sampling. It was difficult for me to cover the whole population therefore I classified my target population into five main categories: the elite class (land owners with large pieces of land and have tenants to work on their fields), the middle class (those who owned land but at a small scale and cultivate their lands by themselves), the lower class (these people were either tenants or those who were the *kammi* group), the laborers (those working in the sugar mill), and finally the middle men. Out of these broad categories I randomly picked up some families and houses. These selections were all subject to their consent.

1.5.2 Interviews

I conducted both structured and unstructured interviews. The latter were in the form of informal individual and group discussion with the people to know that before the establishment of FECTO Sugar Mill what was their economic, material, behavioral and living pattern and to what extent these patterns have changed after the sugar mill was set up. The most important occasions which helped me gather information from group interviews was the time when people

used to gather for *Namaz Travih* at the local mosque. It should be noted down that while I was out for my field work, it was the month of Ramadan.

1.5.3 Participatory Observation

This is another tool used during my research work. Though this instrument has not been used to a great extent however it is worth mentioning here since I spent couple of weeks there at *Kohawar Kalan*. I visited them at their *dieras* and spent some time with them; just to know what are there problems regarding crops, seeds, crop supply, and so on. Since it was the month of Ramadan I could easily catch people free of chores and sitting idle at shops or the *Tonga* stand.

1.5.4 Case Studies

In order to use some tools of historical interpretative method it was very important for me to collect case studies, which happens to be the major portion of all my research work. The reader will observe that case studies have been quoted in this study quite frequently. One of the reasons why I was able of getting the real life stories of the farmers, middlemen, and landowners was that they knew me due to my family. Though I do not belong to *Kohawar Kalan*, however people know my father. Therefore I never had any problem talking to them. This factor also contributed positively to my working as a participatory observer for the study of the locale of my study.

1.6 Literature Review

The political and economic scenario at international level has greatly changed now. One of the examples is the way of categorizing states at International arena. Now the countries are seen not only as a part of East-West or North-South political and strategic pulls but also as de-

veloped or developing states, i.e., socioeconomic criteria are widely used to differentiate between them today. As Hardiman and Midgley has written in their book:

“Previously, in the Nineteen Fifties and Sixties, countries were often grouped in terms of their international allegiance and ideological leanings. But as complexities of contemporary politics and shifting diplomatic loyalties have been recognized, previously popular geopolitical classifications such as the East v/s West dichotomy are being used less frequently; instead, the developed-developing division and its various synonyms and euphemisms have acquired prominence.” (Hardiman and Midgley 1982 9)

Now the question arises what is the difference between a developed and a developing or less developed state. Most of the people are familiar with the terms such as ‘developing’, ‘less developed’, or ‘Third World’; however the actual meaning of these terms is still unclear. This is understandable, since the nations which may be loosely described as ‘developing’ nations vary enormously in their social, economic, cultural, and political characteristics from each other. As it is explained by an author that the developed countries are categorized as developed:

“...because of their relatively high per capita income and significant degree of industrialization as well as their high levels of living and relatively good standards of health, education, housing and welfare. They are also categorized by modernity, high levels of urbanization and slow rates of population growth.” (Ibid. 1982 11)

According to these lines we can conclude that it is not only the economic indicators which are important but also the living standard of the population is counted while establishing the development graphs of any country. There are a large number of scholars who maintain that in addition to national income data, key economic indicators, level of consumption and investment, labor force commitment and the nature of trade; some other factors are also important while determining the level of development of any nation.

They include the levels of living, nutrition, income equality, health and educational standards, and access to social services and basic facilities such as clean drinking water and sanitation as key in indicating the pace of progress of a given country. This was one of the factors why efforts were made to reduce these differentials by encouraging the developing countries to establish centralized planning institutes. It was argued that these institutes would mobilize resources effectively to direct economic growth through rational decision making and would be able to overcome the imperfections of market and obstacles to development. Such an assumption was made in keeping with the perception that a state is responsible for not only the technological development of a country but also the social welfare of its people.

Therefore, since the 1950s, the great majority of developing countries have created economic planning bodies which are assigned the task of formulating national development plans utilizing available resources to accelerate economic growth and improve living standards. Such development plans have also been adopted by the government of Pakistan during the 60s and one of the results of such process is the emergence of different industries at different cities across Pakistan.

As we have seen above that nowadays economic indicators are not enough to mark the development path. Countries have to improve the living standard of the people too. Therefore

the government of Pakistan established industries in keeping with the requirements of the locality where the mills were set up and developed the feasibility reports of the area. During this process FECTO Sugar Mill was set up at *Kohawar Kalan* in district Bhakkar. This step produced many results including the changes in the socio-economic, cultural and structural values, and infrastructural development. In the coming paragraphs we shall be looking at the relationship between industrial process or technological modernization and its correlation with the local community and then the whole nation.

Before starting the debate it is important to understand what we mean by a peasant society. According to Firth:

“By a peasant economy one means a system of small-scale producers, with a simple technology and equipment, often relying primarily for their subsistence on what they themselves produce.

The primary means of livelihood of the peasant is the cultivation of the soil.” (Firth 1964 85)

Such small scale peasant communities have their own system organization, codes, and values which they consider crucial for their survival. They are born and bred with them and feel that they are basic to their corporate existence. In such societies all the institutions are closely related therefore a change in one part affects others too. In other words the changes which are initially economic tend to have consequences for the whole community. This has been particularly marked with the coming of industrialism, radically reshaping their social structure.

Changes in socio-economic environments and conditions which have come about during the past centuries and are taking place in the present have often been referred as the process of modernization. This evolutionary process particularly in the field of agriculture has usually been

described in terms of change from subsistence farming with low productivity of land and labor to specialized farming, with high productivity of these factors of production. As Karamat Ali says:

“...agricultural modernization has been considered to be the development of high yielding varieties of rice, wheat, and corn, improved irrigation facilities, modern pesticides and machinery, which led to increases in the productivity of land and labor in developing countries during the 1960s.” (Ali 1982 1)

In this respect Karl Marx is unique in his emphasis on the role of technology in shaping social structure. According to his analysis “the relationship between technology and society imply a far greater influence of technology per se than is often recognized.” (Mishra 1979 132)

Marx suggests that:

“...society or social formation is a complex totality consisting of the economic base or the mode of production, a related superstructure of political and legal institutions, and corresponding forms of consciousness.” (Ibid. 1979 133)

Ramesh Mishra has presented three ways in which the forces of production are related to society in Marx's work. They are summarized below:

1. Forces of production are the key elements which determine the nature of social structure.
2. They are an element which determines the relations of production, i.e., class determinism.

3. The dialectic interdependence of forces of production, i.e., the interaction between technology and other elements of the social structure. (Ibid. 1979 135)

In these lines the author is clearly trying to show the interconnected relation between the forces of production and social structure which is not one sided, i.e., technology is not only affecting the social structure but also getting affected in return. As Abdul Jameel has written in his work:

“However, these development plans as they get down to concrete situations in developing nations, get ‘Kick-backs’ from social structure and value system, inhibiting, promoting, channeling and determining the course of development.” (Siddiqui 1965 39)

In other words, the process of economic development and social transformation is a course which affects each other on mutual basis, i.e., both affect each other.

There is another debate going on in social anthropology that the change in society is not owing to the introduction of technology to the society, rather it is the individual who changes the social structure. Here we shall refer to the works of three major authors on economic and social anthropology: Epstein, Schneider, and Firth. These scholarly contributions are important regarding the definition and difference between development and change.

Epstein in her works distinguishes development from change by defining development as a process where per capita productivity increases, while change as a process where social structure – that of roles – is rearranged (Epstein 1968 182).

By contrast, Schneider differentiates development and change on purely technical grounds. He defines development as increase in productivity and wealth in general by whatever measure people use, and change as the shifting of ideas of what constitutes wealth and the struc-

ture of the economy to new forms, e.g. shifting of the focus on cattle to a more cash oriented market system (Schneider 1974 260 – 262).

However Firth emphasizes the importance of the individual in bringing change in a society. He writes in his book:

“As a member of a society, each separate individual is striving to attain his ends, interacting with other members in the process. All of them are largely governed in their behavior by the set of established basic relationships of the social structure. This embodies sets of expectations as to what people will do in virtue of their social roles, and ideals as to what they ought to do. So the conduct of the individual has a complex scheme of motivations. His own interests, recognition of interests of other members of the society, and recognition of the structural values by which he has been guided so far in his career, all affect his pattern of behavior.” (Firth 1964 83)

Firth maintains that the change may come after the entry of new factors into the society, nevertheless, it is not the new factors but the perception of an individual regarding advantages which might be derived from those new factors, will bring the change in the society.

He divides ‘change’ into two categories:

- 1) organizational change; and
- 2) structural change.

He says that the organizational change does not alter the basic relations between the members of the society so much as to be termed a modification of social structure. Since the

roles played by different individuals in a given society remain the same, for instance a particular role of a land owner will remain the same as that of the laborer. People can replace them but the basic elements of a particular occupation will not alter.

On the other hand, social structure involve large scale shift in the pattern of their activity, it is an aggregate of human relations and attitude. In other words "structural change is a product of social interaction, in which pressures are felt, advantages perceived, responsibilities recognized" (Ibid. 1964 85). In simple words we can say that what is unchangeable in the organizational change, changes when there is a structural change.

Epstein in her book says that in anthropological literature social change is analyzed as a result of primitive cultural contact with a more advanced one. Such diffusion may be in terms of technology, religion or political institutions (Epstein 1962 312). However, she further says, in such a process, explicitly or implicitly, the basic elements of society change while maintaining the basic social form. For example an agricultural society will remain the same while its basic elements will get replaced with new technology and the ethics related to that particular version of the scientific innovation.

Therefore she calls such a change as an uneven change where some aspects of social structure change while others remain the same, and that some aspects of culture change while others persist (Ibid. 1962 312). She categorizes this change into two parts:

- 1) structural change; and
- 2) cultural change.

By structural change she means the economic, political, ritual, familial and organizational change. Whereas, the cultural change is a transformation in terms of the values prevailing in every society for centuries.

On the issue of the unequal change brought by new industrialism there is again a plethora of contradictory scholarly debate. Franke in his book *Life is a Little Better: Redistribution as a Development Strategy in Nadur Village, Kerala*, writes that the actual social inequality --- between the genders, between caste and class groups, between rural and urban inhabitants --- has been significantly reduced though not eliminated as a result of state policies (Lessinger 1998 352).

However, Attwood in his book *Raising Cane: The Political Economy of Sugar in Western India*, on the other hand claims that the gains of this type of development extend beyond the sugar farming elite to bring roads, schools, clinics, and jobs to surrounding communities and higher wages to migrant laborers from unirrigated villages (Ibid. 1998 352). But, he also believes, that the children of wealthier sugar farmers move into urban areas via education, jobs, or marriages as similar groups of successful commercial farmers emerge in rural areas (Ibid. 1998 356).

