

Management of Community Conflict on Common Wetland Resources

(A Case Study of Handrap Valley Ghizer District of Northern Areas.)

A Thesis Submitted in Partial Fulfillment of the

Requirement for the Degree of

Master of Science

In

ANTHROPOLOGY

By

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2009



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Acknowledgement

My foremost gratitude and endless thanks goes to Allah Almighty whose gigantic clemency and compassion has led me to face the thorny and strenuous field experiences with guts from the very initial stage of my fieldwork till the completion of my thesis.

I owe my gratitude to *Assistant Professor Dr. Waheed Iqbal Chaudhry* (my supervisor), his colossal motivation, and proper guidance and under his supervision I was able to do the fieldwork effectively.

I bestowed my gratitude to *Professor Dr. Hafeez-ul-Rehman* who always appreciated and also motivated me during my whole studies in university.

I am highly grateful to *Professor Dr. Naveed-i-Rahat* who motivated me during the tenure of my studies and guided too regarding research and thesis writing.

I am also indebted to my respondents in the fieldwork and especially to my key informants *Mr. Anwar Khan, Mr. Sadiq Aman, and Mr. Abdul Aziz* who proved be very helpful during my fieldwork.

I am grateful to *Mr. Babar Khan* (Head of WWF Gilgit Branch), who directed and guided me during my fieldwork.

I would also like to thank *Mr. Raja Abid Ali, Mr. Naseer Ahmed and Mr. Ijlal* who helped me in my research work by providing secondary data.

I am also indebted to my dear brother *Muhammad Jamil* who had played a very important role not only in my research work but also during my entire studies.

I would also like to extend my thanks to my cousin *Irfan Alam* who helped me in editing the report of the project.

Moreover I am also very thankful to my cousin *Abdul Rasheed* and his family, and *kako Sher Ali* for their continuous support which they have rendered to me during my studies at Quaid-i-Azam University.

I am very pleased to my matrilineal kins, *Api Hoori* (Late grand mother), Uncles i.e., *Abdullah Baig, Abdul Aziz, Bulbul Jan, and Alam Jan* (Late) whose appreciation, support and love always let me to do effort in every filed during my whole life.

Afterwards I dedicate my most positive reception and more credit goes towards my parents i.e., *Muhammad Ibrahim* (father), *Sher Bano* (mother), brothers(*Muhammad Ismail, Muhammad Jamil, Muhammad Jalil, Muhammad Amin, Muhammad Saleem, Muhammad Naeem*), and *Shakila Bano* (sister), who played very indispensable and uncountable role not only in my education rather throughout my whole life.

Muhammad Shakeel

Dedicated

To

My Family

Especially My Parents

(Father and Mother)

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Management of Community Conflict On Common WETLAND
Resources

CHAPTER ONE

INTRODUCTION

1.1 Introduction

"Conflict is an ever-present process in human relations". (Loomis and Loomis, 1965)

Conflict is present in every society in a variety of forms; however it is to be taken into consideration as to how people are coping with the particular situation.

The study was aimed at examining the causes of community conflicts over wetlands (Biodiversity Ecosystem, Water resources, wildlife, and pasturelands) and the indigenous perceptions of the local community regarding the conflicts and different conflict resolution methods in the valley of Handrap. The valley is affluent with charming beauty apart from an abundance of natural resources such as biological diversity (variety of flora and fauna is found), wildlife, pasturelands, and wetlands etc. The wetlands of Handrap are inhabited by the famous trout fish. Fisheries Department had done work in the area for the protection of fish specie, but later it failed to live up to its reputation because of internal misunderstanding between community and the department. Similarly WWF project *Conservation of Alpine Wetland in Northern Pakistan* initiated base line surveys on socio economic and biological aspects of the wetlands and also prepared participatory adoptive management plans for the wetlands in the village in 2004. But it also unable to accomplish the desired results due to some misapprehensions within the community (inter community conflict) and between (intra community conflict) the organization (WWF).

Anthropologists have conducted broad study on conflict resolution techniques and indigenous modes of conflict resolution mostly in African societies.

In Pakistan, Barth studied the political leadership among the Swat Pathans in 1959. But no such significant work has been done in Northern areas of Pakistan. So this study aims to be helpful in providing a useful source for future Anthropological researches.

Conflict situations appear frequently in daily, public, and private lives. These conflicts may be on a small or large scale; they may occur within and among groups, communities, or nations; and, they may be triggered by ethnic, racial, religious, or

economic differences, or arise from differences in values, beliefs, and attitudes regarding issues. Local communities are constantly faced with issues such as funding for education, siting of waste facilities and zoning that have the potential of leading to community conflict. Workers in community organizations are (or should be) aware of issues and value differences that may cause conflict within or among groups. Unmanaged conflict is a threat to the survival of the group and, at the least, tends to make the group less effective (*Ohioline.ag-state.edu*).

"When turning-the-other-cheek fails, many people are at a loss in dealing with conflict. The consensus strategy (a strategy based upon agreement by the total group), employed by many organizations, leaves community leaders ill-prepared to deal with those persons or organizations who refuse to concede without a struggle" (*Ohioline.ag-state.edu*)

What causes conflict to emerge in communities and community groups? How can one minimize, deal with, "manage", or resolve community and group conflict? How is conflict used by groups as a strategy to bring about desired changes? This study will address these questions and provide a means for individuals who work in voluntary and non-voluntary development groups to understand and deal with conflict within and among community groups.

1.2 The Problem

Management of community conflict on common wetland resources in Handrap Valley

1.3 Statement of the Problem

The main focus of the study was on conflicts over wetlands resources with inter-communal and intra-communal conflicts in Handrap valley. The Researcher's aim was to uncover "What was the management of community conflicts on wetland resources? What were the root causes of community conflicts particularly with WWF on the management of wetlands resources and other natural resources? Similarly, what were the grounds of conflict of community with Fisheries department on the protection fish specie and with other organizations on the conservation of natural resources in the area? and the side question was "How people manages and solves

their problems within the community, and how does legal system and different institutions works with reference to the natural resources in the area and what were the customary laws of the community?

According to **Bohannan** (1996) "*Law is the most impressive and complex achievement in human cultural development*". He further said that there are three subjects in the legal system:

1. The procedure and Institutionalization of dispute settlement (by which disputes are recognized and named).
2. The way law fits in with control mechanism and values of the society.
3. All legal system depends on the validity and effectiveness of third party influence.

However, Anthropologists have brought into being the measures of these conflicts and their resolution to be universal in human civilization, but by the same token, significant is the fact that conflicts and their resolutions are culturally constituted.

The valley is one of the backward areas of the Northern Areas of Pakistan, although this valley is rich in scenic beauty and biological diversity. Some threatened and endangered wild life species, i.e., Snow leopard, brown bear, and Himalayan lynx are amongst prominent in habitants of the area. Similarly there is also biological importance, variety of Flora and Fauna is found. People live in this area are unaware about the usage and protection of these natural resources. Therefore many of the government and non-government organizations like Forest Department, WWF, and Fisheries Department have conducted their work in the area for the protection of natural resources later 1990s. But these organizations have failed to get their target due to communal resistances and conflicts on conservation strategies adopted by these organizations. For instance the very origin of conflict is erupted when the Fisheries Department had notified this area as a national park in 1993 without consulting community. Being highly dependent on the pastures and natural forests for grazing and fuel wood, the locals feared being deprived of their rights by the organizations through conservation processes. The communities here are willing to conserve the site at local level therefore they have formed a natural resource management committee to

conserve the flora, fauna, wetlands and other resources of the area through their cultural and indigenous settings.

1.4 Significance of the Study

This research work can be helpful to an array of people in the community to understand and recognize their problem which they have been experiencing for years. This study can justify reasons, as to how different issues are generated for the community people during the process of conservation of the natural resources. In-depth study can prove helpful to get an insight about the community people and their perceptions (i-e, positive and negative perspectives regarding finding the authenticity of causes of conflict, the current and past scenarios in which the conflict has occurred and the way environment has been affected). Although, anthropologists have found these procedures of conflict resolution to be universal in human society, but equally important is the fact that conflicts and their resolutions are culturally integrated and vary from society to society.

This study can also help to improve a solution for both the community and organizations that are and will be involved in the future. The study also aims to eradicate confusions and misunderstandings between community and organizations (such as one involving Handrap community and WWF). It also aims to create an understanding of strengths and weakness of wetland management systems, the threats which have an imposing effect upon wetlands and their management. Moreover it will bring into discussion different suggestions for the improvement of wetland system in the future. To achieve this objective it's crucial to determine the causes by understanding the indigenous perceptions of the community.

Many anthropologists and social scientists have advocated management by local-level communities since 1980s. They have strengthened their arguments by pointing to a large number of cases in which resources were managed well at the local level by communities around the world or in partnership with governments (i-e., co-management) (*Annual Review of Anthropology*)

Avruch (1996) gave a theory called “**Ethno-conflict theory on ethno-praxis**”. This theory looks into the indigenous understanding and cultural context of conflicts and methods for its resolution.

“The study of dispute settlement can reveal the alignments and divisions within a society, which might otherwise be concealed. It may reveal where authority lies within different forms of political organization; a king, a chief, or a group of elders or other holders of expert knowledge may, in different societies have the right to settle disputes.” (Avruch 1996:241)

Many anthropologists have conducted their ethnographic studies on conflict resolution in a diverse set of communities from around the world. Famous among them are studies, conducted on African tribal societies. In these cases anthropologists came up with indigenous explanation about the origin of conflicts, their study and their solution. All of them are of the view that conflict occurs in every society.

Most of us are familiar with wetlands in one form or the other and their importance is undeniable in international dimension. To understand this phenomenon lets us consider the example of wetlands importance and its benefits.

For centuries Uganda’s wetland have been an important resource for the country’s inhabitants. Today, with an ever rising population the pressure on dry land resources has increased immensely, making the Uganda’s wetlands more significant. Around 10 % of Uganda is comprised of swamps and flood plains (edges of the main lakes-Victoria, Kyoga, Albert, Edward and George are of prime importance). Wetlands are therefore a national feature; they provide food, building materials (in the form of reeds) and water. (*Wetlands in Danger; p-132*)

A convention on Wetlands was held in Pakistan on 23 November 1976. With it, came the realization of the importance that is associated with wetland resources. Prior to the convention no major work was done in this particular area. According to IUCN, Pakistan presently has 19 sites designated as Wetlands of International Importance (Ramsar Sites).

Most of these Pakistani wetlands have been declared '**Ramsar sites**'¹ through the work of IUCN in Pakistan, with 8 of them accepted in this category in 2001. The wetlands of Pakistan include flood plain wetlands of major river systems and their extensive network of tributaries; saline and temporary wetlands of arid and semi arid expanses inland; coastal system such as lagoons, backwaters and estuaries; mangrove swamps; marine wetlands; and coral associated with Astola Island in Balochistan (iucn.org/places/pakistan/wetlands/wpakistan.htm).

"Wetlands are not wastelands" These wetlands provides clean water, good quality food which perquisite for healthy people and wetlands are key contributors, supplying both wild and cultivated food sources such as plants like seaweeds, rice and variety of green vegetables and fruits and nuts etc. similarly wetlands also make habitat for a wide range of plants and animals. Therefore their role in the maintenance of genetic diversity is an internationally accepted principal like the lakes of Sindh and Balochistan etc. Therefore it is quoted that *"Healthy Wetlands Healthy People."* (Published in a pamphlet by Ministry of Environment)

1.5 Anthropological Perspective

Any ecological conservation strategy needs anthropological study to check the cultural impact, social impact, environmental impact and other community related aspects. The fact is, where there is a man there will be anthropology. Therefore anthropological study is inevitable and indispensable for problems relating human. An Anthropologist brings a multitude of facts into discussion, deep rooted in the society. Therefore any innovative ecological conservation strategy needs anthropological study to check the cultural impact and community related aspects.

Community reactions in terms of fears, allegations and reservation towards an alien organization (such as WWF etc in our study) are understandable. A community is name of multi aspectual thing. It is a phenomenon of centuries. An invasion alien organization to community is cause of addition power, grouping, fears, perceptions etc.

¹ In 1972, a UN convention was held in Ramsar Iran, for the conservation of biodiversity and water bodies. After this conservation sites of biodiversity and wetlands are named Ramsar sites.

1.6 Justification of the Study

Different organizations such as WWF, and fisheries department etc, were trying to make possible conservation in Handrap valley. These organizations were not able to implement the plans they had for the community. The reasons were community conflict obviously. Therefore it is essential to know the conflicts related to wetland resources and their management.

The Researcher's research work would be helpful for organizations (Gov. and NGO's) to know nature and context of conflict within communities and organizations. It would not only help Handrap village in particular, but will also be of great significance for other related communities.

1.7 Hypothesis

Hypothesis is a Greek word which is the combination of two words i-e, Hypo meaning under and thesis meaning consideration. The literal meaning of hypothesis is to have something under consideration. Hypothesis is an assumption or preposition about any social phenomena, and is testable.

"Statement which consist of two or more variables in order to test them and which directly order to research order"

Similarly Hypothesis gives guideline and guiding principles to researcher for the identification of the problem and their solution. So hypothesis is like a spring, because it binds our data. Hence Connectivity of data is possible through hypothesis technique.

Based on the study of the said problem the Researcher has assumed following major Hypothesis;

- People are unaware about the importance of wetlands resources and other natural resources.
- Legal system is neither effective, nor performs active role to resolve the conflicts in the community, therefore, people abide by the customary laws for the resolution of conflicts.

- Management system of the community is not active or the people not satisfied from the management system of the community.
- People abide by their customary laws therefore they solve their social issues and problems according to their indigenous perceptions and knowledge.

1.8 Objectives

- To determine the root causes of community conflicts on wetland resources, (Water resources Pasturelands, and Biodiversity etc) and other natural resources.
- To understand the organizational setting and structure of the community and different communal groups associated with wetland resources and also to assess the actual scenario of the management system of the community and causes of conflicts over wetlands resources.
- To examine the preventive measure taken by different organizations for the conservation and management of community conflict on common wetland resources.
- To study the indigenous perceptions and knowledge of community regarding the conflict over wetlands resources in Handrap valley.
- To analyze the role and function of conflict resolution methods in the community like *Numberdari system* in the community.

1.9 Research Methodology

Methodology means principles and methods of a particular branch of knowledge or discipline; study of the methods of scientific inquiry, and research means comprehensive and extensive investigation of subject using the particular methods (*here Anthropological Methods*).

The research methodology is the set of information gathered from particular source used in research. Our locale is our vehicle for instance. The research methodology

enables us to drive the vehicle of the community. Following are the main anthropological techniques which were used by researcher during the field work.

Moreover field work is like a hunting process where a hunter goes with well equipped, similarly in research a Researcher uses research methods. Here research methods are like equipments used in hunting process.

There are different tools and techniques for data collection used by anthropologist to gather holistic information about a research problem in a particular area. Following are the main anthropological techniques which have used by Researcher during his fieldwork.

1.9.1 *Rapport Building:*

Rapport Building is a basic and essential tool for the anthropological study. In this technique a researcher goes to the community, adjusts himself in the local environment and earns their trust.

Here researcher used this tool during his field work because WWF and the conservation was a sensitive issue. Therefore researcher ensured to community that He had no direct connection with them or with any other organization. Researcher clearly told them that he was a student and the purpose of study was purely academic.

First of all, Researcher met with reliable people of Handrap community in Local Support Organization (LSO) office, where local people were present to attend their Monthly Meeting. Researcher introduced himself. The Ex-Chairman of the Gulagmuli took researcher to his home and he stayed there till the end of his fieldwork. The name of chairman was Moosa Khan and he enjoyed a portion of eminence in the area, his family treated with researcher as a member of their family. It was very fortunate for researcher that the son of Chairman was a Graduate student, who helped researcher during his fieldwork in the best way possible since he was very well aware of Handrap and its community.

1.9.2 *Participant Observation:*

It is the only technique of an anthropological research which distinguishes it from other social science researches. In this technique researcher tries to become a member

of the particular community where He/she wants to conduct his/her particular research.

Here Researcher used this tool during his field work i.e. Researcher met with local people from the village according to their cultural norms. Researcher participated in their daily activities. Mostly the community was busy in agricultural practices. Researcher also participated with them on their fields in agricultural activities, such as Ploughing etc. Through those activities Researcher showed them that he was no different from them.

1.9.3 Key Informants:

It is also an important technique in Anthropological Research. In this technique a particular person introduces the researcher to the community and is known as Key Informant.

Here the Researcher had three key informants i.e., one of his key informants was Anwar Khan, a Graduate student who was well known in the community due to his good nature and high qualification. He helped Researcher to have an introduction with the community. The next key informant was Mr. Sadiq Aman, a shopkeeper by profession. He was also a student of Graduation besides running a shop. Mr. Sadiq was a very active member of the community. He briefed Researcher about the valley and the community. He had worked previously with WWF, and had a sound experience in dealing with community. The third and final key informant was a Journalist, his name was Abdul Aziz. He too had a history of working with WWF for the conservation of wetland resources. He was also an active member of the community. He gave to Researcher valuable information on the history of Handrap valley.

1.9.4 Sampling:

It is the smaller representation of the larger population or a sample is the minimum picture of whole picture. A sample is a part of whole universe and sampling is the process of selecting that part from the whole universe to make the study simpler and easier.

It is the procedure by which we mean to select a part of aggregate population with the belief that the particular elements will possess same qualities. Sampling is one of the major approaches of our research. It is difficult for the researcher to cover the entire population of the village for the purpose of data collection.

Here Researcher used the sampling technique to fill the socio-economic census forms from the community, and also to conduct interviews from the respondents. Hence sampling is generally an economic necessity for scientific research.

❖ **Random Sampling**

It is a type of sampling in which each element has an equal chance to be selected and it is a chance sample with an equal probability to all units in the universe.

Researcher used random sampling method during his field work in the community to fill socio-economic census forms and to conduct interviews in order to gather different information on the different issues and also due to the reason that the topic of the research was based on the different perspectives of the people in the community. Researcher randomly selected the household (selected first house left second house similarly, selected third then left fourth one and similar procedure adopted onward). The sample size was 66 households out of 200 households which are one third of whole population

1.9.5 Socio-Economic Census survey

Socio-economic census survey technique helped Researcher to collect quantitative data about the social status and the economic conditions of the community. To fill these forms Researcher used random sampling technique. Researcher surveyed to 66 different houses according to sample size.

