

**Changing Phenomenon of Power Structure  
(A Case Study of Village Hattar, District Attock)**



**By**

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QUAID-E-AZAM UNIVERSITY  
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**A thesis submitted in partial fulfillment of the requirement for the  
degree of M.Phil in Anthropology**

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I Dedicate My Thesis  
To  
**HOLY PROPHET (PBUH)**  
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## Table of Contents

### Chapter # 1 Introduction

1)	1.1) Power.....	1
	1.2) Power structure.....	3
	1.3) Upper caste Maliks as an instrument of power.....	4
2)	Statement of the problem.....	5
3)	Objectives of the study.....	6
4)	Locale of the study.....	7
5)	Review of the literature.....	7
6)	Methodologies .....	15
	6.1) Primary data collection Methods.....	15
	1.1) Rapport Development.....	15
	1.2) Participant Observation. ....	15
	1.3) Key Informant.....	16
	1.4) Census Forms.....	16
	1.5) Interview.....	16
	1.6) Interview Guide.....	16
	1.7) Sampling.....	17
	1.8) Case Study.....	18
	1.9) Questionnaires.....	18
	1.10) focus group discussion .....	18
6.2)	Secondary methods for data collection.....	18
7)	Significance of the study.....	19

## Chapter # 2

### Village Profile

1)	Village History.....	20
2)	Political History of the Village.....	21
3)	Locale of the study.....	22
4)	Population Of The Village And Ethnic Groups.....	24
5)	Sects.....	24
6)	Family Structure And Households.....	26
7)	Climate .....	26
8)	Culture .....	26
9)	Marriage .....	26
10)	Religious harmony.....	28
11)	Local languages of the village .....	29
12)	Recreations .....	29
13)	Annual gatherings, Urses and seasonal fairs.....	30
14)	Life style of the people.....	31
15)	Educational status of the village.....	31
16)	Live stock and dairy farming.....	31
17)	Occupations .....	32
18)	Prominent places.....	32
19)	Socio-Economic condition of the people .....	33
20)	New city developments.....	33

### Chapter #.3

#### Agents of Change (Education, Economy and Migration)

##### Introduction

1)	Progress in education sector.....	35
2)	Economic condition of the natives of village4 Hattar.....	40
	2.1) Multiple professions of the natives of village Hattar.....	43
	2.2) Land holding by ethnic groups and their economic condition .....	44
	2.3) Ownership of lands by the important caste Maliks of the village.....	45
	2.4) Value of land its production with its distribution in the village.....	45
3)	Change and migration .....	50

### Chapter #.4

#### Changing Power Structure and Social Status of Maliks

##### Introduction

1)	Social status of Maliks.....	55
	1.1) Union council and local government in the village.....	56
	1.2) Land distribution among the Malik families and decrease of social status.....	58
	1.3) Arbitrary organization ( <i>Msalhat Anjman</i> ) and social status of Maliks.....	59
	1.4) Social status of Maliks at festivals of ox race, cock fighting and dog fighting.....	60
	1.5) Social status of Maliks at different exchanges.....	62
	1.6) Social status of Maliks by hyper gamy of the lower casts with higher castes.....	66
	1.7) Social status of Maliks in presence of rich migrants in the village...	67

## Chapter # 5

### Relationship among the Higher and Lower Castes of the Village *Hattar*

#### Introduction

1	Relationship among the Higher and Lower Castes of the Village <i>Hattar</i> in Period of Election.....	69
2	Property Dealing Business of Members of the Lower Castes and Relationship among the Higher and Lower Castes of the Village.....	70
3	Educated Members of Lower Castes and Tied Relationship among the Higher and Lower Castes of the Village <i>Hattar</i> .....	71
4	Multi-professions of the people of lower castes and the balanced relationship among the higher and lower castes of the village <i>Hattar</i> .....	71
5	Matrimonial Relationships and Hypergamy in Lower and Higher Castes of the Village <i>Hattar</i> .....	72
6	Strength of Social Bindings in Death Ceremonies.....	74
7	Relationship among the Higher and Lower Castes of the Village during the Harvesting Season.....	74
8	Relationship among Higher and Lower Castes in Developmental Schemes.....	75
9	Relationship among the Higher and Lower Castes in the Fairs and <i>Urses</i> of the Village <i>Hattar</i> .....	75

## Chapter # 6

Summary and conclusion.....	77
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## APPENDIX

Questionnaires & Interviews

Glossary

Bibliography and References

### List of tables

1	Sample taking.....	15
2	Village population and ethnic groups in the village.....	23
3	Family structure and households.....	24
4	Preferences of marriage types in different casts of the village.....	27
5	Languages spoken in the village.....	28
6	At three prominent places <i>Urs</i> are arranged.....	29
7	Main sources of income of the villagers.....	31
8	Table # 8. Level of education in the village Hattar.....	35
9	Economy And Multiplicity Of Professions in the village.....	41
10	Land holding by different ethnic groups.....	42
11	Ownership of land by the important castes Malik in the village.....	43
12	Village Land value, per 13canal.....	44
13	Rate of grains and pulses.....	44
14	Data of immigrant families in the village.....	50
15	Affiliated villages of union council <i>Hattar</i> .....	53
16	People elected from village Hattar at Union Council level.....	54
17	Education progress in Gov boy's high school Hattar.....	88
18	Education progress in Girls' high school Hattar.....	89
19	Data of education progress in Community college Hattar.....	90

### List of Maps

1	Locale of the village Hattar.....	21
2	Map of village Hattar.....	22

### List of Charts

1	Comparative educational status of all casts of village Hattar.....	36
2	Land distribution among the four generations of a richest Malik.....	55

### List of plates

1	G.T road of village Hattar.
2	Entrance Road of the village.
3	Mosque far from the residences.
4,5	Availability of water in the village.
6	Kacha houses in the village.
7	Paved / <i>Paka</i> Houses.
8	Agricultural land of the village.
9	Fertile land near dam of the village.
10	Agricultural produce of the people.
11	Dairy farms in the village.
12,13	Sources of water in the village.
14,15	Outside views of the famous tombs of the village.
16	Health care centre in the village.
17	New developments near the dam of village Hattar.
18	Patrolling police station of the village Hattar.

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## Chapter-1

### 1.0 Introduction

After the independence in 1947, Pakistan emerged as a democratic nascent state where many chances of education, social changes, and economic freedom were possible. With the passage of time, the middle and the lower classes struggled hard for their amelioration and progress in the sector of education and economy. By virtue of education and awareness, the few members of middle class of society became socially independent and they rendered their services for the country through civil services which opened new avenues for their progress. These pragmatic steps caused major changes in the power structure.

This document is about the gradual change in local power structure of a village in *Punjab* as the newly educated generation has balanced the power structure of the village. The document highlights the minimum social status enjoyed by the landowners of a rural setting as a result of changes in the power structure; moreover it provides a detailed description of simple to complex power structure of the village.

The major issues that have been focused in the study are by virtue of immense ownership of land and human resources by the landowners who were powerful enough not only to influence the distribution of water, fertilizer, tractor permits and agricultural credits but exercised a considerable influence over the revenue, police and judicial administration of the area.

Major sectors of education, economy and migration have been studied to measure the change in the village *Hattar*. The study clearly elaborates the educational level of the

village people and economic changes in the village, while ownership of land and types of lands has been described. The professions of the villagers, new settlements of the immigrant families, settlement of the families of the fishermen and types of land exchanges have been elaborated with the help of the case studies.

The research exploration in the area represents the changing process of power structure, the social status of the landlords (*Maliks*) of the village that has been affected to a large extent. It gives the detailed description about the affects of new local governments and arbitrary organizations on the authoritarian attitude of the *Maliks* in the village. It also discusses the social status of the *Maliks* at the festivals and at the occasions of money and gift exchanges in the village.

Thesis has ample information about the intermarriages among the villagers, especially the marriages among the *Maliks* and other lower castes and keen and intimate relations among the different castes groups of the village, especially among the *Maliks* and other castes groups.

### **1.1 Power**

The capability to control people may be either positive or negative by having power either to influence a person to do something or to prevent another from doing something. Power implies control over both the material and cultural resources. It need not be coercive but authoritative. Furthermore, it need not be perceived by the effected person being an imposition. The techniques of establishing power vary in different circumstances according to the social position of an individual or a group.

Prior to the independence, the foreign rulers strengthened their reign using the eminent peoples of different areas. The noble and feudal people of the village fully



cooperated with the foreigners (*sahib bahadurs*). For their allegiance and loyalty they were eventually obliged by the rewards of immeasurable lands (*Jageers*). The local feudal provided combating manpower not only for the British forces but also for their overseas fighting needs during the world war 1<sup>st</sup> and 2<sup>nd</sup>.

Adam's definition of power is based on the influence of power as the British government was manipulating the local landlords for their own interests.

*"The ability of a person or social unit to influence the conduct and decision-making of another through the control over energetic forms in the latter's environment"*.

(Adam)

The feudal that were backing the British government were much stronger economically and socially having a firm hold in their domains. The village *Hattar* also has the same situation and was affected politically by the power structure emerged with the blessings of the British government. The local landlords *Maliks* had an easy access to the local British officials to whom they supported at every occasion of need thus were having a firm hold on the lower poor classes and educationally and socially lag-behind segment of the society, they manipulated the power according to their wishes and interests.

Later on some of the members of the village stood from the lower castes upon the strength of their knowledge and education and honest ambitions to secure their people without any personal gains. The natives of the village aroused their own importance and gained the popular support by ignoring the feudal political arena. Such aspirants provided a sense of confidence, honor and dignity both for the lower castes and for the new comers to the village while the emergence of a new political power was the setback for feudal

system. The situation provided a congenial opportunity for people of lower castes to solve their problems by entering into the power corridors through participating in the local government elections.

## 1.2 Power structure

After understanding the concept of power through investigating the power politics of the village *Hattar*, there was left no ambiguity about the phenomenon of power in the village, while it was necessary to examine the power structure which was the dominant factor of the research study.

The research study was to examine the mechanisms of interpersonal power relations which were primarily concerned with class and caste of the village *Hattar* which was located in the district *Attock* considered a border area between the provinces of *Punjab* and *Khyber Pakhtun Khawah*.

The structure usually refers to the mechanisms which ensure the continuity or conservation of some thing. Power structure of the village *Hattar* was a blend of power politics of both the provinces of *KPK* and *Punjab*.

Bordering areas in which the inhabitants are 'influenced by, and sometimes share the values, ideas, customs and traditions of their counterparts across the boundary line' (Martinez paraphrased in *Donnan and Wilson* 1999: 5) were the<sup>1</sup> areas of accommodation and ethnic conflicts. District *Attock* including its village *Hattar* was not the cutting edge but it has important borderland features as it lies on the internal provincial border between two of the major ethnic and linguistic groups of Pakistan and had been the buffer zone between *Pukhtun* and *Punjabi* culture. *Attock* District represents a borderland

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<sup>1</sup> [Martinez paraphrased in *Donnan and Wilson* 1999: 5].

between *KPK* and *Punjab* however; it may be seen as a microcosm of what occurs throughout northern Pakistan that shed light on critical aspects of Pakistani culture and society, while the Pakistan might be viewed as a nation of 'border cultures'.

The power structure of the village *Hattar* has been changed because of new power structure created by the emergence of local government. Changing power structure of village *Hattar* was also analyzed by seeing the educational and economic developments in the area.

### **1.3 Maliks as an instrument of power**

Since the independence, the upper caste *Maliks* taken over the control of the area and attained prestigious position in the village *Hattar* as the legacy of the British government and were considered the masters of fate.

The power of landlords of the village *Hattar* was curtailed to a large extent because of last two local government elections in the decade of 2001 to 2010. In both the elections, the *Nazims* of the area were elected from the village *Hattar* belonged to *Malik* family because their influence in the area, while the elected councilors were from the lower caste groups. With the changing dynamics, *Maliks* were the part of power structure of village *Hattar* not having absolute political authority. According to the respondents, the *Maliks* after the elections use their powers and authority according to their political status in a very careful manner.

In the last 4 to 5 decades, *Maliks* were the sole instrument of power in the village but with the development in education and socio-economic sectors, their power and authority has been curtailed to some extent.

#### 1.4. Statement of the problem

The objective of the research study was to measure the determinants of change in the phenomenon of power structure and native modal of power under the cognitive and normative dimensions. The concept of power in the village was studied through the interaction with the people and other different resources.

With the initiatives taken for the development of education and economic opportunities, the power structure of the village was changed into a complex state that has a complex mechanism of control. The political power was no more inherited but delegated by the government through the will of the people. A new dimension of power has been observed and discussed whether the societies expand or evolve demographically and techno-economically and causes changes in the power structure. Owing to the same conditions in the village, there was an overall increase in power, but there was also a tendency of holding power by the ruling elite and groups. Due to the changing dimension, the power phenomenon in the village *Hattar* was in transition, the people were free in their endeavors but an elected member from their village that was usually a *Malik* manipulates the power.

The phenomenon of power dependency and independency has also been discussed to highlight the freedom of the people to act according to their choice and will. The people of the village *Hattar* were independent in getting their rights but they were also dependent on elected *Maliks* as their progress and success lies in cooperating with them.

Another aspect of the society was observed that was symbolizing the social status and honor of the power holders. The special presence of one of the *Maliks* at the festivals of cock fighting, dog fighting and ox race and exchange of cash and kind had symbolic

importance portraying the prestige and honor of *Maliks* who were enjoying a superior social status among the community people but it was keenly observed that the village people were intended to live independently without the interference and influence of *Maliks*.

### **1.5 Objectives of the study**

The objectives for the research study were very carefully and intelligently framed well before entering the locale of study keeping in view the magnitude and scope of the research topic and dynamics of the research study to be undertaken in an alien society.

Accordingly, the objectives of the research study were designed to focus the study within the specific limitations to meet the inevitable requirements and keep the research work within the prescribed boundaries:

1. To determine the change in educational status, economic condition and migration ration in the village;
2. To assess the social status of *Maliks* (feudal) in changing power structure;
3. To examine the mutual relations between upper and lower castes;
4. To explore the acceptance of new power structure of village.

### **1.6 Locale of study**

District *Attock* was one of the largest districts of the *Punjab* located in the north of *Punjab*, the village *Hattar* was the part of the district. It is 12 kilometers away from *Tarnol* and 50 kilometers away from its district city *Attock*. Grand Trunk Road passes in front of the village which links the big cities and provides the natives of the village basic communication system.

## 1.7 Review of literature

The review of literature is the thorough consultation of literary works to understand the in-depth realities of a specific subject as it helps a person take a closer look at the different facets of life and related aspects of the society. In many ways, it can change one's perspective and provide a clear picture of the aspects under investigation. The works undertaken by the renowned scholars give the readers an insight into the historical facts to determine the future of his ideas.

As stated by C.S. Lewis:

*"Literature not only describes reality but also adds to it. Yes, literature is not merely a depiction of reality; it is rather a value-addition. Literary works are portrayals of the thinking patterns and social norms prevalent in society. They are a depiction of the different facets of common man's life. Classical literary works serve as a food for thought and a tonic for imagination and creativity. Exposing an individual to good literary works, is equivalent to providing him/her with the finest of educational opportunities. On the other hand, the lack of exposure to classic literary works is equal to depriving an individual from an opportunity to grow as an individual".*

(C.S. Lewis)

The researcher consulted a vast range of literature relating to the topic of research. many of the books, Journals, Newspapers, Magazines and Booklets were thoroughly read to understand the view point of social and anthropology scholars to make the study authentic, vibrant and non-controversial. The concept of rural power structure was deeply



studied for having the insight of the factors that initiated the basic norms of rural power structure in the Punjab and generally in the rural settings.

Power<sup>2</sup> is imminent in human affairs; by definition, human beings are political animals. Power in this sense cannot be reduced to a single social or political instance by either external or internal criteria. Whether or not the social grouping under scrutiny is collectively aggregated by conditions of gender, age, kinship, class, or hierarchy, power is present. In the most basic sense, power is what the political scientist Harold Lasswell defined as political:

Power is taken as an explanation of many different types of event and phenomenon, ranging from the power of a political to that of a Shaman or Manna. According to Adam<sup>3</sup>:

*"The ability of a person or social unit to influence the conduct and decision-making of another through the control over energetic forms in the latter's environment"*

( Adam:1977)

Weber<sup>4</sup> on the other hand had defined power as:

*"The probability that one actor within a social relationship will be in a position to carry out his will despite resistance regardless of the basis on which this probability rests"*

(Weber: 1948)

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<sup>2</sup> P.S. Anthropological Approaches to Political Behavior ,Frank McGlynn and Arthur Tuden Editors  
University of Pittsburgh Press in cooperation with Ethnology

<sup>3</sup> Macmillan Dictionary of Anthropology by CHARLOTTE SEYMOUR SMITH, Page # 229

<sup>4</sup> Macmillan Dictionary of Anthropology by CHARLOTTE SEYMOUR SMITH, Page #, 230

Change in power structure is a progress and a sign of development, while there is a difference between dependent and independent power; independent power is a quality ascribed to people or social groups which manifests itself not only by its practical effects but also in certain special spiritual or ceremonial signs. The independent power is the asset of an individual's inherited or acquired capabilities, and in every society there are rules and codes for measuring the individual's power and its degree. Anyhow, the Pakistani society is in a transitional phase involving democratic change at local level.

As defined by Galanter:

*"One of the most noted achievements of British rule in India was the formation of a unified national legal system. In all matters except personal laws (laws relating to marriage, divorce, inheritance, adoption, and so on), uniform territorial rules were established (see Cohn 1989[1968] on the creation of "native law" in India). Attention to the individual and the enforcement of standards without reference to the group meant that the new court system might offer new avenues for mobility and advancement for both the powerful elite and the village underclass."*

(Galanter 1989 [1968]:26).<sup>5</sup>

According to Tufail Abbas, President of Pakistan Mazdoor Mahaaz, and Editor-in-Chief of monthly Urdu journal Awami Manshoor:

*"This feudal system has made the people of Pakistan pathetic."*

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<sup>5</sup> Gender, power, and legal pluralism: Rajasthan, India. ERIN P. MOORE- University of Southern California. Page number, 530, under headline of State courts.



Ayesha Siddiqi, an independent analyst and author of a book "Military Incorporation: Inside Pakistan's Military Economy", argued that there is no feudalism in Pakistan-

An attempt has been made to understand the factors that brought change in the local power structure. The outsiders and new educated generation have balanced the power of village, the landlord now enjoy a minimum possible social status as compared to the past when they were the icons of power symble. They were the master of everything in the village before local government system and growth of literacy. Such absolute power could easily corrupt the social structure and causes imbalance in the society.

The definition of political organization given by Evans Pritchard <sup>6</sup> and Fortes (1940) was:

*"Those structures or relationships which maintain or establish social order within a territorial framework, by the organized exercise or coercive authority through the use, or the possibility of the use of physical force" (p. xiv), does not isolate elements of political systems comparable to those defining types of kinship systems. However, with this approach the authors advanced a tentative threefold classification. One type referred to societies which have centralized authority, administrative hierarchies, clearly defined judicial institutions, class structures, and territorial delineated political behavior. In essence, the administrative structure contains the political structure and thus possesses a "government" resembling states familiar to the European investigator.*

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<sup>6</sup>P. 11-12. Anthropological Approaches to Political Behavior ,Frank McGlynn and Arthur Tuden Editors  
University of Pittsburgh Press in cooperation with Ethnology

*The second category of political structures lacks centralized authority, administrative machinery or courts with power to hand down judgments, or, as it was phrased, "is a stateless society." In these societies, the lineages serve as the framework of the political unit so that political behavior is inextricably linked with and encompassed by the kinship system. A third group, unfortunately only briefly discussed and not ethnologically represented in African Political Systems, depicts the extremely small societies in which the political unit embraces a group of people all united by kinship bonds, such as a band or roving extended family on the order of Bushmen, Andamese, and Pygmy groups."*

(Evans Pritchard and Fortes)

Michel Foucault<sup>7</sup> and postmodernism reflects the ongoing loss of state authority to both sub-national and global organizations. Foucault distinguishes between central 'regulated and legitimate forms of power' and capillary 'power at the 'extremities' (1980:96), which perhaps refracts somewhat differently Blau and Scott's (1963) older distinction between a 'formal' organization and 'informal' relationship underpinning its operation. People's action, connoting revolt from below against the bureaucratization of power, and anti-judicial 'popular justice' are positively recommended by Foucault (1980:29.34-5) to counter bureaucratized judicial power.