But according to an author it is not the issue of the inequality of results of the process of modernization. It is rather the compatibility brought between industrialization and social constraints of the society where there such plans are introduced. As Szymon Chodak says:

“A mere destruction of traditional cultures and structures does not automatically produce modernity. The traditions continue to have a strong grip on societies, even after they have crossed the peak of modernity; they especially have the capacity to permeate the new culture and structure, and regenerate even after it seems that they have disappeared forever.” (Chodak 1973 254 – 256)

Therefore it is important to keep the social constraints of a particular society in view while devising a developmental plan. And there should be a constant interaction between those who have been through this phase of confusion which come after the introduction of new factors to any society, and those who are still or will be in the future, facing those problems. As an author says:

“A necessary prerequisite for all modernization processes is contact and communication among various societies, so that they can constantly compare their respective achievements in different fields.” (Ibid. 1973 258)

In the light of the debate between various anthropologists, sociologists, economists, and other scholars, we shall neither focus on the industrialism as a prime factor of transformation, nor on the individual, rather we shall try to see the mutual relationship both have. However, in order to understand the essence of the debate it is necessary to see the current as well as historical situation of sugar industry in Pakistan.

1.7 Sugar Industry in Pakistan

The sugarcane is our conventional crop, although some sugar is also produced from sugar beet mainly in *Mardan* and *Swabi* areas. The crop has high water requirement, of the level of 15 MAF, which is equivalent to two *Tarbela* Dams (Hanif, Khan and Nauman 2004 6). Despite high water requirement, Pakistan is at a disadvantage in terms of cost of production for producing sugar from both sugarcane and sugar beet. The price of sugar made from sugarcane is almost 50% higher than international sources. This is due to the reasons that most of the sugarcane growing countries are:

- have higher productivity levels
- heavily subsidizing sugar production
- produce high value products from molasses.

The sugar beet has merits of

- short duration of five months against ten to fourteen months in case of sugarcane
- lesser water requirement of 25 acre-inches against 68 acre-inches in case of sugarcane and better recovery of 10% compared to 9% in case of sugarcane.

(Ibid. 2004 32)

However, the sugar beet lacks capability to sustain energy demand for sugar manufacture from its residue, as is the case in sugarcane. This calls for additional investment in energy for manufacture of sugar from sugar beet. This further raises the cost of sugar by another PKR 4 – 5 / kg., making us further uncompetitive in an area where we are already inefficient.

The fact that Pakistan owned only two sugar mills at the time of independence is not unknown to anyone who is familiar with the independence movement in the subcontinent. Owing to the lack of sugar industry in the areas which became part of today's Pakistan, we had suffered from the deficiency in sugar or sugar products for a long time. As a result the government of Pakistan decided to set up Pakistan Industrial Development Corporation (PIDC) a state corporation was in the early 1980s with IDA credit, to develop industrial estates for small- and medium-scale industries, assisting their occupants in obtaining credit, raw materials, technical and managerial assistance, access to production facilities, as well as marketing support.

Since the day of inception, PIDC planned to set up 10 sugar mills at different locations. This number reached at 23 in the 70s and around 78 in 2004. This step brought the country not

only at the level of self-sufficiency but also at the level where Pakistan could export sugar.

Sugar production during these years has been on dramatic surge, as we can see in Table 2:

Table 1.1: Sugar Production

Season	Sugarcane Crushing (tons)	Sugar production (tons)	Recovery%
2000-01	29,410,790	2,466,788	8.38
2001-02	36,708,638	3,197,745	8.71
2002-03	41,911,034	3,662,050	8.74
2003-04	43,468,073	3,996,701	9.19

One of the factors why sugar industry flourished during these years was the deregulation act of Pakistan government. But the process of de-zoning also led to the decline of sugar industry. This crisis has affected the three factors of production, raw material suppliers, employees and owners equally. What are the factors behind this decline; we shall discuss them in the coming pages.

Sec. 10 of the Sugar Factories Control Act, 1950 declared and allocated reserved zones for the relevant sugar mills. Under this act the mills had to meet their entire requirements from its allocated area.

The cane growers were also bound to supply the cane to the mills of their area. The major advantage of this system was that mills provided key inputs e.g. credit, varieties material, fertilizer and pesticides etc. to the cane growers because of the assurance of the provision of sugar cane by the growers.

Agricultural subsidies have a long history of its evolution in Pakistan. As a standard practice Government initiated giving two kinds of subsidies:

- budgetary or explicit subsidies; and

- concealed or implicit subsidies.

Government started to subsidize the key agricultural inputs beginning from chemical fertilizer around mid 1950s. Finally, the end of 1960s subsidized all the agricultural inputs such as fertilizers, insecticides, seeds, irrigation water, tube well installations, and agricultural machinery. These input subsidies continued up to the end of 1970s. But since mid 1980s Pakistan has started phasing out all sorts of input subsidies. In case of non-product specific support, budgetary and hidden subsidies on fertilizer and credit have been phased out. A small amount of economic subsidy instead of tariff reduction on electricity used by agricultural tube wells has been phased out with effect from July 2000.

The subsidy on sinking tube wells in Punjab has been withdrawn. Under the Structural Adjustment Program (SAP) supported by international donor agencies such as the World Bank, International Monetary Fund (IMF) and Asian Development Bank (ADB), the Government of Pakistan has withdrawn subsidies on agricultural inputs such as seeds, pesticides, tube wells and mechanization in one step in early 1980s. The only input subsidy continuing in agricultural sector is the subsidy on canal water. However, it had been controversial whether it is subsidy or not because the capital cost of this canal system has since long been recovered.

After 1989, deregulation of controlled areas took place and now the growers are at liberty to supply cane to any sugar mill. With de-zoning, the mills have lost interest in developing sugarcane in its area. This has severed the relationship between the growers and the mill owners at one hand and mill owners and the government on the other.

The mills motivate the growers to grow quality cane but do not provide incentives anymore, since there is no guarantee of the sugarcane supply.

1.8 Varieties Widely Used in Pakistan

Sugar cane varieties play very important role to achieve the required recovery rate. Varieties such as CPF-237, SPF-213, HSF-240, CP-77/400 and CP-72/2080 are rapidly replacing the existing Indian variety due to high sugar contents by 10.5-12.7 per cent and other traits. Another Indian variety "Disco" is being replaced by 'Thatta-10' which matures early and has high sugar contents.

Sugar Crops Research Institute (SCRI) *Mardan* had also introduced during 2005 new varieties of sugarcane, which were promised not only to be disease-free but also high yielding which include Mardan-92, Mardan-93, CP 77/400, CP-72/2086, MS-91, SPSG-394. The yield and potential of these varieties, e.g., CP 77/400 is about 80 ton/ hectare (t/ha) with a sugar recovery of 12 per cent. Moreover, the varieties CP-72/2086 and Mardan-93 proved the yield of about 75 t/ha and 70 t/ha respectively.

Chapter 2

*The Profiles of
District Bhakkar
and Kohawar
Kalan*

The Profiles of District *Bhakkar* and *Kohawar Kalan*

The district *Bhakkar* derives its name from the district headquarters town probably named after *Bhakkar Khan* a.k.a. *Bhako*, one of the early settlers. The *Bhakkar* district was created in 1982 after slicing the area from district *Mianwali* of which it was a part as sub division. Besides sub division *Bhakkar*, sub divisions *Kalur kot* and *Mankera* were also established to constitute the new districts. Moreover *Darya Khan* has been carved out as independent Tehsil from *Bhakkar*.

For further information regarding the district I went to the district council and there I inquired many people about the district, its history and certain other facts. The facts and figures were also found there.

2.1 Location

Bhakkar district has very important position. It is one of the border districts of the Punjab. *Dera Ismail Khan* is to the west of the District. To the South is newly created *Layyah* District. To the east are *Khushab* and *Jhang* Districts and to the north is *Mianwali* District. The mighty Indus River flows along the western side of the district. This district has an area of 20,05,659 acres which comes to about 3133 square miles with a population of 10,51,456. Its length is 83 miles from north to west.

In 1860 *Bhakkar* sub division was known as *Darya Khan*. At the time of annexation by British the tract was divided between the old *Mankera* and *Darya Khan* Tehsils. In 1853-54 *Mankera* Tehsil was abolished. *Khushab* Tehsil was transferred to *Shahpur*, whereas *Chaubara*,



Nawan Kot and *Maujgarh* were incorporated in *Darya Khan*. In 1861 *Layyah* district was abolished and merged with the new *D. I. Khan* along with *Bhakkar*. On the separation of N.W.F.P from the Punjab in 1901 a further reconstitution took place and *Mianwali*, *Bhakkar* and *Layyah* were formed.

In 1909 *Layyah* Tehsil was transferred to Muzaffargarh district. *Bhakkar* Tehsil of *Mianwali* district has now been constituted as *Bhakkar* district. From 1st of July 1982 with four Tehsils at *Mankera*, *Kallurkot*, *Bhakkar*, and *Darya Khan*, all part of *Sargodha* division. I went to the District Council and there I collected relevant material about district *Bhakkar*.

Table 2.1: The districts neighboring district *Bhakkar*

On North	<i>Mianwali</i> District
On East	<i>Khushab</i> and <i>Jhang</i> Districts
On South	<i>Layyah</i> District
On West	<i>Dera Ismail Khan</i> with river Indus between these two Districts

2.2 Area and Population

This district formed the southern half of *Mianwali* district covering an area of 20,38,910 acres which comes to about 8,153 square kilometers. It stretches 134 kilometers from North to South and 60 kilometers from East to West.

Table 2.2: Total population of district *Bhakkar*

Urban	1,68,674 (16%)
Rural	8,82,782 (84%)
Male	5,43,661 (52%)
Female	5,07,795 (48%)
Total Population	10,51,456

Table 2.3: Tehsil-wise population of district *Bhakkar*

Name of Tehsil	Total Area (Square km)	Population		
		Male	Female	Total
<i>Bhakkar</i>	2,447	219,038	205,450	424,448
<i>Darya Khan</i>	1,719	121,303	112,107	233,410
<i>Kallurkot</i>	2,239	115,350	108,326	223,676
<i>Mankera</i>	1,768	87,970	81,912	169,882
Total	8,153	543,663	507,795	1,051,456

2.3 Topography

This district is divided into two main natural divisions, Indus valley and *Thal*.

2.3.1 Indus Valley

The Indus Valley is that part of the district which lies between two high banks of the Indus River. The area close to the main stream is called *Kacha* and beyond that is known as *Pacca*. The entire area is generally called *Nasheb*. The floods in Indus supply moisture to the cultivated land of *Kacha* area of the district.

2.3.2 The Thal

The *Thal*, the Great Sandy Desert and plain lies above the high banks of the Indus River. It is further divided into two natural divisions namely *Thal Kalan* and *Daggar*. The *Thal Kalan* of the Greater *Thal* characterizes scanty rainfall, tree less and sandy soil and numberless sand dunes and scattered pasturage. This condition of *Thal Kalan* is gradually changing. *Barani* cultivation is being supplemented by tube-wells being installed in *Mankera*, *Hyderabad*, *Dhingana* and *Khasore* area. To the west of the *Thal Kalan* is the tract known as 'Daggar'. The *Thal Canal*

provides irrigation to the large areas of *Daggar*, most of which were leveled by the *Thal* Development Authority. The *Thal* Canal has transferred this tract from barren land into the green fields.

2.4 Climate

The district has extreme climate. It is very sizzling hot during summer. The maximum temperature goes up to 42 degree centigrade and minimum to 28 degree centigrade. The hottest months are June, July and August. Winter is equally cold and frosty with maximum at 10 degree centigrade and minimum below freezing point respectively. The average rainfall is less than 10 inches per annum.