From these forms Researcher got different data about Age, Sex, Education level, Literacy rate, Population, Livestock, Income, Source of Income, and Family size etc. it helped Researcher to gain a deeper insight into the research topic "*Management of Community Conflict on Wetlands resources*".

1.9.6 Interviews

Interview is a process of face to face and close-up communication between a researcher and respondent. Interview is the most common technique to be used by the researchers during their fieldwork.

Here Researcher used this method most of the time during his fieldwork to collect different perspectives of the people regarding the topic.

1. Open Ended Interviews

Researcher conducted open ended interviews in order to obtain broad information regarding conflict situation, the reason, causes and the way they occur.

2. Informal discussion

This was the informal seating involving a casual talk to show respondent that there was no serious agenda (since conservation of natural resources by WWF was a serious issue). Researcher told to the local people clearly about himself that he was there for academic purpose. Therefore the community participated in the discussions with keen interest.

3. Probing and in-depth Interviews

Researcher used this technique to have different perceptions and variety of answers regarding the conflict issue. It was done as part of the Interview process.

Probing is a useful technique wherein researcher observe people closely. Here Researcher probed the community during his observation and during the session of Interviews. It helped Researcher to understand the nature of people in the community.

1.9.7 Focus Group Discussion (FGD)

It is an anthropological technique to collect data and to know the diverse opinions of the different people regarding the issue in the community. Moreover, it is an approach to collect relevant information relating to a given issue or problem. Focus group discussion always based on certain objectives and components of the problem highlighted to the participant. By doing this researcher gets the in-depth information and qualitative data and gives researcher to different opinions related to the topic and also information regarding the perceptions and ideas of the participants.

Here it was so difficult for Researcher to gather local people at one particular place because all villagers were busy in their agricultural activities. Therefore Researcher requested some of them to dedicate some time. Researcher conducted group discussion in an open air consists of seven people. During the interview Researcher asked different questions individually and noted down their views both individually and collectively. By using this technique Researcher enabled to explore the internal feelings and opinions of the local people about the problem or issue which was running in the community for many years

1.9.8 Secondary Data

Secondary data helped Researcher in formulating historical background and documented facts about conservation of wetland resources. It also helped Researcher to know how people managed the resources and handled the problems.

1.9.9 Photography

Researcher took photographs of particular events and places of the locale because it is an approach to attract the readers of the thesis to read interestingly and to understand the real problem and phenomenon of the particular area.

1.10 Locale of the Study

To conduct fieldwork Researcher had chosen the locale Handrap valley in Tehsil Gupis (Ghizer District of Northern Areas). It is situated at a six hours drive from Gilgit. In olden times the Rajas were ruling and were sovereigns of the area. This area is very backward due to scarcity of basic facilities and also lack of modern amenities.

The area is abundant with natural resources. The area offers scenic beauty and therefore attracts large number of tourists.

The language spoken in the area is known as *KHOWAR (local dialect)*.

1.11 The Pains and Gains of the Fieldwork

Researcher faced various problems during his field work in Handrap valley. Following were main issues focused by the Researcher as under.

Initially Researcher got difficulty during rapport building, because the area was totally new to him and Researcher was an alien to the local people. Therefore Researcher met to the chairman of village and introduced himself, after which he carried Researcher to his home. His son was an educated person who introduced Researcher to village with locals. He also helped Researcher in rapport building and in understanding their culture.

1.11.1 Transportation barriers

Transportation to and from the village was a big issue for Researcher since the transport had specific timings, and few vehicles were go to the Handrap village. Therefore Researcher woke up early in the morning and went to bus stop and sat with local passengers. During the course of research Researcher felt a need to visit to his hometown for some urgent work. Due to unavailability of vehicles Researcher was not able to visit his home village. Similarly when researcher completed his research then researcher had to wake up early in the morning to catch local transport.

1.11.2 Linguistic Barriers

It was a problem for researcher to narrate in the language of *Khowar* since it was not understandable for him. Therefore he kept his key informant an educated person who also became his translator. Some youngsters and old folk were familiar with Shina (a dialect Researcher know well) and Urdu.

1.11.3 Conducting Interviews Barriers

Another big problem was to conduct Interviews from villagers because most of the time they all were busy in their agricultural activities (from early in the morning till night). Researcher participated in their activities and then they cooperated with him.

1.11.4 Communication Barriers

In the valley there was no Telephone or mobile facility. There was no internet facility either. During fieldwork Researcher could not communicate with his Supervisor and even with his home. There was one PCO situated in adjacent village *Gulagmuli*, at a distance of one and half hour walk by foot from Handrap.

1.11.5 Food Problem

There was no Hotel facility therefore Researcher arranged food at home where he was staying, according to local food timings. Vegetables failed to grow in the area because of severe cold. Therefore people spend simple life and mostly depend on tea and the bread of barley.

1.11.6 Destruction of Data

This was the bad accident with Researcher that a person from Handrap Valley (locale) destroyed Researcher's data impatiently and even used stern tone. He suspected Researcher that he was an agent of WWF and had come to launch project of WWF. The headmaster of school in village called both of them and talked with Researcher in a good manner and resolved the problem through arbitration.

1.11.7 Gather People for Conduct FGD

It was difficult for Researcher to gather people in a particular place to conduct FGD. Eventually Researcher did persuade some of the folk, who were working in their fields. Researcher knew their opinions by asking some questions regarding wetlands and conflict situation frankly told to Researcher their feelings.

Besides above issues the big one was weather, it was very cold due to heavy snow fall. The snow was vanished recently, when researcher went there, there was some snow still present on the nearer mountains. Researcher felt severe cold during his fieldwork mostly at night trimmings. Researcher was aware about that problem therefore he carried a coat with him. During night timing he used heater for heating purpose.

Management of Community Conflict On Common WETLAND
Resources

CHAPTER TWO

Theoretical and Conceptual Framework

2.1 Literature Review

According to **Goode and Halt** (1952) “Review and consultation of relevant literature helps in providing background information on the problem under investigation”

2.1.1 Conflict

Local term used for Conflict/dispute is *Maslov, Janjal* etc.

In social science the term “Conflict” usually refers to perceived divergent interests between two or more parties. Since divergent interest among individual and subgroups of individuals are natural consequences of sociality, conflict can be therefore an evitable feature of social life. (*Encyclopedia of Cultural Anthropology, 1996*)

Conflict is a normal component of social living. Every social system learns to live and cope with conflict. The basic root of conflict is the fact that individuals in society are separate thinking and feeling organism capable of making choices and decisions that may not be acceptable to others as living organisms, individuals' preoccupation with survival. (*Freud E. Jandt & Paul B. Pedersen, 1996*)

According to the *Encyclopedia of Cultural Anthropology (1996)*, Conflict is a feature of all human societies and, potentially, an aspect of all social relationships, Conflict occurs when two related parties-individuals, groups, communities, or nation-states find themselves divided by perceived incompatible interests or goals or in competition for control of scarce resources. What matters is that the parties believe or perceive themselves to be divided or perceive the resources to be scarce, since they act on the basis of their perceptions.

Dr. Muhammad Azam Chaudhary (1999) said in his book “Justice in Practice” about Conflict who had Legal ethnographic study in Pakistani Punjabi village, according to him Political affiliations in the village also play a big role in the involvement of the community in a conflict. The whole village is divided in support of two big political parties both having their own leaders. Different biradarries are

known for their sympathies with one party or another. If the leader of one party takes one side the other goes to the other side to keep the sympathies of their followers. It is mostly during a conflict and because of the help given on these occasions that people change their political affiliations.

He further described that this does not mean that there are no persons or families who remain neutral in a conflict. There are people, who have reciprocal relations with both sides and become neutral negotiators making conciliatory efforts. This situation is not unique to the village of Punjab.

Conflict is natural and inevitable part of all human social relationships. Conflict occurs at all levels of society intra-psychic, interpersonal, intra-group, inter-group, intra-national and international. At all levels of human social systems, conflict is ubiquitous. Conflict is not deviant, pathological, or sick behavior (*Wehr, 1979 and Schellenberg, 1982*)

Conflict as an escalated, natural competition between two or more parties about scarce resources, power, and prestige. Parties in conflict believe they have incompatible goals, and their aim is to neutralize, gain advantage over, injure or destroy one another. Therefore to understand any conflict situation, the first step is always should be a role analysis of every party to understand how human social behavior is organized and to determine who has what at stake, what reference groups and membership groups are involved, what pressure and strains pushing on the parties for particular kinds of behavior, the parties' perceptions of their goals and power and the goals and power of the other parties. (*Dennis J.D. Sandole and Ingrid Sandole-Staroste, 1987*)

Encyclopedia of Anthropology states that, "Conflict denotes that any antagonistic state between two or more parties arising out from incompatible interest. The parties may be individuals, social groups and Institutions such as Churches or political entities."

The potential for conflict exists whenever and wherever people have contact. As people are organized into groups to seek a common goal, the probability of conflict greatly increases. Since only the most serious conflicts make headlines, conflict has a

negative connotation for many people. All conflicts are not the same. We face conflicts on all levels. We have disagreements with family, friends, and co-workers. *"Conflicts are rarely resolved easily. Most conflicts are managed as individuals work out differences..." (Barker et al. 1987)*

Individuals may dislike certain people with whom they come into frequent contact, but may tolerate their behavior on a day-to-day basis until a situation arises where strong feelings are at issue. Such situations almost inevitably turn up, sooner or later, within any long term community project or program. Conflict can occur within groups (intra-group conflict) or among groups (inter-group conflict).

2.1.2 The Conflict Syndrome

Conflict is an essential component of a free society. Everyone has the right to compete for advantages. In a democracy, conflict produces new standards, new institutions, and new patterns of relationships. Conflict may also be necessary in the pursuit of justice. But conflict can expand from a disagreement over issues to bitterness between parties, hardening of positions, development of more extreme positions, and a desire to win regardless of the consequences. In this escalating spiral of conflict, the numbers of issues increase and the dispute may shift from disagreement over a specific problem to conflict over broader and less resolvable differences. *(Susan L. Carpenter and W. J. D. Kennedy, 1981)*

2.1.3 Dispute

The dictionary meaning of the dispute is disagreement, clash or difference of opinion. Here this term has been used in the context of dispute over natural resources.

According to one of the leading Anthropologist **Simon Roberts (1979)**, Disputes, both within groups and between them, are found everywhere in human society. But beyond that generalization social theorists differ profoundly over their nature and significance. Despite the universal occurrence of disputes, some see them as predominantly destructive in character, indicating a breakdown of normal relations and providing a sign that something is "Wrong" in the society where they occur. Others have denied this pathological quality, seeing disputes an integral and inevitable part of life in any community. Those who have stressed the normality and inevitability

of dispute have also paid more attention to their constructive attributes than their negative ones.

He categorized the dispute as; any attempt to classify disputes is made difficult at the outset by the diverse forms of human interaction to which they very label 'dispute' may be taken to refer. The range of matters about which people may quarrel is almost infinite, as are the conceivable variations in scale and duration. When we speak of a dispute we may equally contemplate a domestic 'row' which is amicably settled without going further than the spouses immediately involved, or confrontation between nation states which is ultimately resolved through warfare. (*Simon Roberts, 1979*)

2.1.4 Conflict vs. Dispute

"Conflict" refers to a very general state of affairs in a relationship or to some basic incompatibility in the very structure of the relationship. "Dispute" refers to a particular, episodic manifestation of a conflict. A dispute is the social activation, the coming into visibility, of a conflict. It occurs when at least one party "goes public" with the conflict brings it to the attention of others in the group or community or decides to act on it. (*Encyclopedia of Cultural Anthropology, 1996*)

2.1.5 Conflict Management

Robinson and Clifford (1974) advocate that *"managing conflict toward constructive action since a conflict can seldom be completely resolved."* When conflict arises, we need to be able to manage it so that it becomes a positive force, rather than a negative force threatening to disrupt the group or community. As Parker (1974) notes:

"Conflict not managed will bring about delays, disinterest, lack of action and, in extreme cases, and a complete breakdown of the group. Unmanaged conflict may result in withdrawal of individuals and unwillingness on their part to participate in other groups or assist with various group action programs." (**Parker, 1974**)

According to **Susan, L. Carpenter and W. J. D. Kennedy (1981)** Environmental conflict management offers a range of alternative methods for resolving differences to complement the traditional adversarial process. As change sweeps rapidly through our

social institutions and demands for declining supplies of natural resources continue to increase, disputes over environmental issues are becoming more frequent and severe.

Black (1990:43) defines conflict management as "*the handling of grievances.*" He identifies five types of conflict management and the social conditions under which each of these is likely to occur. These "species" are self-help, avoidance, negotiation, settlement, and toleration. Some of these strategies are more likely than others to be used as forms of "social control from above," by individuals and groups of higher status against those of lower; "social control from below," by those of lower status against those of higher; and social control between those of relatively equal status (**Black, ed., 1984a, 1984b**)

Lund, Morris, and LeBaron-Duryea (1994) described the significant and increasing research that recognizes the importance of culture in research on conflict and conflict management. All conflict involves culture and this interdisciplinary research recognizes the important relationship between conflict and the cultural context. Although the staged and the linear model of conflict management popular in the Euro-American setting has proved inadequate and frequently inappropriate for non-Western cultures due to presumed third party neutrality and an emphasis on direct face-to-face negotiation, alternative theories have not yet emerged. Lund et al. suggest that culture-centered models that incorporate culturally sensitive assessments of each conflict in its cultural context may be more appropriate than any universal intervention model. Although shared values for trust, credibility, legitimacy, and insider knowledge of the cultural context have emerged as a necessary but not sufficient condition for conflict management, the skills for creative conflict management in multicultural settings are still underdeveloped. It is difficult to describe the cultural context in such a way that individual and group differences are maintained while common group linkages are identified without oversimplifying, stereotyping, or overgeneralizing about cultures.

They further described that the cultural context is very important throughout the process of conflict management. Different cultural groups will require uniquely different processes depending, for example, on whether property is individually owned or collectively managed. Cultural aspects go beyond superficial behaviors.

Conflicts escalate a variety of processes can be used to deal with them. **Lincoln (1990)** developed a continuum between conflict intensity and the processes used to deal with the conflicts. Coercive means of dealing with natural resource conflict are virtually never satisfactory, whether non-violent (e.g. extortion, forced removal) or violent. Avoiding their occurrence is one motive for adopting a more structured approach to conflict. Each of the processes shown can be successful to varying degrees. The success depends on the goals of those involved. Most resource managers have had some kind of experience with arbitration, administrative, judicial, or legislative techniques for dealing with natural resource conflicts. With these methods, the decision concerning the conflict is made by a third party. As the direct involvement of those affected is removed, the negotiation style changes from one of collaboration to one of power. Whoever has the greatest power to influence the third party controls the process. As the power base shifts, conflicts can escalate. Third party methods have been effective at providing short-term solutions, but do not always result in well supported long-term decisions. Those familiar with conflicts over grazing fees, use of herbicides, or mechanical treatments on public land realize the decisions reached with third party processes often present a moving target. What was agreed to this year often changes as other circumstances arise (e.g., political control of legislatures may shift or court decisions may be overturned on appeal).

Moreover Natural resource managers looking for the target (objective) may not realize it has been moved. The time demands for natural resource managers using these processes tend to be concentrated at the end of the conflict. Despite these associated problems, third party methods are used frequently, and most managers are familiar with the power-based negotiation skills needed to use them successfully. Because of the drawbacks of third party methods, many managers are looking for more effective processes that people support and do not allow conflicts to escalate. Collaborative processes hold promise, though they may not be effective in all cases. Collaborative processes increase the direct involvements of the participants and these participants have the opportunity to make the decisions. This provides empowerment, which is a key ingredient in successful conflict management. For these processes to be successful, those involved must be able to communicate and freely share information. This allows them to develop an understanding of and trust for each other. If

communication, trust, and empowerment cannot be established, experience shows that third party processes will have to be used. Most people do not have the negotiation skills needed to participate in collaborative processes. Often training must be provided to help them participate effectively. Also, collaborative processes tend to demand more time at the beginning of the process. Despite these difficulties, the popularity of collaborative processes is growing because many people feel that the decisions made by the traditional power based processes during the past 20 years often have failed to produce long-term solutions supported by most participants. For natural resource managers, the next step is to know when a collaborative process could work on a particular conflict, what options are available, and finally what success could be expected.

They further explained that, Conflicts are often viewed as having a negative connotation, relating to some intractable problem to be fixed or avoided. Successful conflict management requires a willingness to confront or even embrace conflict. Managers who deal with conflicts successfully have leadership ability, like to deal with people and are willing to empower those involved in the conflict management process. They have a genuine concern about what happens to others, and they are honest with those involved in the process. What society demands from natural resources has changed over time from a strict commodity orientation to a value system that encompasses interests in recreation and concerns about biological diversity. This change has often resulted in conflict, because it has different effects on personal goals or interests and values. For natural resource managers to meet society's changing demands, they must understand what people want from the resource and how they want that resource managed. Because not everyone will have the same resource needs or wants, managers must learn to deal with conflicts. By correctly identifying the sources of conflicts, land managers can select the most appropriate techniques to deal with conflicts. *(G. Allen Rasmussen and Mark W. Brunson, 1996)*

2.1.6 Conflict Behavior and Modes of Resolution

According to the *Encyclopedia of Cultural Anthropology* (1996) that; The fact that a dispute is an episodic, public eruption of a conflict implies that it develops through time and that one can speak of its occurring in different stages or phases (at least, before and after its public manifestation). To Turner (1957), it is appeared as through

these phases took on the structure of a theatrical drama, and he called the disputes he studied among the African Ndembu people “social dramas.” The most intractable of these conflicts engendered by applying simultaneously two structurally incompatible principles of Ndembu social organization: matrilineal descent, which figured inheritance and descent through women, and post marital virilocal residence, which served to separate women from their uterine relatives and their estates.

