SOCIOECONOMIC CAUSES OF DEVALUATION OF PASHTUN VALUES
(CASE STUDY OF VILLAGE CHAKDARA, LOWER DIR, KHYBER PAKHTUNKHWAI, PAKISTAN)

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Abstract: Disintegration of Pashtun values is a common issue now days as Pashtun society is patriarchal and traditional in its form and structure. Values and traditions are the core practices of the social structure and the web of social relations is the outcome of such practices. As the world is facing the maniacs of globalization, modern values are infused in the social and cultural aspects of society providing new and unacceptable pattern to the value system in the area. This article deals with the information regarding socioeconomic and political causes of devaluation of Pashtun social values in village Chakdara Dir, lower Khyber Pakhtunkhwa Province. In this paper an attempt has been made to understand social, economic and political causes behind the disintegration of Pashtun values. The main causes which were identified during this study are media, education, migration, western value and modernization. Besides, the study has to probe into the various consequences created by such devaluation of moral standards not only for Pashtuns but also to generalize such issues in the context of Pakistan. It is obvious that slowly and gradually moral values are losing their cultural identity, and such demoralization of values has undoubtedly disturbed the social infrastructure of the whole society. The main characteristics of Pashtun values are Jirga, nanawaty, masher kashar, ashar, dushmani/dosti and melmastia all has been taken into the account. The data presented in this paper has been collected by using qualitative anthropological research techniques.

Key Words: Disintegration, Social Values, Societal Characteristics, Jirga, Nanawaty, Melmastia, nang

INTRODUCTION
Cultural values can be defined as the concepts shared by the majority, about the right and wrong, dos and don’ts, true and false, possible and impossible about the traditional norms. Values keep on changing from simple to complex as time passes. Arena of cultural values can be as small as each individual's personal set of decisions as to what is acceptable or not. The individual can be firmly set in deciding that existing cultural values are just fine and that no new or different ones are wanted or needed. The individual may require to adjust values as the conditions of life change.

At the same time, the arena of cultural values can be as large as a continent full of people's shared values to be agreed upon. These cultural values that are externally imposed by national, state level, regional, and other smaller and smaller subsets of human and natural influences can become more and more shared as the subset of national identity becomes smaller and smaller, until we get to the family or individual unit of humanity. The largest official and external imposition of shared cultural values as what is patriotism, national identity, national threat, citizenship, legal or not legal, what is a crime, and what is encouraged or discouraged on a constitutional national level, by the national government and all of its institutions. Still, there is a lot of disagreement, which makes for an ever changing and evolving national set of cultural values that occupy the time of millions of people. There are natural, social, historical, political, economics, and other shared values of the residents of an individual.

Kendrick states that all human beings have an inbuilt capacity to notice and evaluate the differences between them. Some of these differences may be perceived as positive and the
others as negative. The majority of us value the positives and devalue the negatives. Culture, prevailing perception of the society and the individual belief system influences the complex environment in which the judgments of positive and negative are made. The devaluation of cultural values starts when the majority of the people sharing the same culture starts perceiving any particular cultural trait of a group as negative (Kendrick and Hartnett 2005).

The present research aims to analyze and investigate the socioeconomic and political causes of moral degradation and devaluation of cultural values in Pashtun society. Values are cultural product every culture provides a process and a method of getting values. The society in which Pashtuns are lives is Pashtun society and the values of this society is called values of Pashtun, which included ghairat, nang, qalang, melmastia, Jirga, swara, nanawati etc. now these values are devaluing and the Pashtuns are adopting the values of other cultures. Behind this there are various causes which include social, economic, as well as political causes. Such is here we get the example of economic cause when a person becomes rich, also buy car, building, and have a bank balance so he/she starts visiting to the other advanced countries and adopt their culture, when he comes back, other poor and normal person blindly start following him. The impacts of such devaluation can be loss of social control, loss of cultural identity, vanish the concept of solidarity and ‘we’ feelings, creation of uncertain situation and disturbance in social structure.

The moral values constitute a subset of values in every culture. A value simply consists of the things (abstract or concrete) that the majority of the people feels important. What one person values highly another person may despise. It has become common for groups of people who hold one set of values to claim that others have no values, but a person who had no values whatsoever would be unmotivated in all respects. The same general analysis holds for moral values. Moral values tend to be strongly influenced by the cultures. Each culture has a socio-normal set of values for which it has created methods to use in inculcating them in the members of its society. Certain fundamental problems involved in humans living together as societies have been addressed by various societies using different sets of human inventions. When conflicts arise within the minds of members of different cultures, the ways the conflicts are resolved can be very revealing about the personality structures that are socio-normal to each society.