2.5 Ethnic Division

The main tribes of the district are as under:

Baluch

Pathan

Rajpoot

Syed

Qureshi

Jats

Awan

2.6 Agriculture

Main crops of district *Bhakkar* are wheat, grams, and sugarcane and guar seed. Their average annual production over the period 1998-2001 was 316, 199, 959 and 49 thousand M. tons

respectively. Cotton is also grown and its average annual production over the same period was about 15 thousand bales. In district *Bhakkar* there is one sugar mill, one textile spinning/weaving mill, four cotton ginning/pressing units and four flour mills, whereas the raw-material availability i.e. wheat, grams and guar seed reflects very good potential for, *dal*-milling/packing, guar gum manufacturing units and poultry/cattle feed.

Table 2.4: Agriculture highlights of the land of district *Bhakkar*

Cultivated	15,18,675
Un-Cultivated	4,86,975
Canal Irrigated	3,14,750
Tube well Irrigated	1,38,498
Well Irrigated	82,402
<i>Barani</i>	14,70,000

Table 2.5: Irrigation system of the area

Type of Irrigation	Area (acres)
Canal Irrigation	314.570
Tube well Irrigation	138.498
Well Irrigation	82.402
Total	535.47

2.6.1 Main Crops

Sugarcane, gram, wheat, guar seed and cotton are the main crops grown in the district.

Production of these crops during the period 1998-99 to 2000-2001 is given in table 2.6:

Table 2.6: Main Crops

Crops	Production (000 M. Tons)		
	1998—1999	1999—2000	2000—2001
Sugarcane	1115.20	884.70	878.20
Gram	247.80	190.70	158.70
Wheat	309.15	326.54	314.70
Guar Seed	50.00	48.00	50.00
Cotton (000 Bales)	11.41	17.85	14.49

Besides, *jawar*, *rice*, *bajra*, *moong*, *massh*, *masoor*, ground nut, oil seed such as canola/ mustard and sun flower are also grown in minor quantities in the district.

2.6.2 Main Fruits

Citrus, mangoes, guavas and dates are main fruits grown in the district. Production of these fruits during the period 1998-99 to 2000-2001 is given in the table below.

Table 2.7: Main Fruits

Fruit	Production (M. Tons)		
	1998—1999	1999—2000	2000—2001
Citrus	20,118	22,087	20,078
Mango	11,448	13,118	13,118
Guava	6,916	7,707	8,995
Dates	4,282	4,338	3,919

Besides, *jaman*, figs and *phalsa* are also grown in minor quantities in the district.

2.6.3 Main Vegetables

Turnip, onion and carrot are main vegetables grown in the district. Production of these vegetables during the period 1998-99 to 2000-2001 is given in Table 2.8:

Table 2.8: Main Vegetables

Vegetables	Production (M. Tons)		
	1998—99	1999—2000	2000—2001
Turnip	1,467	1,509	1,372
Onion	1,217	1,422	1,866
Carrot	1,033	1,090	1,071

Besides, chillies, peas, tomato and potatoes are also grown in the district in minor quantities.

2.7 Forestry

The Development Authority created *Bhakkar* forest division during 1952. Later on it was provincialized. It covers all the forest in *Bhakkar* District Forest Division extends to over an area of 15531 acres is under forest in the district. There is also linear plantation of 1345 km. alongside the roads/rails/canals in the district. Trees grown in the area are *Kikar* and *Shisham*.

2.8 Livestock

As per Livestock Census 1996, the population of cattle, buffaloes, sheep and goats were 365, 195, 402 and 438 heads respectively. The basin of the river Indus reflects natural potential

for dairy farms and cattle/sheep/goats fattening farms. The availability of hides and skins is estimated at 200 thousand pieces, which are quite sufficient for a tannery and resultantly a leather products manufacturing units may also be established.

Table 2.9: Animal population of the district

Animal	Population (000 Heads)
Cattle	365
Buffaloes	195
Sheep	402
Goats	438

As regards poultry, there are only 63 broilers, 18 layers and a poultry farm having rearing capacity of 660, 15 and 12 thousand birds respectively, which reflect that there is a scope for additional broiler / layer / breeding poultry farms.

2.9 Communication

2.9.1 Railways

The district is served by the following railways lines:

- *Kundian-Mianwali, Daud Khel, Attock, Peshawar, Rawalpindi*
- *Kot Addu, Sher Shah, Multan*
- *Dera Ismail Khan*

2.9.2 Roads

The district is served by the following highways and arterial roads

- *Dera Ismail Khan-Bhakkar-Jhang-Faisalabad-Lahore*
- *Mianwali-Muzaffargarh-Multan*
- *Bhakkar-Khushab-Sargodha*
- *Bhakkar-Layyah*

2.10 Education

There is one postgraduate degree college for boys and one Degree College for woman functioning at District Headquarters. One Degree College for boys is functioning at *Kallurkot* and one higher secondary school for boys is functioning at *Mankera*. There are 56 high schools for boys and 20 high schools for girls functioning in the district. These have included three Higher Secondary Schools for boys and three for girls.

2.11 Health Facilities

The health facilities in district *Bhakkar* are as given in the table:

Table 2.10: Health Facilities

District Headquarter	1 with 50 beds
Tehsil Headquarters	2 with 40 beds
Rural Health Centers	4
Basic Health Units	40
Government dispensaries	13

2.12 Industries

The major industrial units of the district are a textile spinning/weaving mill and a sugar mill, which reflect good potential for hosiery, bed sheets, polypropylene woven bags/cloth bags

for sugar packing, chip board/veneer board based on *bagasse* and *kai* grass available from river side and wheat straw.

There are about 452 cottage level and small/medium/large scale industrial units operating in the district. The installed capacity of selected industrial sector is given in Table-9 and details regarding major industrial units are given here. The industries established in district *Bhakkar* are following:

Table 2.11: Industries in District *Bhakkar*

Industry	Number of Units	Installed Capacity
Towel Industry	1	16 Looms
Textile Mill	1	25744 Spindles, 3336 Rotors, 48 Looms
Sugar Mill	1	4000 TCD
Cotton Ginning Factories	3	15 Sawgins, 4 Press
Flour Mills	5	480 M. Tons/Day

2.12.1 General Quality and Availability of Sub-Soil Water

Under ground water in the district (except Tehsil *Mankera*) is suitable for industrial purposes.

2.12.2 Effluent Disposal Facilities

There is no natural nullah (ravine) in the district where industrial effluent could be disposed off. River Indus, however, flows quite close to *Bhakkar*, *Darya Khan* and *Kalur Kot* and can be used for the disposal of pre-treated effluent with permission from Irrigation and Power Department, Government of the Punjab.

2.13 Power Supply

There are 7 grid stations in the district (ranging in capacity from 66 KV to 132 KV).

2.14 Telephone Facilities

There are 30 telephone exchanges operating in the district (ranging in capacity from 50 lines to 3244 lines). Cellular phone services are also available in the district.

2.15 Profile of *Kohawar Kalan*

'*Kohawar Kalan*' is about fifteen kilometers to the North of District *Bhakkar* and five kilometers to the south of Tehsil "*Darya Khan*". The people settled here after the establishment of Pakistan. All the area was desert and they had no resources to grow the crop. They keep cattle. There were different villages in *Darya Khan tehsil* but *Kohawar Kalan* became prominent when *Darya Khan* Sugar mill was established.

Darya Khan tehsil comprises of: *Kohawar Kalan Daggar*, *Kohawar Kalan Nasheb*, *Sorzi Daggar*, *Sorzi Nasheb*, *Dhani*, *Jhok*, *Morani Shumali*, *Dhap Kalan*, *Sandhi*, *Daggar Awan*, and *Daggar La'al*, 17 / T.D.A. to 23 / T.D.A.

Kohawar Kalan has 5,500 acres (44,000 *Kanal*) of land comprising of 2000 houses. According to 1980 census, there were approx. 6000 persons in the village. But the number has increased to 8000 with the average family size of 4 persons per house.

2.15.1 Ethnic Groups of the Village

To understand the village profile it is important to study the ethnic groups, which help to understand social structure of the village. There are eight ethnic groups in the village in which *Kohawars* are the most prestigious and influential because they own more land and high socio-economic status in the village.

The other ethnic groups are *Baloch, Syeds, Kumhar, Pavli, Hans, Maachi, Kanya, Soru, Devrey, Segra, Awan, Jats, Khokhar, Qureshi, Mughals, and Rajputs*. Occupationally *Jats* and *Khokhars* are farmers, *Qureshis* are *Mirasies*, *Syeds* in religious affairs, e.g., imam masjid, and *Rajputs* are cattle breeders.

2.15.2 Dress

The common dress of agriculture section of the population consists of Shirt locally called as *Chola*, a loincloth that is called *Manjhla* around the body and turban called *Patka*. The men usually carry a *Chadar* over their shoulder. They cover their body during the winter season to protect themselves against the cold. The villagers wear the same clothing during the summer days. The women folk of the village also wear a *Chola* and *Shalwar/Chadar* around their body and *Dopatta* over their head. The woman folk settlers in the district however wear a shirt, *Shalwar* and *Dopatta*.

The dress of the town is the Shirt and *Shalwar*. During the winter the town people make an addition of their dress by wearing woolen Achkan. The women in the town hardly wear any ornaments, except an earring and ring. Most of the people wear leather shoes at all times in the year.

2.15.3 Food

Wheat is the staple food of the people. The people in villages usually have two meals, one early in the morning and the second in the evening. The people generally eat gram if wheat is not available at reasonable price. The people generally supplement their food by drinking milk, *Lassi* (buttermilk) is their favorite drink and the morning meals are also taken with it. Meat is eaten in villages only on festival. It does not form a part of their daily diet.

2.15.4 Betrothals and Marriages

Usually the family of the man goes to the family of the woman with some gifts to propose her. If the *Nikah* takes place then it is considered as marriage and the bride is brought along.

However people also arrange wedding ceremonies if it is affordable and agreeable to them. The groom's family travel by tractor/trolley to the bride's house. At times the groom also travels through the tractor/ trolley, if a car is not available or affordable.

2.15.5 Settlement Pattern

The people of the area are very simple. Their houses are also very simple. Most of them are semi *pacca*, i.e., made of mud and have flat roofs. The houses are mostly based on one or two rooms. People are too poor to build big houses. Their animals also live with them in those small houses.

However, people who are land owners have full *pacca* houses and they also have *Deras* which are also predominantly cemented. These *deras* are mostly owned by Kohawars, which is the highly ranked class at *Kohawar Kalan*.

2.15.6 Traditional Crafts

Making of mats and other household products from wild grasses like *kai* and *kunder* are the traditional crafts of the district and provide livelihood to a large number of families.

2.15.7 Religion

The majority of the people are Muslims belonging to the Sunni Sect. There are 2 mosques in the village. There are also Christians living there, but there is no Church or any other facility

for performing the religious rituals. There is no priest in the village. The ratio of Muslims is 99.6 % and the rest are non-Muslims.

2.15.8 Language

The language of the area is '*Siraiki*'. The second dominant language is '*Punjabi*'. However, there is also a community, which speaks Urdu. These people are mostly *Rajputs* who have migrated after the partition of the subcontinent. Since there are also a small number of *Pathan* families there, hence we find *Pashto* speaking community too.

2.15.9 Education

There are two high schools in *Kohawar Kalam*: one for boys and the other for girls. Government high school for boys was set up in 1992 and government high school for girls was established in 1997.

2.15.10 Health

The village was provided with the basic health center in 1974. The patients suffering from serious illness or requiring hospitalization go to *Bhakkar* city. The major disease quite common in this area is Tuberculosis and Asthma. The major reason for these diseases is the sand storms which come quite frequently. Since the mill was set up, continually 5 patients of T.B. have been treated in the health facility provided by the government. The mill bears all the expenses related to the patient treatment.