Turner (1957) conceived the social drama or dispute as moving processually through four phases:

1. The breach, through which the conflict is made public;
2. The crisis, which widens the breach and engages other parties or brings up older disputes and threatens community unity and peace;
3. Redressive actions attempts to put in place formal or informal modes of dispute resolution; leading to
4. Reintegration of the disturbed group or relationship (a return to status quo ante), or recognition of the schisman acknowledgment of the irreparableness of the breach and a change in the nature of the social relationship. Turner, as well as others have used processual models or dramaturgical metaphors for charting conflict through time, noted that there is nothing inevitable about the movement from one phase to another. Not all breaches mover to crisis.

Not only does it happen that some conflicts appear to stalemate for very long periods of time or, indeed, re-escalate in “conflict spirals” without ever approaching settlements but, they noted, it appears that the entire sequence is behaviorally asymmetrical: it is a lot sassier to move up the escalation “ladder” than to move down.

Other form of conflict resolution are involved the severing of the contentious social relationship and has been called “**Avoidance**” or “**Exit**.” Often, however, relationships are not easily served. One party can avoid the conflict by yielding that is, accepting the other party’s claim. This also has been called “*lumping it*” and it is related to another form of resolution.

Boulding (1962) discusses several methods of ending conflicts: (1) avoidance; (2) conquest; and (3) procedural resolution of some kind, including reconciliation and/or compromise and/or award. As stated previously, avoidance of conflict often leads to

intensified hostility and may later cause greater problems for the group. Therefore, one of the first steps in conflict management is to recognize that a conflict situation exists. Don't ignore it and count on it disappearing by itself.

The biggest problem in developing the institutions of conflict control is that of catching conflicts young. Conflict situations are frequently allowed to develop to almost unmanageable proportions before anything is done about them, by which time it is often too late to resolve them by peaceable and procedural means." (Boulding in 1962)

Therefore Boulding have put forward three methods of ending conflict;

1. Avoidance

This step should be made only after conflict is explicitly recognized and alternative ways to manage it are examined.

2. Conquest

The elimination of all other points of view is an approach seldom applicable to community development programs. It is mentioned here only as a recognized approach.

3. Procedural resolution

By reconciliation and/or compromise is generally the method most appropriate in community development programs. There are several means to reach a compromise. Various practitioners and academics theorize as to the best means available. In reality, the means for conflict resolution by reconciliation is dependent on the situation. No one type can apply to all situations.

Melinda Smith is a conflict resolution expert who has worked in Kalispell to help the residents of the Flathead Valley to come to an agreement. She says, "*The situation in Kalispell mirrors many conflicts throughout the West.*"

According to her, environmental conflicts are also community conflicts. They can also be political. People can have faith-based environmental conflicts, too. Natural resource conflicts like the ones she have seen in Kalispell and other parts of the West

are based on land and water conflicts. These are conflicts that run very deep in terms of value systems, identity and sense of place and also ideology. For example, property rights activists are pitted against environmental activists regarding how private and public resources should be managed. Environmental conflicts in the West are not just about the environment, but about change, how land is used and how the character of communities is changing. But environmental protection did have an impact on the logging, grazing, mining, etc.

She further worked in Catron County, New Mexico. Their issues were very similar to Kalispell's. They had restrictions on logging and grazing practices on public land, which resulted in a downturn of the economic health of the community. There were deep value and ideological conflicts between environmentalists and resource-dependent people. But she said, in that community they were able to develop collaborative problem-solving processes as a way of bringing people together around sustainable forest practices, learning how to log to both contribute to the health of the forest as well as to the economic viability of the community. According to her, the community began a project in which all sides agreed on how to thin the forest so loggers could work, but in a way that would make for a healthier forest. Forest practices in the past were focused on trying to produce as many trees as possible. Forest practices now are focused on bringing forests into a healthy balance. She further said, People in New Mexico came together and agreed on the best forest management practices, which would be both sustainable and profitable, by allowing for the forest to remain healthy.

According to the **Smith**, There are the kinds of things that can help people to communicate. Dialogue processes are very effective in helping to create trust, build common ground, and allow people to see their common humanity. Another thing is to find the sources of power, because power relationships are very important in assessing a conflict and helping people to resolve it. Power can come in many different forms: political power, people power, and/or respect and standing within the community. Similarly it is important for mediators to find out what players really need. What are the feelings and emotions that they bring to a conflict? What are the experiences they have had that have led them to feel the way they do and to take the positions that they have taken? If someone can help people communicate their needs and their underlying

feelings, if they are willing to do that there can begin a process of mutual understanding. As a mediator, the criteria consider are the issues and perspectives and positions of all the parties involved, whether they are two people fighting or a whole community with 20 different points of view. It must to know what the core issues are, but also what are the underlying issues? What do people really need? And the answer to that question could be very different. For example, they might not want the forest service to make decisions about land management, but the underlying interest really might be that they want more of a say in what happens to the land in their community. The other thing that mediators can assess is, if someone does not solve this problem through mediation, what are the alternatives.

Hence Smith's Advice to people in terms of best practices for divisions or conflicts within their communities that the elected officials, heads of professional associations and the federal and natural resources managers could continue to exert collaborative leadership with members of the community to try to create some common principles for forest management that provide economic and environmental sustainability (www.pbs.org/pov/pov2005).

2.1.7 Conflict Management vs. Conflict Resolution

According to the **Fred E. Jandt and Paul B. Pedersen** that Conflict management strategies are different from conflict resolution. Conflict management brings conflict under control, whereas conflict resolution attempts to terminate the conflict. Conflict management recognizes the importance of positive conflict in relationships and may be a strategy to prevent conflicts from being resolved. There are two approaches to conflict resolution based on competition and cooperation. Competitive strategies are typically adversarial, presume a zero-sum relationship, sometimes rely on force, are focused on short term victories, and can result long-term destructive consequences. Cooperative strategies are non-adversarial, usually described in non-zero-sum perspectives and are directed toward positive long term consequences. Unfortunately, cooperative strategies are complicated and difficult to achieve. Non-Western cultures demonstrate a variety of strategies for creative conflict management through cooperation which may be carefully applied in Western settings as well as East-West conflicts. (**Fred E. Jandt & Paul B. Pedersen, 1996**)

2.1.8 Natural Resource Management

According to the *Environmental Education Directory*, Natural Resource Management combines economics, policy, and science to study, manage and restore natural resources and ecosystems. The field is applicable in wilderness, recreational, agricultural and urban areas to sustain and support fish, wildlife, and plant communities and in addressing problems associated with the management of our natural resources. Natural Resource Managers help balance the needs of people and economy with the ability of ecosystem to support soil, water, forests, wildlife, fish, and recreational resources. Ideally, these professionals look for ways to make responsible natural resource management decisions which consider all stakeholders, including communities, agencies and business/industry.

The contention that environmental conflict is defined in ways that parallel the values and political interests of different actors in the conflicts. Each definition seems to advance a set of political actors by lending legitimacy to the resources it commands in abundance relative to others (EnviroEducation.com, *The Environmental Education Directory*, May 21, 2004).

The World Conservation Union (IUCN) have worked in Viet Nam for the conservation of natural resources and they mentioned in their report that Viet Nam still needs to make considerable efforts to preserve its aquatic biodiversity, not only by creating more protected areas, but also by improving the management of the established systems.

Similarly according to "*The Third World Water Forum in Kyoto and the International Year of Freshwater in 2003*" Water resource management received international attention at the World Summit on Sustainable Development. According to them, In Viet Nam, management of water resources is a critical issue as it is one of the most disaster-prone countries in the world. Typhoons, droughts, landslides and mud flows have worsened in recent years.

They further described to preserve Viet Nam's aquatic biodiversity, management of the already established systems is as important as creating more protected areas. The linkage between development activities and their impact on water resources and wetlands has not been addressed adequately. Furthermore, emphasis on better

understanding of how the livelihoods of local inhabitants are linked to wetland resources is vital for the success of conservation activities.

According to the *Theory of Collective Goods* that the creation, management, and preservation of public or collective goods form the basis of the collective action theory, such goods are not always of material nature but have a *non-material or abstract character* as well. Anyhow, whatever the character of a collective good is, it is always costly to organize collective actions (HAYAMI & KIKUCHI 1981:34). Therefore, the cost of organizing, on the one hand, and the public or collective nature of collective action, on the other, gives rise to the problem of free-riding. As the benefit of a collective good or action cannot be denied to those who did not participate, the self-interested rational individual may decide not to participate because in this case his gain is larger than that of involved in the collective action. The benefits derived from the public/collective goods and also from the institutions are, thus, less than optimum, chiefly because of the free-riders problem (HAYAMI & KIKUCHI 1981:34 and OSTROM 1990:6).

To the question as to how the problem of free-riders can be solved, there did not exist any universal solution applicable to all situations of collective action. The nature of the concerned group, as well as its goals, its numerical strength, its age and shared characteristics of the members such as homogeneity in their goals and origins may, however, be helpful in overcoming the problem of free-riding (NABLI & NUGENT 1989:1338). The degree of *social interaction* of a community may also be, to some extent, helpful in solving this problem (HAYAMI & KIKUCHI 1981:34). On the basis of a relatively high degree of social interaction in village communities, it may not, however, be assumed that these communities do not have free-riders and, thus, collective actions are easy to organize and enact. The silted and poorly maintained water channels (collective good) in the village studied reflect the difficulties in organizing collective actions.

2.1.9 Types of Resources and Types of Conflicts

Expert authority and public opinion or "people" are two types of resources that can be mobilized by a social movement or its opponents in a wide range of social conflicts. Material resources and money constitute a third important type. We suggest that in the

general case one effect of conflict over the definition of controversies is to influence the relative legitimacy of such types of resources. Each type of resource is a very broad category. For instance, "people" may show their support by responses on a survey, votes, expressions of moral outrage, or actions ranging from letter writing to guerrilla warfare. And one type of resource can be exchanged for another to some degree. Members (people) pay dues (money), experts can be hired, and so on. Corresponding to each resource type, we can identify an ideal type of conflict in which one type of resource is considered especially legitimate. In capitalist democracies, conflicts that are defined as "economic" are those in which the use of material resources is considered more legitimate than the use of other resources, conflicts that are defined as "political" are those in which public support is considered the most legitimate of resources, and conflicts that are defined as "scientific" or "technical" are those in which expertise is considered the most legitimate of resources.¹

Thus the choice to consider a social problem as essentially or primarily economic, political, or scientific has implications for the use of resources in the attendant conflicts. Actual conflicts rarely match these ideal types exactly. But problems and conflicts are often seen as falling into these categories, and these definitions affect the legitimacy and value of resources. In this way, disputes about the nature of a social problem can affect the relative strength of the contending actors. If an issue becomes defined as essentially or primarily economic, then money is a legitimate resource in conflict about it, and public opinion may not be; if such an issue is redefined as primarily political, then public opinion and values become more important resources, and money may become illegitimate. The classic example is slavery in the United States, where the abolition movement was successful in redefining what had been seen by many as in large part an economic issue into a mainly political one, thus shifting the character of the conflict (*Thomas Dietz, Paul C. Stern, and Robert W. Rycroft, Mar., 1989*)

¹ These categories are not all-inclusive. Some conflicts, which might be called "institutional," are by social construction relegated to the "normal" processes within a particular institution such as the church, the school, the community, or the family. What is defined as institutional is sometimes contested, as indicated recently by the successes of movements to redefine "family" conflicts such as spousal and child abuse as political and thus subject to legal sanction.

Many environmental problems that have emerged from the multiplicity of interrelations between humans and their environments have been accompanied by a concomitant surge in environmentalisms, each with their respective environmentalists. The ethnographic analysis of and political involvement in these many environmentalism on the part of the anthropologist and other social scientists have generated, during the past two decades, a field of study in its own right. In this section, the pertinent literature is analyzed in terms of environmental movements, right, territories, and discourses (*Annual Review of Anthropology, 1999*)

2.1.10 Managing Conflict over Natural Resources

According to the *Annual Review of Anthropology (2006)*, the root of the resource-management problem, according to many social scientists, lies in the common-pool nature of many of our most important natural resources. Common-pool resources (such as water, air, grasslands, forests, and stocks of fish and wildlife) have two characteristics, which in combination cause serious problems. First, they are subtractable, which means the amount of the resources used by one person cannot be used by another. Second, it can be difficult to exclude people from using these resources (*Ostrom et al.1994*). As a result, oceans, rivers, lakes, air, parks, and wildlife can be exploited by large numbers of people, who, after a time, deplete the resources.

The solution to managing common-pool resources is to establish rules curtailing resources use in the interest of long-term sustainability. Such rules would presumably benefit everyone by preventing overexploitation of the resources and/ or its complete destruction. However, even though such rules bring favorable results, there is no guarantee they will be provided.

Olson (1965) first recognized this problem: He pointed out that even if rules or other public goods would benefit all, they would only be provided if special incentives exist. The basic problem, He argued, was that individuals have no incentive to voluntarily help to produce a public good because they will have the benefit of it regardless of whether they help to produce it. Because it is rational for everyone to free ride on the efforts of others, no one cooperates, and the rule or public good is not

provided. Everyone is worse off than if they had cooperated, even though everyone has acted rationally.

In collective-action dilemmas, rational behavior by individuals leads them “*To behave in ways that are collectively disastrous*” (Elster 1989, p. 17; Taylor 1990). In the case of common-pool resources, it can be all too rational to refuse to cooperate in conserving natural resources, even though cooperation would have benefited everyone.

Collective-action dilemmas have received a good deal of attention from social scientists because they describe many of the most vexing problems facing humans. In fact, “*Politics is the study of ways of solving collective-action problems*” (Taylor 1990, p. 224.). However, collective-action dilemmas have not received much attention in anthropology. One exception is the work of Hawkes (1992), who used concepts from rational-choice theory to study sharing among hunters and gatherers.

Adding to the difficulty of managing common-pool resources is that two different kinds of rules must be put in place to solve two different kinds of collective-action dilemmas. First, property rights must be devised and enforced and second, those permitted to exploit the resources have to agree to establish rules curbing their exploitation rate (management mechanism). (*Annual Review of Anthropology, 2006*)

According to Dr. Yurdi Yasmi from the Bangkok-based Regional Community Forestry Training Centre (RECOFTC) that Conflict over natural resources can be a catalyst for constructive change, but needs careful management. According to her, conflict emerges when a stakeholder is harmed or impaired in some way and involves far more than a mere difference of opinion. Anxiety and frustration are the initial signs of an escalating conflict. These are generally followed by debate, lobbying and protest, with the issue sometimes capturing national or international attention.

- **Commodity and Conflict**

Yasmi experienced conflict first hand when undertaking research for his PhD in Bulungan, East Kalimantan, when he looked into allegations that local communities suffered water and air pollution caused by logging companies. According to him, they were excluded from negotiations and denied rights to use wood from the forest for

their houses and churches. This scenario was not uncommon in forest management in Indonesia. Forest resources such as medicinal plants which local communities depend on can be instantly classified '**company property**'

"Too often people living in rich areas are poor because they have no rights," Yasmi said.

"Local government lack skills in natural resource management and they do not involve the local community, which creates frustration. Then when conflict emerges, we know it is there but we don't know what to do about it."

Yasmi says that in any transformation process, there is always a shock. He compared the escalation of conflict to a glass of water being shaken. "When there is a shock, the water moves and it triggers people to think for improvement. But without management, the glass will fall over and the water will splash." With the right institutions and appropriate, responsive management procedures in place, conflict can become a catalyst for constructive change, Yasmi believes. If there is governance and management that can provide a setting for negotiation among parties involved then positive social changes are achievable.

- **Community and Conservation**

According to Yasmi, Aside from poverty, human rights and social issues, conflict management has many links to forest conservation and sustainability. Traditionally, forest communities are very environmentally friendly, but he believes that with today's increased competition over the control of dwindling natural resources, communities' lack of tenure now effectively discourages them from caring for the forests.

"Without clear ownership there is no incentive to preserve the forest," (Yasmi said.)

He further explains that Because of a lack of good governance and forest management, ownership is usually unclear. There are competing claims over resources and it is usually the local communities who know the most about the forest who are left out of the negotiations. For conservation to be effective that it must include the local community.

As Yasmi said, "*I don't believe in resolving conflict from the outside,*"

"Any external resolution will fail. External efforts can only enable the system to learn and grow through capacity building and providing training and tools. (*cifor.cgiar/Centre for International Forestry Research*).

The potential for community conflict exists whenever and wherever people have contact. California faces increasing community conflicts due to the cultural, linguistic and ethnic diversity associated with its changing population. Communities and government services are being redefined and, at the same time, neighbors are facing unfamiliar lifestyles in their neighborhoods. Stresses caused by economic or social change can impact community resources, leaving groups feeling that they are being denied government services at the expense of other groups. Law enforcement, schools and local government officials are increasingly affected by resulting tensions and need to be prepared when serious conflict erupts.

Community conflict also can occur when individuals or groups perceive or experience discriminatory behavior directed at them by an agency or its representative, by members of another group, or by members of their own group. For example, a high-profile case of police misconduct, an incident of violence on a school campus, a hate crime or case of discrimination can polarize a community. All of these events can produce stress on community residents, often resulting in disagreements over what should be done to solve these problems. This stress can even lead to open conflict within the community (*safestate.org/index.cfm.htm*).

2.2 Components of Research

2.2.1 Wetlands

"**Swampy land:** a marsh, swamp, or other area of land where the soil near the surface is saturated or covered with water, especially one that forms a habitat for wildlife"¹
(often used in the plural)

¹ *file:///dictionary_1861712512/wetland.html*

According to **Columbia Encyclopedia 6th Edition**,¹ *Wetlands low-lying ecosystem where the water table is always at or near the surface. It is divided into estuarine and fresh water systems, which may be further subdivided by soil type and plant life into bogs, swamps, and marshes. Because wetlands have poor drainage, the area is characterized by sluggish or standing water that create an open water habitat of wildlife*".

According to Encyclopedia of Encarta, it is defined as, "Swampy land: 'a marsh, swamps or other area of land where the soil near the surface is saturated or covered with water especially one that forms a habitat for wildlife' (often used in plural sense)".