Foucault (1980:90) advocates an 'ascending' analysis of power focusing on its 'techniques and tactics of domination' (1980:102) - which initially seem to contradict any bottom-up analysis.

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<sup>7</sup> Michel Foucault and postmodernism, 1980:102

*"Power in the substantive sense, 'le' pouvoir, doesn't exist.....power means..... a more-or-less organized, hierarchical, co-coordinated cluster of relations' (1980:88), despite the fact tat it 'is never localized here or there, never in anybody's hands, never appropriated as a commodity' (1980:98), never alienable or transferable."*

(Foucault)

Foucault rejects what he calls the juridical/liberal/economic view of power as:

*"that concrete power which every individual holds, and whose partial or total cession enables political power of sovereignty to be established' (1980:88). Yet he sometimes reifies power as beyond individual or even collective control: 'the impression that power weakens and vacillates...is... mistaken; power can retreat....reorganize its forces, invest itself elsewhere."*

(Foucault; 1980:93)

Review of Simmel<sup>8</sup> *Power conceals an interaction; an exchange...transforms the pure one-sidedness of super ordination and subordination into a sociological form. How a power holder is limited in the exercise of power? Can power have complete control?*

*"The power-holder can exercise power only over people with whom she has a relationship. She can exercise power only within the sphere of action of the relationship-for example, within the student-professor relationship, the professor can exercise power only within the academic sphere, but couldn't dictate who students should date or what they should*

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<sup>8</sup> Review of Simmel, Elaboration of the definition of power.

*buy. The subordinated has other obligations, e.g. the struggle between work and family-demands of work offset demands of the family, and the boss can only technically exercise power in the office, but office time reduces home time and so the troublesome intersection of the two. The subordinated must have the capacity to execute the power-holder's command otherwise the exercise of power is limited."*

(Simmel)

Benjamin Disraeli said:

*"I am their leader, therefore I must follow them".*

Leaders must have an understanding of their followers-they cannot command what their followers cannot do.

The scope of control of the power-holder is limited because they can't cover every aspect of life, sphere of action, and can't control/observe everything (note the failures of the USSR, Nazi Germany, and Iraq).

The study of everyday resistance in Malaysia, spheres of politics in Micronesia, local-level power in Nicaragua require a conceptualization of the notion of power. They reveal that power belongs not only to the chiefs or to the state but also inheres in the general populace and the individual.

The factors are seldom very effective in bringing about the structural changes that would provide formal power to such people. But neither are they trivial. In their sum total they can make a real difference.

As James Scott<sup>9</sup> (1985: 36) argued:

*"Just as millions of entozoan polyps create, willy-nilly, a coral reef, so do thousands upon thousands of individual acts of insubordination and evasion create a political or economic barrier reef of their own."*

(James Scott)

Here colonial power structure is discussed to understand the local power structure influenced by the colonial power system. As Talal Asad<sup>10</sup> defined:

*"The colonial power structure made the object of anthropological study accessible and safe-because of it sustained physical proximity between the observing European and the living non-European became a practical possibility."*

(Talal Asad)

It made possible the kind of human intimacy on which anthropological fieldwork is based, but ensured that that intimacy should be one-sided and provisional. It is worth noting that virtually no European anthropologist has won over personally to the subordinated culture he studied; although countless non-Europeans came to the West to study its culture influenced by its values and assumptions.

The mechanisms of political leadership emerge from cultural, economic and sociological contexts. In Pakistan, there are clear parallels in the nature of political

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<sup>9</sup> P. 119. The Power of the People. POLITICAL ANTHROPOLOGY, AN INTRODUCTION SECOND EDITION TED C. LEWELLEN BERGIN & GARVEY Westport. Connecticut London.

<sup>10</sup> Anthropology And The Colonial Encounter, Edited By Talal Asad, Ithaca Press.

leadership across the northern provinces of NWFP and Punjab. Systems of arbitration, alliance creation, maintenance, and other types of human resource networking are the striking patterns of similarity between the two regions.

Eglar <sup>11</sup>[1960] discusses relationships of power and hierarchy in Punjabi villages as the background to reciprocal gift relations within kin groups. Zamindars, or landlords, she says, fulfill a number of social roles:

- Form 'a link between the people and the government'
- Ensure that in 'times of distress' the village gets government loans
- Ensure that the village takes part in any public benefits on offer
- Use their influence on behalf of villagers involved in court cases or otherwise in trouble
- In cases of theft, elopement, or dispute in the village' call together the village council
- In addition they should display generosity with food and money [Eglar 1960: 44-45].

In *Swat*, Barth reports that the traditional *wesh* land redistribution system, prevented any single lineage from accumulating political power or dominance; however possession of land was one of the most critical prerequisites for establishing oneself as a bloc leader. Likewise in Punjab Eglar says that land is an important determinant in the establishment of power (Eglar 1960: 45), while landlords may be generous with food, money and other consumables but not in case of land. Land is the quasi-sacred origin of a lineage's *izzat*. Eglar does not provide detailed information on the nature of asymmetrical relationships, nor does she provide any further explanation of how land is acquired beyond the fact that it may be purchased. She has very little to say about how

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<sup>11</sup> Power and Patronage in Pakistan

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*zamindars* maintain their networks of contacts in order to be in a position to influence affairs on behalf of the villagers.

Eglar provides a more elaborate description of caste relations in Punjabi villages, like Ahmad (1977), who did research a decade later, Eglar identified the primary caste division between *zamindar* and the farmer or *kammi*, service/occupational caste. Ahmad classifies the important castes as cultivator and non-cultivator (though he quickly rejects caste as a useful analytical basis and examines them rather as classes). Eglar's *zamindar*, however, is not simply a cultivator. She states categorically that 'the mere fact of owning land does not make a *zamindar* of a *kammi*' [1960: 28]; nor, it would seem, does the fact of owning and cultivating land since *arain* (a gardener caste found in large numbers in the rural parts of Punjab) caste members, who cultivate vegetables on land they own are also denying the *zamindar* status [1960: 32]. *Zamindars* are the landowning managerial caste; but unlike Ahmad, Eglar makes no attempt to analyse this relationship as one of class. She describes the *zamindar* and *kammi* castes as intimately linked through a relationship known as a *seyp*. *Seyp* is, in all practical respects, simply another word for the Indian *jajmani* relationship [cf. Wiser 1958; Beidelman 1959]. It is a long term relationship of asymmetrical reciprocity between families. The *zamindar* families provide food, money and favors in exchange in exchange of *kammi* services and labor. The relationship between the landowners and non-landowners provides stability and security for the society.

A major contribution in this direction was Edmund Leach *Political System of Highland Burma*<sup>12</sup> (1954), which signaled the shift to a more process-oriented, more

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<sup>12</sup> Power and Patronage in Pakistan



dynamic form of analysis. In the *Kachin Hills* area of *Burma*, Leach found three different political systems: a virtually anarchic traditional system, an unstable and intermediate system, and a small-scale centralized state system. The traditional system and the state were more or less distinct communities made up of many linguistic, cultural, and political subgroups, all somehow forming an interrelated whole. This whole could not be supposed to be in equilibrium; there was constant tension and change within and between the various subsystems. To make sense out of all this, Leach felt it necessary to force these facts within the constraining mold of the ideas, composed of concepts which are treated *as if* they are part of an equilibrium system" ( Leach 1954: ix).

## 1.8 Research methodology

According to the Merriam-Webster Online Dictionary, the word *research* is derived from the Middle French "*recherche*", which means "to go about seeking"; the term itself being derived from the Old French term "*recerchier*" a compound word from "re-" + "cerchier", or "sercher", meaning 'search'. The earliest recorded use of the term was in 1577.

A broad definition of research has been given by Martin Shuttle worth:

*"In the broadest sense of the word, the definition of research includes any gathering of data, information and facts for the advancement of knowledge."*

(Martin Shuttle worth)



Another definition of research given by Creswell:

*"Research is a process of steps used to collect and analyze information to increase our understanding of a topic or issue". It consists of three steps: Pose a question, collect data to answer the question, and present an answer to the question."*

(Creswell)

The Merriam-Webster Online Dictionary defines research in more detail as:

*"A studious inquiry or examination; especially : investigation or experimentation aimed at the discovery and interpretation of facts, revision of accepted theories or laws in the light of new facts, or practical application of such new or revised theories or laws".*

(Merriam-Webster Online Dictionary)

The methods of research generally represent the overall process; however they should be viewed as an ever-changing process rather than a fixed set of steps. Most researches begin with a general statement of the problem, or rather, the purpose for engaging in the study. The literature review identifies flaws or holes in previous research which provides justification for the study. The purpose of the research identifies a specific hypothesis. The researcher(s) collects data to test the hypothesis. The researcher(s) then analyzes and interprets the data via a variety of statistical methods, engaging in what is known as Empirical research. The results of the data analysis in

confirming or failing to reject the Null hypothesis are then reported and evaluated. At the end the researcher may discuss avenues for further research.

The research can be defined as the search for knowledge, or as any systematic investigation, with an open mind, to establish novel facts, solve new or existing problems, prove new ideas, or develop new theories. The primary purposes of basic research (as opposed to applied research) are documentation, discovery, interpretation, or the research and development of methods and systems for the advancement of human knowledge. Approaches to research depend on epistemologies, which vary considerably both within and between humanities and sciences.

A research in the humanities involves different methods such as for example hermeneutics and semiotics, and a different, more relativist epistemology. Humanities scholars usually do not search for the ultimate correct answer to a question, but instead explore the issues and details that surround it. Context is always important, and context can be social, historical, political, cultural or ethnic. An example of research in the humanities is historical research, which is embodied in historical method. Historians use primary sources and other evidence to systematically investigate a topic, and then to write histories in the form of accounts of the past. According to Michael A. Agar:

*“We need a powerful mode of argumentation, a mode that ensures we can represent our representations in a credible ways. In such worlds, a systematic argument enjoys a star-spangled legitimacy. We need a way to argue what we know based on the process by which we came to know*

*it...not as the only possible representation... but as an essential lever to try and move the world".*

(Michael A. Agar (1996:13)

The special heed was paid on the primary and secondary data collection methods; the primary data was the result of the researcher's individual efforts whereas secondary data was found at different places and in different forms.

The following methodologies were applied by the researcher during the research work in the village *Hattar* to the collection of quantitative and qualitative data needed for the accomplishment of the research:

### **1.8.1 Rapport building**

The rapport building is the establishment and maintenance of a rapport between the collector and the source. Rapport is a condition established by the investigator that is characterized by the 'source of confidence of the collector and willingness of the provider to cooperate with him. This does not necessarily equate to a friendly atmosphere but it means that a relationship is established and maintained that facilitates the collection of information by the researcher. The researcher may establish a relationship as superior, equal, or even inferior to the source. The relationship may be based on friendship, mutual gain, or even fear.

If he does introduce himself, normally he will adopt a duty position and rank supportive of the approach strategy selected during the planning and preparation phase. The investigator must select a rank and duty position that is believable based on his age, appearance, and experience.

The method of report building was applied by the researcher on entering the locale of study as it was an important element of anthropological and ethnographical research based on the knowledge about the social environment, life pattern of the people, creed and caste system, livelihood pattern, socio-economic conditions and the political power structure of the area.

Though the establishment of friendly relations was a difficult task in the initial stage, but that was done with the help of a known couple of the village that was from the *Rajput* caste group, an educated and influential couple of the village.

## **1.2 Participant observation**

The Participant observation is a structured type of research strategy widely used methodology in many disciplines, particularly, cultural anthropology, but also sociology, communication studies, and social psychology. Its aim is to gain a close and intimate familiarity with a given group of individuals (such as a religious, occupational, or sub cultural group, or a particular community) and their practices through an intensive involvement with people in their natural environment, usually over an extended period of time. The method originated in field work of social anthropologists investigating the research objectives throughout the world.

In anthropology, participant-observation is organized to produce a non-controversial data. A key principle of the method is that one may not merely observe, but must find a role within the group observed to participate in some manner, even as outside observer. Overt participant-observation, therefore, is limited to contexts where the community under study understands and permits it. Critics of overt participant

observation argue that study is subsequently restricted to the public fronts socially constructed by actors.

The participant observation in rapid-assessment situations usually means going in and getting on with the job of collecting data without first spending a lot of time developing rapport. This often means going into a field situation armed with a list of questions that need to be answered and a checklist of data that needs to be collected. Although this shortened field-work limits the kind and amount of information that can be collected, a researcher's effectiveness can be increased by entering the field situation already partially familiar with the culture and community. This can be achieved by reading any available literature on the community, talking with researchers who have done work there in the past, and checking historical and vital records to gather preliminary histories.

An extension of participant observation is direct-reactive observation. This is a technique where the researcher is directly involved in observing the behavior of community members while actively taking measurements or notes, as well as frequently asking their reactions to what he or she thinks has been observed. It is an intrusive form of obtaining data but is extremely useful for gathering specific data, particularly when the data is needed rapidly. It has been used with great success in gathering exact information on work efficiency and effort, production levels, food intakes, teacher-pupil interactions, and police-civilian contact, to name a few examples. It should therefore also be a productive means of quickly learning what the members of small-scale fishing communities think about various management practices and policies that are being

contemplated. Generally speaking, this is an intensive and difficult form of data collection that requires constant interaction between the researcher and the people being observed, and consequently places stress on all parties involved. It works most effectively when researchers have had enough previous interaction with the participants that their presence will not unduly distract or discomfort them.

The main anthropological technique which also distinguishes anthropology from other disciplines is participant observation that was used by the researcher for his research. The researcher participated in the daily activities, used local language that was a blend of *Hindko* and *Siraiki* languages while talking to the local people, used local dress during the stay in the village *Hattar*.

The efforts made by the researcher facilitated him to adjust in an alien atmosphere to carry out his research initiatives with peace of mind and with the collective support of the local people who were friendly and cooperative.

### **1.3 Key Informant**

When a questionnaire survey is being conducted, the informants are chosen randomly. This ensures that differences in opinion and behavior that occur in a community are represented in the data. However, when researchers are trying to collect specific and detailed kinds of data, they may rely on "key informants." Compared with questionnaires or surveys, which may entail a large sample of informants, a researcher's key informants may consist of only a very small sample of community members, but otherwise one which is explored in greater depth. In order for this to be an effective field method, key informants must be reliable and must be asked about things they are likely to



know about. Several key informants should also be worked with, since generally speaking no one informant can provide information about all the nuances of whatever phenomenon the researcher is interested in. Ideally, key informants should represent different walks of life in order to ensure the researcher obtains the broadest perspective possible, but their greatest importance remains in providing in-depth understanding of a particular phenomenon. In other words, key informants are usually selected more on the basis of their competence and the specific information they have, rather than on how representative of the community they are.

The key-informant interviewing is an important part of field research. Good informants are people whom the researcher can talk easily with, who understand the kind of information needed, and who will give it to the researcher or know where to get it. This kind of interviewing is used to its best advantage when closely integrated with participant observation. It is also particularly useful for gathering information about cultural practices and behaviors that have become extinct or that have radically changed over time, on the other hand, it is important that researchers not choose their key informants too quickly, choosing them, for example, soon after entering the field. Often the first individuals who approach a researcher may be "marginal natives," that is, people who are somehow outcast or not fully accepted in the community. These may try to improve their status and importance by ingratiating themselves to the researchers, especially to researchers who appear to have connections with government. Unfortunately, in their attempt to curry the favor of researchers, they can provide inaccurate or false information, and mainstream community members may be reluctant to work with researchers who have associated themselves with the community's marginal

natives. The identification and selection of good key informants in a community can therefore take some time to accomplish, and is better left until the researcher has become familiar with the community and culture that is being studied.

The technique of key informant was used by the researcher and key informants were selected from among the community who remained helpful during the entire spell of research. The old key informant *Rajput* old man and woman guided the researcher to different areas and introduced him to the unknown people who were later interviewed for having their views on the subject.

#### **1.4 Socio-economic census survey forms**

The researcher's through socio economic census survey done more than just counting the people. They typically collect information about families or households in addition to individual characteristics such as age, sex, marital status, literacy/education, employment status, and occupation, and geographical location. They also collected data on migration (or place of birth or of previous residence), language, religion, nationality (or ethnicity or race), and citizenship.

This basic method can also be applied to subpopulations, for example, the population size of ethnic groups or nationalities within a given society or country is subject to the same sources of change. However, when dealing with ethnic groups, "net migration" might have to be subdivided into physical migration and ethnic re-identification (assimilation). Individuals who change their ethnic self-label or ethnic classification may be thought of as migrating or moving from one population subcategory to another.



Being a key method of research, the socio-economic census survey was adopted by the researcher for gathering basic information about the people, their living pattern, their political perceptions, their reservations about the local power structure and the development initiatives in education and socio-economic sectors that motivated them to participate in the political activities for becoming the part of local government to solve their problems without begging before the *Maliks* and other political leaders

To start with the activity, the researcher filled 120 socio-economic and census survey forms which were carefully designed by adding extensive columns for getting more and more information. The researcher's formulated socio-economic census survey forms contained the columns about the population, ethnic groups, sex, education, property, marriage, and social occupation etc. The information gathered through the socio-census survey enabled the researcher to gear up his further research as it proved its worth as a moving engine.

## **1.5 Interview**

The method of interview focuses on the community interaction through language, it usually entails many open ended interviews with participants who are members of a group being studied. The researcher strives to learn as much as they can about the history of the community as well as individuals in order to gain a full understanding of how their culture functions. Interviews can take place individually or with focus groups within the community based on age, status, gender, and other factors that contribute to differences within the community.

Often, this type of research strives to create an open dialogue, or dialectic, in which information flows back and forth between researcher and subject. This dialectic poses a challenge to the objectivity of socially produced data. The challenge is dealt with

through reflection on inter- subjective creation of meaning, leading anthropologists to value reflexivity in their ethnographic writing. Because many anthropologists also hope to help the communities they work with to make change on their own terms in accordance within their culture, in some cases objectivity is abandoned in favor of community based activism and social change.

Questionnaires may cause answers which lack background information or description. By creating multiple choice answers, subjects are limited to a small selection of responses. They cannot elaborate or explain their answers. Though questionnaires do generate quick, easy, and cheap responses, often of a large group of subjects, there is the risk that answers will lack depth or full truth.

For the purpose of collecting first hand information about the study topic, the researcher conducted 43 formal and informal interviews with the participants both the landowners and landless including tenants with the help of a questioners formulated beforehand keeping in view the objective of the study. The questions were open ended and easy to answer both by the literate and illiterate respondents. The information which was accumulated through the method has been elaborated in the chapters 3 and 4.

## **1.6 Interview guide**

The interview guide was a loosely structured schedule, a list of topics to floated among the interviewees with a series of sequence about the socio-economic life, education, authority pattern and changes erupted due to education, political awareness and media exposure in the village *Hattar*.

## 1.7 Sampling

In statistics and survey methodology, sampling is concerned with the selection of a subset of individuals from within a population to estimate characteristics of the whole population.

Researchers rarely survey the entire population because the cost of a census is too high. The three main advantages of sampling are that the cost is lower, data collection is faster, and since the data set is smaller it is possible to ensure homogeneity and to improve the accuracy and quality of the data.

Each observation measures one or more properties (such as weight, location, color) of observable bodies distinguished as independent objects or individuals. In survey sampling, weights can be applied to the data to adjust for the sample design, particularly stratified sampling (blocking). Results from probability theory and statistical theory are employed to guide practice. In business and medical research, sampling is widely used for gathering information about a population.

The statistical operations used for making inferences about populations (of persons, events, or other units) require that samples must be drawn randomly from known populations.