Besides there are also patients of malaria, typhoid and stomach disorder found. In the summer eye infections are quite common and in the winter a number of people (mostly children) suffer from colds and fever due to over-exposure. Moreover, there is also a basic veterinary center, which was established in 1990.

2.15.11 Electricity

The electricity facility was provided to the area in 1974 after the mill had been set up. About 98% of the houses in the village are electrified. Electricity is used for the purposes normally it is used in the villages all over the country. It is used for lighting purposes or for the fans in the summer. Usage of electric heaters during the summer is unfound since it is unaffordable for them.

There is one factor which makes *Kohawar Kalan* different from other villages is that load shedding is not normal there. Since the facility of electricity was made available after the mill was set up, therefore, the regulation of electricity of the village is with that of the mill's.

2.15.12 Transportation and Communication

There was an old bus, which used to transport people from *Kohawar Kalan* to district *Bhakkur*. There were no roads in the area. The available routes were unpaved and dusty. Many people used to travel on foot due to lack of money. Now the situation is different. Now there are cars, rickshaws, wagons, tractors/trolleys, buses, motorcycles, and bicycles.

I went to the *Kohawar Kalan* Union Council, which was established in 1961, and from there I gathered the number of these items. They are:

Table 2.12: Transportation and Communication

Type of Vehicle	Number of Vehicle
Wagons	6
Rickshaws	25
Cars	110
Motorcycles	300

The village is linked to other villages and towns by mottled roads. The path to *Darya Khan* has quite a lot of traffic of rickshaws, wagons, and *Tongas* (a two wheeled horse drawn carriage). Some of the people who have to make daily trips to the town have bicycles or motor-cycles. Many people have cars too.

There is also a network of link roads from *Kohawar Kalan* to other areas. The roads are linked to:

Syed Noor

19/ T.D.A.

20/ T.D.A.

21/ T.D.A.

Chah Bakhshoo Wala Road

Dhap Maurr

Majuker

Basti Khokhar

2.15.13 Mass Media

Radio used to be the only available instrument of communicating with the world before the mill was set up. However, after the establishment of the mill the situation has changed a lot. As the economic conditions of the people have changed, so there are instances found who have televisions, CD/DVD player systems, VCRs, and tape recorders.

Other item found there is mobile phone. Though the service providers do not work well at *Kohawar Kalan*, however, young boys own mobile phones. Some of them also have cell phones with inbuilt cameras and radio systems.

The telephone facility is also available there. Although telephone lines are not available at every house, yet there are some houses with this facility. Moreover, there is a shop where there is a telephone facility. *Dilshad Hussain* is the owner of that shop. He has a *karyana* store (general store), where he also runs a kind of PCO. People who cannot afford a permanent telephone facility at their houses they come to *Dilshad's* shop to fulfill their requirement.

2.15.14 Post Office

There is no formal post office here however; there is a small branch of it, which was established in 1960.

2.15.15 Major Games in the Village

The people of this area spend their casual time while playing different outdoor games. The most popular games among them are: *Kabaddi*, Volleyball, *Desi Kushti* (Wrestling), and Cricket.

2.16 Agricultural Activities of the Village

The main economic structure revolves around agriculture activities. There are two harvesting seasons: *Rabi* and *Kharif*. *Rabi* and *Kharif* crops are grown during the winters and summers respectively. *Rabi* crops are wheat and gram. The crops of *Kharif* are sugarcane, cotton, *moong*, and guar seed. In September sugarcane is cultivated along with fodder and some other pulses.

2.16.1 Main Crops

The major crops of *Kohawar Kalan* are: sugarcane, wheat, barley, rice, cotton, *sursaun*, *bajra* (pearl millet), *jawar* (great millet), *moong* (vetch), and gram.

2.16.2 Main Trees

The commonly available trees are: *sheesham* (sissoo), *keekar* (acacia), *sumbul* (hyacinth), *safaida* (eucalyptus), *bair* (bramble), and *shehtoot* (mulberry).

2.16.3 Main birds

The commonly seen birds in the area are: *kala teetar* (black partridge), *safaid teetar* (white partridge), *koil* (cuckoo bird), *murghabi* (wild duck), *kabootar* (pigeon), *koonj* (heron), and *gig* (lark).

2.16.4 Main Animals

The animals bred by the people of *Kohawar Kalan* are: buffalo, cow, ox, sheep, goat, donkey, horse, and camel.

2.16.5 Main Fruits

The fruits grown in the area are: watermelon, melon, *phhoot* (cucurbit gourd), citrus, and lemon.

2.16.6 Irrigation system

When the mill had not been established, there were a small number of sugarcane growers in the area. The reason was lack of irrigation system. But after the mill was set up, a proper system of irrigation was introduced. The canals were laid down to irrigate the areas without water facility. And the rest of the area was covered by providing tube wells to the farmers. Due to the proximity of river Indus to *Kohawar Kalan*, the underground level of water is not more than 5 to 6 feet. Therefore, some of the area was also having the problem of water logging and salinity. To handle this problem the government also laid down a network of drain canals.

Now the area has greatly overcome previously existing problems. However, the irrigated area is still 30 % of the total and the rest is covered by the sand dunes.

In this village 85% household have their own lands while 15%do not have lands. Landless class mostly belongs to “*Kammi*” group. They work on daily wages laborers or for the landowners. *Seypi* system also exists in the village. The *Kammi* gives his services to the landlord and at the end of the season receive in return his share in the crops. Now people also give them with monetary rewards for their services, particularly, when there is some mix gathering, which is mostly at weddings, deaths or death anniversaries, or some other family functions.

Chapter 3

*FECTO Sugar Mill
at Kohawar Kalan*

FECTO Sugar Mill at *Kohawar Kalan*

Industrial development of a country elevates the nation's image in the international community. To achieve this, most feasible and needed projects are conceived. In pursuance of the policy regarding National Development Plan, Government of Pakistan approved the setting up of various agro-based industries in the province of Punjab. For the realization of these development plans, the Government created the Punjab Industrial Development Board. FECTO Sugar Mills was a part of that National Development Plan. Whereas in the past the sugar factories in the country had been set up on turnkey basis and the contracts were awarded to foreign suppliers.

The National Development Plan (1965-70) had envisaged the setting up of a sugar factory in Tehsil *Darya Khan* of District *Bhakkar*. *Darya Khan* Sugar mill was set up in the years of 1965-1966 by *Adamjee* at the requisition of *Ameer M. D. Khan*. The following points had been taken into account while selecting the particular site for the sugar mills.

- Availability of suitable land for sugarcane
- Availability of land
- Availability of water
- Distance from adjoining sugar mills
- The waste matter disposal

On the basis of the above factors a site of *Darya Khan* at about 20 kilometers from *Bhakkar* was selected. Sugarcane was not cultivated there at a large scale before the mill was set up. However, the element which led to the establishment of FECTO sugar mill was the suitability of the land for sugarcane growth. The sub-soil water was suitable for the mill because of

River Indus passing nearby otherwise the rest of the area is covered by sand dunes. The nearest sugar mill from the site was at a distance of 50 kilometers in *Dera Ismail Khan*. The effluent disposal was also not a problem because the effluent water can be used for irrigation purpose.

The installation of plant started in 1963 and the 1967 – 68 season was its trial season in which 15715 tons sugar was made with a recovery of 8.00% in the next season 1968 – 69, initially the crushing capacity of the plant was 1500 tons per day which was gradually increased to 3000 tons by adding extra equipment.

3.1 Situation before the Mill was Set Up

Before the mill was set up there was no facility available in the area. The area was least developed. There were no schools there, no concept of education, no hospitals, no veterinary clinics, no electricity, no roads, markets, technology and agri-related machinery and so on. In sort, the area was totally neglected.

The area is a desert and is in the *Thal* desert. *Kohawar Kalan* is near river Indus. The water of that river is the main source of irrigation in that area. But the source was not enough to give noticeable production of the crops of the area.

Before the mill was set up only few people owned lands. There they used to grow *barani bajra* and wheat. Sugarcane was also cultivated here at that time; however, the number of the growers was very low. Moreover the transport system was not in a condition to transport the harvest to the closest market which was very far from the village. There was no local market for agricultural products. Since sugarcane is a kind of crop which cannot be stored for long.

The only sugar mill in that area was the one in *Leyyah* which is 80 km away of *Darya Khan*. In order to transport sugarcane to that mill, first it was sent to the mill, first it was sent to

the railway station and from there it was transported to the mill. Half of the sugarcane used to get destroyed before approaching the mill. Such a situation was not only a losing end for the nation's economy but also was a loss for the people of the area because half the product used to destroy on its way and rest of the loss they used to face because of the low quality and half dried sugarcane. Therefore, the people of the village couldn't improve their economic conditions though they were producing a cash-crop.

Moreover, the village was more a story of a primitive society. People did not have agri-related machinery to plough their fields. All they had was the old fashioned plowing system of a yoke and a pair of ox. With the establishment of the mill the area developed. When the mill was set up it provided the land owners with the free seeds, tube well engines and loans for machinery. The people who had no land and had no part in producing agricultural products were employed in the mill. This development led to the progress of the people.

During the period of *Ayub Khan* Government tube wells were set up in the areas good for cash crops in order to help people increase their annual yields. *Darya Khan* Sugar Mill proved to be the first industrial step of the government in the area which set the momentum of later developments. It led to the development of the infrastructure of the area. In order to improve the health conditions of the area, people suffering from the disease of T.B. were treated for free in the city hospital. In 1981 FECTO sugar mill constructed a road to D. I. Khan. This link provided the local community an access to another sugar cane market.

3.2 Total Area of FECTO Sugar Mill

FECTO Sugar Mill is situated at Tehsil *Darya Khan*, district *Bhakkar*. It is 20 kilometers away from *Bhakkar* city. The mill occupies 166 acres as its total area, and 126 acre is covered

by the mill. Rest of 38 acres is empty. 2 acres is the land between the main road and the mill. The 38 acre empty area is used for disposing the wastes of sugar mill off. The wastes are like mud known as clarifier mud which is afterwards used for making bricks.

3.3 Working Pattern at the Mill

There is large number of people employed at the mill. There are two types of working seasons there:

1. Season
2. Off season

Around 2000 people work during the season. And around 1000 people work during off season. When the season comes ten people also work at daily wages according to the ratio of the yield of sugarcane, for instance the wages during 2004-05 was 96 Rs. per day.

The people of *Kohawar Kalan* also work there at the mill. They also work at the lands of the 'Zamindars' (landlords) of their village. Two kinds of communities work at the mill: Christians and Moslems. Within Moslems there are two sects: *sunnis* and *shias*. Nowadays people of local as well as outer communities are found here in the mill.

3.4 Other Facilities Provided by the Mill

The facilities provided by the mill to its workers are following:

3.4.1 Mosques:

There are two mosques in the mill. One, which is called as *Munawwar Masjid*, is inside the village and is for the mill workers. And the other mosque is for the residents of the mill's colony. This mosque is called Colony Mosque.

3.4.2 Elementary School for Girls:

There is only one school in the mill and this school is only for the girls of the area. The name of the school is government elementary girls' school.

3.4.3 Conveyance Facility:

The mill has two buses. One is dedicated for the children of the employee's. It takes them to district *Bhakkar*. And the other one takes them to *Darya Khan City*. These buses are facilitated by the mill to those who want to travel to *Darya Khan City*.