Local term used to define wetlands by the local community are, "Toq, sin, ouch¹, Chhat and bochhat"²

According to the local person **Mr. Mir Aziz** that "Wetlands are those areas where water stand still like lake, flow like river, fall like waterfall and move like stream". Similarly,

Mr. Mohammad Ayub told that "Wetland is a place where water stays permanently and is inhabited by different living things. It includes streams, rivers, lakes, fountains, waterfalls, pit lands etc".

Dr. Humairah Khan defined Wetlands as, "Those areas where water is temporarily or permanently found and different animals and plants are adapted with living under wet conditions are called wetlands".

According to **Mr. Raja Abid Ali**, "Those areas which remain under water, permanently or temporarily".

¹ Toq, sin, ouch: where water is shallow

² Chhat and bochhat: where water is in excess.

2.2.2 Pasturelands

The dictionary meaning of the pastureland contains as; meadow, grazing land or paddock. The raising of domesticated animals is a major activity in societies around the world. Pastoralism is the grazing of livestock on natural pastures unimproved by human intervention. Domesticated animals that graze, eating mainly grass, such as cattle, yak, sheep and horse, and that those browse, including such as goats, eating bushes and branches, can be raised on uncultivated natural pastures.

Local community defines Pasturelands as; "*Nullah (Pasture) are those areas which are rich with is greenery(grass), trees along with water available so that people can use them to carry their livestock for grazing and which also provide wood for fire.*"

Management of Community Conflict On Common WETLAND
Resources

CHAPTER THREE

Area Profile

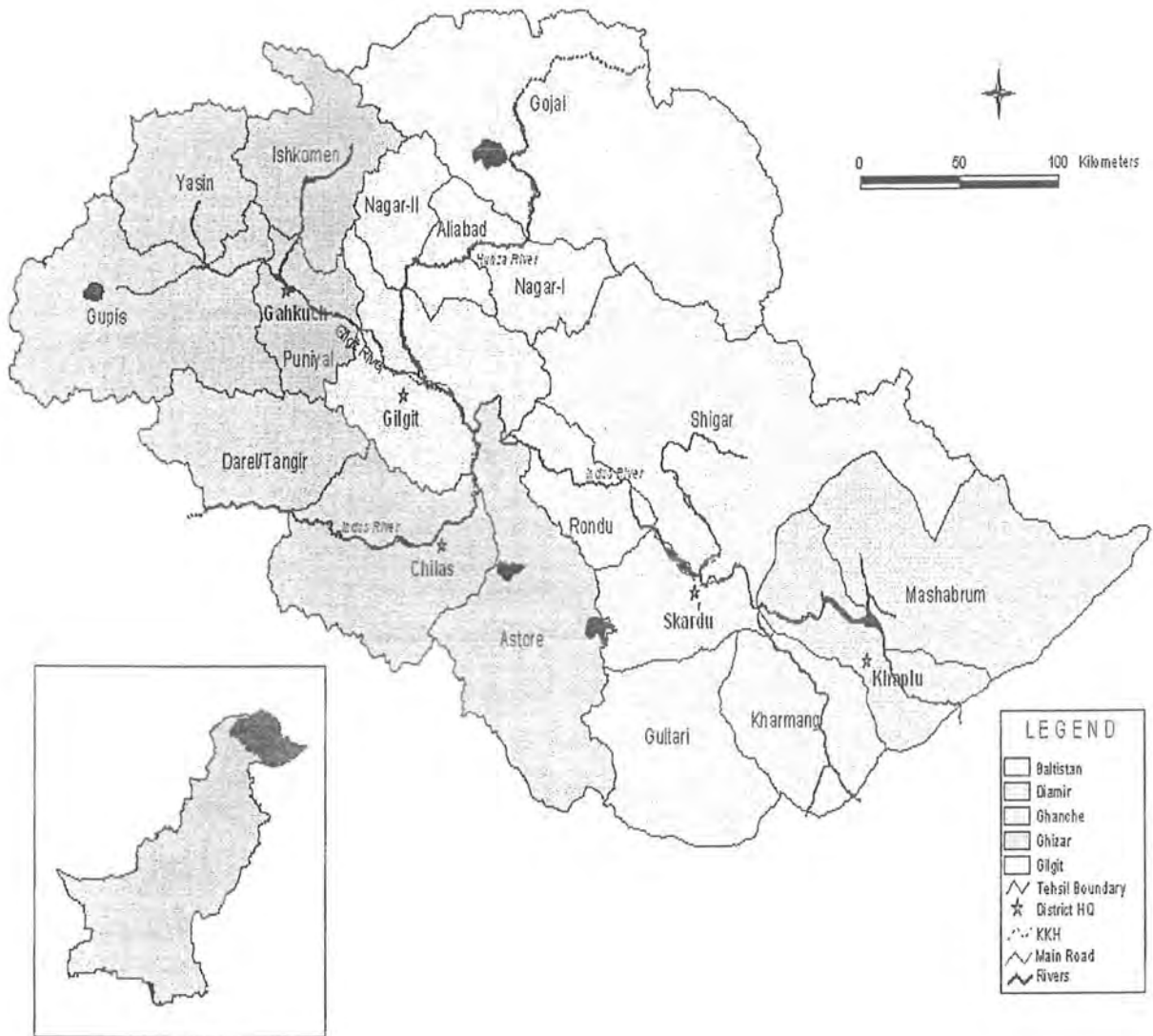


Photo 3.1: Map of Northern Areas

3.1 Handrap Valley

Northern Area is situated in the extreme North of Pakistan sharing boundaries with China, Afghanistan and Indian-held Kashmir. This area has a large number of peaks above 8000 meters, amongst them K2, Nanga-Parbat, Rakaposhi, Gashaborum, Broad Peak, etc are prominent. Northern Areas also has a number of glaciers (Siachen, Balturu, Bafo, etc) and lakes (Satpara, Nalter, Handrap, Khalti, Shandur, etc). These mountains provide an opportunity for climbing, trekking and hiking, besides being home to forests and important habitats for high altitude plants and animals. Gilgit-Baltistan or Northern Areas, officially referred by the Government of Pakistan as Federally Administrated Northern Areas (FANA), is the north most political entity within the Pakistani controlled part of the former princely state of Jammu and Kashmir.

The Northern Area is comprises of six Districts namely; *Diamer, Ghizer, Ghanche, Skardu, Astore, and Gilgit*. The population of the Northern Area is around 870,000. It covers an area of about 72,496 km² (square kilometers). The main languages of Northern Areas are *Shina, Brushaski, Balti, Khowar, and Wakhi*.

The research was conducted in Handrap valley, located in Ghizer District of northern areas of Pakistan; it is situated 70 km. away from Gahkuch (Capital of Ghizer District) and 5 hours drive from Gilgit along Ghizer River through Punial and Gupis Valleys. Handrap nullah extends up to the Swat valley of NWFP on one side and on the other side it makes contact with the boundaries of Shandur pass. This valley is having an abundant supply of natural beauty and biological diversity. Handrap valley is slightly narrow and bounded by Rocky Mountains, with dry temperature sub alpine and alpine vegetation all around. The valley borders with the Swat valley of North West Frontier Province (NWFP) to the south east, and with Shandur Pass to the West. There is a variety of sedimentary and metaphoric rocks. The soil is generally shallow and immature, containing fragments of rocky material, drifted sand and clay.

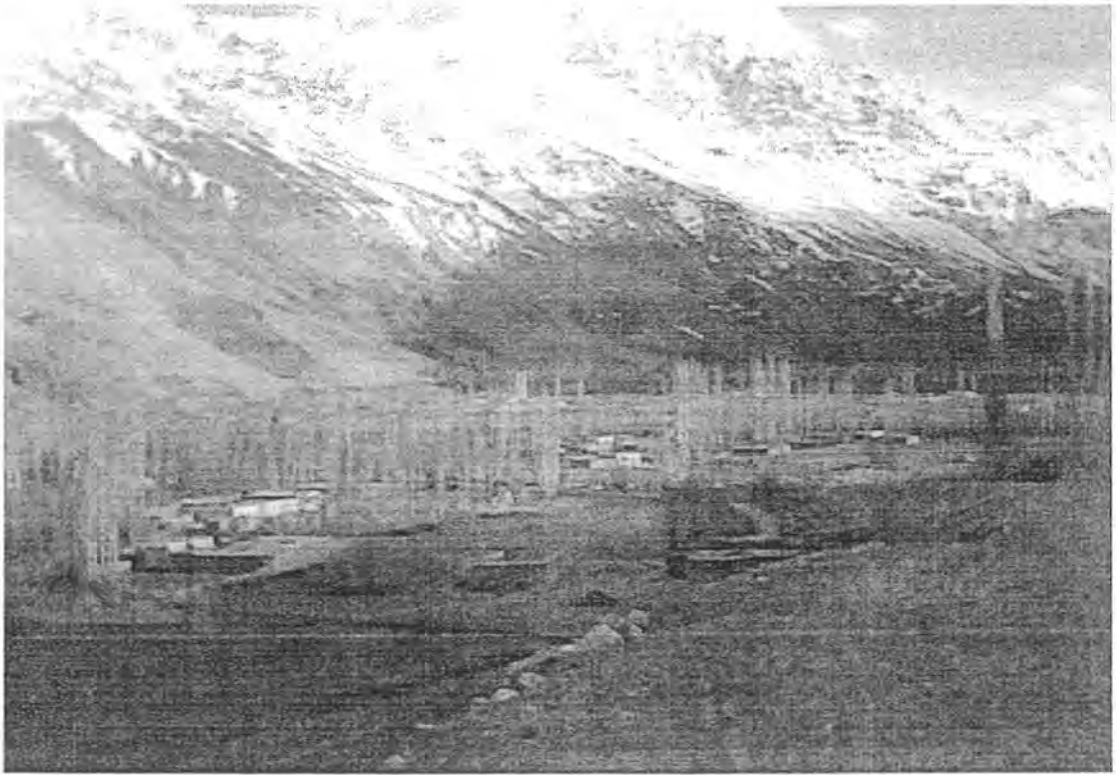


Photo 3.2: Panorama of Handrap Valley

3.2 Historical Background of Handrap Valley

Andarab is extracted from two Persian terms i-e, “Andar” means inside and “Ab” means, water which means “Inside Water”. If we joined them it becomes “Andarab” which means “In the centre of the water”. In early times when people were not settled in this area then this area was consist of water in the form of lake, at that time there was a pasture named as *Shunj Nullah* (now pasture), where people were use to come with their livestocks for grazing purpose and wood. So these people later called (*Pushtani Bashindah*¹) of the Handrap village. At that time there was no existence of the Andarab. Therefore these people were settled in the land of the “Shunji nullah” (village of that time). So later some years the edge (Band) of the lake broken and it gradually turned into river and started to flow. Then gradually the water from the area flew in the form of river and turned into dry land and then people started to leave in the Shunji village and became shifted into the new village Andarab. Andarab is situated between “Dardal River” and “Shandur River”. So due to situated in the mid

¹ Pushtani Bashinda: an Urdu word which means the first and actual residents of the village.

of these two rivers its name became populous as Andarab which later turned into Handrap due to its abundance usage.

With the passage of time water diminished and eventually people migrated towards this area and used this area as their habitat and named as *Andarab Village*, gradually population enhanced in this area. In 1992, Aga Khan Rural Support Program (a project of Aga Khan Development Network) started their development initiatives and they modified the name of this village as "*Handrap Village*".

At that time the sovereign of this area was Raja of Gupis later confiscate the authority from Dogras. So the Raja was used to consider all the areas from Gupis to onward as his own property, therefore the management system of all these areas was in his hand, he was all in all. Gradually with increase in density of population and establishment of government structure this trend demised. Bu still the generation of the Rajas is present but there is no Raja rule.



Photo 3.3: A Beautiful and an Ecologically Important Lake in Handrap Valley

3.3 Physical Features

Handrap valley is slightly narrow and bounded by Rocky Mountains, with dry, temperature, sub alpine and alpine vegetation all around.

3.4 Climate

The area is influenced by severe cold in winter with heavy snow fall from November to February. Rain fall is scarce and the area receives most of its precipitation through westerly winds blowing during the winters.

3.5 Hydrology

The area is nourished by numerous streams and springs. Water level in lake rises to its maximum in June and July due to increase melting of glaciers. In winter, the water level decreases and the lake freezes from December to February. Its outlet nullah (streams) passes through the valley and falls into the Gupis River near Gulaghmul village. The estimated inner depth of the lake is 15-20 feet while the outer edges are less than 5 feet.

3.6 Demographic Facts

3.6.1 Population

The Population of Handrap Valley is around 1800 consist of 200 households. Twenty households are settled near the Lake which is far from the village approximately three hours distance by foot from village to lake.

Household size

Range of members per Household	Frequency of Household
01-05	30
06-10	33
11-15	7

Table 3.1, Source: Socio-economic census survey form

3.6.2 Institutions functioning in the area

The following government and non-governmental organizations are working in the area;

<i>S. #</i>	<i>Name of Dept/organization</i>	<i>Responsibilities</i>
Government departments		
1	Public Works Department	Maintenance of road.
2	Forest Department	Protection of flora and fauna
3	Education Department	Operate educational institutions in the area.
4	Fisheries Department	Fish protection
Non Government organizations (NGOs)		
5	AKES	Operating middle school.
6	WASEP	Providing water supply scheme to Handrap village
7	LSO	Awareness raising, different trainings, conducting surveys
Community based organization		
8	NRM	Community based NRM committee active for the conservation and protection of natural resources.
9	VOs	There are three village organizations formed with the assistance of AKRSP
10	WOs	Women organization, money saving and small issues at village level

Table3.2, Source: Socio-economic Census form

3.7 Socio-cultural Findings

3.7.1 Main Clans

There are two main clans in the community who came first in this village and settled, gradually the people from different castes also came to the area, but the main clans are as under.

1. Tongay

The ancestors of the “*Tongay*” who first came into the village were from Kabul (Afghanistan), settled in the area and their generations are the real owners of this village now.

2. Mokay

The ancestors of the “*Mokay*” came from Sazin (Chilas) who resided in the village and grow their specie, today there are many people living in this area. They have their own lands in this area.

3.7.2 Language

The mother tongue or local dialect speaking in the village is “*Khowar*”, but official language is Urdu and English is also speaking upto some extent particularly in institutions and within an organizations.

3.7.3 Religion

All people are Muslims in the area belief on one God. The cultural and religious practices are similar to the other areas of the northern areas. There are two main sects which have mentioned below in ethnic groups.

There are two main ethnic groups in the village who share common language and follow same food patterns. They are very united with each other and having *consanguinal* and *Affinal* relations with each other. Following are the main ethnic groups;

1. Shia-Imami Ismaili

There are two hundred households in the village out of 200, one hundred and eighty households belongs to *Shia-Imami Ismaili* community.

Jammat khana is the place where only Shia-Ismaili muslims offer their prayers. There are three Jammat-khanas (Plural) in the village, Ninety percent of the people in the village belongs to this sect. this sect is a sub-sect of the Shia-Islam who believes in the first Imam Hazrat Ali as their spiritual leader after Hazrat Muhammad (PBUH).

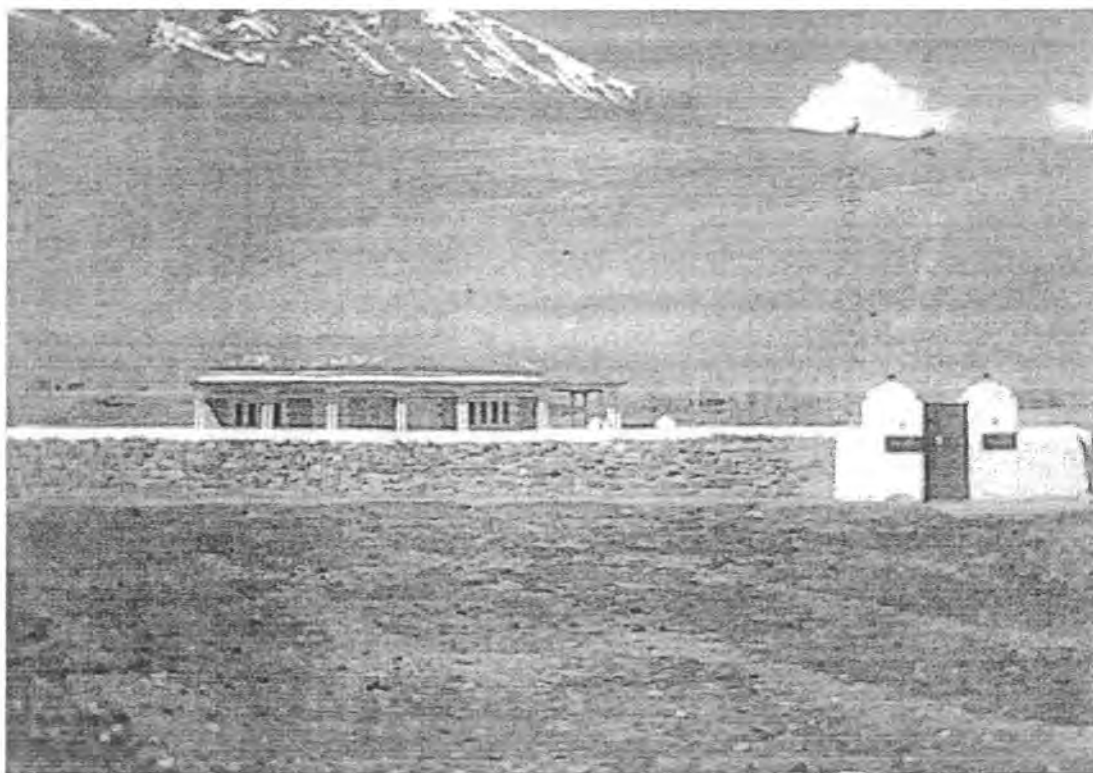


Photo 3.4: Handrap Jammat Khana near D-J Middle School Handrap

2. Sunni

Out of two hundred households twenty households are of Sunni communities.

There is a single mosque in the village, where Sunni community offers its prayers.