The researcher used *quota sampling* technique that was necessary for ascertaining important characteristics of the general research population about their, age, occupation, ethnic groups, income levels, number of years of education, and so on. The sample from

the population was then selected to represent the general population of the village. A detail of sampling taking is given below in tabloid form.

Details of sampling

Sr #.	Castes/Zat & Outsiders	Old		Young		Children		Sample taking
		Males	Fe-m	Males	Fe-m	Males	Fe-	
1	<i>Maliks(Awans)</i>	3	2	2	3	2	1	13
2	Pottery maker	2	1	3	2	1	1	10
3	Shoe maker	2	1	1	2	1	1	8
4	Barber( <i>Nai</i> )	1	2	2	1	2	1	9
5	Weaver, <i>Julaha</i> )	1	1	3	1	2	1	9
6	Cooks	2	1	4	1	1	1	10
7	<i>Kashmiris.</i>	3	2	4	2	3	1	15
8	immigrants	1	2	1	1	2	1	8
9	Fishermen	2	1	2	1	1	1	8
	All	17	13	22	14	15	9	90

Through the *Quota sampling*, a sample size of 90 respondents was taken out of 150 households who were made the part of socio-economic census survey. As the sample size was taken from among all the castes of the village *Hattar* being the representatives of the whole community.

## 1.8 Case study

The case study methodology is an intensive analysis of an individual unit (e.g., a person, group, or event) stressing developmental factors in relation to context. The case study is common in social sciences and life sciences that may be descriptive or explanatory. The latter type is used to explore causation in order to find underlying principles, may be prospective (in which criteria are established and cases fitting the

criteria are included as they become available) or retrospective (in which criteria are established for selecting cases from historical records for inclusion in the study).

Thomas offers the following definition of case study:

*"Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more methods. The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame — an object — within which the study is conducted and which the case illuminates and explicates."*

(Thomas)

Rather than using samples and following a rigid protocol (strict set of rules) to examine limited number of variables, case study methods involve an in-depth, longitudinal (over a long period of time) examination of a single instance or event: a **case**. They provide a systematic way of looking at events, collecting data, analyzing information, and reporting the results. As a result the researcher may gain a sharpened understanding of why the instance happened as it did, and what might become important to look at more extensively in future research. Case studies lend themselves to both generating and testing hypotheses.

The case study should be defined as a research strategy, an empirical inquiry that investigates a phenomenon within its real-life context. Case study research can mean single and multiple case studies, can include quantitative evidence, relies on multiple

sources of evidence, and benefits from the prior development of theoretical propositions. The case studies should not be confused with qualitative research and they can be based on any mix of quantitative and qualitative evidence. Single-subject research provides the statistical framework for making inferences from quantitative case-study data. This is also supported and well-formulated in (Lamnek, 2005):

*"The case study is a research approach, situated between concrete data taking techniques and methodological paradigms."*

The case study is sometimes mistaken for the case method, but both are not the same.

The tool of case study for in-depth investigation of a single case of a given phenomena for the purpose of understanding it as fully as possible was applied by the research and conducted 62 case studies, the selective case studies have been made the part of the thesis given in 2<sup>nd</sup> and 3<sup>rd</sup> chapters.

## **1.9 Questionnaires**

A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents, the questionnaire are often designed for statistical analysis of the responses. It is worth mentioning that the pioneer of questionnaire methodology was Sir Francis Galton

Questionnaires have advantages over some other types of surveys in that they are cheap, do not require as much effort from the questioner as verbal or telephone surveys, and often have standardized answers that make it simple to compile data. However, such standardized answers may frustrate users. Questionnaires are also sharply limited by the



fact that respondents must be able to read the questions and respond to them. Thus, for some demographic groups conducting a survey by questionnaire may not be practical.

The method of questionnaire was used by the researcher in order to gather Empirical data regarding socio-economic activities and power structure of the village *Hattar*. For the purpose, a questionnaire was formulated beforehand consisting of 50 questions, while 100 copies were distributed to all caste groups of the village.

### **1.10 Focus group discussion**

A focus group discussion is a form of qualitative research in which a group of people are asked about their perceptions, opinions, beliefs, and attitudes towards a specific topic. Questions are asked in an interactive group setting where participants are free to talk with other group members. The first focus group was created at the Bureau of Applied Social Research in the USA, by associate director, sociologist Robert K. Merton while the term itself was coined by psychologist and marketing expert Ernest Dichter.

The focus group is a survey method to collect the views of selected people about certain factors of a specific topic to better understand the motivations of the people of a specific locale. The focus group implies several participants and can only collect subjective data, not objective data.

The tool of focus group discussion was applied by the researcher to get better knowledge of local power structure in the village *Hattar*. To engage in the discussion, the people from all segments of the village were involved to collect quantitative data about the development and their perceptions concerning the developments. Three focus group discussions were arranged with the help of key informant Mr. Shakeel Ahmad in his house with three *Maliks* along with eleven members from six caste groups such as pottery



makers, barber, weavers, show makers, while five *Maliks* were engaged along with thirteen members of other caste groups in the second session.

## **6.2 Secondary methods for data collection**

In addition to primary sources, the primary sources of information were also utilized by the research for having more authentic information about the research topic by thrashing out the record of different organizations:

- (i) Economic Survey of Pakistan;
- (ii) Reports of Bureau of Statistics;
- (iii) District Census Report;
- (iv) Population Census Reports;
- (v) Record of Union / Tehsil and District Councils;
- (vi) Books on history of the Area/Region;
- (vii) Newspapers;
- (viii) General public
- (ix) School teachers

## **1.7 Significance of the study**

The study undertaken by the researcher in the rural village of *Hattar* was a detailed description of the attitudes and cognition of the rural people regarding the local feudal and their social status and overall local power structure. Change in power structure was quite a progress and was a sign of development that shows that Pakistani society was in a transitional phase initiating democratic changes at the local level.

The study posses the latest information about the changing power phenomenon with the application of anthropological approaches, while sharing the information about the independent and dependent power structure, cognitive, symbolic and normative

power. The study was a unique research undertaken in a borderland area linking the two neighboring provinces of *Punjab* and *Khyber Pakhtun Khawah*.

Since the village was the combination of two cultures that of *Punjab* and *KPK*, therefore, it was representing the two distinct cultures and languages.

## Chapter # 2

### 2.0 Village profile

The village *Hattar*, a prominent village by various aspects was situated in the south of *Rawalpindi* at *Fateh Jang* road having a population of 4774 people. Its history traces back to 19<sup>th</sup> century that shows its status being an old and populous settlement that play a decisive role in the local and national level politics. There were all humanly required facilities available, it has the electricity, gas, telephone, satellite cable, schools and basic health unit and after all a maneuvering playing field for the political activities both at local and national level.

According to the elderly people, before the country's independence, a shoe maker of the village *Hattar Din* and his family settled alongside the dam which was at that time in form of a natural reservoir of water and became *Hattar* after the name of its true inhabitant and lover. This village including the whole district of *Attock* was the most peaceful district of the undivided *India* under the British Rule. British government promised the people to allot them reasonable agriculture land in return to their support and faithfulness towards the British government and its policies, *Hattar Din* was one of them who was given a vast area of cultivable land where the village *Hattar* was inhabited by *Hattar Din*.

## 2.1 Political history of the village

The pioneer of the village *Hattar* whose name was *Hattar Din* had 5 sons and 2 daughters who were given their share of land by their father, the land was further divided into coming generations.

In 1940s *Maliks* were prominent because of their authoritative dominance in the village; their hegemony was curtailed after the independence of Pakistan when afflicted *Kashmiri* families migrated to a contemporary camp *Mansa* near *Attock* in Pakistan and permanently taken sanctuary there and were allotted agriculture land by the government of Pakistan to enable them to earn their livelihood through agriculture. By the time, the *Kashmiri* families gained economic stability and strength as an ethnic group, while naturally they were built having strong physical structure were less obedient to the *Maliks* as compared to other caste groups that did not provide a favorable playing field for the *Maliks* to flourish politically in the village.

Despite of the fact that there was no dearth of affluent persons together with their feudal background and education, they never participated in provincial and central politics except the local government elections. However, it was observed that the people of village *Hattar* had played a very decisive role in the politics by supporting a particular group or party. Population in the village *Hattar* remained ever important factor because of its vote strength that ever supported the *Maliks* in the local government elections (2001-2005) at all levels including elections for *Nazim*, *Naib Nazim* and *Councilors*.

A sufficient number of migrants were settled there in the village, but there never occurred an incidence of disruption or disturbance between the indigenous settlers and

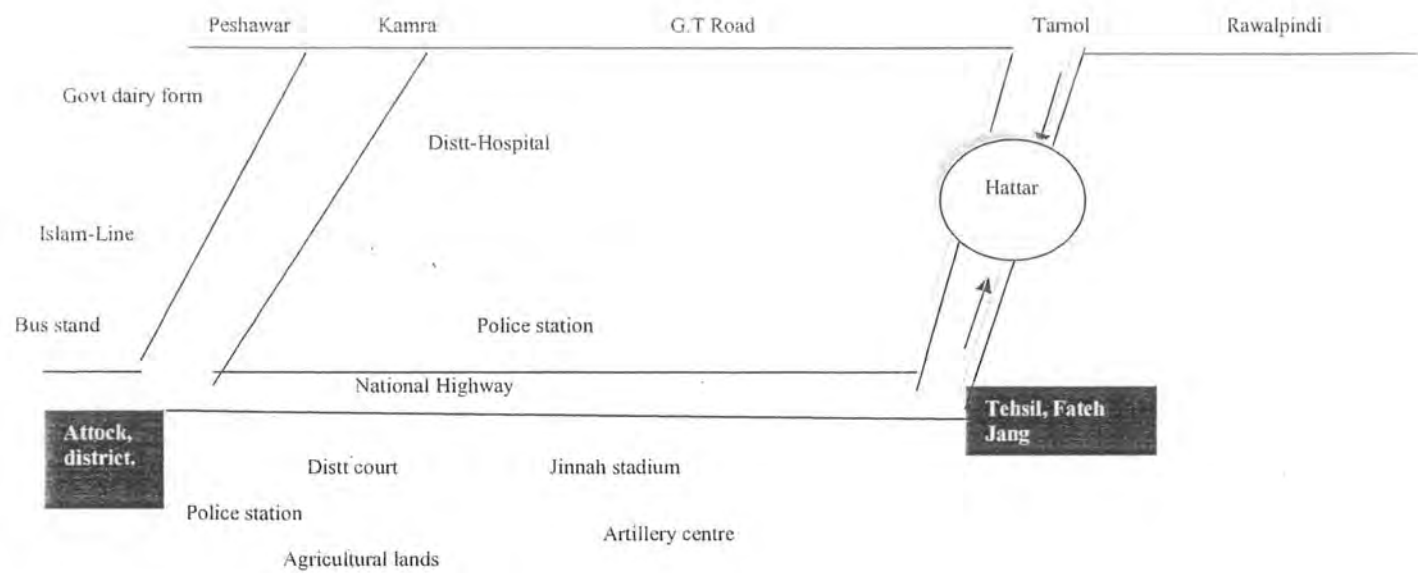
the migrants, there was a cohesive environment of relationship among the people in the village apart from the different cultural norms.

In the past, some twenty years back, *Maliks* were affluent habitants of the village having concrete houses with all facilities but after the improvement of economic status of other lower castes (weaver, shoe maker and barber) they also constructed *pakka* houses like *Maliks*, while the intensity of *katcha* houses curtailed too few households.

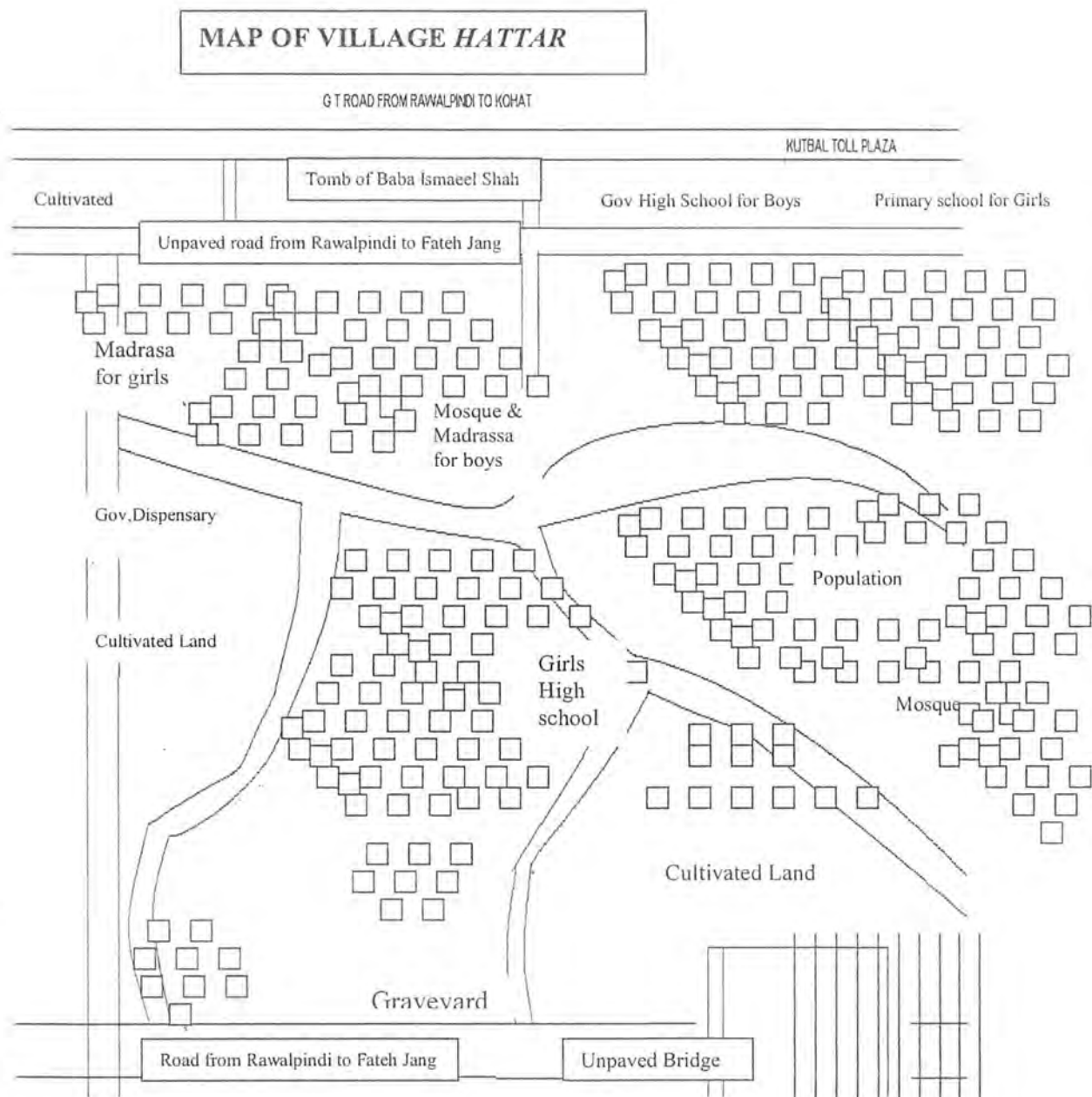
The paved roads and streets portray the economic condition of the area, almost all of the streets and prominent link roads have been developed, usually every household has a separate washroom, however the sewerage system was lacking which was causing certain hygienic problems.

The entirely changed environment has made the people of upper caste soft and socially energetic accepting the will of the masses to be represented by those who could resolve the problems of the people without discrimination of caste and creed. Accordingly, they supported the candidates of their choice in both the local level elections held in 2001 and 2005 and elected councilors from among the lower castes of weaver and shoemakers.

Map-1: A self designed map of the village



Source: Union council, Hattar  
and demographic survey by the researcher



Map # 2.  
 Map of the village *Hattar*  
 Source: Demographic survey  
 Rechecked by Union Council.



### 2.1.1 Population and ethnic groups

Population of the village was a mixture of many ethnic groups including higher and lower, because of gradual change in a decade the ethnicity was lessened in the village.

Main castes and population of the village are shown in the following table:

Table # 3: Village population and ethnic groups

Sr#.	Zat/Castes	Number of households	Number of People	Males	Females
1	Maliks( <i>Awans</i> )	210	1470	696	774
2	<i>Rajputs.</i>	075	525	243	282
3	Migrated Kashmiris.( <i>Muhajars</i> )	110	770	361	409
4	Immigrants	127	889	408	481
5	Pottery maker( <i>Kumhar</i> )	160	1120	519	601
6	Barber( <i>Nai</i> )				
7	Weaver( <i>Julaha</i> )				
8	Cook of the marriages food.( <i>Thaba</i> )				
9	Shoe maker( <i>Mochi</i> )				
Total		682	4774	2227	2547

Source: Union Council *Hattar*

### 2.1.2 Sects

Usually *Suni* and *Shiaa* are the main sects in rural and urban areas of Pakistan, but in the village *Hattar* there was no significant hold of any one sect being the less number of *Shiaa* in he village, in addition *Sunni* do not show uphold while there was a atmosphere of equity in the village.

### **2.1.3 Family structure**

The family structure of the village was normally extended type where people having consanguine relations live together under one roof. The people of same caste have feelings for each others in hours of sorrow and happiness and share each other's sorrows and happiness.

### **2.1.4 Joint family**

The simple life style of the people restricted them to adopt nuclear family structure, they feel secure and safe in a joint or extended family system besides of social complications by living together with married brothers, their wives, their children and their own unmarried brothers and sisters including parents or both parents in a shared home, however 53 joint families were observed out of 120 household through the socio-economic census survey, while there were 300 households having joint family system out of total 682 households of the village *Hattar*.

### **2.1.5 Nuclear family**

The immigrants and some other families of the village prefer nuclear family system, there were 22 households were found nuclear out of 120 households surveyed by the researcher, so 125 households were nuclear out of 682 households of the village. The adoption of nuclear family pattern was usually observed among the educated families of the village who dislike unnecessary interference by living together with married brothers their wives, their children and their own unmarried brothers and sisters along with the parents.

### 2.1.6 Extended family

The majority of the village population was belonged to agriculture as a mean of their livelihood which require lot of hard work by a team of dedicated and hard working energetic people, therefore, bulk of population was desirous of living in the extended families to accumulate a home based manpower to work in the fields. In the village *Hattar* 45 households were lived in extended families out of 120 households surveyed by the researcher for socio- economic census, 257 households were found living in extended families out of 682 households of the village *Hattar* that the dominant family pattern of the village because of their simple life style and need to earn through agriculture. All members of the extended family without the discrimination of gender participate in cultivation, harvesting and collecting the crops of wheat, maize and sugarcane etc., without getting outside help.

Table #4: Family structure of the village *Hattar*

Sr#.	Family Structure	Number of households	Socio-Eco,Census Survey Forms Data	Percentage of all households
1	Nuclear	125	22	18%
2	Joint	300	53	43%
3	Extended	257	45	36%
4	Total	682	120	

Source: Socio Economic and Census Survey Forms.

## 2.2 Climate

The global climatic changes have affected the weather system in Pakistan including the village *Hattar*. Winter season starts in September and lasts till March every year, the month of September remains moderate while November and December very cool, sometimes the from November to February the weather remains is chilly. Hot

summer months were April to August and rainfall was during July to August with high level of humidity.

## **2.3 Culture**

The village culture was unique like the rest of the rural setting that could be termed as a combination of sub continental, Islamic, regional and slightly influenced by the global influences especially among the young and education generation.

### **2.3.1 Dress pattern**

Men and women all wear *Shalwar* and *Kamiz* and women of the village usually observe *Parda*, while the educated young generation usually wears *pant* and *shirt*.

### **2.3.2 Food pattern**

The food pattern of the people was consists of meat, pulses, vegetables and abundant use of *Lassi* and yogurt. The meals were taken thrice a day, breakfast in the early morning, lunch at mid day and dinner at sunset.