3.4.4 Canteen inside the Mill:

There is one canteen in the mill which is facilitated for the workers of the mill. It works during both the working phases.

3.4.5 A Residential Colony:

There is also a beautiful residential colony in the mill for its employees. The colony is not very big. It has 50 small and medium sized houses.

3.5 Problems Encountered by the Sugar Industry

Although the main focus of our paper is to focus on the socio-cultural and economic changes came about after the establishment of the mill, yet there are some other social and economic problems too which cannot be ignored. These problems used to exist even before the mill was set up at *Kohawar Kalan*; however, they have been intensified due to several factors. We shall be looking into those problems and the reason which cause them in the coming pages.

There are two main components of the sugar industry, i.e., the cane growers and the mill administration. Both of these components cannot be separated from each other. Therefore, while

discussing the problems faced by the sugar industry altogether, it is inevitable to ignore anyone of both the groups involved.

We shall divide this chapter into two parts:

- i. Mill Administration;
- ii. and Cane growers

While I was in the field I met many people related to both the categories mentioned above. These people told me the incidents which took place along with their own observations regarding the loopholes existing in the system. The important element which I realized while making comparisons between the past history and the present situation of the sugar industry was that the problems are still there but they have changed in nature. They have become more systemized and have been faced by a large community. Moreover, these problems are creating a domino effect which is not only affecting the local community but also those who are not more than the consumers of the sugar industry.

3.5.1 Problems Faced By the Mill Owners

i. Liquidity Problem

Liquidity problem faced by the mills is so acute that in most of the cases, the mills are unable to clear their legal liabilities. There are various reasons of this crisis which include higher cost of production due to higher prices of raw materials, depressed international prices, excessive imports, demand and supply factors and dual policy in fixation of cane price in different provinces.

There is no doubt the growers will like to get maximum return from their product. However, it has to be related with the price of finished product. For the last three years the mills have

been selling sugar below cost of production due to market situation whereas the government is fixing cane prices without linking with sugar price.

ii. Lack of Research Centers

The mill owners claim that cane breeding research is handicapped due to climatic conditions, inappropriate breeding facilities (cane fuzz-seed production) and shortage of funds to run research programs effectively. In Pakistan, sugarcane growers are mostly in lower-Sindh costal areas, Jabban valley in Malakand agency, the NWFP and in Murree Hills. However, viable seed production is still a problem due to climatic conditions. The current breeding programs cannot fulfill the variety-related requirements of growers as such programs depend on the import of exotic cane-varieties and fuzz-seed of sugarcane varieties that needs heavy investment in foreign exchange.

The good potential variety plays a fundamental role in increasing both cane and sugar yields. The varieties with good tillering, more ratoonability and higher contents have significant importance for production. At present, more than 50 per cent varieties cultivated in Punjab and Sindh are not approved by the Seed Council. These varieties are not recommended therefore, their performance remains extremely poor because of lodging, insect pests and diseases, low sugar recovery and late-maturity.

In Pakistan, till today no extensive research has been conducted for the development of sugarcane production and increase in the recovery rate of the crushed cane. As a result, sugar recovery is hardly 8 percent as against 12-14 percent in other world sugar producing countries.

Therefore, according to the mill owners, when the government has decided to revive the sugarcane zones in the country, it is also necessary to provide other incentives as well, particu-

larly to allow export of refined sugar, give tax holiday to decrease the cost of the product, set up sugarcane research centers and further facilitate credit availability.

iii. Money Distribution

Of the consumer's rupee spent on sugar purchase about 40 percent goes to the farmer. The next largest share, being 24 percent, is pocketed by the government as excise taxes. The processors (sugar mills) receive 21 percent while the wholesalers and retailers get 9 percent and 6 percent respectively.

The authenticity of the above price-spread is considered above board when compared with other sugar producing countries of the world. However, in Pakistan farmers share looks somewhat higher. As a matter of fact, as a policy measure, it has been kept high to ensure sugarcane production at a desired level so that it may not fall short of the country's requirement.

Sugarcane production to a great extent depends on the support prices fixed by the government. Mill owners claim that fixation and enforcement of these prices are considered necessary to make sugarcane cultivation competitive with other competing crops like cotton.

iv. Multiplication of Seed

According to the mill owners seed multiplication is very negligible which causes the availability problem. Large quantity is required to plant one acre and due to the non-availability of good quality seed, farmers use low quality that effects production. There is no facility to multiply cane seed at the government research farms.

They say that farmers should be encouraged to plant new high-yielding varieties and adopt recommended production technology but this is only possible through joint efforts of the agriculture extension departments and sugar mills management.

v. Training of Manpower

Almost all institutes are facing trained-manpower problems. Mill administration asks that trainings should be arranged by the government. These trainings should not only focus on the farmers but also the existing scientific manpower in various disciplines like, sugarcane breeding, agronomy, entomology, pathology, biotechnology, engineering etc.

vi. Re-establishment of Zoning System

There should be a zoning system so that farmers should not be free to sell their produce to any mill they like. Due to the existing de-zoning system, the development work that was being done by the mills during the zoning system has greatly been reduced.

The mill owners say that they would not like to invest their money on development unless they are sure to get their cane delivered to their mill. The mill owners also hesitate to extend credit facilities to growers under de-zoning system. This has also encouraged the middleman business which has increased the cost and decreased the quality of cane. This has also increased the after harvest losses, transport expenses, low sugar recovery and above all reduced sugar production.

3.5.2 Problems Faced by the Cane Growers

The problems faced by the farmers are lower price than the minimum support price and delayed payment to growers. Under weighing is another serious problem. Similarly, the involvement of middleman has further intensified the problems. The farmer gets only 28 per cent of profit while the rest goes to the intermediary person and the factory owner. During my field work when I talked to different farmers a they informed me that they were still facing the problems, which their ancestors were a decade or so before. Therefore, the problems faced by the

cane growers, according to the case studies which I have also included into the appendix of the thesis, are following:

i. The Problem of Obtaining Permits

The primary problem the cane growers face is obtaining the permit for supply of sugarcane to the mills. According to the farmers, they do not get the permit according to the acreage of the harvest they get from their fields. However, the mill administration argues that it is not possible for them to give permits to the farmers according to the harvest, since the capacity of the mill is limited.

Ghulam Hussain is one of the victims who quit cultivating cane due to this problem. He quit cultivating sugarcane due to this reason because he could not get permit for which could cover the whole harvest, therefore, he decided to grow cane which could be covered by the total number of permits he could get per season. On the rest of the field he has started growing wheat. It is maintained that such a system is introduced owing to the necessity of keeping equilibrium among the growers however, the farmers complaint that they do not have nay problem with the system. The main issue with them is that the system is highly victimized by favoritism. *Mohammad Ilyas Rana* is a victim of this problem. He wanted to get second permit for the rest of his harvest but he could not.

ii. The Problem of Getting Payment

The other common problem faced by the cane growers is that they do not get cash payment either in full or on time. This causes financial problems for them. The most imminent difficulty arises when they need to buy seeds and fertilizers etc. for the next crop in time. The argument given by the mill owners is that the delay in payment is due to the government policies. As

they (the mill owners) cannot reap enough profit from the sugar prices fixed by the government, hence they face financial and monetary difficulties which eventually are bore by the farmers. Moreover, they say that the heavy taxes laid on the mill owners by the government put financial burden on them.

iii. De-zoning of the Industry

During a poor-crop season, mill management tries to purchase cane from areas even beyond their reach because of de-zoning. This leads to a competition in prices which is beneficial for farmers but results in low sugar production. Such type of competition is unhealthy for farmers and the industry equally. This leads to huge foreign exchange spending on sugar import.

One of the victims of this type of exploitation is Mohammad Akram. He told me that due to de-zoning the mills buy good quality sugarcane from other areas and that the harvest of the local community remains unattended. Moreover, even if the mill owners buy their harvest, they do not pay them enough maintain8ning that the quality of the harvest is very low. This in the end creates problems for them in upgrading the quality of the cane.

iv. The Problem of Weighing

Another problem faced by the farmers is the weighing issue. They claim that the payment is not made according to the weight of the crop. For instance if the crop weighs around 500 mounds, the payment would be made of nit more than 400 mounds.

When I talked to the person responsible for weighing at the FECTO Sugar Mill, he told me that the reason why such a cut is made is that the growers bring unclean crop. Moreover, the crop is at times of low quality which also makes problem during weighing, since the cutting, loading, and transporting of the crop ruins a lot of the harvest before it reaches the mill.

In addition the growers claim that the mill's staff also deducts payment arguing that the quality of the cane is low, or that the harvest is not fresh and so on. Then there are some special deductions on some of the varieties of the cane. The farmers argue if the mill administration will not pay them on time, how they will opt for a good quality seed. Besides, the availability of the seeds is another problem. The growers say that if the government conducts more research and makes new varieties available for the farmers, and the mills collaborate with them, they (farmers) might be able to cultivate the latest and best varieties more easily.

v. The Issues Regarding Middlemen

Another major hindrance to the development of sugar industry is the growth of the middlemen. This is a class which neither falls under the category of cane growers, nor are they mill owners. These are the people who serve as a connection between the farmers and the mill administration. As a result the prices of the sugarcane are affected at a greatly. These people, at the one hand, communicate with the mill personnel and provide them with the raw material, and on the other hand they purchase raw material from the cane growers at the price of their own choice, which is most of the time much less than the original price, and then sell the raw material on a greater price to the mill owners. The development of this class is creating problems in many areas. Since de-zoning, large networks have been developed between the cane growers and the mill owners based at different areas. When mill owners or the cane growers try to access markets other than those of their locality they face these middlemen at many stages.

vi. Security at the Mills

A large number of cane growers have complained that the mills do not provide them with proper security arrangement. *Akbar Ali* informed me that once he lost certain machinery

parts of his tractor. He told me that there were also cases of damaging the harvest. Some of the people reported that once their harvest had caught fire at the mill at night which caused the cane growers great losses.

In a nut shell we see that there are not only the growers who are facing problems, but also the mill administration is facing many a problems. And altogether these problems are creating sugar crisis at the national level. Therefore in order to solve the crisis of the whole industry it is necessary that the government of Pakistan, the mill administration, and the cane growers all move hand in hand.

Chapter 4

*FECTO Sugar
Mill: Structural
and Cultural
Changes*

FECTO Sugar Mill:

Structural and Cultural Changes

In this chapter we shall see the structural and cultural changes the society has experienced after the mill was set up. The structural changes include the change in the structure of the economy, politics, ritual traditions, familial patterns, and organizational set up in a society. Here we shall see with the help of the case studies collected from *Kohawar Kalan*. Whereas by cultural changes refers to the value system of a given society. Each society has a set of orders or preferences usually referred to as its system of values. Values are responsible for the direction of social behavior; if values change, social behavior will also change. Moreover, Epstein maintains that, a change in social behavior usually involves a change in different aspects of culture as well as a change in several types of structural relations (Epstein 1962 313).

4.1 Structural Changes

4.1.1 Economic Changes

The most prominent economic change following industrialization in any society is the redistribution of wealth and resources. The economic structure of *Kohawar Kalan* did not change greatly. The lower caste still remains the lower caste and serves those who are superior to them in terms of societal and financial prestige. Many of the tenants quit working as tenants and got employed in the mill. This brought economic uplift in their lives; however it could not bring the uplift in their social status. The richer class once again dominated the social fabric by making it difficult for the poor class to get employed in the mill. We have discussed in the third

chapter what problems the cane growers face. These problems are mostly faced by those who fall under the middle stratum of the social fabric.