3.7.4 Gunbad (Graveyards)

Kandhar is the local term substituted for graveyards by the local community. According to the community, there are graveyards of the particular ancestors of the particular caste who came first into this village, they have been buried at particular place and these gunbads are signifies their ancestors to the local people and recall them while this custom is still present. There fore the generation claimed their right of ownership on land in the village due to Pushtani-Bashinda (people of particular caste inhabited for many years).

3.7.5 Gender Roles

In the Handrap valley women works and mostly take their responsibilities at home and in the fields. Their responsibilities include, taking care of household activities i.e., bringing up children, agriculture (sowing, watering, weeding), livestock, poultry and collection of wood for cooking and heating. Beside these responsibilities women also engage in drying of apricot and mulberry. Men participate in the leveling of land, sowing of crop and other outdoor activities.

3.8 Housing Pattern

3.8.1 Traditional Homes

Mostly homes in the village are *kacha* and constructed through their traditional style. Mostly people in the village are concerned with agricultural activities and having no alternative source of income therefore they cannot afford to construct modern homes while live in old fashioned homes made up of clay and stone. Mostly villagers used to live in *kacha* type homes because approximately whole year remains under severe cold and these types of homes remains warm.

3.8.2 Modern Homes

There are few houses in the village which are *Pakka* and of modern type. Those people who have good income, earnings are more and doing jobs outside the village have constructed modern style homes and living in modern type of houses in summer (June to October) season for four or five months because whole year area remains under severe cold covered with snow expect.

3.9 Traditional Festivals

There are some traditional festivals celebrating annually in the area by the local communities which are to be further elaborated as under;

3.9.1 Takhmrazy (Seeding Day)

It is the particular cultural ritual of the whole village which is celebrated once in a year.

This day is celebrated to mark the start of agricultural activities, with the sowing of seed in the fields. With the melting of ice, valley becomes green and villagers begin their agricultural activities. This month conveys the message of spring in the valley,

At this occasion all villagers including youngsters and old folk also participate in this activity to clean their homes and the whole village. Every house is traditionally decorated and villagers wear new dresses. Every household prepares different dishes cooks variety of dishes. People invite each other at lunch and exchange gifts. All villagers participate in this reciprocity system of the village according to their culture.

3.9.2 Navroaz Day

Navroaz is a Persian word which means “New Day”. In the ancient Iranian calendar, this day would mark the first day of the year. Navroaz day is celebrated across the world by the all Shia-muslims. Therefore it is a big day for the Ismaili Community; this particular day is celebrated on 21 March every year. On this day all shia-imami ismaili communities gather at their sacred place i.e., in Jammat-Khana and offer special prayers and invoke to God at this particular event.

3.9.3 Imammat Day

This day is celebrated by the only shia-imami Ismaili communities since it marks the day when their spiritual leader, assumed the throne of Imammat (11 July). Hence every year this particular event is to be celebrated. On the occasion of this day villagers do illuminations on the rocks and the roof of their homes.

3.10 Economy and Occupational Structure

3.10.1 Livestock

Every household has livestock and poultry which is their second major source of income. Livestock also serves as a local bank and is sold when needed. There is no veterinary hospital or practitioner in the village and people use to do their indigenous methods and settings regarding livestock management practices. The village has about more than 6,000 livestock and is shown in the following table.

Livestock in Handrap village

<i>S. No</i>	<i>Livestock type</i>	<i>No of livestock</i>
1	Poultry	940
2	Goats	1400
3	Sheep	1060
4	Cows	750
5	Buffalos	150
6	Donkeys	390
7	Yaks	1550
8	Horse	15
	Total	6255

Table 3.3, Source: socio-economic census survey form

3.10.2 Pastures

Pastures are playing very important role for fooder of livestock of the villagers, so these pastures are situated away from the village, there is a distance of three hours drive pedestarin from the village. So the local people of the area are utilizing and grazing by local right holders in summer from April to September. Due to short summer season the pastures are used intensively. Sometimes nomads (Pavindas) also visit the area. They graze the palatable species and also spread livestock diseases in the region (by WWF report 2005). Free grazing system has been commonly practiced in the area for centuries and therefore some of the pastures have been overgrazed.

3.10.3 Agriculture

Majority of the population depends on agriculture and people living in the village having their own lands. Wheat, maize and potato are the main crops. Village is a single crop zone area and the local people cultivates crop once in a whole year. This is because of severe cold and heavy snowfall during the winter season (from the month of November to May) every year.

Size of Landholdings by the Locals

No. of House Holds	Agricultural Land (In kanals)	Forest Land (In kanals)	Orchard Land (In kanals)	Constructed Land (In kanals)	Waste Land (In kanals)
200	1540	640	268	384	312

Table: 3.4, Source: Socio-Economic Census Survey Form

3.10.4 Community banking

People of the village having low income and earnings therefore villagers have established an organization at village level where both men and women contributing their shares to community banking named as *Tanzeem for (Community for Development)*. The objective of this **Tanzeem** is to save the money for any future uncertainty, emergency or any difficulty God for sake, if community faces then this money or fund will be utilized for that purpose. For this purpose every household deposits their share in the form of cash, minimum share is one rupee and no maximum limit monthly to the Tanzeem. The Tanzeem have still above two lakh rupees in their account and this amount is reserved and not has been spent for any activity because according to the community they have not face such a big problem or issue for which they could use this amount.

3.11 Tourist attraction

3.11.1 Tourists Spot

This area is a superb tourist destination because of its pastures, forests, water bodies, unique wildlife and avi-faunal species and trout fish. It also provides camping, trekking, bird watching, photography, fishing, boating and swimming sports to the visitors and local communities.

A considerable number of tourists visits this area in summer season, however there is no proper record maintained to show exact record.

3.11.2 Eco-Tourism

Handrap valley is an excellent resort for outdoor activities such as camping, trekking, fishing and bird watching. The area includes some of the best camping sites in the Northern Areas.

3.11.3 Handrap Lake

Handrap Lake is an ecologically important wetland in the Ghizer district of the Northern Areas of Pakistan. It is situated between 36°04'N and 72°44'E in Handrap nullah, approximately 12 km away from Handrap village, at an elevation of 10,800 feet above sea level. The approximate size of the lake is 24.43 ha. It is fed by numerous perennial small and medium channels produced in the upstream catchments of Handrap valley.

This lake provides a resting ground for winter migratory birds. Numerous birds, including ducks and other waterfowl, visit the area during the migration season.

3.11.4 Flora

Small patches of mixed juniper and birch forests are found in the area whose names are Dolombart, Shokasfariz, Ghulumush and Rajibal. Due to a shortage of natural forests the community has planted willow and popular species to fulfill their basic needs of timber and firewood.

3.11.5 Fauna

The surrounding area of Handrap Lake wetland is famous for its faunal diversity (mammals, resident and migratory birds). The important fauna of the area includes brown bear, Himalayan ibex, red fox, cape hare, wolf, Himalayan lynx, alpine chough, golden eagle, hoopoe Chukar, Himalayan snow cock, Brown dipper, hill pigeon and magpie.

3.11.6 Trout Fishing

The famous trout fish found in Handrap Lake and adjacent streams was introduced in the area during the 1930s, which provides angling and recreational facility for tourists but has been detrimental for local fish varieties.

Due to construction of the Gilgit-Chitral road the area is now accessible to tourists, which means there will be more pressure on trekking routes, hunting and fishing.

3.11.7 Birds seeing

The region is famous for its variety and abundance of wildlife species i.e. markhor, ibex, snow leopard, Himalayan lynx, Chukar partridge, Himalayan snow cock, bearded vulture and northern eagle owl. The Indus flyway also passes through the area and numerous migratory birds visit the lakes during the winter and spring migration season. It is a good spot for camping, fishing and other outdoor activities.

3.11.8 Handrap View

Handrap valley is very beautiful in its scenic view all around. There are high mountains on two opposite sides of the valley.

3.11.9 Village beauty

Handrap valley is slightly narrow and bounded by rugged mountains, with alpine and sub alpine vegetation.

3.11.10 Rivers

There are two main rivers in the area i-e Shunj or Dardal and Khukush. The Dardal or *Dardal River* rises from Swat and *Khukush River* (part of Sindh River) rises from Shandur top.

3.12 Social Organization

3.12.1 Family Structure

Sample Size of Household	Nuclear Family	Joint Family	Extended Family
70	48	14	08

Table 3.5 Source: Socio-economic census survey form.

3.12.2 Marriage Pattern

Marriage pattern is very essential part of any society because it represents the particular culture. Due to backwardness of the area people are not highly educated therefore according to their cultural norms the marriage of the young boys is to be done around 18-25 years. Similarly female age is to be considered is about 18-23. This type of the marriage pattern also relates other areas of the northern areas.

3.12.3 Dress Pattern

Although dress pattern signifies particular culture therefore it is very important part of any culture, similarly in Handrap, male mostly wear *Shalwar Qameez* and female also use same type of *Shalwar Qameez* with *Dupatta* as wear in other areas of the northern areas. Old women and men mostly wear their traditional cap on head.

3.12.4 Food Pattern Diet

Food patterns are varies from culture to culture, because food is basic need of our life. The people of Handrap village are dieting simple food; they grow their food through agriculture. Due to severe cold no vegetables and fruits are growing here. Most of the households depend on tea as staple food.

3.12.5 Hospitality

Local people in the area are very hospitable and generous, this are is also popular due the hospitability of the locals.

3.13 Amenities of Life

3.13.1 Source of Energy

Firewood is the main source of energy in the area and is used for cooking and heating purposes. However, electricity, kerosene oil and Liquid Petroleum Gas (LPG) as wood substitutes are also utilized but in nominal proportions as compared to wood either due to high cost or due to shortage of supply.

Average fuel consumption per household

S. No	Fuel type	Consumption
1	Fuel wood	90 %
2	Kerosene	5 %
3	LPG (Gas)	1 %
4	Electricity	4%

Table 3.6, Source: By WWF Survey in 2005

3.13.2 Roads

There is one main link road which links to this area with karakorum highway (KKH), and this main road goes to Chitral through Ghizer vallies.

3.13.3 Streets

There are seven streets within the village through which people and other animals use to pass.

3.13.4 Availability of Water

Clean water is available to the community through water and sanitation exchange program (WASEP).

3.13.5 Electricity

Electricity is provided to the community in excess amount. Power house is in *Phandar* valley which is ½ hours drive from the Handrap.

3.13.6 Sanitation

There is one organization working in the community for sanitation exchange purpose named as Water and Sanitation Exchange Program (WASEP) which is the sub-organization of Aga Khan Development Network (AKDN).

3.13.7 Shops and Market

There is no proper market in the village but within the village there are 3-4 shops. Small market consisting of 5-6 shops existed in adjacent village Gulagturi. Most of the people purchase their basic needs from Gilgit once in a month or year.

3.14 Mass Media

3.14.1 Radio

The most facilitating mass media in the village is radio and the people of the village are curious of listening radio therefore 80% of the population has radio sets. Radio is the best source of entertainment and information in the area.

3.14.2 Tele-Vision

According to the socio-economic source five households have the facility of television and satellite dish antennas. However, this trend is expected to increase gradually with increase in the income of household and advent of technology in the area.

3.14.3 Computer

Very few segment of the people who are educated or working in Govt. or Private Offices having or using the computer in their homes and offices. People cannot afford to purchase these products due to their low income.

3.14.4 Telephone

The area does not have telephone facilities. But there is a one exchange office situated in adjacent village Gulagmuli. So according to census form there are four to five households having wireless sets in the village.

3.14.5 Transportation

Handrap valley is 179 km away form Gilgit. Out of this 171 km is metalled road, 7 km is un-metalled, and rest of the 12 km is pony track from Handrap village to Handrap Lake. Due to remoteness of the area and bad road conditions, transportation is expensive. There are few vans running for local people to travel, and there is only a Bus of Northern Areas Transport Cooperation (NATCO). There is no transportation in Sunday.

3.14.6 Postal Office

No post office exists in the area even, area is very backward and no basic government facilities are available.

3.15 Medical Facilities

3.15.1 Dispensary

The health facilities are scarce. Infant mortality rate is high. One government dispensary is located in adjacent village Gulaghmuli, which has no qualified doctor and only a dispenser treats the patients. Serious patients and maternity cases are referred to the Gupis or Gilgit hospitals. Some traditional birth attendants make deliveries at home.

The common diseases in the area are asthma and bronchitis due to extensive use of wood for heating and cooking coupled with poor ventilation. Diagnosed eye diseases are also commonly connected with indoor climate. Other diseases like typhoid, worm infestation and seasonal diarrhea are also found. Children particularly are more vulnerable to them.

3.15.2 Health Centre

There is a single Health centre situated in *Gupis* which is away from *Handrap* at a distance of 3-4 hours drive from area by vehicle.

3.16 Education system

There are three types of education system in the community. Education system is limited for middle level and high school is in the village. Old generation of the community is mostly illiterate but new generation is going more to schools and the propensity of education become developed as compare to earlier.

There are two schools in Handrap village, one is a government primary school and the other is Aga Khan Diamond Jubilee Middle School boys and girls govern by AKES with the collaboration of AKESP. This Institution first introduced education in the village and later Government primary school introduced. Adult literacy rate in the area is low. However, more than 70% of children of school going age now attend the school. Following are the three main education sectors;

1. *Government*

2. *AKESP*

3. *Private*

Name of School	Strength of students		Strength of teachers	
	M	F	M	F
Aga Khan Diamond Jubilee Middle school for Boys and Girls	80	145	07	01
Govt. Primary school for Boys	100	Nil	16	Nil
Early child Development Centre (ECD)	30	17	01	01

Table 3.7, Source: Socio-Economic Census Survey Form.

Literacy Level

Sample Size	Level Of Education													
	Primary		Middle		Matric		Intermediate		Graduation		Masters		Professional	
Households	M	F	M	F	M	F	M	F	M	F	M	F	M	F
70	83	52	36	21	49	27	08	03	11	03	03	01	Nil	Nil

Table 3.8, Source: Socio-Economic Census Survey Form.



Photo 3.5: Students of D.J Primary School Handrap outside the building.

3.17 Modes of Earning

Agriculture/ farming activity is a basic economic source of the whole community and profession of every man in the community where people depend on agriculture. Majority of the population depends on subsistence agriculture. Most of the people have small land holdings. Wheat, Maize and Potato are the main crops.

People in the village have large number of Livestock rearing. So it provides basic needs and byproducts like, milk, butter, meat and providing manure and dung for agriculture purpose to the community. There is no alternative resource for the community because most of them are illiterate. They have no potential to do jobs or business except some of them.

As in other parts of Northern Areas, the potential for handicrafts development exists in terms of traditional caps, jerseys, coats, shawls etc. but the villagers have never explored this arena. They prepare these items for their personal use only.

The area provides camping, fishing, bird watching, scenic beauty and income generation activities for porters, guides etc.



Photo 3.6: Researcher as a Participant Observer in the Community.

The tourists come to the village to see the lake, hunting of Trout fish and wildlife, and beauty of the village etc. local people have their own donkeys to carry stuff and other equipments of tourists because there is no route for transportation. Therefore local people use to carry the load and other luggages of the tourists by pedestrian from Handrap to the lake side, where there is a camping site. For this purpose the tourists pays currency and dollars to the local porters of the village. It is also a source of income for the local people.

When visitors or Tourists come into the village then they prefer most of the times an educated or active person from the village as a Guide and in the return the tourists pay money on the daily basis or time base. This is the good way to earn income for the villagers.

There is a one Guest house in the camping site of the Handrap village, situated near the lake which is far from the village. One can reach this place almost in three hours by foot.

Local people hunt fish for meat as they can not afford to purchase from market how, there is no meat market rather it is situated in *Gupis* far from the village. There fore availibility of fish is benefit for the local people in the village.

Wildlife Increase its aesthetic value and attract tourists, also part of beastliness of the area and also source of income through trophy hunting for the local communities.

It fulfills basic needs of meat, milk and fodder for domesticated animals. Pastures also play a vital role in the local economy. During summer, the livestock of Handrap and adjacent villages are taken to these pastures (May to the end of October).

It is estimated that approximately 100 ha of potential pasture area around the lake. The overall vegetation is in good condition; however in some areas overgrazing of palatable species and compaction is causing deterioration of the land surface.

Few People of the village doing jobs in NGo's like Aga Khan Education Service (AKESP), and Aga Khan Health Service (AKHSP). There is one Middle school in the village governed by AKESP and one Health centre collaborated by AKESP.

Most of the people of the village are serving in Army. So this is one of the main misconception of the villagers that every second person wants to join Army, this is due to their ancestors who incited them to go there, due to which they are not getting attention towards education. This is the reason that they are still backward, other Government organizations like Forest department, Water and Power Development Authority (WAPDA), PWD, Post offices and Banks where the people are also doing jobs there outside the village.

3.18 Recreational Activities

There is a one beautiful polo-ground in the village where animated people use to play polo in evening time and other villagers including folk and children use to look the match.