## **2.4 Ceremonies and rituals**

Religious ceremonies and rituals were common in the village observed passionately like marriage, birth, death, Eid-ul-Fitr, Eid-ul-Ezha, annual fares and gathering on the occasions of saint's *Urs* held at the village shrines.

### **2.4.1 Marriage**

The traditional marriage pattern was endogamy but the new trends were observed in the village as there were exogamy marriages in some of the educated families. The sample results showed that, almost all cases were endogamous based on caste and biradri system.

Natives prefer their close relatives to be married within the kin relatives like cousins but finding no proper match, the exogamy was practiced.

#### **2.4.2 Factors responsible for endogamous marriages**

For the marriages, the first cousins were preferred almost by all the people of the village, but in case of no proper match available within the close kin relations, the endogamy marriages were practiced.

The exogamous groups were the natives of village as the kinship ties were of great magnitude for the villagers and consanguine marriages fortify the kinship bonds and creating a sort of allegiance in the society.

In some part of the world lineal and collateral relatives are not distinguished whereas somewhere they are illustrious. Relatives in the first ascending generation are termed as Uncle, Aunt or a type of Cousins. Lineal relatives represent the symbolic importance of nuclear families.

The cousins are the children of parents' siblings, the first cousins are distinguished from the second and third cousins and so forth. More emotional attachment and love prevails among the first cousins that include parallel as well as cross cousins. First cousins or the children of mother's sister and brother and Father's brother and sister are equally important and emotionally attached.

The village *Hattar* practiced marriages among kin members but also specifies rules that conduct natives into marriage among closely related kin. A closer cognate network was created through the marriage of cousins to safeguard relations.

There were some exceptions to the intermarriages, the people of village *Hattar* do not always practice kin related marriages but they also consider a suitable match even out of *biradari* and *caste* group.

Table # 5: Preferences of marriage types among different castes of the village

Sr#.	Zat/Caste	Cros-co marriage	Para-cou marriage	Exogamy	Endogamy	Hyper gamy
1	<i>Maliks(Awans)</i>		Prefer		Prefer	
2	<i>Rajputs.</i>	Prefer			Prefer	
3	Migrated Kashmiris.( <i>Muhajars</i> )				Prefer	
	Pottery maker( <i>Kumhar</i> )			Prefer		Prefer
5	Barber( <i>Nai</i> )				Prefer	Prefer
6	Weaver( <i>Julaha</i> )					Prefer
7	Cook of the marriages food.( <i>Thaba</i> )			Prefer		
8	Shoe maker( <i>Mochi</i> )			Prefer		Prefer

Source: Socio-economic census survey form

## 2.5 Religious harmony

In the village, there was maximum religious harmony among the people who were really peace loving. *Suni* and *Shiaas* were seen participating in each other's gatherings without any prejudice. Majority of the population was found following *Brellwi* school of thought.

2.6 Languages

The village *Hattar* by caste and population was very heterogeneous and different languages were spoken by the people but the most common languages of the village was *Punjabi* a combination of *Hindko* and *Punjabi* languages.

Table # 6: Languages spoken in the village.

Sr #.	Castes/Zat & Outsiders	Languages spoken
1	Maliks( <i>Awans</i> )	<i>Hindko</i> <i>Punjabi.</i>
2	Pottery maker( <i>Kumhar</i> )	<i>Hindko</i> <i>Punjabi.</i>
3	Shoe maker( <i>Mochi</i> )	<i>Hindko</i> <i>Punjabi.</i>
4	Barber( <i>Nai</i> )	<i>Hindko</i> <i>Punjabi.</i>
5	Weaver( <i>Julaha</i> )	<i>Hindko</i> <i>Punjabi.</i>
6	Cook of the marriages food.( <i>Thaba</i> )	<i>Dogri</i>
7	Migrated Kashmiris.( <i>Muhajars</i> )	<i>Dogri</i>
8	Migrated families.	<i>Punjabi</i> + <i>Pothohari</i>
9	Sindhi Fishermen	<i>Sindhi</i>

Source: Socio-eco census survey forms.

2.7 Recreation

There were many recreational sites in and around the village *Hattar* uch as *Shah Pur* dam a known fishing point, *Samana* marriage hall and two restaurants were



providing the recreational facilities adjacent to the village. During holidays, people from Rawalpindi, Islamabad and other urban centers visit the sites for recreation purposes. A spacious well decorated marriage hall has been built where peoples from outside as well as from this village avail the wedding arrangement facility.

## 2.8 Annual gatherings/Urs and seasonal fairs

The annual *Urs* were solemnized, while processions and gatherings were arranged during day and nights during *Urs* occasions. The prominent religious scholars deliver their lectures on *Quran*, *Ahadis*. *Naat khawans* also present *Naats* (praise to the prophet *Muhammad PBUH*). *Mehfil -e-Qawali* were also arranged where free *Lunger* (food) was served to all the participants.

Table # 7: Three prominent places where the gatherings /*Urs* were arranged

Sr#.	<i>Saints of the village Hattar.</i>	Time of solemnization of <i>Urses</i> .
1	<i>Saieen Noor khan</i>	February
2	<i>Shah Ismail khan</i>	December
3	<i>Karam Shah (Jughee wala peer).</i>	April

Source: surveys and formal interviews.

By attending the gatherings, people take spiritual benefits, they believe that all the *Sufi*-saints, strive for peace and tranquility, as told by one of the respondents that the *prophet (PBUH)* of Islam taught to respect the life (blood), honor and wealth of every person. Another respondent gave an example of last *Hajj* Sermon delivered by Him (PBUH) at Arafat. Another respondent told that it was very clearly mentioned in the verse 32 of the Holy Quran:

*“He who killed a human being, he had killed all the mankind, and he who saved the life of one, he had saved the life of all mankind”.*

(Al-Quran)

## 2.9 Life style

Despite the fact that the life style of most of the people was simple yet they possess many modern facilities of transportation, residences and large scale land holding but people participate in each others affairs in the hour of need. The affluent people of the village *Maliks* and *Rajputs* having the status of big landowners adopt simple way of life and participate in all village rituals like wedding and demise.

## 2.10 Education

There were two high schools in the village one for boys and other for girls and a community college for Inter and Bachelor classes. Through the census survey of the school, the literacy rate of the village was 38% having equal share of both the elite and lower castes.

A number of women were educated involved in teaching profession in public and private schools, while males being educated were engaged in teaching, singing and military services. Due to positive educational environment, people use to send their offspring to other cities for higher education as well. A table of educational status of the village *Hattar* has been given in chapter three. Progress of education in the village can be seen in the tables of three big schools in page number 88, 89, and 90.

## 2.11 Livestock and dairy farming

In the vicinity of the village *Hattar*, a number of dairy farms were functioning due to availability of milk animals kept by the landowners and landless families inspired by the abundance of fodder availability through provision of frequent underground water and irrigation through the dams, the cultivation of crops and fodder was possible that supports the livestock keeping.

The village *Hattar* was frequently supplying the milk to the twin cities of *Rawalpindi* and *Islamabad* and earning a handsome amount of money for further investment in the livestock. The livestock at the village was consisted of milk animals such as cow, , buffalo, goat, sheep producing milk and its bi-products. The dairy farming was the most prominent business activity of the village after the agriculture.

A very notable hobby of the farmers of the village was rearing animals, they pay very care and attention to their animals like dogs, oxen and cocks for the purpose of cock and dog fighting, and oxen races. Fresh milk, ghee and floor (*atta*) were served daily to prepare them for finale races. During the process most of farmers even forger their own needs and requirement. They often prefer to spend for the nourishment of their racing animals. They afford to remain hungry but feed the bullock for the purpose to prepare bullock for the race. The annual or seasonal festivals of oxen race were organized by certain groups of highly interested big landlords of the village. For the winning oxen the owner was awarded a reward which was considered a great honor for the owner of that particular ox. The award was presented in cash and in amount which exceeds from two lacks to five lacks. On the winning of the award people arrange special feast and procession with beating drums.

## **2.12 Major occupations**

The land of the village *Hattar* was much fertile because of adjacent *Shah Pur* dam and most of the people were farmers by profession who possess big and small lands. They grow marvelous crops by the help of dam water and favorable climate of the village. The main sources of income generation are mentioned below.

Table # 7: Main sources of income of the villagers

Sr#.	Sources of income.	
1	Live stock	Cows, Bulls, Calf, Goats, Sheep.
2	Dairy farming	Cows, Bulls, Calf, Goats, Sheep.
3	Special reared animal for contests.	Oxen, Cocks, Dogs.
	Crops	Wheat, Barley, Maize, Pulses and Oil seeds.
4	Employments	Govt and Private.
5	Trade and business	

Source: Socio-economic census survey Forms.

### 2.13 Prominent places

The people from far and wide pay visit to offer homage to the shrines of the saints, People think that the saints during their life time used to help the afflicted and needy persons by solving their problems by means of praying to almighty Allah.

A tomb (*Ziarat*) of *Hazrat Shah Ismail* was in centre of the village, people solemnize the *urs* with religious emotions. Religious scholars visit and address the gatherings. Beside to the enchanter of holy songs (*Kwals*) most importantly *Mehr Ali* and *Sher Ali* present the *Kwalis* (religious songs). They enchant the audience by their performance. The wealthy people arrange animal for sacrificial purposes on *Urs*. Food was opened for all the guests.

### 2.14 Socio-economic conditions

With the successful farming and other means of income through jobs in public and private sectors, the socio-economic condition of the people of the village *Hattar* was improving and due to increase of wealth the business of property dealing was flourishing in the village. There was also joblessness, a good number of people living under poverty

line facing hardships helped by the wealthy people. The men of lower castes work as tenants on the lands of *Maliks* and women as maids in their homes who were in return given grains after the harvesting.

### **2.15 Development**

The massive development has changed the outlook of the village and brought prosperity in the economy of the villagers.

### **2.16 Shah Pur Dam**

The *Shah Pur* Dam that was developed during 1980s was quite near the village and the main source of irrigation of arid area where there was no canal system. The Dam is also the source of domestic use water that supplied through a water supply scheme. The Dam was under the control of Small Dams Corporation and operated by the Fisheries department of the district government, which was producing various varieties of fish for domestic as well as for nearby urban centers. Mostly it was sold in the *Rawalpindi* fish market and thus lures the customers for serving fresh fish of the *Shah Pur* dam.

There was also a huts colony of fishermen of *Sindhi* origin, who resides along with their families near the dam and their sustenance was based on preparing the fishing nets, they also provide their services to other private fish farm owners as the fishermen and their families were well acquainted with the local population and participate in all social gatherings. The dam also provides some facilities for the people of the village i.e. rise in ground water level; good crops of the land near dam and the water supply scheme.

The farmers of the village have to face many problems with regard to their farming system as most of their land situated across the dam. During rains they face loss

of crops and cattle but there were numerous benefits of rains like availability of fresh water and green fodder for their livestock. Dairy farmers whose economy has also enhanced due to increased milk supply. The Dam was also a picnic point not only for the village people but for the neighboring urban cities like Rawalpindi, Islamabad where proper security arrangement have been made to secure the people. The affluent people of the village also avail the facility of marriage hall at very spacious and beautiful sight without transport expenses and on the booking of expensive city marriage halls.

## Chapter # 3

### 3.0 Agents of change

The education in its broadest sense means the change of aims and habits of an individual or a group of people. The education has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another. The educated citizens are the real asset of a nation. Without their full participation in all walks of life, real progress remains a mere dream. In the prevailing condition of the time, education has become one of the basic sources which trigger the change process.

In the village *Hattar*, there were basically three kinds of schools, the elite private institutions that cater the upper class; the government-run schools serving the lower echelons of the population and the *Madrassah*, the religious school.

The private schools have become a necessity for contemporary Pakistani society since the government has failed to provide quality education for its population. A majority of parents, even those parents who have low income send their children to private schools, that their children may receive such education that would enable them to be competitive. Most of villagers want their children to learn English. Private schools offer all instruction in English while government schools offer instruction in either Urdu or the local provincial language.



The feudal state of Pakistan has prevented meaningful educational reforms, while in many rural areas where without the will of the local tribal chiefs schools do not function, however such was not in the village *Hattar*, the people were as independent as the higher cast *Maliks*.

### **3.1 Progress in education sector**

Trend towards education was very old in the village *Hattar*, young people turn towards cities for higher education. It was observed that there was no discrimination of caste and creed for getting higher education. The case studies would highlight that the young people of other communities also go for higher education without permission of *Maliks* of the village because the education has changed the social boundaries between *Maliks* and other communities.

A number of educated people were involved in the profession of teaching, as the educational status of the village was quite satisfactory. The village *Hattar* has a high school for boys and a separate school for girls and in addition three private schools playing their crucial role to meet the educational need of village people. There was community college for girls for F.A/F.sc and B.A classes. After completion of education at the village level, the brilliant students move towards Rawalpindi and Islamabad for higher education.

Table # 8: Level of education in the village *Hattar*.

Sr.#	Zat/Castes	Total people	Metric	Inter	B.A	M.A	Total edu-people	Total %
1	Maliks( <i>Awans</i> )	1470	287	89	74	51	501	34%
2	<i>Rajputs</i> .	525	106	74	31	19	230	43%
3	Migrated Kashmiris.( <i>Muhajars</i> )	770	204	69	45	11	329	42%
4	Immigrants	889	141	92	73	25	331	37%
5	Pottery maker( <i>Kumhar</i> )	1120	211	130	61	27	429	38%
6	Barber( <i>Nai</i> )		-	-	-	-	-	-
7	Weaver( <i>Julaha</i> )		-	-	-	-	-	-
8	Cook of the marriages food.( <i>Thaba</i> )		-	-	-	-	-	-
9	Shoe maker( <i>Mochi</i> )		-	-	-	-	-	-
Total		4774	1029	454	284	133	1820	38.123167%

Source: Socio-economic and census survey forms/ Benazir Income Support Programme Survey.

Through socio-economic and census surveying forms a very satisfactory progress in the sector of education was observed that a number of male and female students were getting higher education in the fields of law, engineering, medicine, general education and particularly in education sector. In 1950s, there was not a single high school in the village *Hattar*, but only primary schools for girls and boys.

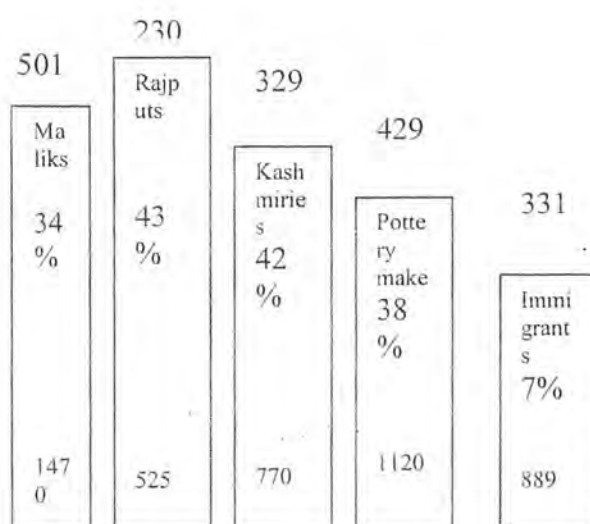


Chart #1, The comparative educational status of the all castes of the village, the population has been mentioned below the boxes. Source: Socio- economic census surveys, and village schools record.

The above drawn chart of educational status of the natives of the village shows that the other castes including lower castes have satisfactory educational status. In education lower castes were not lagging behind the higher caste *Malik*. The chart shows that all castes have educated people. The difference between their educational capabilities was very little, which shows that the people of other castes were free to get education and compete with the higher castes people.

According to the respondents, students were used to travel to the nearby Tehsil *Fateh Jang* for the matriculation studies. The ration of students according to a respondent at that time was great than the ration of students who also used to travel for matriculation studies from another neighboring village *Qutbal* that shows the positive interest of the parents of the youngsters of the village *Hattar* for education.

### 3.1.1 Case Study # 1

A male teacher named *Mr.Fida* 50 years old belonged to *Maliks* caste was employed as a teacher in the village boys' school. He was only science teacher in the village whose contribution towards science education of male and female students was commendable and most of his students were able to get admission for higher classes in medical and engineering colleges and universities and after completing the education they were serving at prominent posts. According to Fida:

*"My students are serving in different government organizations like army, civil bureaucracy, and Judiciary and education department on highly paid positions of Doctors, Engineers, Army officers and teachers."*

(Fida)

Later on the particular teacher enhanced his academic capability and passed M.A in political science and joined as subject specialist in a government college. Most of his well groomed students belong to lower castes. According to him, he never discriminated the higher and lower castes and tried his best to make his non doctor but his son became lawyer after completing his studies in Punjab Law College.

In the village, there were three private schools from primary to matriculation functioning with their full capacity shows the interest of the people towards education and their desire to see their children educationally well groomed. Amongst the educational institutions in the village, Fine public school was one of the leading private schools providing education since the last eighteen years. Beside some of the affluent people used to send their children to nearby town *Fateh Jang* for English medium education, some names of English medium schools of *Fateh Jang* were very famous among the natives of the village, such as *Fauji Foundation school*, *Zumurd Public School*, *Educators*, and *Army Public School*.

### **3.1.2 Case Study # 2**

Mr. *Moeen Iqbal* a native of the village *Hattar* belonged to a family who had migrated after the partition of the sub-continent in 1947. He was doing his L.L.B from *Punjab Law College Rawalpindi*. According to Mr. *Moeen* him he took guidance from his senior who belongs to *Malik family* who treated him like a brother and never gave him feelings of disgusting that the junior *Moeen* belongs to a lower family of the village. *Moeen Iqbal* was a hard working young boy and wants to b a successful lawyer of the village. A *Malik* teacher named *Fida Hussain* was his teacher in the school. According to

Moeen it was not possible for him to study in an English medium school but later on with his hard work and dedication to the studies, he got admission in Punjab Law College. According to the father of Moeen, his son was the first student from the village's Kashmiri family who was getting higher education.

### 3.1.3 Case Study # 3

Mr. *Shahid* was a native of the village *Hattar* and by profession he was engineer, belonged to a *Rajput* family (second higher caste of the village). He told the researcher that during his studies and professional career, *Maliks* of the village never created barriers for him, even once at the time of need he borrowed a loan from one of the *Maliks* and continued his studies. His father was serving as a peon in a nearby government oil company during his studies. His father was always impressed by the engineers of his company and wanted his son to be an engineer. *Shahid* worked hard and got admission in an engineering college. After completing his studies he got a job in a semi government gas company as engineer, thus he fulfilled the desires of his father.

During the interview, he told that the village high school made his base for getting further education. The village high school for boys and girls were established very long ago. The students of surrounding villages also come to the schools of the village. The ration of the students in government schools was as high as in private schools.

### 3.1.4 Case Study # 4

Mr. *Hanif* a young man of 30 years having M.sc in Mathematics from *Punjab University*, Lahore and was doing job in a local government school for boys. He belonged

to a very poor family who migrated in 1947 and was suffering with many problems of existence. Mr.Hanif told the researcher that he was trying his level best to bring good and prosperous position to the family. According to him he was never discouraged by the *Maliks* of the village during his studies and his career. He further told that his father was a shopkeeper and later on he became patient of lungs cancer thus the financial problems created hurdles in his way to progress. He completed his studies with the cooperation of the village teachers through achieving merit scholarships. After matriculation he earned money by teaching the children in the evening. He completed his M.A as private student from the Punjab University and was working as a school teacher in the village. He has four unmarried sisters and was working hard to earn as much that was required to arrange the marriages of his sisters.

### **3.2 Economic conditions of the natives**

According to the World Bank statistics, around 35 million people in the rural areas are poor, representing about 80% of Pakistan's poor while agriculture accounts for about 40% of the rural household incomes. The majority of the rural poor in Pakistan are not farmers. Access to credit and usable water is unbalanced. 37% of rural households own land.<sup>1</sup>

In the village *Hattar*, the economic condition of the common people was changed by certain economic upheavals. Economic constraints emerged due to immense price hike of almost of all commodities which squeezed the needs of the people especially the salaried segment of the village. A living example quoted by the number of respondents

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<sup>1</sup> World Bank statistics 2007.



who migrated abroad for pilgrimage stated that the Pakistan's currency was a weak one could hardly exchange the Saudi currency Rial against Pakistani Rupee.