However, the economic condition of the people has changed considerably. This has strained the relations between the *kammi* group and those whom they used to serve in the past. Epstein rightly concluded that:

“...economic development may occur without any change in economic roles and relations, provided it does not result in a reallocation of resources or in an increased range of economic relations. Far from under mining the economic structure of any society such economic development may even strengthen the existing pattern of economic relations.” (Epstein 1962 318)

4.1.2 Political Changes

It means the political role and relations between the people and the *panchayat* members. Previously the *panchayat* system was followed by a hereditary lineage. An elder retiring *panchayat* member was followed by his oldest son or the brother younger to him.

However the situation has changed now. Due to the economic changes introduced by the establishment of the sugar mill, the attitude of the local population towards social status has changed.

Now people give more importance to the economic strength of a family, rather following the same old lineage pattern of *panchayat* system. Moreover, the younger generation is less respectful towards the *panchayat* now. Although this behavior of the next generation is widely condemned by the people from the older generation, yet they are unable to reverse the effect.

Case study:

Mohammad *Tufail Nayaz* is an old man of 63. He has a small piece of land where his son cultivates sugarcane. He told me his story that his family has a 5 years old dispute over the water share with his nephew. *Tufail* told me that he had set up a joint tube well system along with his brother. After the death of his brother his only nephew asked him to give him his share of the land. Unfortunately the tube well went into the share which is not with *Tufail* but his nephew. Now he has been constantly creating problems for them and not giving them their water share.

In order to get this matter settled he has asked the *panchayat* several times but his nephew is too arrogant to pay attention to any of the decisions made by the *panchayat*. *Tufail* told me that money has made the new generation quite rebel and that they do not pay respect to their elders.

4.1.3 Ritual Changes

There has been a great difference between the older and current ritual routines of the lower caste towards the upper caste. Previously it was a customary norm that the *Kammi* group used to get annual reward (*Seyp*) by the family they were affiliated with. However, this trend has been changed since the advent of technological and economic changes led by the sugar mill.

The younger generation has become more rebellious towards such older traditions. Their better economic positions have enabled them to take discretionary decisions whether they would serve the upper caste or not. Moreover, they do not work for the land owners during the harvesting seasons without proper wages anymore. They have become more argumentative in terms of their daily wages.

Case study:

Mazhar Ali is *nayi* (barber) by social classification. He is 27 years old now. He told me that his father had served *Mian Khan Kohawar's* family for his entire life. They had provided them with their services at almost every occasion. He himself remembered he used to distribute sweets at every house of the village when *Mian Khan Kohawar's* youngest son *Ali Mohammad Kohawar* was born. But now he does not work for them anymore nor does he allow his father to work for them. He is working in the sugar mill as a laborer. He says that he is happy with the way of his life and he does not like thinking of his past.

This trend is also visible in the behavior of *kammi* women of the village. Previously it used to be a compulsory tradition for them to participate in household chores of the land owning class. This trend used to more vivid whenever there was some weeding ceremony, death, child birth, or some other family get together. Women of the *kammi* class used to work for them ladies of the landowners family and in return they used to get meals during their working hours or some used dress of the land lady. But now the women ask for proper daily or monthly wages for whatever the services they would provide. Just like their men, they also negotiate their wages.

4.1.4 Familial Changes

Family is the basic social unit of society. With familial change we mean the change in relations within the family. Cash economy has lead to the breakdown of the traditional joint family unit. Goode writes that it is the geographic mobility and personal performance and talent which lead to the breakdown of the traditional family structure. He says that with the process of industrialization the emphasis is put more on the personal capabilities of a person than to the obedience and respect by that person towards his elders (Goode 1989 175 – 178). Moreover he says that there a decline has come in the age difference between the bride and groom. Also there

is decrease in the number of kin marriages and increase in the divorce rate; he observes (Ibid. 183 – 187).

The institution of *biradery* still exists. No major decision is taken without the joint consent of the elders of the family. There are still such matters which are known as *shareeka-biradery*. These are the long term conflicts existing within a particular family.

Epstein argues that the familial change has also affected the relation of husbands and wives. She says that wives are less obedient to their husbands than they used to be. It is also due to the relative monetary independence of the women (Epstein 1962 323). Almost every woman in the village keeps her own cattle and earns money by selling milk, butter, or ghee. This has made them less dependent on their husbands. Now they can fulfill their own requirements by the petty cash they save by means of cattle keeping. However, family is still considered as a symbol of prestige.

Case Study

Gul Hassan is an old man of 78 and belongs to the Kohawar family. When I asked him about the impact of the establishment of the mill he told me about his grandson. His grandson has gone abroad and married a girl of his own choice leaving his cousin who was engaged to him back in the village. *Gul Hassan* said that it was the establishment of the sugar mill for what his grandson did. I asked him how the mill could be connected to the act of his grandson. He told me that when the mill was set up it brought prosperity in the area. And not only the rich but also the poor community of the locality felt its impact.

Many of them then were able to afford luxuries like TV, VCRs and so on. *Gul Hassan* said that the cultural change brought by such luxuries introduced ideas and cultures foreign to their local traditions to their children making them bold and blunt. And such glamorous idea of

the world made his grandson leave everything and pursue those fascinating images he had collected through media.

A number of the people in the village believed that the local lineage (*biradery*) and wider kinship groups or village territorial groups seem to be undergoing decay, due to the impact of formation of approach /link roads and a widening cash economy, of which the production of sugarcane is a part. However, the family unit within the household is not only largely intact, but appears to have remained important as before. And the traditional ties of *Biradery* can still be, and are being utilized for gaining support in interaction with the society.

Migration has become another source of family break down. The migratory pattern of *Kohawar Kalan* village reflects the motivations of migrants and represents the factors which are responsible for causing migration in the present situation.

Case Study

This trend has also been quit vivid at *Kohawar Kalan*. *Nasir Mehmood* is a medium range farmer. He told me that they are two brothers and both used to take care of their lands. But when the mill was set up his brother get involved in the *beyopar* (business) and started acting as a middle man between the mills and the cane growers. In this business he earned well. And two years a go he has moved to the city. He has set up his own business there and is satisfied. He occasionally comes to visit them.

4.2 Cultural Changes

The cultural change mainly refers to the value system of any society. We shall see this part of the chapter from two viewpoints:

1. Economic values

2. Prestige values

The system of economic values is important because it determines the type of economic development which follows the industrial, technological, and scientific innovations (Ibid. 1962 328).

4.2.1 Economic Values

“An innovation in countries where farming constitutes a way of life, rather than a problem solving-situation, can upset traditional patterns with far reaching social consequences. Values, as psychological forces, therefore, in part determine the degree of economic development and social change.” (Siddiqui 1965 47)

With economic values we mean the order of priority given to the ways of running livelihoods. As we know that farming has the dominant place in the rural system of values. It is not just an economic activity, or means of making a living, it is rather a farmer's way of life developing an emotional attachment to his land. The value of land can be measured from the preference of the landless class of working as an agricultural laborer than any other type of work. There is a typical relation between every farmer and a tenant or a laborer, and the joining element is land and agricultural activity.

Another aspect which brings the importance of land and agricultural values into forefront is the ritual system prevailing in the peasant society for centuries. The traditional bond between a landowner and the tenant is at the peak during the harvesting season.

However, the introduction of the modern irrigation system has increased the agricultural output further stressing the value of farming. But after the establishment of the sugar mill at *Kohawar Kalan* the importance given to farming reduced to some extent and they began to attach

higher value to increase their income than to the farming. In the coming lines we shall see some examples reflecting the change of economic values at *Kohawar Kalan*. We shall categorically visit each economic development which has taken place there.

4.2.2 Prestige Values

Economic development has considerably increased the strife for prestige. Economic diversification led to greater economic differentiation and thus to the development of more and more refined criteria of prestige, arising out of the contact with the town.

i. Change in Diet and Dress Patterns

Dress has become an important criterion of prestige. The rich men wear fine, clean clothes even on ordinary working days. A marked change in the dress pattern is also clearly visible because a clean and expensive dress is indicative of being affluent. Previously there was a trend of wearing new clothes on Eid or wedding ceremonies. But now people wear new and clean clothes even on ordinary days. The number of clothes now each person owns has also increased. It was not possible for them to afford a large number of dresses before except those who were economically stable.

The change in the life style of the villagers is not only due to the improved economic conditions but also because of the construction of roads, urban contact, and mass media. Regarding urbanization Fischer says urbanization has small but real effects on adherence to traditional values. He says that urbanization does lead to deviance from traditionalism (Fischer 1975 431).

Increased change has also been viewed in the drinking, and eating habits. In the past the only drink anyone could get in the summer was either *lassi* or *sikanjbeen* (lemonade). However,

now people also use '*Rooh Afza*' particularly when there is some guest, *Rooh Afza* is thought to be as a prestigious drink to offer. The change has also been come in smoking patterns. Rich men smoke cigarettes whereas the poor still use *huqqa*. Cigarette is supposed as a symbol of being wealthy.

ii. Language

Another change which was striking for me was the noticeable usage of the number of English words by the village people. For example among common words are 'position', 'propaganda', 'first', etc. There were some words which had replaced traditional terms for everyday use objects. The examples are the use of term 'cup' for '*piyali*', 'plate' for '*thaali*', 'hand pump' for '*nalka*', handle' for '*haththi*' and so on.

The usage of English terms is a highly prestigious act among the villagers since it betrays the user's connection with the process of urbanization and modernization. Moreover, people feel more developed when they use words of a language foreign to them.

iii. Change in Marriage Pattern

The trend of high expenditures on weddings has also been increased. People spend more for the pomp and show. They spend heavily on the lighting, dresses, and food arrangements. The hiring of a car for the bridal procession through the village or the provision of a western style dress and shoes for the bridegrooms is example of the cultural impact of the town on the village.

Another visible change is the trend of *dholki* at brides' wedding. Traditionally there was no trend of *dholki* either at the groom's residence or the bride's. However, there was a trend seen occasionally where there were *kammi* women were called to the groom's house and asked

to sing folk songs. But this was unimaginable. However, the effects of media can also be seen in this part of social life. Now some instances have taken place where there the bride's family had also arranged *dholki*. Not only the change can be seen here but also in the type of songs sung at the ceremonies. Most of the folk songs have been replaced by Indian songs or those sung by Pakistan pop singers. Traditionally people used to travel on tractor/trolley. But now they try to hire a car if they do not own one. However there are still some cases where people use tractor/trolleys for the *baraat* (wedding procession).

iv. Type of Construction of Houses

Having one's own house has been always a dream of every human born on this earth. However the process of industrialization has now also attached the matter of prestige to the type of house. The people at *Kohawar Kalan* want to build their houses in a new style with separate cattle sheds and partition of bathrooms. Traditionally there was no concept of toilet there. People used to go out in the fields for there natural requirements. And for the shower almost every house had a hand pump enclosed with a not very high wall. But now most of the houses have a separation for toiletry purposes.

Though the people of *Kohawar Kalan* are impressed a lot by the new trends in constructing houses, yet the traditional way has not been discarded completely. They still have cattle sheds attached to their houses, though these areas are now partitioned.

v. Way of Cooking

The women, though their economic condition has improved, still prefer cooking on fire. There are some houses with separate kitchens and some of them also have gas appliances there but they still use dung cakes and wood for making fire for cooking.