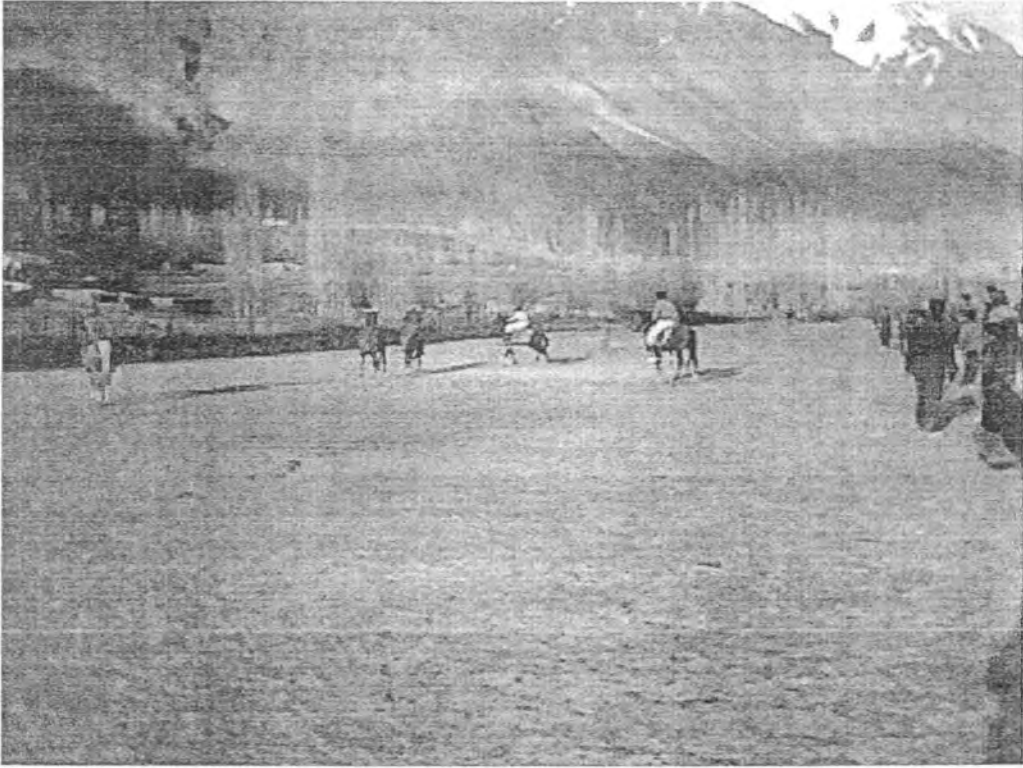


Photo 3.7: A Polo match in Handrap Polo Ground

Management of Community Conflict On Common WETLAND
Resources

CHAPTER FOUR

Management of Wetlands and other Natural Resources by the Community

4.1 Introduction

This chapter discloses the natural resources including Wetlands, Pasturelands, Biodiversity and Wildlife Species in the valley and practices involving these natural assets, by the local communities. It discusses the usage and significance of these Natural resources in the village. It also explains the rules and regulation developed by different committees and organizations, regarding the management of natural resources. In addition, it unfolds the rights and duties of the various committees and the local people.

The chapter gives a historical perspective of different committees and organizations, such as, how they came into existence and the pre-conditions that paved a path for their establishment and what role they have played so far in this context.

Livestock rearing is a common practice in the area. Most of the households have large herds of livestock and its one of their major source of income and depend on them for their food. The communities get financial benefits in terms of milk, meat and other dairy products. The pastures of the area are utilized by local right holders from the month of June to October. An open grazing system is commonly practiced in the area.

The wetlands in the area exist in the form of lakes, ponds, rivers, waterfalls and peat lands. They provide water for the irrigation of land and are also used for drinking and other domestic purposes (such as washing, feeding livestock etc). The lakes and rivers (streams) are rich with trout fish, considered to be best found in the world. Local and visitors flock to these wetlands in larger numbers to catch trout fish, which is to be done under prescribed rules laid by the committees and other organizations.

The forest in Handrap has a variety of trees and herbs. The wood from the forest is used for construction and as a source of fuel.

Apart from wetlands and pasturelands, the valley of Handrap is well-off in biodiversity and wildlife. Hunting of wild animals was a common practice in the area, but now this is limited and banned.

4.2 Natural Resource Management Committee (NRMC)

Before the emergence of the organizations and establishment of Natural Resources Management Committees in the village there was no proper scheme regarding the conservation and management of the natural resources of the valley. People were not aware of the importance of natural resources and little familiarity about their proper utilization. Before NRMC and other organizations, for all such activities the person responsible was *Lumberdar* (Numberdar), after the end of Raja rule in 1974 in the epoch of Zulfiqar Ali Butho. During the reign of Rajas, people nominated by Raja were responsible. From 1974-1982, there was no proper system for the management of natural resources. After this period, government and other NGOs (AKRSP being the first) became involved in this process.

It must be noted meanwhile that the *Lumberdar* structure is present in the village, till to date as well. Local people respect his rules and decisions.

4.3 Establishment of NRM Committee

In 1992 Aga Khan Rural Support Program (AKRSP) came to the area for the first time, they probed the area and negotiated with community and discussed their problems. They made plans by consulting the community for the maintenance of natural resources and also to solve their social issues. They put forward the idea of committees, to protect these resources and to control the issues of the village at village level. For that reason they motivated community and developed awareness among the people for the proper development of their area. So they took their initiative and made a committee named as "*Natural Resource Management Committee*"(NRMC) in 1992.

This was the first time in the village that the committees were established. Another motive of AKRSP was also to promote agriculture sector. For that reason they provided relevant information, guidelines, and conducted awareness raising trainings

about promoting agri-sector and utilization of the natural resources, their role in the environment and protect them from over-utilization.

To achieve this purpose they established a set of objectives, besides jotting down duties and responsibilities for the NRM committee and its subsidiary committees. The responsibilities of the committees were to look after the usage of the natural resources (including water resources (Trout), Wildlife, Forests, and pasturelands) and check for their over-utilization. The NRM works while collaborating and coordinating with AKRSP.

4.3.1 Objectives of the NRMC

These objectives were prepared by the members of NRM committee including Lumberdar Mirza Khan (also President of NRMC) and Mr. Abdul Aziz (General Secretary of NRMC) in the presence of representatives from AKRSP. The local people also participated in this meeting and expressed their views and ideas. Following points were laid down, as the objectives of NRMC, in the meeting.

1. To save valuable resources of the valley from extensive waste and use them consciously.
2. To adapt the policy of independency and sustainability rather than total dependency on the funds and development programs of the government.
3. To financially aid needy and poor.
4. To support orphans and deprived members of society in medical treatment.
5. To establish the vocational schools or training centers especially for the orphans and widows.
6. To make link roads in the premise of the village.
7. To introduce and implement basic principles of the health and hygiene.
8. To remove the obstacles in water supply system and make available clean water for drinking purposes.
9. To reduce the environmental pollution.
10. To eradicate the menace of drugs and other social evils.
11. To ensure an environment of brotherhood by ending the religious, linguistic and ethnic prejudices.
12. To introduce advance agricultural techniques in farming sector.

13. To impose restriction on free grazing in order to develop forests and agriculture sector.
14. To bring a check on deforestation.
15. To protect the diversity of wildlife, water life and other naturally occurring minerals in the area.
16. To create an interest for the tourists and help promote tourism.
17. To establish contacts with regional, national and international organizations working in the domain of social welfare in order to gain their assistance

How these objectives are achieved? How they have been dealt with by the committee? These questions are addressed later on in the section 'Outcome of NRM committee'.

4.3.2 Natural Resource Management (NRM) Subsidiary committees

Under the NRM, different committees were established which were responsible to look after a variety of issues. These committees work under the supervision of AKRSP and NRM. Each committee was liable to look after its respective field of responsibility, and take necessary measures to ensure the imposition of rules and regulations. In the same connection, the committees are also required to cooperate with the government.

NRM comprises following subsidiary committees working for management of natural resources of the village.

- 1. Water life(trout) protecting committee**
- 2. Wildlife Protecting Committee**
- 3. Forest conservation Committee**
- 4. Free grazing Committee**

The different committees are discussed in detail below.

4.3.3 Water life (Trout) Protecting Committee

In 1998 Government Fisheries department Gilgit started their initiative for the protection of fish specie in the area. For this purpose they negotiated with the community, *Lumberdar* and Natural Resource Management committee before

reaching a consensus that a subsidiary committee for the protection of water life was inevitable since there was no proper system in this regard previously. This leads to establishment of Water life protecting committee. Under this committee they developed rules for hunting fish (for locals and non locals) through issuing license and fixing an amount as a fee for locals and outsiders. They also mutually agreed on the distribution of the fee. According to the criterion, 25 % share of the receiving amount was added to Government account and 75% share to the community account. The duties are performed jointly by members of community and fisheries department. The money collected as penalty goes to the fishing committee. The amount due for the community (i.e. 75% goes to NRMC account) while that of government (25% goes fisheries department account). So far the community has collected an amount of Rs. 70,000 as fine. The amount has not been spent and is an asset for them.

The rules set by the committee are explained below followed by different case studies observed in the context.

4.3.4 Rules and Regulations for Trout Fishing

There are rules and regulation for the protection of fish specie and other natural resources as well to control illegal fishing and hunting in the area.

1. Enforcement of the rules to be made throughout the region of *Handrap*.
2. These rules would be applicable for every individual, be him local, regional or a foreigner.
3. The period from 10th October to 31st March would be prohibited for fishing, since the reproduction process of trout fish is at peak. Fishing during this season would be dealt with a fine of Rs. 500. In case of fish possession extra Rs 100 fined for every single trout.
4. Due to continuous fishing, the trout in river and lake is feared to reach at threshold level and extinctions the specie. In this regard, fishing of trout would be banned for some years. Whoever would try to catch trout in this duration would be fined a sum of Rs 6000. In case of a recorded of fish possession, the hunter would be fined Rs 100 for every single fish.

5. The daily fishing permits will be issued according to following criteria.

S/No	Article for	No. of fish per day	Size of fish(Inch)	Fees per day (in Rupees)
1	For Locals	6	9	30
2	For Regional(Residents of Northern Areas)	6	9	60
3	National level(other Pakistani citizens)	6	9	120
4	Foreigners	6	9	300

Table 4.1, Source: NRM Committee record and Socio-economic survey form

6. Any person who fishes under local permit and exports it outside *Handrap* would be held liable. The person in question would be charged against article no. 2, 3 and 4.
7. Everyone would be required to obtain a permit from NRMC (*Handrap* office). Fishing without permit has a fine of Rs 250, and in case of fish possession the fine would be Rs 50/fish.
8. All the license holders are to follow the time schedule for fishing, i.e. half hour before sunrise to half hour after sun set. Any violator of this rule would be fined Rs 400/hour.
9. Every individual has to catch no more than 6 fish per day. The person found to be in possession of fish more than the required number, would be fined Rs 60 per fish.
10. In the region of *Handrap*, catching fish is less than 9 inches in length is not allowed. In case a fish smaller than required length is caught in the fishing rod, it must be put back into water otherwise a fine of Rs 50 per fish would be charged.
11. Fishing using the aid of worms, chopped meat, or flour is prohibited and any person found be doing so would be held accountable.

12. Any individual using illegal means such as sing sharp edged instrument or using rifle barrel etc to catch fish would be penalized a fine of Rs 60 and possession of fish would be charged a fine of Rs 30 per fish.
13. Any person fishing under the license of other individual would be fined Rs 50 per fish.
14. Voucher has the authority to inquire regarding the license of any person who wishes to fishing in the *Handrap* valley. Any individual found to be hiding license and showing aggression would be held accountable. The voucher is authorized to seize his fishing equipment and charge a fine of Rs 200.
15. Catching fish using dynamite, detonator or gun powder would be charged a fine of Rs 10,000. The culprit, besides being charged would be handed over to concerned authorities.
16. Rs 5000 would be charged from any person using fish net for fishing. The caught fish would be seized by the concerned authority and Rs 60 would be taken as fine per fish.
17. Any person found fishing using electric current would be charged a fine of Rs 10,000. Besides the person committing this crime would be made liable before the law.
18. Use of any poison or chemical material injurious to the survival of trout fish is a big crime. Any person found to be committing this act would be charged a ransom of Rs 5000 apart from being handed over to concerned authorities for legal action.

4.3.5 Case Studies about violation and subsequent punishments

Case study No. 01

Some visitors from outside, were found hunting in the *Handrap* lake during the month of November in year 2004 (a recorded case). This act was violating article 3 (regarding prohibited season) of the regulation and hence they were fined a sum of Rs. 500.

Case study No. 02

In another case, a person from the Handrap valley was found to be selling trout fish in the market of *Gahkuch* (capital of Ghizer) after hunting in Handrap lake on local permit(Rs.30/ day) in October 2005. This was in total violation of article 6; therefore his permit was cancelled and was fined a hefty sum according to article 2, 3, and 4.

Case study No. 03

Some people from District Gilgit were found fishing without using of permit, in the fishing zone. According to article 7, they were fined a ransom of Rs. 250 beside an additional fine of Rs. 300(they were found to have possession of 6 fishes they had caught).

Case study No. 04

An inexperience hunting party comprising of young people from the city of Islamabad, were found fishing minnow trout (with their lengths below the required level of 9 inch). Under article 10, they were fined a sum of Rs. 250(Rs. 50 each for 5 minnows).

Case study No. 05

A group from *Ishkoman* (a village in District Ghizer) were once found using dynamite in order to catch large number of trout. They were fined Rs. 10,000 according to article 15 of the rules.

Case study No. 06

Unaware of the ban on the use of fish net, some visitors were using it in order to catch trout. They were caught by the fishing committee, and were fined Rs. 5000 according to article 16.

4.3.6 Wildlife protecting committee

There are six people in this committee. Their role is to implement the charter of WWF regarding the protection of wild species. In 2004 WWF initiated the work for the protection of wildlife, biodiversity and lakes in the valley by the mutual agreement of both community and organization (WWF). According to the wildlife Act 1975 illegal hunting, killing and capturing or to catch them is strictly forbidden.

Vouchers have been authorized and local rules and regulations have been determined or attached to these vouchers however, to protect the wildlife and the migratory water birds used to come in the premise of Handrap in particular season, and to levy restrictions on illegal hunting, catching, killing and illegal smuggling of these birds. Criminals will be liable to pay more *Tawan* (fine) otherwise in case of violation of these rules and they will face legal punishment.

4.3.7 Forest conservation Committee

The role of forest conservation committee is to ensure protection of forest resource in the community. The need for this committee aroused from the fact that previously people of the area as well as outsiders were chopping trees in large number so that, it was endangering the environment and ecology. There was lack of awareness towards conservation of forests.

They determine matters such as to what extent community is authorized to use wood and in what quantity etc. These rules were governed by the common agreement of the community through NRM with the help of AKRSP.

Clause 1: violation of the ban on use of forests:

The Conservation Committee for these forests has the authority to impose fines and penalties on illegal chopping. It has the right to ban the chopping of the trees for one year or more to increase the forestation in that area. Anyone, guilty of violation is to be fined and has to be confiscated of the chopped trees.

Clause 2: chopping intact / green trees:

In presence of decayed, dried and broken down trees no one is allowed to chop a green one. A fine equal to the double of the market value of 40 kilograms of timber will be imposed on the offender and the chopped tree(s) will be confiscated by the committee.

Clause 3: chopping green branches of a tree from the jungle:

It is strictly not allowed to chop the green branches of trees to be used as firewood or make baskets. Offenders will pay Rs. 10/- per branch as the indemnity money.

Clause 4: uprooting a tree from its roots:

Any tree whether dry or green cannot be uprooted from its roots. The dried branches can be chopped from the trunks. Any person involved in the uprooting of a tree with the help of any instrument or chopper, or even with the help of his/her hands will be fined a sum of Rs. 1000/-.

Clause 5: chopping a bush from the natural forests:

All the bushes and other plants in the premises of natural forests of Andrab have also been bracketed as preserved items and given equal protection. These bushes and plants cannot be used as firewood, as a fence and basket making raw material. People violating this clause will be paying an indemnity in form of rupees equal to the market worth of 40 kilograms of firewood.

Clause 6: using explosives to chop trees:

Some offenders use explosives to uproot the trees as a quick means. It causes worst and tremendous damage to the forests. Dynamiting these forests damage the roots of trees thus minimizing the chances of the growing of the trees again. To stop this heinous crime a penalty of Rs. 10000/- can be imposed on the offender. In addition to this, a court of law can also be approached to take action against the offender.

Clause 7: putting the forest on fire:

The committee will impose a financial penalty equally to the worth of forests burned if anyone puts the forests intentionally. A legal action will also be taken against such persons.

Clause 8: Action against the people who chop trees during the ban period:

The committee has the authority to impose a ban on chopping of trees at anytime. It can advise the locals and non-local to use animal droppings, straw and other items as an alternate fuel. During this ban period, if someone is caught while chopping the tree, a fine equal to the market of 40 per kilograms of the wood will be imposed.

Clause 9: Transportation of timber/wood by anyone before the joint transportation by the community:

The members of the community go to the forests to collect firewood on a fixed before the commencement of winter. None is allowed to collect firewood individually before the date announced. If someone violates the rule, the committee will confiscate the

timber collected by that individual and sell it to open market on market price. This amount will be used for mutual village interests.

Clause 10: Collection of timber/firewood by any non-local before the date announced for collection by the committee:

Any person who is not resident of *Handrap* is not allowed to pick firewood/timber from the forests before the due date. Usually the date is 5th November every year. Any non-local person found guilty doing so will handover the stuff to the committee and eventually it will be sold in open market. The amount received will be used for community welfare and rural purposes.

Clause 11: Use/burning of firewood in the premises of the forests by any non-local:

Any non-local person visiting the forest for picnic, hunting or fishing in the premises, using firewood from the forests, is bound to pay the amount worth equal to the market value of the wood everyday. This amount will be paid to the conservation committee.

Clause 12: Selling wood outside the premises of Handrap:

Locals of *Handrap* are not allowed to sell wood outside its geographical premises. People can sell wood in the premises of *Handrap* at market price if needed. If sold outside the geographical boundaries of *Handrap*, the quota of the selling person will be decreased in the next year's scale.