While talking about the changing values, A social value typically lasts from 20 to 50 years. Changes in social values occur, to name a few reasons, because of (a) scientific findings, (b) evolution of religious beliefs, (c) changes in moral values, (d) the persistence of vision-driven advocates, (e) media, (f) changes in the economy, (g) technological innovation, (h) demographic shifts, or (i) for no perceptible reason at all. The privacy boundary between the individual and society has also shifted. From the Pilgrim era where all behavior was public business, the social norms are now at the libertarian end of the spectrum where the rights of the individual predominate. For example, one important social value has gradually changed from, “women should not work”, to “women may not work outside the home”, to “women may work” and now to “women must work” and onward to “work as the solution for poverty”. This social value has changed 180 degrees in the past 100 years.

**LOCATE OF STUDY**

The present research was conducted in Chakdara, Lower Dir, Khyber Pakhtunkhwa, Pakistan. The town Chakdara is located in Lower Dir District in the province of Khyber Pakhtunkhwa. It is situated on the bank of the Swat River in the north of Malakand, at the entrance to Swat District and Lower Dir. This town is located at the distance of about 40 km from Saidu Sharif and 130 km from Peshawar, It is considered as the gateway to Lower Dir. For last 3500 years Chakdara remained an important center, from where a lot of Gandharan cultural remains were found. It is also popular for Buddhist sites and Hindu Shahiforts. Katgala Pass and Nawa Pass, the ancient route from Afghanistan crosses the River Swat at Chakdara.

**RESEARCH METHODOLOGY**

Methodology is the overall description of research study. A detail study of socioeconomic causes of disintegration of cultural values has
been performing through participant observation, primary data (interview) means interviewed guide has been used for the collection of data while the case study method has been applied for narration of collected information and support by secondary source (books, article, internet etc.). Purposive sampling has been used for such qualitative anthropological research study.

**RESULTS AND DISCUSSION**

Pashtuns values are collectively called Pashtunwali, an unwritten constitution and a complete code of life for the Pashtuns. Pashtunwali, the Pashtun code of honor is fundamental of their culture. Pashtuns inhabit the Khyber-Pakhtunkhwa (previously known as North-West Frontier Province) as a major ethnic group. Throughout its known history, the larger part of the province occupied by the Pashtuns remained independent without any command of central government. For the Pashtuns the word 'Pashto' does not refer to an ethnic group only, it is a way of life for them, which includes bravery, truthfulness, hospitality, generosity, keeping of the promises, straightforwardness, moral courage in claiming one's rights, patronage of the weak, providing shelter to all including enemies, protecting the personal as well as the national honor even at the cost of their lives, sacrificing the lives for religion, and many other worthy traditions and desirable attitudes. These all are called Pashtun social values. “Pashtunwali is an extremely complex mix of convention, practice and tradition that varies widely in its application, but basically governs the conduct of a significant portion of the Afghan population. As the international community continues to engage and rebuild within the country, it is imperative that soldiers, diplomats and aid-workers carrying out their respective roles understand the mindset of the people with whom they are working and the function that Pashtunwali fills, regardless of whether or not the people are ethnic Pashtuns. Their voices are revenge, envy, avarice, rapacity and obstinacy; on the other hand, they are fond of liberty, faithful to their friends, kind to their dependents, hospitable, brave, hardy, frugal, laborious and prudent; they are less disposed than the nations of their neighborhood to falsehood, intrigue and deceit” (Strickland 2007). A Pashtu tapah (a form of poetry) says that: “Pa Pashto ting Pashtu walaar day Bey Pashtu nah mani Pashtun merah Pukhtunah” Translation: The Pashtun stands firmly on Pashtu

The Pashtun wives do not accept Pashtun husbands who have no Pashtu

This research paper focuses on some of the components and causes which degraded Pashtun values or code of life. The Pashtuns values are;

Masher Kashar (respect and honor for elders), Melmastia (hospitality), Nanag (It is a Pashtun tradition to stand firm on any issue, with an individual or a friend, or on any decision), Jirga (a decision making assembly of male elders), Ashar (shared cooperative work), Dushmani/Dosti (enemy or friendship), Nanawati (seeking asylum and protection of life. Forgiving the enemy when he offers himself to the enemy and asks for mercy), Swara (Swara is compensation for ending the hostility by means of marrying a girl of the accused family to the bereaved family), and Badal (revenge).