Case Study:

Women believe that they feel close to nature when they cook on wood fire. While I was on my field work I by chance came across *Mayi Phallo*. Her original name is *Fazal Bibi*, however she is known as *Mayi Phallo*. She is a very old woman and has just one daughter who is also married. While I was leaving the village in the evening, I saw her coming. I said salaam to her and she stopped since she could not recognize me. Then I told her that I am a student. She was curious to know more. Therefore she asked me to meet her on my next visit. I asked her where I could meet her. She told me that she has a small one room house which is attached to her daughter's house. But since she lives alone, I could visit her anytime.

The next day I met her and from her I got the chance of knowing the lifestyle of women of *Kohawar Kalan*. She told me many stories about the village. She had her own perception of the sugar mill. She told me that there were some women who were very poor and had no one to take care of them. She told me that those women were willing to work in the mill but could not because of the cultural restraints. When I asked her how those women were fulfilling their requirements, she told me that they work at different houses. But if working this way does not bring enough money. My meeting with *Mayi Phallo* was eye opening and showed me many obscure windows of our culture and value system which still needs to be explored and worked on.

Economic development has effected a change in prestige values because the higher incomes allow for greater refinement in prestige criteria. The economic aspect has become dominant in prestige rating. Economic development need not necessarily produce economic change.

Chapter 5

*FECTO Sugar
Mill: Infrastruc-
tural and Techno-
logical Changes*

FECTO Sugar Mill:

Infrastructural and Technological Changes

A number of developments took place after the mill was established at *Kohawar Kalan*. The changes are so obvious that they can be felt at the district level, and not merely in the village. In the last chapter we saw the structural and cultural changes emphasizing the intangible aspect of the effects of the process of modernization. In this chapter we shall be looking at the physical transformations, both positive as well as negative.

5.1 The Economic Participation of Women

The economic trend changed in a way that the women of the village started earning by keeping buffaloes and cows. Although they do not run the household activity with that money, yet they consider it important to earn their own money through selling milk, butter, or ghee.

This trend was present previously; however, it was not an activity both men and women. There were some families who were indulged in cattle keeping only with some other examples in which families were running their living through farming. But the situation has changed now. The women look after the animals, and men either work on the land or in the sugar mill. The important element to understand here is that the establishment of the mill has enabled people of *Kohawar Kalan* to keep cattle, as well as own land. Otherwise it was not normal keeping both ways of earning, i.e., farming as well as cattle herding.

As mentioned in the earlier chapter that I came across an old lady namely *Mayi Phallo* and she gave me an insight of the situation of women in the village. She told me that now there is a custom emerging that women keep cattle and earn money by selling milk, butter, or ghee.

She said that the people who can afford give buffalo to their daughters in their wedding.

Mayi Phallo informed me that not only poor women keep buffaloes but also the rich women and that the girls are trained of how to take care of buffaloes from their early age. She also told me that this trend has made women a bit independent than before. Women mostly buy gold jewellery from this money.

5.2 Infrastructural Development

The priority of the people of village is now to improve their economic condition. It became possible due to the construction of the linked road which has been constructed by the mills authority. The main roads are being constructed by the government but the mills administration has constructed the linked roads which have facilitated the villagers in general and the cane growers in particular. When there were no roads people had been facing many problems and these difficulties were even more concentrated for those who were farming since they could not convey their harvest to the market either on time, or without damage.

Case Study

Kaleem Sarwar is a vegetable grower. He is 45 now. He told me that he has been growing and selling vegetables since he was 10 years old. He has a small piece of land where his father used to grow seasonal vegetables. He told me that when he was young his father used to go to the nearby town of Darya Khan to sell vegetables. They had a donkey cart and used it for transporting the vegetable to the town. However, the profit they used to earn then was nominal as compared to what they get now.

He told me that he has bought a motorcycle now and that his children are also enrolled to the high school of *Kohawar Kalan*. When I asked him about his opinion regarding the situation

before and after the establishment of the mill, he said, though he had not seen that time in a mature age, however, he still remembered the hardships his father used to bear. He is happy with the situation now and believes that the situation has improved a lot now just because of the road network laid down around the village.

5.3 The Cropping Pattern

Agricultural production heavily depends on the climate, irrigation system, topography and the value attached to a particular crop in a given area. The main agricultural products at *Kohawar Kalan* are wheat, maize, pulses, vegetables, and sugarcane.

In the traditional crops pattern, wheat was considered as a primary source of income and sugarcane was grown only to satisfy subsidiary requirements. However the establishment of the FECTO Sugar Mills in 1965 increased the value of sugarcane more than merely a product for domestic use. It has turned into a cash crop now. The problem of water logging and salinity has further heightened the importance of growing sugarcane since it a best way of utilizing the piece of land spoiled by the said problems.

After the establishment of FECTO Sugar Mills (1965) a change in the cropping pattern of the village took place. Trend towards sugarcane production increased and wheat became secondary source of income. Similarly due to the availability of profitable market of sugarcane, the farmers started cultivating it on large scale. Now it has become their principal cash crop and they earn cash income through its sale to the mills.

Case Study

Mohammad Ismail owned a land of 5 *kanals*. Before the mill was set up he used to cultivate wheat during *Rabi* and fodder for the rest of the season. One he also tried to cultivate sugar-

cane but due to non availability of the infrastructure and lack of any sugar mill nearby he could not even recover his actual investment. Therefore the next season he quit the idea of cultivating sugar cane. But after the mill was set up he divided his 5 *kanal* land into 2 portions.

Now he cultivates sugarcane on 3 *kanals* and the rest is spared for the cultivation of wheat and fodder for his cattle. When I asked him about his experience regarding the sugar mill he told me that since the establishment of sugar mill he has been able to not only raise the quality of his life but he has sent his son for studies to the city. But previously he could not imagine affording such a luxury. In addition he has also bought more land of about 2 *kanals*.

5.4 Technology and Scientific Innovations

Poor economic condition did not allow the farmers to use the modern agricultural technology. However with the industrialization and occupational change, the economic condition of the people has improved. Mechanization brought a deep change in the way of farming at *Kohawar Kalan*. It has not only changed the economic condition of the people but also their level of absorbing the new technology and the process of agricultural modernization has grown.

Tractor is one of the most important agriculture machines. Traditionally the farmers did not use tractor for the preparation of land for sugarcane, because purchasing tractor or other agri-related machinery was out of their reach. But after the installation of sugar mills, the farmers get market of their crops where they could sell their crop on higher prices. Similarly, as the farmers started supplying cane to the mills, they gained profit which permitted them to use modern agricultural technology (Tractor, Tube-well or Fertilizers).

Case Study

Ghulam Abbas is of the age of 68 now. When I asked him about his experience regard-

ing the sugar mill he told me his story with a great enthusiasm. Before the mill was set up he owned only 2 *kanals* of land piece. And since he had no means to get the facility of agri-related technology, the yield of his land was not sufficient enough to give him some profit. Every year he hardly recovered the investment. But when the mill was set up he somehow got his brother *Ghulam Hussain* employed in the mill as a worker.

Moreover, in the beginning the mill also provided with some soft loans to the local potential cultivators of the sugarcane. *Ghulam Abbas* availed of this chance and bought a tractor on easy installments. Now, he says that, he owns 4 *kanals* of the land and the yield has also improved a lot.

The use of tube-wells in the area has completely replaced the Persian wheel wells and also decreased the importance of canal irrigation system. Traditionally, one reason why the farmers could not cultivate sugar cane was insufficient irrigation resources. But with the advent of the sugar mill, the farmers have been enabled to afford such technological facilities. This has lead to another source of employment generation.

Now there is a class emerging in the village which has developed skill in technical maintenance of the tractors and tube wells. These people are mostly the traditional *lohars* (blacksmith) who used to fix the old style ploughs of the farmers. They are still serving in the same way; however their work has developed more technical complexity.

Case study:

Irfan Haider in terms of a traditional social classification falls under the category of '*lohars*'. However, he has turned into a mechanic now. He is an old man and has opened a small workshop at the road from *Bhakkar* leading into *Kohawar Kalan*. He now looks after his workshop and trains young boys as mechanics.

I met him at his workshop and there he told me that things have changed to a considerable level. When he was young he used to have a small 'Bhatti' at his house. But when the mill was set up, many people became rich and brought new technology in the village. At that time he changed his mind and went to *Bhakkar* city where he spent 5 years at a local workshop.

Having come back to his village he set up his own workshop and now he fulfills the requirements of the local people by fixing their tractors, tube wells, motorcycles, rickshaws, and so on. *Kohawar Kalan* is a small village of approximately 2000 houses and there is only one workshop there.

5.5 September Harvest

Traditionally sugar cane was a winter crop and grown once a year. But now with the installation of sugar mills, the farmers grow it not only on large scale but also cultivate it twice a year. The two seasons are *Rabi* and *Kharif*. *Rabi* is during winters and *Kharif* is June, July and August.

The traditional seasons for the sugarcane were February to March for planting and from November to December for harvest. However, after the mill was established the cane growers grow it during September. As a result they get two harvests a year.

The farmers grow sugarcane in September because there is demand of September cane in sugar mills. Its sugar content, recovery, maturity and weight are more than that of the cane which is cultivated in March. More profit is also given to the September cane cultivators. Below is given the table explaining the crop pattern in Pakistan:

Table 5.1: Cropping Pattern in Pakistan

Major Crops	January	July	August	September	October	Crop Calendar
Barley	Growing			Planting Begins	Planting	Planting: Sep, Oct, Nov, Dec Harvest: Mar, Apr, May, Jun, Jul
Corn		Tasseling	Harvesting	Harvesting	Harvesting Ends	Planting: May, Jun Harvest: Aug, Sep, Oct
Cotton		Planting Completing	Growing	Growing	Harvesting Begins	Planting: Jun, Jul Harvest: Oct, Nov, Mid. Dec
Groundnut			Growing	Growing	Harvesting Begins	Planting: Mar, Apr Harvest: Oct, Nov
Millet			Growing	Growing	Harvesting Begins	Planting: Mar, Apr Harvest: Oct, Nov
Rapeseed (Sarson)	Growing				Harvesting Begins	Planting: Oct, Nov, Dec Harvest: Apr, May
Rice	Post Harvest	Planting	Growing		Harvesting	Planting: Mid. May, Jun, Jul Harvest: Mid. Sept, Oct, Nov, Mid. Dec
Soybean			Growing	Growing	Harvesting	Planting: May Harvest: Oct
Sunflower	Spring Planting		Autumn Planting	Autumn Planting Ends	Autumn Growing	Spring Planting: Jan, Feb Spring Harvest: May, Jun, Jul Autumn Planting: Aug, Sep Autumn Harvest: Nov, Dec
Wheat	Growing				Planting Begins	Planting: Oct, Nov, Mid. Dec Harvest: Apr, May, Mid. June
Sugarcane			Growing	Growing	Growing	Planting: Feb-Mar Harvest: Nov-Dec

5.6 Usage of Water Logging and Salinity Land

It is becoming a common problem of Pakistan nowadays. Hundreds of acres have been spoiled by water logging and salinity. In *Kohawar Kalan* around 45 % of the land had been ruined by the same problem. There was no way of utilizing this land but after the establishment of FECTO sugar mill, the farmers started to grow sugarcane on the effected land and gain cash income and profit from the spoiled land.

Case Study

Shafqat Hussain is a farmer and owns eighteen acres. He said that his 10 acres land was ruined by sanitation and water logging. He planted wheat and fodder in the rest of the field. After the installation of sugar mills, he utilized the ruined 10 acres by growing sugar cane on it. Till now he grows sugarcane on effected land and supplies it to the sugar mills and gains cash income and profit from it. Same case also happened with *Allah Bux*.