Clause 13: Procedure to exploit forests reserves to make utensils of daily use and farming tools:

Local people are allowed to collect wood if they need for various purposes. They need to get the permission of the Forest Conservation Committee. If wood collected without the permission of the committee, the following fines will be imposed:

Serial No.	Name of the item	Amount of penalty
1	Yoke, plough, dipper	Rs.1000
2	Yoke handle	Rs.100

3	Ditch	Rs.1000
4.	Sohaga	Rs.100
5	Wooden Lever	Rs.50
6	Trangali	Rs.100
7	Chaar Shakha	Rs.100
8	Special branches used to make brooms	Rs.100
9	Willow branches used to make baskets (small)	Rs.300
10	Willow branches used to make baskets (large)	Rs.500
11.	Willow branches used to make field brooms	Rs.150

Table 4.2, Source: NRM Committee record and Interviews

Clause 14: In case of selling items of farming and daily utensils outside the premises of Handrap:

The residents of Andrab are not permitted to give utensils of daily use and farming tools made from the forests to anybody outside its premises whether free or for money. If anybody does so, the committee will confiscate the objects and impose following fine on the offender:

Serial No.	Name of items	Amount of penalty
1	Yoke, plough, Dipper	Rs.500
2	Yoke lever	Rs.50
3	Ditch	Rs.50
4	Sohaga (number of branches)	Rs.50
5	Wooden lever	Rs.25
6	Trangali	Rs.50
7	Chaar Shakha	Rs.50
8	Broom sticks (willow branches)	Rs.50

9	Traditional basket (small)	Rs.150
10	Traditional basket (large)	Rs.250
11.	Willow branches used to make field brooms	Rs.75

Table 4.3, Source: NRM Committee record and Socio-economic survey form

Clause -15

The people of *Handrap* are not permitted to carry farming tools and other objects made from the forest outside the geographical limits of *Handrap*. In case of violation of the rule, the committee will retrieve the objects and impose the following fine:

Serial No.	Name of items	Amount of penalty
1	Yoke, plough, Dipper	Rs.500
2	Yoke lever	Rs.50
3	Ditch	Rs.50
4	Sohaga (number of branches)	Rs.50
5	Wooden lever	Rs.25
6	Trangali	Rs.50
7	Chaar Shakha	Rs.50
8	Broom sticks (willow branches)	Rs.50
9	Traditional basket (small)	Rs.75
10	Traditional basket (large)	Rs.150
11.	Willow branches used to make field brooms	Rs.250

Table 4.4, Source: NRM Committee record and Socio-economic survey form

Clause 16

Any local person carrying firewood or timber more than fixed quota will be treated as an offender. A necessary action will be taken against the person. Non-local living in Andrab can take dry wood in a fixed proportion. Exceeding the limit will result in the confiscation of the wood and timber.

4.3.8 Free Grazing Committee

Clause 1- Free grazing rules and regulations:

Serial No.	Name of the animal	Indemnity rate per animal in case of setting it for free grazing	Mass damage indemnity per animal
1	Cow	Rs.10	In case of mass destruction the Committee Member will assess the damage and decide about the rates and amount of indemnity and the amount will be paid to the person who suffers.
2	Ox	Rs.15	
3	Donkey	Rs.30	
4	Horse/Mare/Mule	Rs.20	
5	Yak	Rs.50	
6	Half Yak	Rs.50	
7	Goat	Rs.30	
8	Sheep	Rs.25	
9	Hen/Cock	Rs.10	
10	Dog	Rs.50	
11	Cat	Rs.05	

Table 4.5, Source: NRM Committee record and Socio-economic survey form

4.3.9 Customary Laws Regarding Open Grazing

Clause 1

1. There are two types of free grazing, in the first type, an animal being grazed in the supervision of its owner but managed to destroy the plantation or crops or broke the cattle shed and caused the damage, will make the owner accountable to pay both mass indemnity and penalty amount.
2. In the second type of free grazing, the cattle are grazed on the mountain pastures in the supervision of local people turn by turn. The supervisor shepherd will pay the penalty for both free grazing and damage if any animal under his control manages to damage the crops and forestations.

3. There are again two types of penalty on grazing by animals and birds. In the first type, when a bird or animal damages the private property like plants, trees and forests, the penalty for free grazing and damage will be charged from the owner of that bird or animal. The damaged penalty will be ascertained by the Committee Members and will be given to the suffering person, whereas the violation of free grazing penalty will be collected by the committee members. It will be used for community welfare and joint purposes.
4. In the second type, if the cattle damage the natural forests and plantations. In this situation, both the penalties imposed on free grazing and damage will be collected by the committee and used for community welfare purposes.

Clause 2- When non-locals raise cattle and animals in the premises of Handrap:

Serial No.	Animal name	Penalty rate for raising and grazing
1	Cow	Rs.200
2	Ox/Bull	Rs.250
3	Donkey/Mule/Mare	Rs.200
4	Yak	Rs.150
5	Horse	Rs.150
6	Half Yak	Rs.200
7	Goats	Rs.100
8	Sheep	Rs.100

Table 4.6, Source: NRM Committee record and Socio-economic survey form

According to the rules described above the local people of *Handrap* are not permitted to keep the cattle and animals of their relatives or acquaintances for free for charges for grazing. When found violating the clause the members of the committee are bound to impose a fine according to clause 2 and the cattle will be sent back to its owner.

4.3.10 Case studies

Case Study No. 01

In one of the reported case in the year 2005 a shepherd (was also the owner) was held accountable for the damage his cattle caused to crops of person from the village. He was fined a sum of Rs. 2000 apart from getting reprimand and warning. (*Under clause 1*)

Case study No. 02

In another reported case in year 2006, the Shepherd dosed off while he was keeping watch on grazing livestock in the mountain pasture, meanwhile the cattle caused damage to plantations in the vicinity. Upon this, the person was fined a ransom of Rs. 1000. (*Under clause 1*)

Case study No. 03

A villager was herding the cattle of his relatives from the neighboring village of *Gulaghturi*, on the pastures of Handrap. When the committee came to know this, they summoned the relevant person, and fined a sum of Rs. 5000. (*Under clause 2*)

4.4 Term and procedure of member selection

1. Members for the committees are selected for a period of two years. However, in case of good performance a member can be retained in the committee for longer periods.
2. The committee head can cancel the membership or designation of a committee member if he is found negligent in carrying out his duties
3. If any member found guilty or violating the rules and regulations, his membership of the committee shall be cancelled.
4. There must be two female members in every committee. The participation of ladies in NRM's subcommittees will be ensured.
5. Members of committee will elect the president and secretary to head the committee.
6. While nominating the members due consideration will be given to the education, competency and personal character of the nominees.

4.5 Outcome of NRM Committee

NRM committee was established by the local community and with the help of NGO's as mentioned above. After the establishment of NRMC, protection and conservation of Natural Resources in Handrap valley has been quite effective. It worked effectively for twelve years i-e from 1992 to 2004, in the light of objectives set by the NRM committee. During this period it made efforts to achieve the objectives and some of them were achieved like illegal hunting and fishing has been reduced to a great extent. The committees also developed education sector and agriculture sector through the support of NGOs. There are almost 150,000 to 2, 00,000 Rupees in community account. This amount has been collected in the form of Tawan/fines, funds and collection of money at village level for the welfare of the community. The amount has not been spent on area though. According to the community they do not feel any major need to spend the amount. Therefore it is fixed in their account and when they need, will be spend for that purpose.

Apart from that illegal hunting of wildlife and trout fish has been less observed. In 2004 WWF committee modified and changed the name of NRM as Atlas Conservation and Development organization (ACADO). This also worked in effective manner for one year. In 2005 conflict occurred and community ceased to work with WWF and the committees are in passive form. Only name is there but there is no active participation is observed on community part.

Most of the objectives of NRM committee could not be achieved due to passive participation and commitment of the local people regarding managing natural resources of their area. There is no active role of women in management of wetlands while there was uttered in the terms of NRM, this because of unavailability of educated women in the area.

Eventually NRM committee failed to achieve all its objectives due to partition and division of people into subgroups i.e., anti-conservation group and pro-conservation group. This was because of non-proper allocation of committee members and non-participatory approaches adopted by different organizer. Therefore community gave up their interest.

Management of Community Conflict On Common WETLAND
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CHAPTER FIVE

Conflicts and Conflict Resolving Methods in the Community over Management of Wetlands and other Natural Resources

5.1 Introduction

This chapter provides the big picture of the various strategies adopted by the different organizations for the conservation of natural resources in Handrap valley. Moreover it pins down the causes of conflict and different conflict resolving methods used to address them. It will also provide the information from a historical perspective regarding Wetlands, Pasturelands, and Biodiversity, Wildlife and water resources in the community and also elaborates the actual scenario about the management system employed for the utilization of these resources. The components of conflict over these resources in the village between the organizations and various groups within the community will also be discussed in detail. We will be able to study the conservation status and its effect over the community. I had tried to justify the community attitude and perceptions towards steps taken by the different Government and Private organizations for the conservation of natural resources. This will help disclose the origin of conflicts that occurred within the community and with other organizations. This data is mostly collected through cross interviews and first hand talks with the members of said community. Similarly socio-economic census form also helped immensely to identify the root cause of the conflicts over natural resources and cause of denial of the community towards the conservation strategy.

5.2 Components of Conflict Management of Natural Resources

Before 1990, there was no proper setup for the management of Natural resources in Handrap valley. The area fell under the jurisdiction of Gupis which was an independent state and was headed by *Rajas* (who were sovereign rulers) before the government of Pakistan abolished their powers. At that time, administration of several issues including the management of natural resources were the under the authority of

Rajas of Gupis. They had established an indigenous method of management wherein the representatives of Raja were carrying out the affairs of management.

It was after 1990 that different government setups, NGOs and local committees came into play in order to carry out the proper management of natural resources. AKRSP (Aga Khan Rural Support Program) was the first NGO to take initiative in this regard apart from the other roles it played (supporting villagers at rural level, mobilizing them etc). It played an important role in creating awareness among the lot. Gradually more organizations came into effect including NGOs, Government organizations and village committees. With the passage of time these setups developed differences among themselves over the management of wetlands and other natural resources. The main causes and components of discord are discussed here.

5.2.1 Natural Resource Management (NRM) committee

Natural Resource Management (NRM) committee was established by the coordination of the AKRSP (Aga Khan Rural Support Program, Pakistan) in the year 1992. It was aimed at conserving the natural resources and to ensure peace and security in the valley.

5.2.2 Forest Department

The area was notified as a national park calling it *Handrap- Shandur National Park* in 1993 but due to resistance by the locals the notification could not be put into effect. The Northern Areas Forest Department had no plan for providing alternatives to compensate for taking away the user rights in the wake of the establishment of the park. The notification was based on a top down approach without consulting the local communities. Being highly dependent on the pastures and natural forests for grazing and fuel wood the locals feared being deprived of their rights. Beside this most part of the community here are willing to conserve the natural resources. There were formed a natural resource management committees to conserve the flora, fauna and wetlands of the area by different organizations. But later some elements of the community disturbed the other people and management system due to their vested interest (reasons are mentioned in this chapter). However there is a need to create awareness in the local people regarding better management of natural resources for future sustainability of the natural resources of the area.

5.2.3 Fisheries Department

In 1998 Fisheries Department of Northern Areas started efforts to preserve the lake and protect different species of fish in the area. Under the agreement, fishing was to be carried out by availing a paid license. The 75% money from the license was allocated to the community. The rest of the money (25%) went to Fisheries Department. The community later claimed for a royalty of 80 % share from the license fee. A proposal in this context was sent to the Fisheries department, which did not accept it. A conflict between the authorities and community erupted because of this and no solution has been devised as yet (the matter is still pending). The community no longer works for the fisheries department.

The Fisheries department issues a voucher of Rs.100 to hunt 6 fishes (per day). The local people are also required now to have this voucher in order to fish. Apart from this, 100% money from the license fee now goes into the pockets of Fisheries department. This has aggravated the local community further and it has been showing a hostile attitude towards this particular department ever since.

5.2.4 World Wide Fund for Nature (WWF)

The WWF project namely Conservation of Alpine Wetland in Northern Pakistan initiated base line surveys on socio economic and biological aspects of the wetlands and also prepared participatory adaptive management plans for the wetland.

In the year 2004, WWF modified the NRM committee in collaboration with community and named it as *Atlas Conservation and Development Organization* (ACADO). Under the new rules illegal hunting and over grazing in the valley was banned. WWF allocated funds for socio-economic development, organized awareness raising programs (seminars and workshops) and trainings, arranged for dredging of nullah and lake, and introduced dustbins in the area. These initiatives received warm approval of the community in the beginning.

Gradually differences came to surface when different people in the community complained of non-participatory approaches followed by WWF team (such as conduction of meetings without informing the entire community). Apart from that when the WWF produced and distributed brochures of area through satellite mapping, the locals feared(due to utter ignorance) that WWF is trying to get hold of their lands

by making maps of them and therefore agitated against the team of WWF. Moreover some people, especially those inhabiting in the surrounding areas of lake where the regulations are enforced by the WWF, find it hard to follow these particular set of laws. These reasons have lead to a division of community into pro-conservation (supporting WWF) and anti-conservation (opposing WWF) factions. This issue also needs attention since it is causing dissent and conflict in the community.

Conservation Response

No. of household	Pro-conservation	Anti-conservation
200	175	25

Table 5.1 Source: Socio-Economic Census Survey form

5.2.5 Illegal fishing

Though the rules and regulations regarding the matter of fishing in the area are very specific yet illegal fishing has been practiced quite often. These irregularities are observed by both local and visitors.

The locals are of the opinion that since they are the residents of the area, so they must have a privileged right to fish in the lake. Besides, the local masses cannot afford to buy a voucher in order to hunt. Therefore they resort to violate the rules laid by the Fisheries Department which creates a conflicting environment.

5.2.6 Excessive use of pastures

The pastures of the area are utilized by local right holders in summer from June to October. Due to the short season the rights holders rush to the area with their livestock before the vegetation has naturally sustained itself. Some times nomads (wandering family groups) also visit the area with their livestock. They overgraze the palatable species and also spread livestock diseases. These issues lead to a free grazing phenomenon in the valley.

The committees and organizations are trying to put the issue of free grazing in control, but they are not being able to produce the desired results. The people of the

valley maintain that since they have large number of livestock, they have to cater for its needs due to which over grazing becomes inevitable.

5.2.7 Stagnancy of Power and Authority

One of the fundamental reasons of conflict among the WWF and the community on conservation strategy is the non-rotation of power and authority in committee members and different organizations of the village due to recurrence of the particular classes of people. Therefore, for the most part of the natives are fed up from the reappearance or recurrence and specific members of the committee of NRM, ACADO later by WWF and other institutions like Numbrdar, village committee, and UC-member. There are some particular members of the committee who are reappearing again and again, therefore community not satisfied from them and they started criticize and then controversy emerged within the community and with organization (WWF). It is mentioned here ACADO is focusing institution targeted by natives about conservation issue. Local people want that each and everybody should have an equal opportunity to participate in different activities.

5.2.8 Lack of awareness

Most of the people of the area are unaware of the importance of natural resources (wetlands, pastures, flora, and fauna) and their management. Villagers are illiterate and fear from any conservation plan put forward by different organizations, and hence they take the wrong side of development activities. Most of the people don't understand the long term implications of these initiatives and therefore oppose them.

It is also because of lack in awareness that, some people have a tendency of anti-conservation (as explained earlier).

God has granted unlimited resources to this particular community but unfortunately the people are not embracing the generosity of Allah, and have failed to take right steps in this regard. They have always depended on government and other organizations to support them. As a result they face a variety of problems and have failed to resolve issues relating natural resources management. The harsh part of this dilemma is that the people have lost some valuable resources through ignorance and their total dependency.



Photo 5.1: A Group Discussion with handrap Community

5.2.9 Issue of Ownership of Natural Resources

Handrap is basically a Nullah, rich with pasture lands, forest, wetlands and other natural resources. According to WWF survey report 2005 the natural resources are owned by the government (notified when Forest Department was established in year 1992) but the local people argue that they hold the real ownership. They maintain that the ownership rights have been transferred to them by the Rajas of Gupis and their ancestors. Therefore they tend to oppose any authority from government (Fisheries and Forest Department) or any other organization (WWF etc) which involves regulations over the use of natural resources.

5.2.10 Conflict of Handrap with Gulagturi

Another conflict of the Handrap community is with the adjacent village of Gulagturi over the ownership of wood (wet and dry wood) in the valley. According to the local community they have exclusive rights on the dry wood and hence can not be given to people of Gulaghturi. However they are ready to give them the wet wood. The cause of this conflict goes back to the time of Rajas, when a Raja went to the village of Gulagturi and was warmly received by the people. Raja was impressed by their

hospitality and in reward he announced that wood laden on 30 donkeys will be delivered to them from the area of Handrap (each year). Therefore the people of Gulagturi started using both the wet and dry wood of Handrap. Upon this, the community of Handrap protested that, they are not allowed to take the wet wood ('chili'-pine tree) from their areas, although they are free to take the dry wood. This caused a conflict between the two parties and the matter was taken to the court. Six years ago a quarrel broke between the two groups in which they resorted to physical means.

The case has been hanging in the court for more than 18 years and large amount of money has been spent on it from the either parties.

Members of forest committee from Handrap watch over the forest. They are responsible for giving the due share of Gulagaturi community and also look after any violation they observe in the woods.

5.2.11 Communication Gulf between community and organizations

A huge communication gulf exists between community and the organizations working in the village. The basic reason for this gap is lack of awareness on community part. The community is unaware of the benefits they gain from these organizations. They could not fathom the advantages they can get from the NGOs. In case they get direct advantage from any measure, they are happy from the NGOs, for instance they got endowment fund from WWF in 2004 which was widely appreciated by the local people.

Any other measures which restrict their influence over natural resource are met with resistance. People are very short sighted since they do not appreciate the long term effects of the steps being taken.

5.2.12 Indifferent attitude towards Government of Pakistan

The people show a frustrated approach towards the government's inability to fulfill their basic necessities and resolve their problems. This has been the case since 1947. Due to this the people have an indifferent attitude towards the government and its decisions. Therefore 14 August is not celebrated in the greatest of spirits. Instead 1st November is celebrated more enthusiastically. It must be noted that, on 1st November

1947 Gilgit Baltistan was declared independent by freedom fighters that fought and subsequently won the battle of independence with Dogras. Before this, Dogras from Kashmir ruled the entire Northern Areas. On this day local holiday is observed and different rallies and programs are arranged. Moreover people pay tribute to the martyrs and fighters of the battle.

Beside this the government has failed to provide basic necessities of health, education, infrastructure etc, that's why there is a growing resentment towards the government of Pakistan.

5.2.13 Dilemma of Land Tenure

All the barren lands, pastures, forest land and other natural resources (lakes, streams and minor forests produce etc) of the area are owned by government(mentioned earlier). The forests of the area are declared as protected forests; however, some concessions are given to the local communities like grazing, fire wood collection and use of timber in special cases. Therefore the local right holders distribute the pastures among the villagers where they reside during summer season. They also construct livestock sheds, shepherd huts and develop some agricultural fields below the lake. Most of the pastures utilize by Handrap village community, sometime the livestock of adjacent villagers (Gulagmuli) also graze on these pastures. Occasionally nomads (wandering family groups) from Swat, NWFP visit the area to sell the livestock.