A respondent told that his forefathers visited *Hijaz* about three decades ago and exchanged even sixty to seventy Rial against Pakistan Rupee, the comparison clearly shows the weak position of Pakistani rupee. He further told that the Indian government provided fifty percent relief as subsidy to its *Hajj* pilgrims and on the other hand their authority plunders their pilgrims by charging maximum amount. People of the village were annoyed with the government's unfair policy, who often sell their land for the pilgrimage.

According to respondents, lower caste families to observe *Haj* sell not only crops but the livestock. For example the cost of livestock (cows and ox) was so high that one could easily make up his tour expenses by selling two cows or an ox. According to a famous saying prevalent in the village, one could perform *Haj* by selling his belongings "*Angootha tek tay Madina wekh*)".

It is believed that rural growth is crucial to Pakistan's future, two-thirds of the country's population and 80 percent of the poor live in rural areas. Unless there is sustained progress in these areas, rapid overall economic growth and poverty reduction is impossible. Stagnation of the rural economy could also threaten the social cohesion of the country, drive massive migration to urban areas, and result in massive urban unemployment. An educated *Rajput* respondent viewed that achieving rapid rural growth and poverty reduction requires overcoming major constraints related to unequal distribution of land and access to water, low productivity of crop agriculture, inadequate



infrastructure, ineffective public-service delivery, and insufficient participation by rural people in most public-sector development programs.

*"Agricultural growth is necessary but not sufficient to alleviate rural poverty in Pakistan. An effective poverty reduction strategy must address the rural non-farm economy and the needs of the rural non-farm poor."*

<sup>2</sup>(World Bank statistics, April 23, 2007)

The living standard of the people of village *Hattar* has been raised by building concrete gracious houses with all facilities. The village has all necessities of life like electricity, telephone, road communication, electronic media as well as internet cable facilities which helped the village people to give more attention towards education sectors, especially higher education for their girls who were engaged in respectable jobs like teaching, medicine and private companies jobs. According to a respondent, there was a time when hardly one could find a literate to get letters read and elaborated but due to changing circumstances and modernization of education, the people have excess to every field particularly education.

Although the area of village *Hattar* considerably lacks the industrialization yet other economic sources like agriculture, live stock, fisheries and dairies have flourished and were the source of progress and prosperity not only for the village but for surrounding areas.

According to a new comer, who was the owner of a restaurant in the village, due to its ideal location near the busy road and picnic spots, the busy and luxurious hotel,

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<sup>2</sup> World Bank statistics, April 23, 2007

restaurant and gracious marriage hall spread in wide areas represent an spell bound scene. Being in sub-urban area of Islamabad, the people from twin cities (*Rawalpindi* and *Islamabad*) used to come and spend their weekends along their friends and families lavishly and leisurely taking delights of fresh delicious fried fish cooked by very expert cooks at the *Akkorwal* fish point.

### 3.2.1 Multiple professions

The people of the village *Hattar* were engaged in different profession for earning their livelihood as detailed in the following table:

Tabl # 9:Economy and multiplicity of Professions in the village,

Occupations & Professions	Persons	Occupations & Professions	Persons
Doctors	02	Defense forces	23
Engineers	03	TeachersPrivate/Government	19
PhDs	01	Govt, servants	24
Religious Schqlars	13	Barber	5
Telecommunication	04	Masons	13
Labor	48	Black smith	4
Driving	17	Dairy farming	43
Shoe maker	3	Horticulture	7
-	-	Farmers	39

Source: Socio- eco and census survey forms/ Benazir Income Support Programme Survey.

The natives of the village *Hattar* have been motivated by the educational awareness. While interviewing the young people, they were found as goal oriented and motivated to join progressive jobs and endeavors.

The educated people of the village were involved in different professions including the women that have been included in the above mentioned table. The people were never involved in criminal activities as confirmed by the local police, they were living a peaceful life free of conflicts.

### 3.2.2 Land Holdings by ethnic groups

Table # 10: Land holding by ethnic groups of the village

Sr#.	Zat/Castes	Number of houses	Lands in Canals	Location of lands
1	Maliks( <i>Awans</i> )	210	16650	Land around the village
2	<i>Rajputs.</i>	075	5750	Land near dam
3	Migrated Kashmiris.( <i>Muhajars</i> )	110	3500	Land near dam and road
4	Immigrants	127	200	Land near road
5	Pottery maker( <i>Kumhar</i> )	160	200	Land near dam and near road
6	Barber( <i>Nai</i> )			
7	Weaver( <i>Julaha</i> )			
8	Cook of the marriages food.( <i>Thaba</i> )			
9	Shoe maker( <i>Mochi</i> )			
Total		682	26300	

Source, SECS Forms

The land owned by *Maliks* was located in and around the village having the commercial important near the main road and the dam, while other castes possess the land near dam, road and in the centre of the village as well. The land of two lower castes shoe maker and weaver was of more value than that of *Maliks*. Many shoe makers sold

their land for high prices and have joined other professions. Some of them have migrated towards cities.

The land near the dam and road was more precious than the land in the centre of the village. One of the shoemakers told that his brother sold his 5 canal land near the dam for 75 lacks of rupees, which offered *Haj*, married his two daughters and established a business for his son.

### 3.2.3 Ownership of lands by important caste of Maliks of the village

Table#11: Ownership of lands by the important castes of the village

Sr.#	Number of houses of <i>Maliks</i>	Land Ownership	Number of houses of <i>Rajputs</i>	Land Ownership
1	5	5000	50	100
2	10	5000	15	50
3	15	1500	10	Landless
4	50	2500		
5	30	1200		
6	50	1000		
7	30	450		
8	20	Landless		
Total	210	16650	75	5750

Source: S-E &C S Forms

The *Maliks* and *Rajputs* castes of the village possess the greater land than the miscellaneous castes of the village. Each *Malik* family contains huge part of land of the surrounding part of the village consisting of arid land which was far from the fertile land of the dam and road. Land distribution among *Maliks* was a reality in curtailing their social status. At page No. 55 the land distribution of richest Malik Daud showed that the fourth generation of *Malik Daud* has not more than 400 canals of land. In the village

*Hattar* ownership of land was considered a source of respect. Those *Maliks* who have little pieces of lands or equal to the other castes people, they have no considerable social status in the village.

### 3.2.4 Distribution and value of land

Majority of the population of the village was involved in agriculture as a basic source of their income as per data gathered through socio-economic survey.

Table # 12: village land value per canal.

Sr.#	Place of Land	Measurement	value
1	Along road	One canal	15 to 20 lacks
2	Centre of village	One canal	10 lack
3	Agricultural land	One canal	5 to 6 lack

Source: Benazir Income Support Programme Survey.

Due to the nearness of the main road and new air port project, the price value of land has considerably been increased. Prices of Lands alongwith the road side have gone very high because of the developmental projects from *15 to 20 lacks* per canal whereas the price in and around the village was considerably less. The price of agricultural land was also very high as *five lacks to six lacks* per canal. The people who sold their lands to the outsiders left the farming and migrated to the cities for adopting other professions.

In the village *Hattar*, the landowners having their agricultural land near the main road built water reservoirs (ponds) through which they use limited water for irrigation and fisheries farms which was a very lucrative source of income that has strengthened the income of some families including fishermen. Prices of grains like wheat, maize and other pulses were also very high in the market and the growers were getting satisfactory income by selling their crops.

Table # 13: Rate of grains and pulses

Sr.#.	Grains and Pulses	KG	Price in Rupees
1	wheat	40	1000
2	Maize	40	1000
3	Oil seeds	40	4000
4	Pulses	1	40-50
5	Sesame	1	120

Source: Self conducted survey

It was observed that many farmers pay less attention to their farming which was a real income generating source for them, they joined other professions.

The green and dry fodder of high quality was supplied to Rawalpindi and Islamabad markets from the village *Hattar*. With this commercial activity hundreds of laborers were attached who carry the fodder through *Tractor-trolli* and work as daily wagers. Laborers especially *Pathans* were involved in harvesting seasons like *Rabbi* (wheat crop season) and *Kharif* (maize crops season) hired by the landowners.

#### 3.2.4.1 Case Study #5

*Morad Ali* a resident of the village *Hattar* was a small land holder after distribution of his father's land among him and his other five brothers. He borrowed a loan by mortgaging his land from the agricultural bank and utilized the amount in paying of old debts, wedding of his children. Although, he was having considerable land but was lacking cash money and was failed to pay regular installments to the bank, as a result, the loan amount heavily increased due to multiple marks up which were behind his reach. He was repeatedly asked by the bank authorities to repay the outstanding installments but he could manage to do so after that the case was handled by the police and issued his arrest warrant but he rapidly moved to the city and told the whole story to his officer with

whom he was working with a survey team. The officer enquired him whether he is having his any son surveying in army to which he responded yes. He asked him bring his particulars and on receiving the information the officer selected him for foreign deputation as a driver to military attaché in America. As the boy was a competent driver, he moved immediately to America where he served up to the entire satisfaction of his commander and earned not only respect but also monetary benefits. His immediate task was to send money to his father to repay the loan and after a short time, the loan was repaid and the land that was mortgaged with the bank was released.

#### **3.2.4.2 Case Study #6**

*Mr.Majeed* a farmer of the village established a small dairy farm with only two buffalos being a member of the poor *kammi* caste. With hard work *Mr.Shareef* and succeeded to increase the number of buffalos, thus fifteen years, he was having a heard of thirty buffalos and a chain of milk supply to twin cities. His wife Kalsum, two daughters and two sons helped him in managing the dairy farm. According to him, he and his family members worked day and night without hiring any outsider and gained the position of renowned milk and milk production's supplier

A good number of people of the village were serving in defense forces in different ranks ranging from commissioned officers to lower ranks. They were contributing their role in their organizations and also to the village economy. The majority of them were serving in Pakistan Ordnance Factory Wah on different posts. The advantage of serving in POF Wah was being the nearest place from the village and they were managing their lands and other household matters after coming back from their duties.



According to the data, the six persons of the village were working as commissioned officers from the rank of lieutenant to colonel, while a large number of other people were also serving the armed forces in other different ranks.

#### **3.2.4.3 Case study # 7**

Barber was a poor man of the lower caste group of the village whose parents were comparatively having poor economic background and living upon their hard work and labor. They were able to educate their son who had completed his education meritoriously and subsequently short listed as a commissioned officer in the defense forces and attained high rank in the army with the continuous studies and hard work. His role influenced other youngsters to follow same course of action to get rid of poverty and gaining social status. The people of the village in spite of having multiple resources of income were very cooperative and helping others in hard times.

As the village was situated about 40 km away from capital Islamabad having tremendous opportunities of jobs, the jobless of the village were migrating to the Rawalpindi and Islamabad to earn their bread and increase their family income. According to the data gathered, 36 women of the village were working with different households as maids at Rawalpindi and Islamabad. They travel by buses or wagons for attending their duties early in the morning and coming back to their houses before the sunset. Through the activity, they were not only getting a fixed salary but also were supported by their masters on different occasions of need. With their striving efforts they not only improve their economic needs but also succeeded in getting their children educated.

#### **3.2.4.4 Case Study # 8**

Shano was a 45 years old wife of a poor tenant and has seven children. She regularly goes to Islamabad and work in different three homes. According to her before her contribution to the family, they were living hand to mouth but afterwards her family

was little bit comfortable and was meeting daily use necessities of life as she was earning rupees nine thousand for working with three families.

All of her seven children were going to school and help their father *Jamal* in managing the fields of *Maliks* who was working as tenant and in return was getting wheat and corn seasonally after the threshing of grains. According to Shano, the grain they get from *Maliks* hardly meet their annual needs.

### **3.3 Change and migration**

Due to ideal location of the village *Hattar* and having all sort of facilities like road communication and all modern necessities like *sui* gas, internet, cable, electricity 127 households of different trade and occupations gradually came to live there. Among the families, most of them were masons, carpenters and black smiths and farmers who purchased agricultural land for farming and establishing dairy farms. Among these people prominent artisans are masons, carpenters and black smiths.

The migration has been a constant phenomenon in the history of Pakistan from its inception, the people have been moving to different places. The migration of the people started with the moving of millions of people from India into Pakistan when the two nations gained their independence from British colonial rule. The Muslims moved to Pakistan in the hope of a better life, not just economically but socially and religiously as well.

Between 1951 and 1981, the urban population quadrupled while the annual urban growth rate during the 1950s and 1960s was more than 5 percent. The figure dropped slightly in the 1970s to 4.4 percent. Between 1980 and early 1994, it averaged about 4.6

percent. By early 1994, about 32 percent of all Pakistanis lived in urban areas, with 13 percent of the total population living in three cities of over 1 million inhabitants each in Lahore, Faisalabad, and Karachi.

The key reason for the migration of rural dwellers to urban centers has been the limited opportunity for economic advancement and mobility in rural areas. The village *Hattar* has the same reasons of limited opportunities for economic advancement and mobility. Much of the stagnation has been caused by the firmly entrenched feudal practices of landlords in the countryside. The feudal have economic and political power to manipulate the interests of people of lower castes.

The urban migrants were almost invariably males, although they moved to the city in search of better economic opportunities but could not retains their close ties with their village and its people. At first, the migration was frequently seen as a temporary expedient, a way to purchase land or pay off a debt but later on it was found that it was the major fact of changing their lifestyle.

Table #14: Data about immigrant families in the village who purchased land

Sr#	Immigrant Families In The Village <i>Hattar</i>	Number of households	Land Purchased in Canals	Monthly Income.
1	Migrated fishermen h-hold	37	35 Canals	60.000
2	Common people	46	4 to 5 canal per family	10,000 to 15,000
3	Restaurant owners	9	56 Canals	50.000
4	Old house owners	4	12 Canals	Donations
5	Farm house owners	15	20 Canals	In personal use

6	Fish point owners	3	16 Canals	1.00000
7	Property dealers	5	60 Canals	1-500000
8	Marriage hall owners	8	9 Canals	2.00000

Source: formal interviews with immigrant families.

In addition to the artisans, the wealthy families also migrated to *Hattar* and build gracious houses, gardens and farm houses. Basically they lived permanently in the urban centers and temporarily shift to the village in vocations, the temporary migration of wealth people has also caused economic stability for the village and the people who get lot of amount by selling their land to the migrants for building their houses and farm houses. They temporary migrants have also created some attractive spots around the *Shah Pur Dam* which has increased the importance and splendor of the village. The presence of open restaurants, fish points, wonderful marriage halls were the true portraits of successful migration. During weekends this area looks a beautiful leisure spot.

It was observed during the field work that prior to the dam construction, the village people were quite unfamiliar of fish food but now they became accustomed to the food and they enjoy fishing in summer season when they find over flow of water in the dam.

### 3.3.1 Case Study # 9

A tribe of fishermen migrated to the village *Hattar* fifteen years ago from Sindh, they were engaged in fishing at *Shah Pur* dam by living in their improvised huts near the dam. They have established their fresh fish sale point near the dam site, while they were supporting their household income through preparing the fish nets for sale.

They also meet the need of fish farmers by providing their knitting services of district *Attock* and its surroundings. Their habits and living pattern was of immense

interest as it was observed that whenever they proceed for fish farming they were always equipped with boats, nets, spears, harpoons and ropes etc. during their fishing exercise they work hard regardless of any fear from deep dam water. They use to select the most prominent specie of a fish called *Rahoo* for their eating.

It was seen by the researcher at *Shah Pur* dam that they use to cut the fish into big pieces; cook it like beef in their own cooking utensils that provide them full energy to move and keep them active in cold water of dam while fishing. They also receive cash from the sale of nets to the dam owners on weight measure basis ranging from 800 to 1000 rupees per kg which was a good source of their income. During the off season when the fishes were less in number, they change their activities from fishing to hunting birds for sale.

## Chapter # 4

### 4.0 Changing power structure and social status of *Maliks*

The role and status of the landowner *Maliks* was quite eminent before a decade, they had the authority to resolve the disputes not only of the villagers but also the surrounding communities. They were having a clear arbitrate power according to their will and interest but with the awareness acquired by the people and with changing circumstances through education, migration and economic boost, the lower castes have conversant with regard to their disputes and interests, therefore there was no much dependency of the common people on the historical elder's hold. The *Maliks* were alone entitled to possess private armed men and for having also licensed or non-licensed armament while no one in the lower castes could even think to possess the small arms even on license basis, but with the change of socio-economic and socio-cultural environment, the lower castes groups were having the licensed arms for their defense by lessening the dependency on *Maliks*.

During the formal interviews, a *Rajput* respondent told that:

*"Now in the changing circumstances the Maliks do not display their arms"*

Three to four decades ago the attitude of the *Maliks* was very despondent but with the gradual change through education, migration and economic boost, the people of lower castes have progressed. The role of *Maliks* in solving the problems of lower castes was very prominent but because of the gradual development and arbitrary council the role of *Maliks* has been discarded. As a result, most of the candidates in the local body elections



in the union council level were elected from the lower castes who were having vision and capacity to solve the problems of the local people, the same position was in provisional and national elections. People adopted their own course of action and decided in favor of a group or party according to their free will, which clearly show the changes occurred due to awareness through knowledge and education and with the exposure of electronic and print media.

#### **4.1 Social status of *Maliks***

Due to awareness and education of people the social status of *Maliks* has been curtailed, they use their social power very carefully as regard to the previous time when they had clear monopoly and hegemony on lower and middle castes, as the people have been quiet aware about their rights.

The social status was measured through seven major realities in the village, firstly, Union Council, Local government elections and selection of lower castes members as councilors that has decreased the social status of *Maliks*. Secondly, land distribution among *Malik* families has curtailed their social status, thirdly, arbitrary organization in the village for solving the local disputes has been established by the government. fourthly, social status of *Maliks* at different festivals in the village was judged by the people that was not up to the mark, fifthly, social status of *Maliks* at different exchanges was measured being the non-traditional, Sixthly, social status of *Maliks* by hyper gamy was understandable and seventhly, the social status in presence of rich immigrants was not visible. All the factors have curtailed the social status of *Maliks* in the village *Hattar*.



The influence of higher caste *Maliks* was existed but not like the past when they were totally despondent. There were many case studies telling the situation that people were dare to speak in front of cruel masters. If they decide to solve the disputes of local people they have to seek the acceptance of the people.

During the formal and informal interviews, the respondents informed that the *Malik's* role has been restricted to a large extent; people were free to decide their matters at their own. They arrange education for their children without interruption of *Maliks*, build houses with their own choice and purchase land freely without the permissions of the *Maliks*, that was an apparent set back to their social status, while attaining of higher education status by the lower castes as compared to the elite class has also resulted in limiting the role and prestige of the *Maliks*. According to a respondent from the lower cast, with the abundance of money the people of lower castes when proceed to pilgrimage they did not pay any special attention to the *Maliks* proceeding for performing *Haj*. At Mekka and Madina, the lower caste pilgrims spend their time in prayers not in sycophancy and service of *Maliks*. Social status of *Maliks* has been decreased because of the below mentioned realities:

#### **4.1.1 The local government**

The population of the village according to the 1998 census was 2406 but at the time of researcher's presence in the village *Hattar*, the population according to the official record of Union Council # 38, *Hattar* was 4774 with 482 households.

**Table# 15, Union Council *Hattar***

UNION COUNCIL <i>HATTAR</i> (38).	
<i>Kutbal</i>	<i>Garrhi Hassu Khan</i>
<i>Hattar</i>	<i>Mailu</i>
<i>Mangyal</i>	<i>Doeyan</i>

Source: Union Council record

During the last two elections (2000,2005), union council *Nazims* were elected consecutively for two terms from the village from among the *Malik* family but at the same time, the local councilors were also elected from the lower castes groups. The winning of elections by the councilors of lower castes have curtailed the social status of *Maliks* in the village as the *Maliks* have to dependent on the councilors for their success in the next elections that was not possible without cooperating with the lower caste people.