5.7 Variety Consciousness

Another change has come into the level of awareness regarding the different varieties of sugarcane. The cane growers now heavily dwell on the type which given more weight and gives them more profit as the payment depends on the weight of the cane.

In this regard, many new varieties have been introduced. The mill administration also imposed a restriction on the cane growers to cultivate certain types of sugar cane. In the early days of the sugar mill, the administration also provided the growers with the seed however the trend has declined now.

Chapter 6

Conclusion

Conclusion

Human life is a complex phenomenon of interconnectedness between all its aspects. Our study has proven the fact that if there is a change in one part of life, there will be changes in the others too. And interestingly the change is not contained to merely the immediate locality of the centre of initiation; rather it expands first covering the whole nation and the whole world in the end. Globalization is an offshoot of the studies which started after the start of industrialization in Europe in the 18th century.

But this revolution has not come without price. Humans have made sacrifices in terms of the change in cultural values, traditions, and social structures. Scientific and technological advances continually broadened the scope of industrial production, while specialization and mechanization of production brought tremendous increases in production per working hour. Insights into farming methods, together with work saving tools and machines, transformed agriculture. With industrialization, cities grew rapidly and new urban centers sprang up. These happenings gave birth to urbanization, migration, unemployment, redistribution of wealth and resources, and reshaping of economic, political, religious, familial, and cultural structures.

In the introduction of the study we have already discussed the scholarly rift on the question that who initiates the process of change. Some blame it on the industrial and technological interventions into the human society, and others maintain that it is humans who start the cycle of change. However, detailed study of this phenomenon tells us that neither can be blamed solely. The 'process of change' is a course which has a mutual relation between science and technology on the one hand, and individual or humans on the other. Both affect each other on reciprocal basis. Since both are adaptable enough to penetrate into any society, any set up.

The more important element of this process is its pace, i.e., the time it takes to reach a particular level. This factor needs to be attended more than the one of who initiated what. Since the major problem we are facing is not who is the cause, rather it is why there is a difference of speed of reaching a particular level in various societies. There are many examples in the world at large, where in two different countries the initiatives for development were taken together, however one outpaced the other.

One of the reasons of this crisis may be the difference between levels of acceptance of the people living in one society from that of the other. The causes may vary from literacy rate of a country to the religious adherence of the people living within. Moreover, the governing pattern of the decision makers is also equally important since they are the one who devise plans. In the introduction we have seen that in the sugar industry of Pakistan the system is void of certain elements. Therefore, in the concluding lines we shall see what measures can be adopted in order to bring the successful development of commercial cane production. They are:

- i. The existence of mills within an economic distance of large areas of suitable land, the nature of the crop and the way in which the proceeds sharing partnership between growers and millers has operated based on recoverable value (RV) pricing system;
- ii. The creation of an industry fund to finance cane development against the security of a cession on the income from the crop;
- iii. The support given by the milling companies to the development of additional cane supplies;
- iv. Land re-distribution initiatives by the mills;

- v. The support given by Government in tariff protection, commodity access to compulsory levy;
- vi. State creation of an infrastructure and support services managed by the sugar industry; and
- vii. The research and extension support services, and the dedicated economic, resource utilization (productivity and costs minimization), database information systems, and organizational management advisory services by cane growers.

The key challenges for the sugar cane industry remain the maintenance of competitiveness in relation to other world class producers and industries. In its quest to achieve this for all cane farmers, irrespective of farm size, type of tenure, and geophysical location or affiliation, the following are crucial elements to be considered:

- i. Research and technology development that leads to improved farmer productivity per unit of production;
- ii. Infrastructure investment in potential rural areas;
- iii. Development of sustainable farmer institutional formations;
- iv. Targeted human resources development, i.e., the training and supporting of local farmer organizations to enable them to participate in the industry structures;
- v. Farmer-friendly policies that are informed by local imperatives and export opportunities, taking care of monopolistic relations in world sugar business markets;
- vi. Improved efficiency of capital resources utilization and a conscious management of natural and environmental resources;

- vii. Targeted social and capacity building projects that invest back into the community; and
- viii. Committed government policy to develop the industry within manageable international competitiveness conditions.

All the suggestions given above are to improve the physical and infrastructural impact of the process of industrialization. However, to improve the levels of development at the social and structural level, it is critically important to raise the awareness level of the local community by educating them. About the feelings of the people of *Kohawar Kalan* we see that they have mixed feelings regarding the set up of the sugar mill. They are happy with their rising life standards but unhappy with, according to them, declining social and cultural values.

Reference List

- Ali, Karamat. "Agricultural Modernization in Pakistan." In *Pakistan: The Political Economy of Rural Development*. Edited By Karamat Ali. Lahore: Vanguard Publications Ltd., 1982.
- Chodak, Szymon. *Societal Development: Five Approaches with Conclusions from Comparative Analysis*. New York: Oxford University Press, 1973.
- Curt, Nicolin. *Private Industry in a Public World*. Philippines: Wesley Publishing Company, Addison, 1977.
- Goode, William J. *The Family*. 2nd Edition; New Delhi: Prentice Hall Of India, 1989.
- Epstein, T. Scarlett. *India, Economic Development and Social Change in South*. Bombay: Media Promoters & Publishers Pvt. Ltd., 1962.
- _____. *Capitalism Primitive and Modern: Some Aspects of Tolai Economic Growth*. Canberra: Australian National University Press, 1968.
- _____. *South India: Yesterday, Today And Tomorrow: Mysore Village Revisited*. London: Macmillan, 1973.
- Fischer, Claude S. "The Effect of Urban Life on Traditional Values." *Social Forces* 53, No. 3 (March 1975): 420 - 432.
- Firth, Raymond. *Elements of Social Organization*. 3rd Edition; Boston: Beacon Press, 1964.

- Hanif, Dr. Mohammad, Dr. Shakeel Ahmad Khan, and Fayyaz Ahmad Nauman. *Agricultural Perspective and Policy*. Government of Pakistan: Ministry Of Food, Agriculture and Livestock, 2004.
- Hardiman, Margaret, and James Midgley. *The Social Dimensions of Development: Social Policy and Planning in the Third World*. New York: John Wiley & Sons Limited, 1982.
- Holzberg, Carol S., and Maureen J. Giovannini. "Anthropology and Industry: Reappraisal and New Directions." *Annual Review of Anthropology* 10 (1981): 317 - 392.
- Lessinger, Johanna. "India's Rural Poor: What Is To Be Done?" *Reviews in Anthropology* 27, No. 4 (1998): 349 - 360.
- Mishra, Ramesh. "Technology and Social Structure in Marx's Theory: An Exploratory Analysis." *Science & Society* XIII, No. 2 (1979): 132 - 157.
- Schneider, Harold K. "Economic Development and Economic Change: The Case of East African Cattle." *Current Anthropology* 15 (1974): 259 - 276.
- _____. "Economic Development and Anthropology." *Annual Review of Anthropology* 4 (1975): 271 - 292.
- Siddiqui, Abdul Jameel. *Canal Irrigation, Agricultural Development and Social Change in West Pakistan (1880 - 1965)*. Michigan: University Microfilms Inc., 1965.
- Year Book 2004 - 2005*. Edited By Raja Abdul Hameed and Habib Ahmad. Government of Pakistan: Ministry of Food, Agriculture and Livestock, 2005.

Questionnaires

Land lords

1. How much land do you own?
2. What are the crops you cultivate?
3. What machinery do you use at your land?
4. Where do you get the seeds from?
5. What was/were the advantage(s) people got after the establishment of the mill?
6. What were the crops you used to cultivate before the mill was set up?
7. What was the system of transport before the mill was set up?
8. What was the condition of the roads before the mill was set up?
9. Is there anyone from your family employed at the mill?
10. What advantages the local community got after the mill was set up?
11. What kind of terms do you have with the mill?
12. Which are the mills you supply sugarcane to?
13. What advantage do you get from the mills to which you supply sugarcane?
14. By what means the mill pays you for the sugarcane?
15. What is the difference between the conditions before and after the establishment of the mill?
16. What advantage did you get with the establishment of the mill?
17. How many people of your village work at the mill?
18. How do you used to perform your duties as a land lord before the mill was set up?
19. What changes did the establishment of the mill bring into the lives of the people?
20. What is the impact of the mill on the local economy?

Tenant

1. How many crops do you cultivate in a year?
2. How many times do you cultivate sugarcane?
3. When did the cultivation of sugarcane started in the area?
4. Where do you get the seed from?
5. What type of terms do you have with the land lords?
6. Do you have any of your own pieces of land?
7. Do you get land on rent?
8. How much rent do you pay for the land?
9. What machinery do you use?
10. What advantage did you get after the mill was set up?
11. Is there anyone in your family who is employed at the mill?
12. Do you have any link with the mill?
13. How is the crop of sugarcane reaped?
14. What are the terms and conditions of getting a land on rent?
15. Which crop is more advantageous?
16. Who is responsible for the cultivation of the crop?
17. Who is responsible for the harvesting of the crop?
18. Who is responsible for the supplying of the crop?
19. What do you used to do before cultivating land?
20. Is there any impact of the establishment of the mill on your life?
21. What is the impact of the mill on the area?

Labor

1. Are you satisfied with your current job?
2. What you used to do before you were employed at the mill?
3. How did you get employed at the mill?
4. What kind of problems do you face with this job?
5. Are you satisfied with the wages you get?
6. Do you have any complaints against the mill owners?
7. What advantage did the local community get after the mill was set up?
8. Where does the waste of the mill go?
9. Is there any health issues raised after the mill was set up?
10. Do you get any extra advantage from the mill?
11. What kind of terms do you have with the mill owners?
12. How long have you been working here?
13. What impact did the mill has on your economic condition?
14. What changes have come in the local people after the mill was set up?

Case Studies

Case Studies

Case Study No. 1:

Mohammad Ilyas Rana is a victim of the system of favoritism from the mills administration and because of it, he stopped growing sugarcane. He said that his earning from cane crop was satisfactory and for 2 to 3 years he was gaining profit. Last year, he extended his cane production and grew it on 15 acres, for more economic gains. The total land he owns is 20 acres. But he faced acute difficulty to obtain permit from the mills. He several times, tried to obtain permit by any means but in vain. Consequently he sold off his cane to the middle man. *Ilyas* said that he planted cane on large scale hoping to gain profit but he was in loss when he sold off cane to the *Biyopary* (middle man) at the rate of 75 rupees per mound. While FECTO sugar mills was buying it at Rs.90 per mound. But he had to sell the cane to the middleman because there was no option except to burn the crop which was a heavy loss for him.

Case Study No. 2:

Ghulam Hussain is another victim of disgrace from the mills administration and in reaction stopped cultivating cane and grew pulses with the combination of wheat on five acres. He said that for three years he grew sugarcane as a single crop in his land. Although he did not earn good profit from it yet he was satisfied with his earning. In 1999, he obtained permit in the beginning of the crushing season and supplied the whole cane to mills. But mills administration did not give him payment. They asked him to get payment after a month. After month, when he went to get the payment, the mills administration told him that they had stopped the payment of those growers who have supplied cane to the mills in the start. The growers who are presently supplying cane to mills payment can only be made to them. In this situation there was no one to

Maps

Site Map of FECTO Sugar Mill – Kohawar Kalan