Water body (Lake): The Lake and surrounding water bodies are utilized by local communities. However fish, wildlife and avifauna resources are under government control. The Forest & Wildlife and Fisheries departments are responsible for the conservation and management of these resources. The Handrap villagers have formed a Natural Resource Management committee to control illegal hunting, poaching and fishing activities in the area.

As stated by the GORDEN (1954) in the famous article "*Theory of Collective Goods*" as: "*Everybody's property is nobody's property*". Similarly he further described that wealth is free for all is valued by the no one because he who is foolhardy enough to wait for its proper time of use will only find that it has been taken by another, "*the fish in the sea is valueless to the fishermen because there is no*

assurance that they will be there for him tomorrow if they are left behind today".
(1954:124)

Local communities utilize most of the surroundings and upstream areas as summer pastures. However, in some areas locals develop agricultural fields where they grow crops and vegetables.

5.3 Role and Function of Conflict Resolving Body

Following are the main conflict resolving bodies in the village, which play dissimilar roles in dealing with conflicts that arise in the community. They are independent entities with different procedures to deal with issues. However under special circumstances, when a case proves to be complex, then the negotiation process involves more than one of these conflict resolving bodies. The roles of these bodies are discussed as below:

5.3.1 Numberdar

Numberdar is an individual authority in the village who is a decision maker in matters of conflict. The position of Numberdar is hereditary in nature. It transfers from father to son. There is no criterion for his selection; it is only a matter of inheritance. He might be educated or may be uneducated. The Numberdar system is an old system, wherein people would turn to him to discuss their problems and seek solutions at village level. The system is followed to this day as well even though there are other conflict resolving bodies. When somebody consults a Numberdar they are supposed to respect his decision as a matter of tradition.

His decisions at times are criticized by the community and even sometimes face refusals. This is due to the fact that, according to the local community, he tends to display his superiority by using his power and authority. This attitude of the local people was conveyed by a community member, who maintained that the *Lumberdar* (Numberdar) demonstrates his power & authority through the use of force.

5.3.2 Village committee

The village committee (also called *Jirga*) consists of 6 to 10 members selected by the mutual agreement of the NRM. The committee is formed in order to settle the

disputes at local level. The role of village committee is quite beneficial. Usually the petty issues and concerns of the community are dealt and solved by Numberdar and the village committee. The Jirga works in cooperation with Numberdar.

If the situation in question is complex, then these two levels of conflict resolution prove futile. It is on these grounds that the matter is taken to next level (i.e. to the Union Council Member).

5.3.3 Union Council Member

The UC (Union Council) members work with the help of Numberdar (Lumberdar) and village Jirga. When the case in question is very complex the three bodies (*Numberdar, Jirga* and UC member) work collectively to sort out the issue.

There is one UC member in the village. There is a general opinion that the role of UC member is not transparent. The mechanism of Union Council is also being questioned by the community. This is fueled by the fact that the Member has not been able to properly utilize the government fund (Rs. 30,000-50,000) that is allocated each year; moreover there is a lack of accountability of the Union Council over matters of fund spending. This has aroused a dislike for him and the system of Union Council among the local masses. Therefore people are not much satisfied with most of his decisions, though his authority makes them accept his most of judgments.

5.3.4 Aga Khan Arbitrary Council (Local Panel)

It is an organ of Aga Khan Development Network (AKDN). Its role is to resolve disputes through the use of arbitration, wherein a settlement is reached after the mutual consensus of the parties' involved. This body works independently from other setups.

All kinds of cases (both small and complex) are brought before the arbitrary council. The main purpose of Arbitrary Council is to eradicate the litigation process that is involved in legal government proceedings. This is done by bringing the disputed parties under a common platform and by listening to their respective stands. A decision is finally made through the mutual consent of both parties, an agreement which seeks to bring a settlement acceptable to all. It is observed by the people that when a case enters the jurisdiction of government machinery, consumes too much

time and money in the process. Arbitrary Council on the other hand comprises of highly qualified individuals and the solution they provide is cheap and early. Therefore a high degree of compliance and satisfaction is shown by the people towards the decisions of Aga Khan Arbitrary Council. The past record of Arbitrary Council has also been proven to be unblemished.

5.3.5 Tehsil Council (Gupis)

At times disputes are also being taken over to the Tehsil Council Gupis. Usually the conflicts with adjacent communities and the organizations such as WWF, Fisheries departments etc. are being taken to the Tehsil Council. The process of conflict resolution is again very tedious since it consumes too much time and money. There are cases which have been in the pipeline for a very long time and are still pending. For instance the conflict between Gulagturi and Handrap over forest wood (more than 25 years), Handrap and WWF over conservation of wetland resources (since 2005), Handrap and Fisheries Department over the protection rights of trout fish (since 2001), are some of the few examples. The government has lost its due trust because of this inability.

Bottom to Top Level Conflict Resolving Bodies

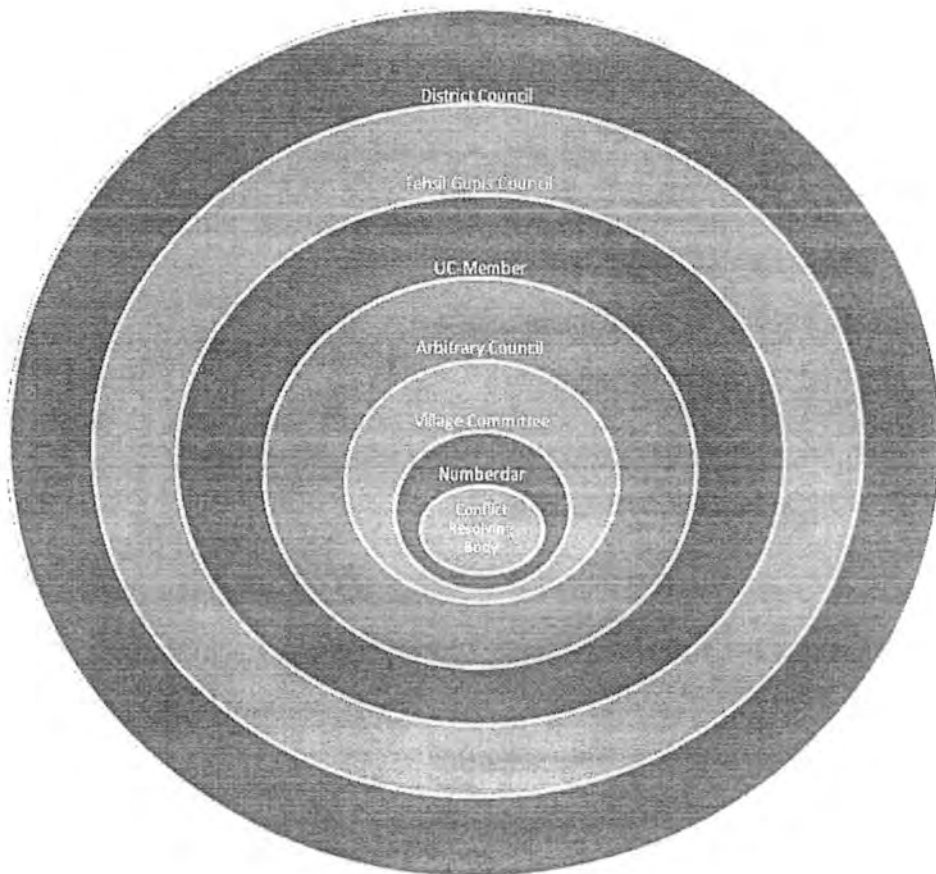


Photo 5.2: Diagrammatic Representation of Conflict Resolving Body

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CHAPTER SIX

Summary and Conclusion

The study was aimed to explore the root causes of the community conflicts over wetlands and the other natural resource in the village. Extinction of natural resources is a burning issue for the whole globe. Similarly Northern Areas of Pakistan is also facing same problem. Various organizations like AKRSP, Fisheries Department, and WWF-P have been working on conservation of wetland and other natural resources including Biodiversity, Pasturelands, Water resources etc. Accordingly for this purpose many of the anthropological research method had been used. The area where Researcher conducted his fieldwork is remote and with abundance of natural resources and comprises traditional society where the developmental work is necessitate an Anthropological study for its triumphant implementation. The meticulous research was done to be acquainted with internal conflicts of community on the conservation of wetland resources. The official designated span of time for research work was of four months however, the fieldwork was concluded on stipulated period. I had worked in a new culture which was an alien to me.

First of all Researcher studied relevant literature (kept in chapter 2) regarding conflict which proved to helped Researcher in understanding definition of conflict, types of conflict, dimensions of conflict, causes, and similarly Researcher got helped how to manage conflict and conflict resolution, particularly community conflicts regarding managing natural resources.

Secondly, Researcher used different anthropological research technique or research tools during my field work for data collection. Researcher documented the area profile (kept in chapter #03) and all relevant institutions of the village working for different purposes. Researcher sketched chapatti diagram, indicated different institution and their location, how many progress those had done so far. By doing this Researcher got easiness in analyzing the conflict situation among local people and their attitudes and responses.

During the fieldwork Researcher was able to know the common conflicts occur in the village and the attitude of the people over the conflict. Some of the conflicts were young and some of the conflicts were old. In most of the cases people refer to Arbitrary Council (Local Panel).

In fourth chapter Researcher discussed the management of wetlands and other natural resources by the community and collaboration by community with NGOs worked in the area for the conservations of natural resources of the area. Similarly how committees developed and what they delivered to the community are further discussed herewith.

In fifth chapter Researcher discussed the major conflicts running in the area and its components too. Similarly Researcher also chronologically conferred the conflict resolving methods in the area and how people face with the conflict and what is the role of different institution in case of conflict and litigation process in the community. Similarly the Researcher also discussed the response of the community towards conservation response and what were the main components of conflict of community with NGOs like WWF and Fisheries department.

Conclusion

On the basis of the Research Objectives the Researcher got variety of data from the community which has been discussed above. Hence all objectives have been achieved by Researcher and Ultimately Researcher came to conclude that;

Generally people of the study area are living in a peaceful way and spending their lives in a humble manner. There are no serious experiences of breaking the law and people are not against their customs. Most of the conflicts are related to lands, predicament of ownership of land, held with outsiders (Forest department, Fisheries department, and WWF). It is due to some inter communal conflicts among the community and due to mistakes of few community members which have been discussed thoroughly in chapter five.

There are many conflict resolving bodies i.e., mostly people obey their decisions but few segments of the community, particularly who are against conservation. Some times affect, influence or disobey the decision support system.

Conflict is an ever presence characteristics of every human society in any type. It may be within the community or among different communal groups or with other community for example inter-community and intra-community. Conflict can only be resolved through common negotiations between the communities by mutual consent

of the members of the community. As we can take the example in this regard, Aga Khan Arbitrary council mostly concerned with litigation process from gross to community level.

One of the basic rationales of the *Conservation of Wetland Resources* is due to improper allocation of the committee members and rotation of the membership. So, proper allocation and non-rotation of committee members can also help to resolve conservation conflict of the community.

Natural resources including Wetlands, Pastures, and Forests are the key resources of survival of the local people. Therefore, they use these resources perpetually, being the right-holders and owners of these lands. However, the conflict resolution bodies in the community have been trying to manage Wetlands related issues of the village.

Natural resource Management is international phenomenon, it is difficult to manage cautiously and rationally. Similarly in the modern age, the phenomenon of development is at its optimal level in the whole universe. No doubt envelopment is foreseeable for all societies whether they are rural or urban dwellers. But the way they perceive and adopt is very important part of every culture.

Recommendations

The Researcher imposed following suggestions on the basis of his findings of the relevant issue for the Government and Non-Government Organizations and also to the local community;

Recommendations to Government

For the sake of conservation of the non-renewal resources, there is need to take suitable steps and planning on the government level and altogether with community, because these resources are not only useful in the present era but can also be fruitfulness for the coming generation.

For the improved conservation and sustainable management of high altitude wetlands resources the government should take proactive, and integrated planning steps at all levels.

Before taking step for the conservation of natural resources in particular area the organization should thoroughly assess the social and economic issues of the community and hold dialogues with them.

If an Organization takes step for the conservation of natural resources or launches any project in the area, first priority should be given to provide their social and economic needs and demands, and conditions then take participatory adoptive research approaches. It means that consensus of every community member is very important because later conflict may erupt.

When an organization gets consensus of the community then there should be set of agreed rules and regulations formed to protect the natural resources of the area.

The area is very remote and rugged and there is scarcity of basic facilities like communication, no health facilities, no any high school for both girls and boys and hospital. So it is the responsibility of the government to provide required faculties to the community.

There is need to educate and motivate the resident communities about judicious use of natural resources like, forests, and pasture for the sustainable, social, economic, and ecological development.

Recommendations to Non-Government Organizations/NGOs

NGOs should also arrange to provide alternatives for fuel wood, fodder and timber to support the local constitution and restrictions.

Earlier than initiating any project they should study the area or conduct social, cultural, and environmental impact assessment to explore that how a new development work can affect the culture, economy, and environment of that particular area. It can give positive and negative responses and intended and unintended social consequences from the community.

The study should also find out the current needs and demands of the local community, and try to provide them with appropriate solutions and remedies. By doing, the implementing organization can achieve desired results and responses from the community.

NGOs should provide opportunities to the relevant researchers and scholars to conduct scientific research a peculiar flora, fauna, wetlands, pastures to suggest science based options for improved management of the target resources and the area, inclusive of sustainable resources use practices, if applicable the trophy hunting.

To control excessive grazing concerned communities must be motivated and motivated to adopt scientific grazing systems (rotational grazing system) informed in mobilized consultation and coordination with all stakeholders for future sustainability of the pastures.

Recommendations to Local Community

Allah has created human being and has bestowed him with the intellect so that he can use the His bounties for his benefit. Allah has created uncountable favors for the sake of human so that he can use them for the conquest of world around him and use them for his growth. Depending upon the necessities of man, Allah has provided different resources and has given him the authority to utilize them in the most acceptable and legal manner. If man uses his brain in the right way, he can cut the mountains and change the directions of rivers for his benefit. He also can make fields and forests from the barren soil. While minerals, stones, animals all are under human control, the

man can either be beneficent from them or can ruin them. Obviously nobody with a sensible approach can bring harm to the favors of God.

The people of Handrap depend mostly on agriculture and livestock. Due to an increasing high birth rate the population is increasing, meanwhile the agriculture resources are proving to be insufficient. The ever increasing population has become a source of poverty. To get rid of poverty and unemployment it is essential to bring into play the natural resources of the area. It must be taken into account that the natural resources do not multiply spontaneously the way population does, rather it is a natural process of evolution therefore,

It is the duty of community to reduce the excessive use of the natural resources. To plant a new one after chopping a tree for their needs, the branches of the chopped tree should be planted to replace the old one. There should be awareness that the extra and unnecessary chopping of the trees is a wasteful exploitation of natural resources. Community must think that how heavily the human lives, and its succeeding generations rely on it. It prevents the soil erosions and therefore community really needs forests to safeguard them from the floods and the other catastrophes. Therefore, the local community needs to follow the laws of nature, land/country and tradition particularly.

Acronyms

AKDN	Aga Khan Development Network
AKRSP	Aga Khan Rural Support Programme
AKESP	Aga Khan Education Service Pakistan
AKHSP	Aga Khan Health Service Program
ACADO	Atlas Conservation and Development Organization
FANA Baltistan)	Federally Administrated Northern Areas (Gilgit-
IUCN Natural	International Union for Conservation of Nature and Resources
KKH	Karakorum Highway
LSO	Local Support Organization
NRM	Natural Resource Management Committee
NGO	Non Government Organization
NWFP	North West Frontier Province
NA	Northern Areas
NAA	Northern Areas Administration
NATCO	Northern Areas Transport Corporation
NAPWD	Northern Areas Power and Water Department
PTDC	Pakistan Tourism Development Corporation
PWD	Pakistan Water Development
VO	Village Organizations

WO

Women Organizations

WASEP

Water and Sanitation Extension Program

WWF-P

World wide Fund for Nature Pakistan

Glossary

Andrab	Old Name of Handrap Valley
Chili	Pine tree
Gunbad	Graveyards
Jammat Khana	Praying Hall
Kotch	Forest
Kikich	Ploughing
Korojo	Open/free Grazing
Lumberdar	Numberdar
Masloh/Janjal	Conflict/dispute
Mull	Livestock
Moqami Roe	Local community
Nalah/Adrakh	Nullah/Pasturelands
Pavindas	Nomads
Sokhtani	Fuel/firewood
Takhmrazy	Seeding Day (Cultural festival of Handrap)

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Questionnaire

Interview Guide

Name of Village _____

Name	
Age	
Gender	
Educational Qualification	
Occupation	
Marital Status	
Total Income	
Number of Family Members	

Q. No. 01: What do you know about Wetlands?

Q. No. 02: What are the benefits of Wetlands (Values and Functions)?

Q. No. 03: What are the threats to Wetlands and how it can be avoid or what will be the solution according to you?

Q. No. 04: Is there any Organization or Government took initiative for the conservation of natural resources (Wetlands)?

APPENDIX

Q. No. 05: How do you manage Wetlands and other natural resources?

Q. No. 06: Is there any Committee in your village for the protection and conservation of the Natural resources (wetlands, biodiversity and pastures)?

Q. No. 07: How much benefit you take from the Wetlands?

Q. No. 08: Do you think that you should commit for the conservation for natural resources (Wetlands) of your area?

Q. No. 09: What are the main issues of your village and how it can be solved?

Q. No. 10: What are the mutual resources of your area, Are you agree on its use?

Q. No. 11: What is the Legal structure of your Area?

Q. No. 12: What are the main conflict resolving bodies in your area?

1. _____

APPENDIX

2. _____

3. _____

Q. No.13: Which is the more effective Conflict Resolving body in your area?

Q. No. 14: How you manage conflict?

Q. No. 15: What is the reservation system of different committees?

Q. No. 16: What are your suggestions to Government, NGO's, and Conflict resolving bodies?