The people of the village *Hattar* elected *Maliks* twice as *Nazim* in 2000 and in 2005, according to the respondents; the *Maliks* cooperated with them after winning the elections. Following table # 16 shows the election period of the *Maliks*:

**Table# 16: People elected from village *Hattar* at Union Council level**

Sr.#	Name	Status	Elected time
1	Malik Firdos	Chairman	2005
2	Naeem Iqbal Khan	Nazim	2004
3	Malik Noor ul Ameen	Naib Nazim	2000
4	Malik Allah Dad	General Councilor	-
5	Anees Fatime	Women Councilor	-
6	Yasmeen bibi	Women Councilor	-
7	Haji Abdullah	General Councilor	-
8	Malik Ameer	Farmer Councilor	-

9	Malik Amjid	General Councilor	-
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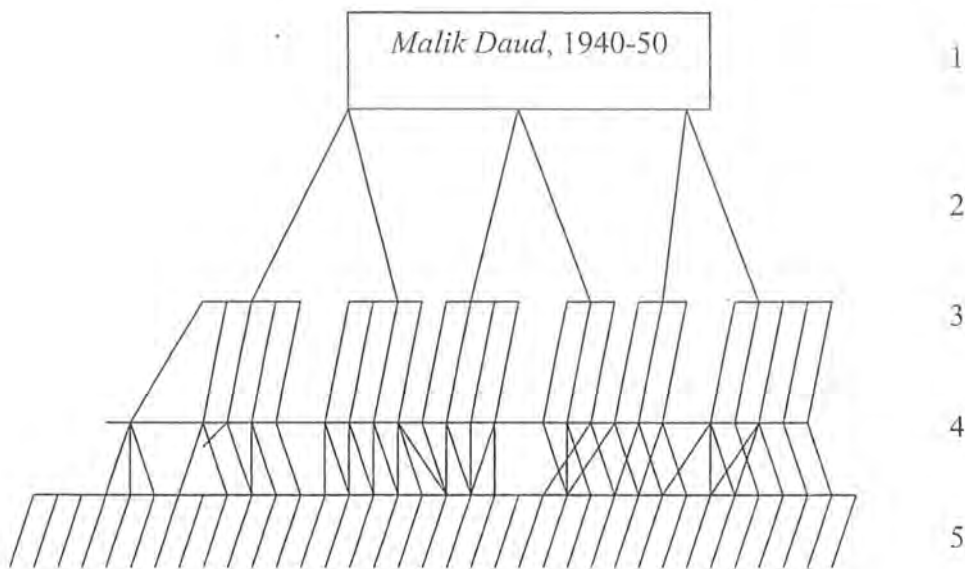
Source UC.

During the formal interviews with the respondents, the researcher was told that *Maliks* also exercise their arbitrary power but in a very wise and judicious way. They play their role without annoying the different castes. The petty land cases or local matters were solved with their consent and guidance.

#### 4.1.2 Land distribution and decrease of social status of *Maliks*

Before independence, *Malik* caste of the village possessed huge land holdings in and around the village. *Malik Daud* was the richest landlord of the village owning 5045 canals of land who distributed his land equally among his daughters and sons. After the four generations, the fifth descendants of Malik Daud were having the land not more than 500 canals; some sold their lands to the outsiders and became landless and thus the famous richest *Malik Daud's* families have no significant importance because of having no or having less land. After 1947 the *Kashmiri* immigrants were allotted lands in the village from the then government who shared the social status and political power with the *Maliks* decreasing their prestige and political strength.

Chart# 2: land distribution among the four generations of the *Maliks*



Source: Formal interviews

In the past, the lower castes were possess minimum lands and were living as tenants under the control of *Maliks*. According to an old respondent, the social status of *Maliks* at that time was very influential, they were considered as master of life and death. *Malik Daud* was one of the richest *Maliks* of that time who was owned a vast area of land.

**4.1.2.1 Case study # 10**

A well placed landlord was proceeding to holy places in *Hijaz(Makkah)* and a man named Saleem from the lower caste (shoe maker) of the village was also traveling with his group, while they were stationed in a lodge, the landlord directed a low caste person of *Saleem's* group to provide his services to him that was denied by *Saleem* and said that everyone was travelling for a sacred mission, thus everyone was responsible for his care.

Saleem of 26 year's age told that he worked for *Maliks* for many years, but in a sacred place he denied to serve them because everyone was equal without the discrimination of caste and creed in the Allah's home. There was no difference of rich and poor, black and white, lower and higher caste.

#### **4.1.3 Arbitrary organization**

An Arbitrary Council was established in the village since the establishment of Union Councils in *Ayub* era. The organization was to resolve the disputes of the people under the umbrella of the union councils, while before the people generally were governed and dictated by *the Maliks* that was curtailed by the existence of Arbitrary Council in the village.

The benefit of the arbitrary councils was the acceptance of its decisions by the courts of law. The social issues of the village such as family problems, matrimonial problems which include divorce, maintenance of wife and children under and after the disputes, guardianship of the children, property disputes, thefts, quarrels, embroils were resolved at the village and council level with the utmost satisfaction of the villagers.

The marriages were registered at the Union Council Office, while activities relating to elections and welfare were also the domain of the Union Council under the leadership of *Nazim* or the Chairman. In the absence of the high ups, the Union Council was run by the secretary and the staff.

Village *Hattar* was the most populous village of Union Council, according to Benazir Income Support Programme (BISP) there were 682 households. During the last elections which were held on national, provisional, and local government level the vote bank of the village became a decisive factor. Victory or defeat of a candidate depends

upon the majority of vote casters. The people were united and were the source of success for the winning people to whom they favor but with the advancement of time and changing circumstances which include awareness among the general masses, the situation was as changed. There were only two major groups (immigrants + shoe makers and Maliks + barbers) in the village who tilt towards their favorite party. It was an evidence of unity of people of the village *Hattar* and their maturity in the vote casting and in political awareness.

#### **4.1.4 Social activities and status**

Apart from other social and religious activities, some other social areas of landlord's interest were there in the social setting of the village such as ox races, dog fighting and cock fighting arranged by the influential landlords seasonally in summer and winter with the consent of the local stake holders. Reasonable prizes were distributed among the winners.

Keeping in view the excitement and participation of farmers and spectators, usually high prizes were awarded to the owners of the winning animals. The farmers especially rear the high breed ox and other animals for the festivals keeping in view the prestige and financial gains. They keep the animals with very care and feed them with costly food like milk, corn, almond and butter (*ghee*).

The positive results of such races and gatherings was to provide a chance to the interested farmers to breed the cattle. The competitions were arranged with great pump and show and announced in advance to prepare the ground and for other administrative arrangements. The judges were also notified before time for the awareness of the people



but there was a negative aspect of the games that has usually been neglected that was the interference and disturbance that could be created by the rival groups.

During the gatherings, the farmers discuss their cattle breed, feed, crops and new ways of agriculture. They also discuss the provision of feeds for crops and fertilizers of high prices. The role of *Maliks* in the competitions was less prominent. The decisions of the judges who were selected from different groups were considered as finale because of non-interference of the *Maliks* that reflects a clear change in village that has curtailed the influence and power of the traditional leaders.

For the games, the rich farmers of the village domesticate the animals and expend much money on their food and grooming. According to a respondent, high energetic and nutritious food was required for these animals. The races prove to be very interesting as far as frightful. The animals keep fighting for many hours, dogs keeping their strong grips to the opponent dogs and do not withdraw until the grabbed dogs completely perished or fled. The fighting was found very woeful scene. In the races, the judges were selected from the rich farmers. The crown dog (winner dog) was sold in lacks and purchased by the interested guest farmers and spectators who have interest in the dog fighting.

There was another very interesting competition of *Quails*, the fight continues for hours till and these birds remain fighting each other till one's death. The game too carries a lot of prizes. This farmer rear the fowls, use the birds for fighting as gambling which was seen as a curse for the poor and down trodden villagers. Some times it creates broil to the extent of sever quarrels which inflict each others lives. No doubt that was a worst sort of activity and many of the villagers discourage the game supported by the



*Maliks* that was the healthy sign for community. Hunting involves hawks (eagles) and hounds specially reared for hunting purposes. The hunting was entirely carried out by influential *Maliks* with help of their tenants that was not a sort of competition but was carried out according to their interest. During the process, they let their reared hounds (dogs) to catch and hunt heirs and partridges, which are consumed eagerly by the high caste *Maliks*.

In all the activities, the influence and upper hand of the *Maliks* was obvious but their liking or disliking not effect the decision making in the social activities like in races and in competitions unlike the previous times.

#### **4.1.5 Status of *Maliks* at exchanges**

The social status of *Maliks* was little visible at different exchanges and in small quarrels, where they hold their remnant monopoly. They witness the deals, agreements which prove to be weighty. The involved parties do not oppose the presence of *Maliks* in deals and agreements.

*Maliks* participate as special witness to certain important deals like transfer of lands (approval of mutation), mortgage, lease system and other attestation if he holds the seat of councilor (*lama Dar*, head man of village). *Maliks* also do attestation and police verification etc. Besides that if a certain deal was witnessed by the *Maliks* there left a very little chance to challenge it in the lower courts. People like to let the *Malik* participate in their matters as witness, because of weight of *Maliks* position.

#### **4.1.6 Exchanges and role of *Maliks***

The rich land owners and people of other castes who were involved in education, jobs or other activities, they find no time to carry out their agricultural activities by

themselves, to save their lands from bareness, they offer their agricultural lands to the interested *Mzaaras*/ Tenants who could cultivate, the agricultural produce was distributed equally among the dealers according to the agreements between landowners and tenants. In the way the agricultural land was toiled by the tenants and the land was properly utilized and was saved from the erosion and barrenness.

The village was basically a rain fed (*barani*) area and when there were less rains or scarcity of water due to climate change, produce become helpful. Many villagers cultivate the land instead of ignoring the activity for water shortfall, while other hand it over to the tenants for cultivation for getting some income. Thus both the sides have to reconcile just to save the land from bareness and to generate income.

Some interesting types of local exchanges were observed in the village *Hattar*, participated by the *Maliks* where their social status plays an important role that could be judged minutely.

#### **4.1.7 Lease / Patta system**

In certain cases, the land owners give their lands to certain interested and potential farmers on lease system for a fixed period. A fixed amount was paid by lease holder. It was dependent on the will of the lease holder whatever crops he produces, he has to pay only the lease amount to the owner as decided between the both parties. Goats, sheep, Cows, buffalos, ox and even land were also exchanged. Most of the *Malik* families give their land to the tenants on the lease/Patta system.

#### **4.1.8 Mortgage/ Rehen System**

A land holder in the time of need, mortgages the land for a fixed amount, no produce of such land was given to the land owner. Whenever he pays back the money, he

gets his mortgaged land back. All the procedure was documented and witnessed in presence of elders or influential *Malik*, of the village.

#### **4.1.9 Exchange of Animals/ Bhatai**

The *Bhatai/Exchange of animals* was a very interesting activity related to exchange live stock including cows, goats, sheep, buffalos and especially calf. Rajput and lower caste landowner who grow the genre of animals to the small and rented farmers share the animals on equal basis. Both the lender as well as caretaker gets the benefits with the activity when the particular cattle were grown up and produce their young ones. The process also helps to meet the requirement of fresh milk and meat for the area as well as surrounding areas as the butchers from different parts purchase the cattle and provide meat for the urban and rural areas. After selling the livestock, the stakeholders distribute the money or animals including calf, cows, sheep, goats and buffalos.

##### **4.1.8.1 Case Study # 11**

Mr. Amjad, a native of the village sent his son abroad for employment. He was having no money to meet the travel and visa expenses, so he mortgaged his land measuring 35 canals for five lacks. With support of the money he fulfilled all requirements and his son succeeded in securing job and settled abroad after few years. When he came back with a lot of dollars, his father was able to get back his mortgaged land after paying the amount. In the process, there were certain short comings that when the agreed terms were not fulfilled the mortgaged land remains with the other party forever, but in the case of taking back the mortgaged land, he was charged with a heavy markup.

#### 4.1.8.2 Case Study # 12

A family told the researcher in an interview that they loaned a heavy industrial amount for establishment of poultry farm by pledging their land to the agricultural bank, fixing the bank installments for return of loans. The borrower not only failed to return the fixed installments at all, as a result, after five years he had to pay the loan along with heavy burden of multiple marks up which was not within his power to pay.

Ultimately, the whole lands together with poultry farm structures as well as their other holdings were confiscated by the agricultural bank and afterwards auctioned the whole property and recovered its dues. In the particular case, the bank authorities were also involved because of releasing loan over and above the value of the property mortgaged because by auctioning the property, they could not get the exact amount released as loan. In all the process, the influential *Maliks* never helped the person, while that was possible for them to bail him out of the whole situation.

#### 4.1.8.3 Case Study #13

A migrated Kashmiri farmer *Nazeer Hussain* with the land of 40 canals applied for loan from agricultural bank in poultry sector. He utilized the money of loan very carefully and judiciously by constructing the poultry structures (sheds) and other facilities for example water system, tube well, electricity and purchasing of feeds, chicks, and medicines.

The fixed installments were paid regularly without any default before the due dates. He had not only paid back the loan with interest but also established his base in poultry farming in which he had successfully flourished.

With the help of his business he also constructed gracious house for his family, boost up his agro business and arranged higher education for his children who later on inducted in respectable jobs. The case study highlighted that how a poor farmer worked hard and progressed without any help and guidance of upper caste *Maliks*.

## **4.2 Social relationship of Maliks**

The People of *Malik* caste and of other lower castes have been engaged in matrimonial relations with one another, their relationships were quite frequent. The females from the lower castes were engaged with *Maliks* in matrimonial relations, a relevant case study has been given in the preceding lines:

### **4.2.1 Case study # 14**

A *Malik* named *Ummer* got married with a lower caste girl (pottery maker's daughter). The marriage proved to be successful and increased progeny of *Malik* who were well mannered and well educated. Likewise a girl *Rizwana* 21 year old was the daughter of a shoe maker, she was very beautiful having no qualification and was liked by *Malik Farooq* who was a young man of 25 years of age employed in a bank and having higher qualification. The boy made his family agreed after some disagreements, according to *Rizwana* that after certain problems they were married before 31 years back. They were living happy life with their 2 sons and 3 daughters with peace and love but she was not liked by the wives of other *Maliks*.

The groom's *Malik* family extended due respect to their matrimonial relatives, but on the other side, no girl from the *Malik* caste was married to the lower caste that was not a healthy sign of social linkages. It was their prestige and pride that they do not allow their daughters to get marry with the lower caste men.

### 4.3 Social Status of Maliks and rich immigrants

New immigrants who migrated to the vicinity of the village *Hattar*, they purchased large scale of land and have built their own specious houses, farm houses including live stock, dairy and even hotels. They have developed their own high status by purchasing the properties from *Maliks*. People were calling them as *Maliks* being prosperous and landlords without knowing their background. It was observed that the natives of the village *Hattar* address every wealthy person by the title of *Maliks* without knowing their exact caste only to pay respect to an influential person.

#### 4.3.1 Case study# 15

*Akmal* who claimed to be *Malik* but he was a shoe maker of *Talagang* a nearby *Tehsil* of *Attock*. He developed his business in Rawalpindi and after having enough finance, he migrated to village *Hattar* where he purchased a very valuable land in the centre of the village and built a gracious house, a farm house and a garden. He hired watch men and tenants to maintain his property. He used to come on weekends and spend his leisure time with his family and friends at the village. He was equally respected with *Maliks* from all the lower castes of village and even the *Maliks* also give him respect. The factor of respect was limited to his non-involvement in politics because *Malik* do not like outsiders to indulge in the local politics.

The factor of jealousy was felt among the local *Maliks*as, they were afraid of losing their prestige and political power by giving space to others. The migrants, indeed were the source of bringing prosperity among the local people as they invested huge



amounts for building restaurants and hotels, marriage halls and Plazaz as their business but the development was also providing jobs, revenue and taxes to local the local people and to the local government which was spent on the development of the village.

#### **4.3.2 Case study# 16**

A retired military officer, Colonel *Shahid* from *Pothohar* area established a gracious marriage hall altogether with an open restaurant in the village *Hattar*. People from far and near used to come here and avail the marriage opportunity and feast by paying a nominal amount of rupees 400 to 600 per head depending upon variety of dishes.

The land of *Samana Marriage Hall* was purchased by colonel *Shahid* from a local *Malik* who by observing the progress of col. *Shahid* also lured to adopt the same course of action and built a very beautiful restaurant and named it *Hattar Fish Poin* but could not run it and rented it out to an interested party for 60,000 per month with a huge advance but the involvement in hotel business became the weakness of the *Maliks*, they instead of financial problems continued to establish their restaurants and hotels in or outside the village being inspired by the *Samana* marriage hall constructed and run by col. *Shahid*.



## Chapter # 5

### 5.0 Relationship among the higher and lower castes

The social change implies modifications in social structure, social relationships and social organizations, it results in new discoveries and inventions which affected man's occupations, work, professions, income, living standard, role and status and also implied alterations in behavioral patterns, value systems, normative orders, style and fashion of things etc. in the community. Likewise, the social and cultural change has developed a congenial atmosphere in the village *Hattar*. The current changes have affected the relationships of the people of all castes and have strengthened the existing relationships.

Relationship between different castes of the village *Hattar* were cordial and in all spheres of life since long. They (*Maliks*) share in sorrows and happiness of one another. It was observed that *Maliks* give financial assistance to the poor people of the lower castes and hire the men of lower castes as their tenants and women as maids to perform their domestic chores and in return *Maliks* give them grains annually after every harvesting along with cash money. The affluent *Maliks* of the village bear all the expenses of funeral and marriage ceremonies of the lower caste families. In some occasions, *Rajputs* and *Kashmiries* willingly and happily support the *Maliks* in the hour of need to maintain their good relationship.

#### 5.1 Relationship during the elections

During the election period, *Maliks* pay visits to the voter of all castes in a place called *Baithak* (open drawing room). This enables them not only to get their consent in their favor but also make the lower castes of the village feel pleasure and satisfaction. In

the congenial political atmosphere a situation was maintained which seems free from local embroils and people of all lower castes discuss about the elections and candidates.

The *Maliks* at local level try to keep all castes integrated and to solve the problems at local level. During the election campaign, the *Maliks* arrange free food camps for the voters to get their favor and to maintain an environment of peace and harmony among all castes of the village. *Maliks* pay respect to the people of different castes keeping in view the progress of lower castes in the fields of education, business and politics. They pay respect to the educated people of lower castes who have attained social status by means of education, migration and better employment.

## **5.2 Property related business**

A decade before property business flourished because the high prices of land, the people of poor families adopted the property business and earned huge amount out of it which ameliorated their social and economical condition and strengthened their social status by building houses and business centers. Due to the property boost, it was observed that certain housing societies were established by some outsiders near the village *Hattar* who advertised and lured the outsiders. Many people from the foreign countries purchased plots in the announced societies. The property business provided an opportunity of progress and prosperity not only to the inhabitants but to the people of the surrounding areas.

Many people came to buy plots as the housing schemes owners used to lure them in the name of speedy development and construction of a new airport besides the village and thus earned lot of amount by selling the plots almost on 100% profit.

All outsiders who purchased land on higher prices alongside the road and dam area and constructed hotels and marriage halls without the consent of the higher ranking *Maliks*, but instead instigated them to follow their footsteps to gain more finance and social status in the village.

### **5.3 Relationship between the lower and elite class**

Tough the *Maliks* pay much attention towards education of their children but unfortunately the opportunities for females were quite limited and in only rare cases females of *Malik* caste were sent to university level education. On the other side both genders (males, females) of lower castes of the village continuously getting education. It was noticed that their female students were producing better result than the male students. The children from lower castes (weaver, shoe maker, *barber*) and the middle castes (*Rajputs*, *Kashmiries*) were getting opportunities of education and their ratio was better than the *Maliks*. Due to getting higher education the low caste male and female members were working as teachers in the village schools.

### **5.4 Multi-professions**

The educated males of the upper caste (*Maliks*) who joined the government services including defense forces, teaching, and commissioned officers were the source of pride for the *Maliks* caste. The educated male members of the lower castes of the village have joined different professions which have strengthened their base of progress. The case studies number 2, 4 and 7 were relating to the progress of lower castes in the sector of education.

In the recent past, the females of *Malik* families after completing their education have joined the profession of medicine which has also added feather in caps of *Maliks*.

But there was always other side of coin, with the help of attaining education, other castes have also attained specialization in teaching, medicine, engineering, skills and have earned fair positions. Further they have attained equal respect and status in the village that enable both the higher and lower castes to maintain cordial relations.

### 5.5 Matrimonial relationships

Normally the *Maliks* prefer marriages within their own tribes, but in some cases they practice exogamous marriages, on the marital ceremonies huge amount of money was expended in the shape of heavy dowry and many dishes at *Walima* feast were offered. Higher caste *Maliks* give their daughters land and cattle in dowry as the *Maliks* were of the view that giving of agricultural land, buffalos and goats in dowry was the source of great respect for the family of the girl and prove surety of successfulness of the marriage for the girl. They spend money lavishly on marriage ceremonies like *Mehndi*, *Barat* and *Walima*. Special singers were called to entertain the guests.

Marriages in lower castes were solemnized with songs and with all celebrations but with less expenditure. The families do not hesitate to borrow money by pledging their properties for the purpose to solemnize their celebrations. A large number of guests were invited for the *Barat* and *Walima* feasts. They spend less than the higher castes. They also arrange all items of needs in dowry which include all household items. Being poor the lower castes do not give land and cattle to their daughters in dowry.

The women folk sing songs in their local folk dialect and local musicians play drums and flute while other women also beat the drums. In the marriages of the *Maliks* the ceremonies related to marriages that were *Mehndi*, *Barat*, *Walima* were arranged with pomp and show accompanied by local musicians with their musical instruments like

drums, (*tabla*), *flute Bansri*, *Baja* (Harmonium). Animals were slaughtered especially beef, loaf and *Halva* (sweet dish) were served commonly. The financially sound families arrange *Walima* or *Barat* feasts in the local *Samana* Marriage hall, while other arrange feast in the open places while the food was cooked by local cooks (*Dhabba*). In the ceremonies, special arrangements were made for local dance (*ludi*) where relatives of bride and groom shower money upon the singers, dancers and on the special guests. The local musicians (*mirasi*) eagerly look for such occasions as the ceremonies were the main source of income for them.

The hyper gamy was observed in the village because sometimes widow of *Maliks* caste married to a man of the lower caste. Women of *Maliks* were very arrogant with the people of other castes; they never visit the lower caste people houses, while aged women of *Malik* caste use to visit the houses of other castes to butter the lower castes to get votes for their candidate. *Malik* women have been found more fashionable and modern than the women of other castes; they wear latest designed clothes, shoes and use modern cooking utensils. They do not work in fields as the women of other castes help their men in the fields.

### 5.5.1 Case study# 17

An old woman *Rashida*, 65 years old belonged to barber caste run a shop in the centre of the village, during an interview she told the researcher was running her shop since last 36 years when her husband passed away due to cancer, she remained alone with 5 children (two girls and three boys). She decided to work and live an independent life with to support her children. She married both of her daughters, while her sons were working in a textile mill.

She further told that she was never discouraged by the upper caste *Maliks* or harassed by any other caste. During the interview at her shop, a young boy of a lower caste came and asked for *Hina* (*Mehndi*), she put before the boy two types of *Hina*, and pointed one type of *Hina* used by the *Malik* women. The boy bought that type of *Hina* being the high profiled *hina* used by the high class women. The case study shows that the relation among the lower and higher castes was very soft and favorable.

### **5.5.2 Strength of social bindings in death ceremonies**

In death rituals almost every person of the village tries his best to participate in funeral (*Janaza*). After the funeral prayers a collective *Fatiha* or pray was offered food was served to the guests as well as to the poor people. On the third day of the death *Kul* ritual was arranged and food was also served.

Some of the families close the mourning within a week of the demised person but there were certain people who mourn for the departed soul right up to the completion of forty days. They arrange final ritual after forty days (*Chehlum*, final mourning ceremony), food was served to all relatives, friends and guests. The higher caste *Maliks* distributes alms among the poor and needy people of the village and in that way the mourning ceremony was ended. In all such ceremonies people from all castes of the village irrespective of their status participate.

### **5.5.3 Relationship among the higher and lower castes**

During the harvesting season people help one another in the fields, they arrange collective harvesting and expenditure of the whole harvesting was distributed among the farmers. The women of lower castes cook food (beef, *halwa* and loaf) for the workers. In harvesting the male relatives and friends take part and help the farmers who



were entertained with food (*chicken, halwa and roti*). So the farmer does not hire the wage laborers because all of the farmers of lower castes help each another in harvesting.

The food serving in harvesting of crops increases the respect for the guest workers. Latest technology and techniques were used in harvesting but main labor was of relatives and friends. It was observed that two decades ago there was no use of machine and technology in the village, the big farmers use to sell farm produce by selling in the market soon after it was gathered. Middle caste farmers sell their surplus grains in the market to meet their annual expenses for sowing seeds, fertilizers, harvesting and the expenses of pesticides for the crops.

#### **5.5.4 Relationship for developmental schemes**

In the last two decades, the developmental schemes of water supply, *Sui* northern gas, and construction of dam were completed under the influence of the *Maliks* of the village. Now with education, migration and economic boost of lower castes the hegemony of *Maliks* has considerably decreased. People of lower castes were participating in developmental schemes like opening of schools, markets, community college, cable, and opening of restaurants. There have been seen some irregularities when some landlords intervened the scheme as the natives desire that some of the developmental projects needed to be completed on ground instead of showing in the papers only.

Some of the successful projects were the result of people's unity such as the gas project, water supply and basic health units that were the living examples of the progress in the village and a source of relief for the village people. *Sui* gas project was successfully completed in 2007, before that the people use fire woods that was stopped



due to availability of gas and as a result cutting of trees was stopped which were the source of healthy environment and greenery in the village *Hattar*. *Sui* gas project has changed their life style to an extent that the people do not waste time in collecting fire woods and now utilize the time in other household chores.

#### **5.5.5 Relationship during the fairs and Urs**

The people of the lower and higher castes of the village *Hattar* believe in sainthood (*Sufism*). As in the vicinity of the village there were four tombs of saints. Late *Saaeen Noor Khan* was widely known and respected not only in the village *Hattar* but even out side of the village. Another saint late *Shah Ismael* was also very famous saint of the village. Late *Peer Karam Shah* known as *Jugi Wali Peer* (*Kadria school of thought*) was also very famous, his descendant *Peer* was very famous for contemporary supernatural powers.

The arrangement of food (*Langar*) was arranged for all guests. Rich farmers bring sacrificial animals as offerings and for seeking blessings of Allah through saints. Some religious erudite scholars address the gatherings in *Urs*. One major common aspect of higher and lower caste was that they all follow the *Hanfia* (*Brailvia school of thought*). During the field work problem of sectarianism has not been observed in the village *Hattar*. The most prominent *Kawals Sher Ali* and *Mehr Ali* (holy song enchanters) pay their visits and sing the *Qwalis* (holy songs) before the audience of *Urses*.

The above mentioned detail shows the mutual relationship among the castes as the political, social and religious activities have integrated all the castes of the village. The developmental projects like housing schemes, restaurants near the *Shah Pur* Dam were creating social, economic and political activities in the area.

## Chapter # 6

### 6.0 Summary and conclusion

The people of the village *Hattar* were politically awaked due to the growth of education level, media, migration and economic activities while the political will was of an independent nature as observed by the researcher during his stay in the village.

The educated people of the lower castes have played an important role in competing with the feudal lords in the fields of education and economy. The social status of *Maliks* was observed in local exchanges, local rituals, ceremonies and celebrations where their role was dominant and they were respected by the people of other castes, but there was a shift observed due to intensification of education and media that as per the past practices people refrained to involve them in their private affairs.

In the previous decades the higher caste *Maliks* were all in all in supporting the political parties for their own vested interests. Due to political awareness and increase in education, people cast their vote to select the candidate of their choice who could be able to understand their problems. In the last local government elections of 2001 and 2005, the councilors were elected from lower castes (weaver, shoe maker, cock/ *dhaba*), while *Nazims* and *naib Nazims* were selected from among the *Malik* castes that created an atmosphere of competition and curtailed the hegemony of the landlord *Maliks* in the village *Hattar*.

The people of the village *Hattar* collectively support their candidates in elections without any restriction or threat by the upper caste as no act of violence was reported during the election campaign. With the amalgamation of all castes into a united group of people without the superiority and inferiority of *Zat* made the people of *Hattar* capable of

participating in social, development and political activities together that has resulted in the completion of many developmental projects of public interest.

Due to political awareness, economic boost and education facilities has created a trend of progress and development while the village was already enjoying the social amenities needed for a better life like gas, electricity, link roads, telephone, cable and communication system. At the local level, means of communication, building of small link roads increased with the growing demand of the people due to increasing economic activities in the village, the easy excess was made possible by the construction of link roads from farms to the markets that further strengthen the socio-economic conditions of the people. According to a respondent:

*"Nearly one decade ago, a farmer has to face a lot of hardships and difficulties in carrying its produce from farm to market in the absence of link roads. They used to carry their produce like green fodder, poultry, dairy supply, grains and vegetables, either on the donkey carts or on their heads. Now with the availability of roads and transport facilities the farmers take their produce to the markets promptly".*

The developmental projects and construction of link roads have helped to boost up the economy. The vegetables, fruits and grains were supplied to the nearby city of *Attock* and to the twin cities *Rawalpindi and Islamabad*. The certain impediments like electricity load shedding and sky touching prices of gas and gasoline were causing hardships and anxiety among the people of the village *Hattar*, while the law and order situation was controlled by local police observed very active and trustworthy.

As far as the local body elections of the village were concerned, due to the strong uphold of the *Maliks* the candidates were selected without any contest as observed in elections of 2001 and 2005, but with the changes in socio-political atmosphere, it was possible to contest and win the elections by the candidates of lower caste groups as it was not possible in the past despite the existing influence of the *Maliks*.

During the elections, lower castes groups arrange continuous interactions with the people of the village to seek their support for their candidates, the frequent communication with the people resulted in their success in local government elections of 2001 and 2005 where *Nazims* were elected from the higher caste *Maliks* and councilors from the lower castes groups.

Due to the heavy population of 4774 persons, the village has great vote strength to make a candidate successful. According to a literate respondent:

*"In the past national level elections the village has played crucial role in the success and defeat of the candidate because of its vote strength"*

The village has very decisive role upon its vote strength, during the elections process at the time of calculation of votes, all candidates keep a close eye on the result announcement from the locality.

The village has all facilities like gas, electricity, link roads and water supply scheme because of its vote strength in local, provincial and national level elections.

## **6.1 Changed power structure**

Through the changing agents of education, economic and migration, the village has progressed in all the spheres, the socio-economic condition of people has been improved and ameliorated. Due to general awareness and interest in politics, the feudal

political tradition has been changed into a democratic system. Members of lower castes of the village *Hattar* achieved success in education, economy and political awareness. But there were certain reasons beyond the social status of *Maliks* in the village; firstly the close links of *Maliks* with different prominent political groups of national and provisional level, secondly, the *Maliks* have acquaintance with the officials at Tehsil, District and Provisional level, thirdly the *Maliks* have more land than the other castes of the village, fourthly, many lower castes support the *Maliks* in elections to win the elections therefore, the importance of *Maliks* was not like that of the previous times. The awareness in all sectors has made all the lower castes confident, capable and conscious with their rights. The awareness through electronic media and print media has made them aware about taking part in the politics for having access to the corridors of power for their development and prosperity, while the education and economic setbacks have made the *Maliks* less violent and curtailed their hegemony. On the other hand purchasing of large scale land by the new attained more respect among the rich farmers of the village and established their relations with the government officials at Tehsil and District level. Through the influence of electronic and print media, the people of lower castes have progressed in education and economic sectors.

The involvement of *Maliks* has been found minimum in settling down local disputes like land disputes, sale deals, matrimonial problems and local quarrels of lower castes due to functioning of the Arbitrary Council that has taken over the role of arbitrator and mediator, but the position of the *Maliks* as witness in local exchanges was valued by the lower castes of the village because of their generosity and social position as elders.

The new comers purchased land with the help of local property dealers who earned heavy commission with the support of the *Maliks*, and developed themselves by investing in restaurant business, marriage hall and fish points near the *Shah Pur dam* of village. The development in the village shows the least hold of the *Maliks*, while the owners earned huge money and provided opportunity of earnings not only for the villagers but the people of surrounding communities.

The social and cultural values of the people of the village *Hattar* were very strong, they participate in all fairs and *Urs* arranged collectively by the natives with religious fervor to strengthen their mutual relations.

The law and order situation of the village was better that was controlled by the police presence on the main G.T road stationed in a *Thana*. The village has been developed in education, social, cultural, political and economic sectors. The provision of basic necessities of life and the awareness of people the village shows a picture in which the role of feudal has been minimized.



## Appendix

The researcher arranged 43 structured interviews, 50 questionnaires and nearly 150 unstructured interviews, distributed 120 socio-economic census survey forms by inclusion of so many columns to get more than sufficient data. During the structured and unstructured interviews, the researcher emphasized on the changing agents those altered the phenomenon of power structure in the village *Hattar*.

### **Questionnaire:**

1. Maliks are years back elders of village?
2. Maliks are the only cast which had control over village people?
3. Maliks are now political elders?
4. Do the Maliks have upper social status?
5. Do other casts participate in the rituals of Maliks?
6. Are there cases of Hyper gamy among lower casts?
7. Are there cases of Exogamy?
8. Is there strict rule of endogamy?
9. Do the peoples of other casts work as tenants of Maliks?
10. Maliks are more educated people of the village?
11. Does the higher education exist in lower casts or among immigrants?
12. Have the Maliks social pressure above the decisions other casts?
13. Are the people of lower casts free to choose occupation of their own choice?
14. Do the people of lower casts beg permissions before migration?
15. Is there new settlement of immigrants or outsiders?
16. Can the people of lower casts buy place of their own choice in the village?
17. Can the people lower casts choose men of their own choice in the elections?
18. Do the Maliks have upper hand in land owner ship?
19. Are there cases that people of lower casts have upper hand in land ownership?
20. Have some families of Maliks migrated towards cities?
21. Are the women of lower casts work in the houses of Maliks?
22. Are the Maliks using the motor cars for travel?



23. Do people of lower casts have their own motor cars?
24. Do the people of lower casts can sell their land to an outsider without permission of Maliks?
25. Do the people of lower casts can start a new occupation without the permission of Maliks?
26. Can the people of lower casts left their old occupation without permission of Maliks?
27. Do the people of village have Panchaiti system?
28. Is there increment in literacy rate of the village in this decade?
29. Is there women empowerment in the village and in which ways they are free?
30. How many families of Maliks migrated towards cities?
31. Which are the main occupations of the Maliks?
32. Do the Maliks participate in the rituals of lower casts?
33. What are other occupations of the women of the village except agriculture?
34. Are the Maliks women are more proud of their social status than their men?
35. What types of health facilities the villagers possess?
36. What are the main casts of the village (Maliks, Mochi, Marasi, Masali, Jolaha, and Mohajirs)?
37. Do the people of village Hattar give education priority to other local traditional occupations?
38. Do they have positive thinking?
39. Do you find the mind of village people is towards development or towards old traditional thoughts and acts?
40. What type of drainage and sewerage system you find in the village?
41. Are the villages streets are paved or unpaved?
42. Is the village graveyard is cast division?
43. Are there separate mosques of casts in the village Hattar?
44. Is the special prayer i.e. of Eid is offered in separate mosques?
45. Do the people have awareness of modern technology?
46. Did the education have improved the life style of the village people?
47. Are there changes in adaptation of new food stuff?

48. Do the people believe in mysticism and Sufism?
49. Are there ethnic groups in the village?
50. Is there gift exchange in the village?

## Gloassary

During the field work many new local words came to the knowledge of the researcher that have been mentioned in the below table:

Sr.No	Words	Meanings
1	Muhajir	Immigrants
2	Wasniq	Living in the same village for many years
3	Zahin	Intelligent
4	Marasi	Musicion
5	Kammi	Tenants
6	Tor-tarikay	Ways of living
7	Malyar	One who grow vegetables
8	Qazi	Religious guide
9	Mashki	Water carrier
10	Adda	Stop of the village
11	Madrassa	Seminary
12	Meen	Rain
13	Rashk	To envy
14	Kund zehn	Not intelligent
15	Vatki	Old woman
16	Vatka	Old man
17	Nada	Young boy
18	Nadi	Young girl
19	Dangar	Cattle

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**Table, DATA ABOUT GOVERNMENT BOYS HIGH SCHOOL HATTAR**

Sr.#	Years	Class 6 <sup>th</sup>		Class 7 <sup>th</sup>		Class 8 <sup>th</sup>		Class 9 <sup>th</sup>		Class 10 <sup>th</sup>		Total pass	Total drop	Grand total	Pass %	Drop %	Total %	Any Dist
		Total	Drops	Total	Drops	Total	Drops	Total	Drops	Total	Drops							
1	1990	32	11	25	7	39	9	31	8	29	8	156	43	199	78.39	21.60	99.99	
2	1991	39	9	29	3	35	5	35	6	32	4	170	27	167	86.29	13.70	99.99	
3	1992	40	7	35	5	29	7	29	5	28	5	161	29	190	84.73	15.26	99.99	
4	1993	47	12	39	7	32	4	31	3	35	6	196	32	228	85.96	14.03	99.99	
5	1994	45	9	35	9	38	6	28	4	31	7	177	35	212	83.49	16.50	99.99	
6	1995	51	11	32	4	35	9	32	6	33	8	183	38	221	82.80	17.19	99.99	
7	1996	55	9	42	3	31	4	35	3	38	7	201	26	227	88.54	11.45	99.99	Murad
8	1997	58	14	45	5	32	5	41	4	41	6	217	34	251	86.45	13.54	99.99	
9	1998	52	8	51	7	35	6	45	5	42	5	225	31	256	87.89	12.10	99.91	
10	1999	57	12	57	4	38	9	48	8	47	4	247	37	284	86.97	13.02	99.99	Hanif
11	2000	59	9	61	6	36	5	47	6	48	6	251	32	283	88.69	11.30	99.99	
12	2001	62	5	65	3	41	7	51	4	41	3	260	22	282	92.19	7.80	99.99	
13	2002	59	6	69	5	43	4	55	5	43	4	269	24	293	91.80	8.19	99.99	
14	2003	57	9	71	4	39	6	57	2	49	7	273	28	301	90.69	9.30	99.81	Moeen
15	2004	61	4	75	5	42	3	52	4	42	6	272	22	294	92.51	7.48	100.27	
16	2005	65	7	69	3	45	5	55	6	51	3	285	24	309	92.23	7.76	99.99	
17	2006	63	9	71	4	47	4	56	3	49	2	286	20	306	93.46	6.53	99.99	
18	2007	59	5	62	6	51	7	47	5	41	4	260	27	287	90.59	6.64	99.99	Aslam
19	2008	53	3	59	4	55	5	52	4	48	3	267	19	286	93.85	9.40	100.49	
20	2009	51	2	57	7	47	6	57	3	51	4	263	22	285	92.28	7.69	99.97	
21	2010	54	4	61	5	51	4	58	3	50	2	274	18	292	93.83	6.16	99.99	

Here the table about data of boys' high school of village Hattar shows the educational out put the village. Figures of passed students represent the educated society and a society which likes change and modifications. Two decades ago Drop out rate of students was half of the enrolled students. In last decade because of need of new educational policy the ratios of students increased and drop out ration was also controlled. Ration of students' enrollments has also increased because of free education policy, entry of qualified teachers and rule of merit. Now the students of village compete at district level and in board examinations of Matriculation.



**Table, DATA ABOUT GOVERNMENT GIRLS HIGH SCHOOL HATTAR**

Sr.#	Years	Class 6 <sup>th</sup>		Class 7 <sup>th</sup>		Class 8 <sup>th</sup>		Class 9 <sup>th</sup>		Class 10 <sup>th</sup>		Total pass	Total drop	Grand total	Pass %	Drop %	Total %	Any Dis
		Total	Drops	Total	Drops	Total	Drops	Total	Drops	Total	Drops							
1	1990	25	5	29	4	22	7					76	16	92	82.60	17.39	99.99	
2	1991	35	7	32	7	29	3					94	17	113	84.95	15.04	99.99	
3	1992	36	5	31	3	30	6					97	14	111	87.38	12.61	99.99	
4	1993	41	6	39	4	31	4					111	14	125	88.8	11.2	100	
5	1994	39	7	28	2	29	5					96	14	110	83.47	12.7	96.17	
6	1995	42	4	41	4	32	8					115	16	131	87.78	12.21	99.99	
7	1996	47	3	39	5	39	4					125	12	137	91.24	8.75	99.99	
8	1997	41	5	31	4	29	5					101	14	115	87.82	12.17	99.99	Zahida
9	1998	40	7	37	3	35	8					112	18	130	86.15	13.84	99.91	
10	1999	49	5	32	5	31	5					112	5	117	95.72	14.27	99.99	Sadia
11	2000	48	6	44	7	41	8					133	18	151	88.07	11.92	100.62	
12	2001	41	4	49	4	45	5	29	6	25	4	189	26	215	87.90	12.09	99.99	
13	2002	39	2	42	3	48	5	31	4	20	3	180	16	196	91.83	8.16	99.99	
14	2003	42	5	49	5	49	8	39	5	31	6	210	26	236	88.98	11.01	99.81	
15	2004	49	3	41	2	41	4	35	3	42	3	208	15	223	93.27	6.72	100.27	Kousar
16	2005	51	4	44	3	32	5	31	4	35	4	193	22	215	89.76	10.23	99.99	
17	2006	55	3	49	5	41	6	35	2	41	7	221	23	244	90.57	9.42	99.99	
18	2007	48	4	51	4	52	5	40	3	37	2	228	18	246	92.68	7.31	99.99	
19	2008	55	6	49	5	48	4	45	5	40	3	237	23	260	91.15	8.84	109.99	Rubina
20	2009	51	3	48	3	51	4	46	4	42	1	238	15	253	94.07	5.92	99.99	
21	2010	54	4	55	4	50	3	49	5	44	2	252	18	270	93.33	6.66	99.99	

Here table shows the ration of female education in the village high school for girls and represents the interest of females towards education. As compare to boys education ration the girls are not behind them. The figures shows that enrollment of girls in school are satisfactory. Satisfactory ration of girls' enrollment in the school and less drop out show the interest of the females towards education. According to the teachers and students the Good enrollment ration and satisfactory results are because of new policy of the provision free of cost education and qualified teachers and further the changing of temperament of parents that they send their girls to schools.

**Table, DATA ABOUT COMMUNITY COLLEGE GOR GIRLS.**

Sr.#	Years	1 <sup>st</sup> Year		2 <sup>nd</sup> Year		3 <sup>rd</sup> Year		4 <sup>th</sup> Year		Total pass	Total drop	Grand total	Pass %	Drop %	Any Distinguish
		Total	Drops	Total	Drops	Total	Drops	Total	Drops						
1	2002	6	1	5	1	4		4		19	2	21	90.47	9.52	
2	2003	10	2	8	1	7		7		32	3	35	91.42	8.57	Ambreen
3	2004	14	1	13	1	12		12		51	2	53	96.22	2.56	
4	2005	22	3	19	4	15		15		71	7	78	91.02	8.97	Maria
5	2006	25	3	22	3	19		17		85	6	91	93.40	6.59	
6	2007	27	2	25	1	24	2	24	10	98	15	113	86.72	13.27	Sabahat
7	2008	35	4	31	2	29	4	29	7	120	17	137	87.59	12.40	
8	2009	42	1	41	1	40	3	39	11	124	16	140	88.57	11.42	
9	2010	39	3	36	3	33	1	33	13	140	20	160	87.5	12.5	

The residences of the village Hattar are two kilo meter away from its stop at the main road and nearly one decade ago the girls interested in education used to travel towards nearby cities (Fateh Jang, Rawalpindi) for Intermediate and Degree classes. Most part of their day might be passed in traveling. In start of last decade classes for intermediate were started and girls of the village took sigh of relief.

Data of enrollment shows the interest of females in higher education. During interviewing the students of community college mentioned the following pleasures while studying.

- While studying in their village they feel secure.
- They can compete in Board and University examinations.
- They can study at very little tuition fee of community college.
- They save a major part of the day, not wasting major part of the day in travel for education.
- While studying in the village they can increase the female education ration of the village.



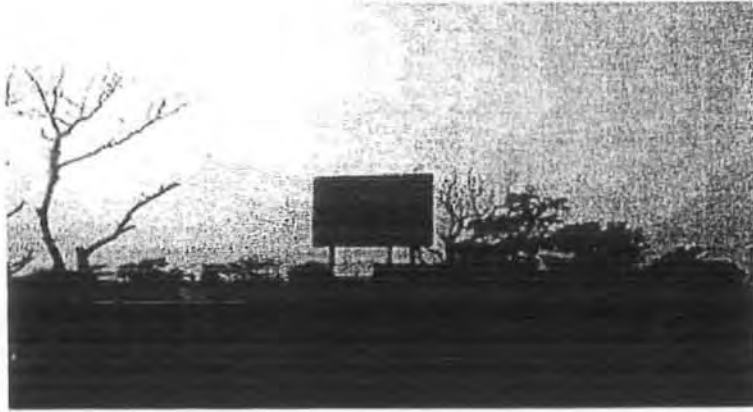


Plate # 1. G.T road of village Hattar.



Plate # 2. Entrance Road of the village.

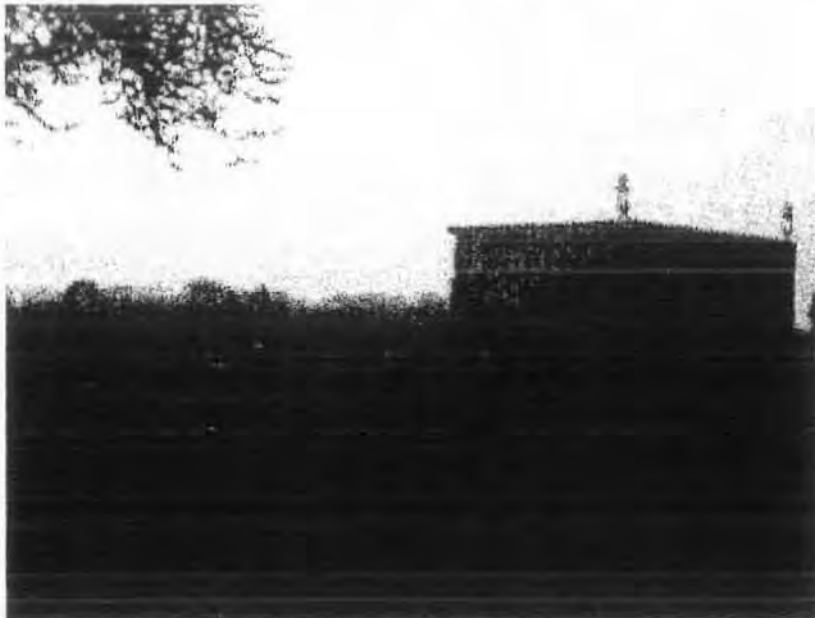


Plate # 3. Mosque far from the residences.

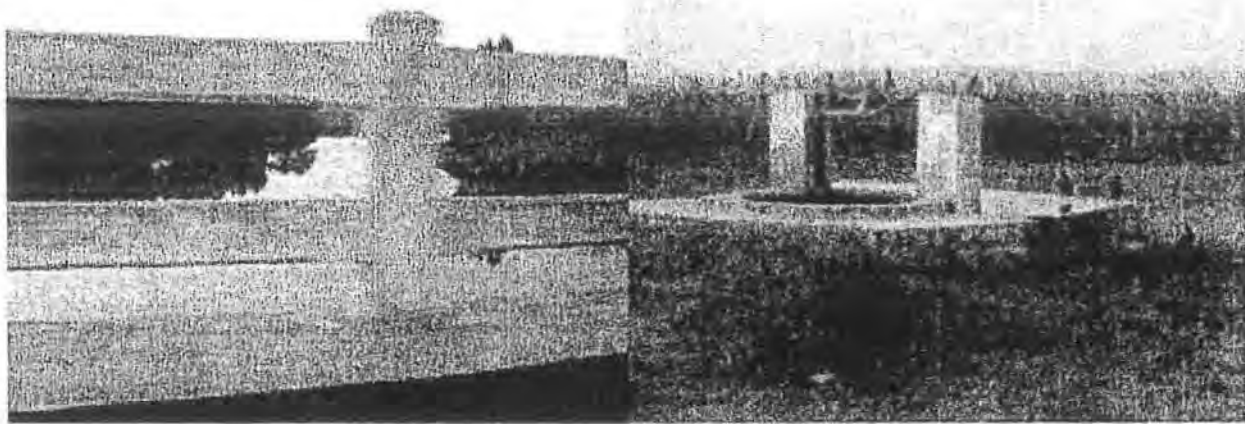


Plate # 4& 5. Availability of water in the village. On the page # 30, life style of people can be judged here.

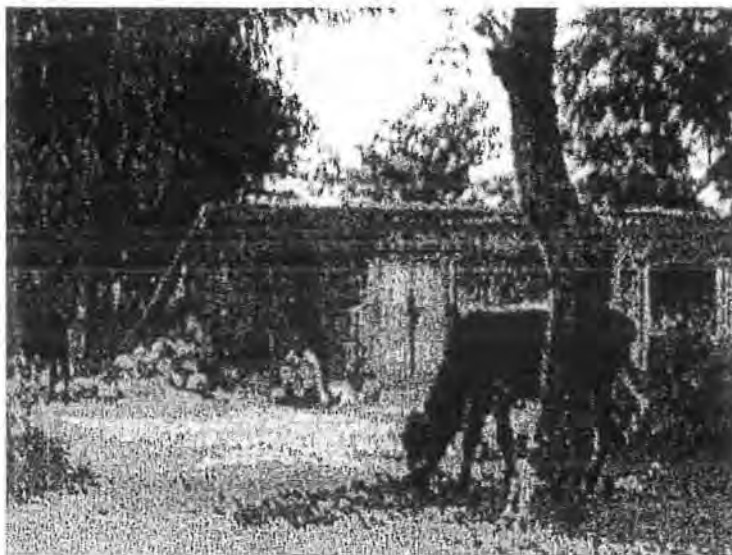


Plate # 6. Kacha houses in the village. In village profile the unpaved houses can be seen here.

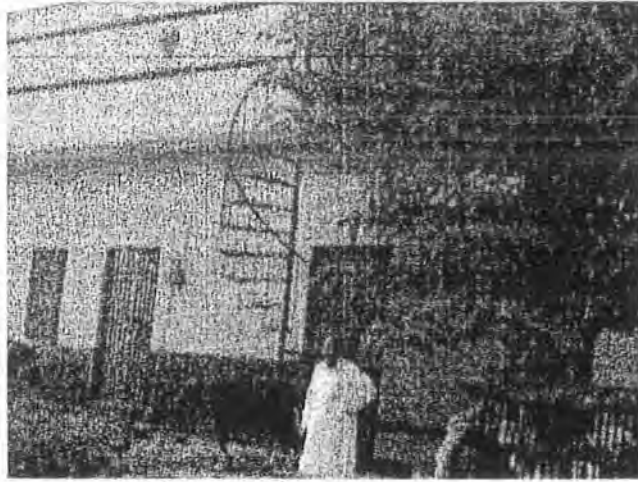


Plate # 7. Paved / *Paka* Houses. In village profile the paved houses can be seen here with simple life style.

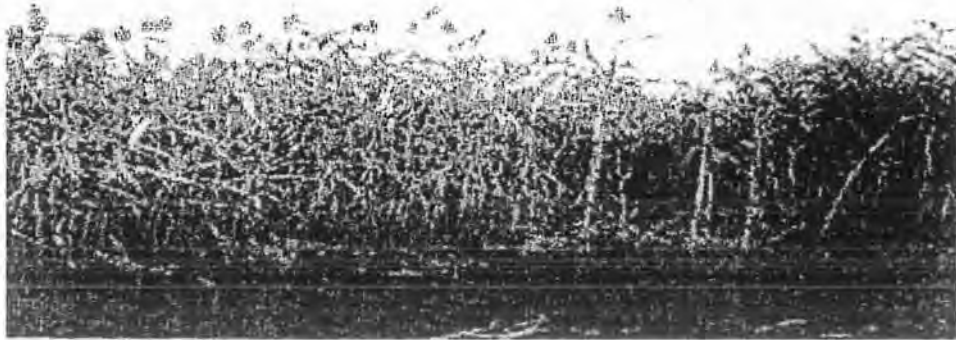


Plate # 8. Agricultural land of the village.



Plate # 9. Fertile land near dam of the village.

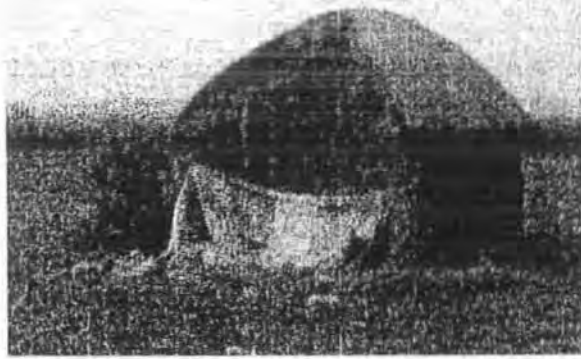


Plate # 10. Agricultural produce of the people.

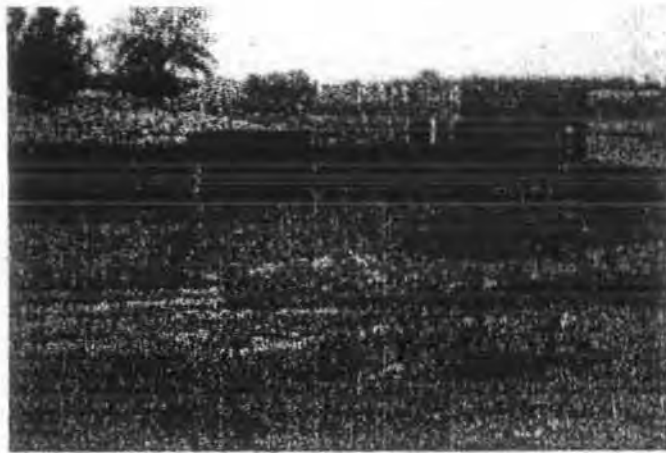


Plate # 11. Dairy farms in the village.

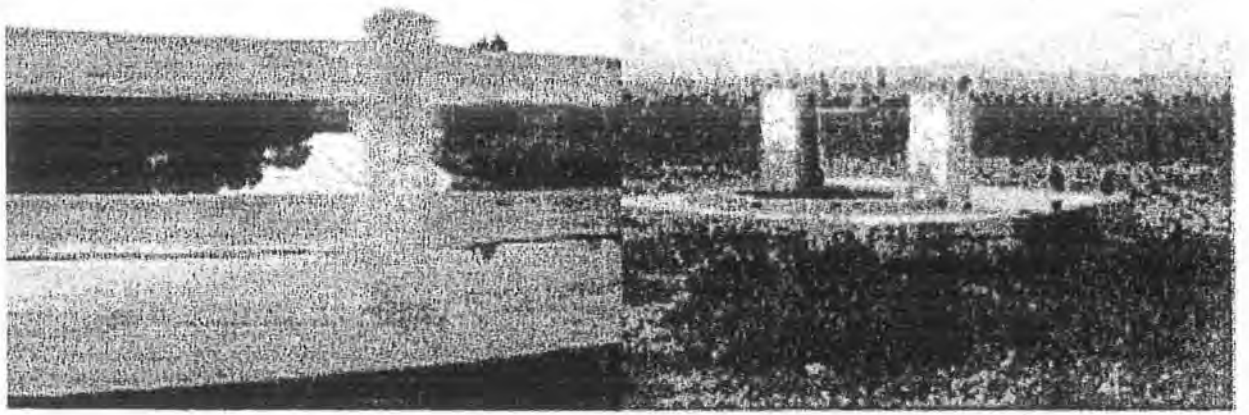


Plate # 12 & 13.. Sources of water in the village.

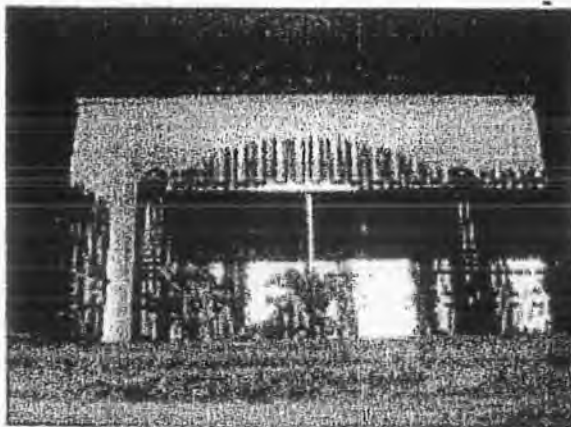


Plate # 14 & 15. Outside views of the famous tombs of the village.



Plate # 16. Health care centre in the village.

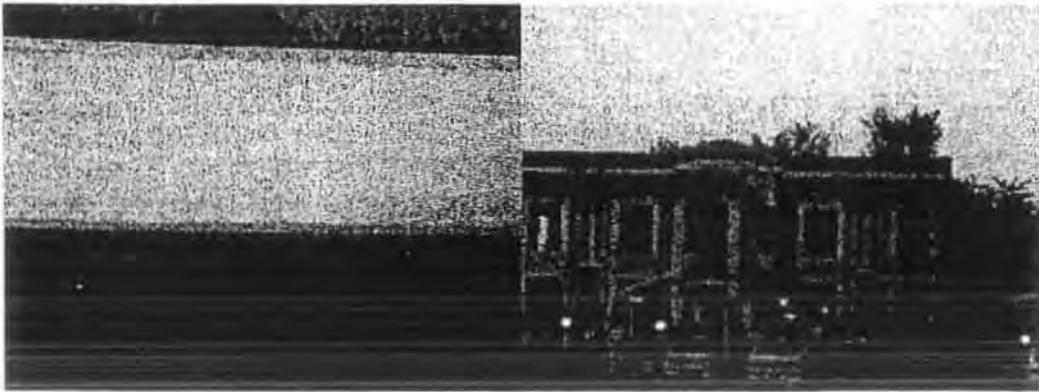


Plate # 17. New developments near the dam of village Hattr.

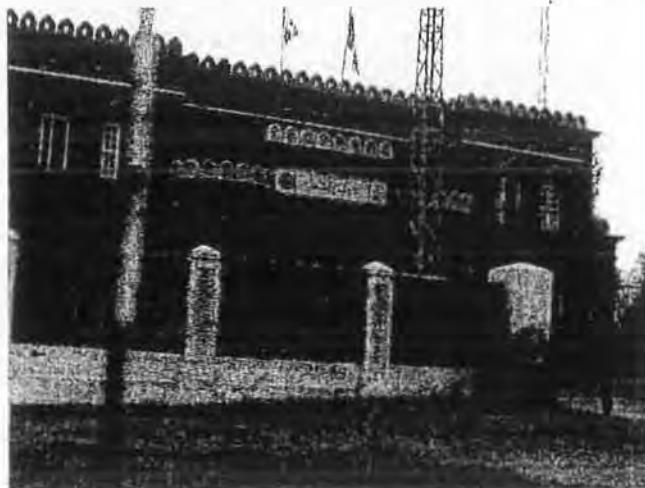


Plate # 18. Patrolling police station of the village Hattar.



## Socio-Economic and Census Survey Form

Village: -----Mohallah: -----

[illegible]

[illegible]

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