Moral values control the individual’s behaviour and choices. These are actually the standards of good and bad. Individual’s morality is derived from the religion, society, government, the self. When the moral values are derived from the society and the government, they also change with the changing laws and morals of the society. The impact of changes in laws on moral values could be seen in moving from the heterosexual marriage to the homosexual marriages and the marriages to the cohabitation.

“In past generations, it was rare to see couples who lived together without the benefit of a legal matrimonial ceremony. In recent years, couples that set up household without marriage are nearly as plentiful as traditional married couples. But, not only are such couples more plentiful, they are also more accepted by other individuals in our society. In earlier society, the laws and morals simply came from the Roman system of law, which was largely based on the Ten Commandments.

**MEDIA**

Media as a powerful source of bringing change in people’s life. Media in both print and online playing in ever increasing role in the lives of an individual and larger impact on Pashtun Values. It may include in the cultural industry, which
includes, social media, print media, radio, television, film, music, crafts and design etc. Some people also include, architecture, the visual and performing arts, sport, advertising, and cultural tourism in it. One of my respondents argues that our cultural values are disintegrating day by day and the very basic cause of such disintegration is the media. Media is responsible up to high extent because people follow those things, which is focused through the media. He said that the advancement of technology is more responsible for the disintegration of cultural values such as internet, television, radio and cell phone because of these advancement people learned a new pattern of life and forgetting their own cultural values for example dress style, folkways and mores, and folk games are replaced by video games. While another respondent said that up to high extent media is also involved. Values are affected by media. Nowadays, technology is imported from foreign countries and new generations are affected.

“Adorno and Horkheimer were key members of the Frankfurt School. They were much influenced by the dialectical materialism and historical materialism of Karl Marx, as well the revalidation of the dialectical idealism of Hegel, in both of which events are studied not in isolation but as part of the process of change. They proposed that popular culture is akin to a factory producing standardized cultural goods — films, radio programs, magazines, etc. — that are used to manipulate mass society into passivity. Consumption of the easy pleasures of popular culture, made available by the mass communications media, renders people docile and content, no matter how difficult their economic circumstances. The inherent danger of the culture industry is the cultivation of false psychological needs that can only be met and satisfied by the products of capitalism; thus Adorno and Horkheimer especially perceived mass-produced culture as dangerous to the more technical and intellectually difficult high arts” (Elliot 2009).

Due to modernization and media impacts, changes are occurring in the structure and functions of the society. In this regard Kendrick has pointed out that, “It is useful to look into the five very common ways that values are changing and that affect the patterns of social values towards devaluation. These include the creation of social movements, advocacy and consciousness raising, inspired and possibly small scale examples of valuing people, personal actions and political and moral impurity. Different changing strategies can be expected to have differing yields, so it is important to recognize that overall change may be due to the aggregating of specific change initiatives. There are naturally more change strategies than these, but they are included as illustrations that devaluation of cultural values is not impregnable and can be influenced constructively” (Kendrick and Hartnett 2005).

EDUCATION

Education is a source of knowledge, it enables the person to talk, to argue, and to earn in the future but sometimes it leads to negativity. Jirga system is one of the values of the Pashtun. It is working as a law and the court system with the selected leader makes decisions for the community and everyone have to follow. Pashtuns mostly prefer this informal law system and avoid constitution and court etc., but the changing factor of life in which education is also included, change their value. As far as Pashtun people become educated, they just give less importance to their Jirga System and believe in governmental law. But in some of the Pashtun areas Jirga system is still exists due to its quick decision. Education not only changes Jirga system, but have negative impacts on Pashtun value. One of the respondents said that education is also responsible factor in the reduction of our cultural values. First of all our educational system is not according to our culture. Education is influence our language an educated person, mostly prefers English language. He gave an example that, an educated person using English words, but if I ask him the meaning in his mother language, he could not answer. While another respondent believes that education is also playing a role in degrading cultural values. She said that our young generation who become educated, they stop thinking about their own moral values. But there is also positive aspect of education it demolished those cultural values which is the symbol of ignorance for example Swara system. They further said that education affected the moral
values, for example, parents send their children to the cities for the sake of education in their early childhood and when they come back after getting an education, they are mostly unaware of their values.

**SPREADING OF WESTERN VALUES/GLOBALIZATION**

West has impact not only on Pashtun, but whole Eastern people. Every culture has their own values and pattern of life just like Pashtun, also have their own values which they give them respect and following by heart. But sometime a dominant factor compels them to devalue their cultural pattern in which globalization or westernization is playing a key role. One of my respondents said that the West is also responsible factor of disintegration of cultural values. The young generation follows the west blindly and even they forgot their religion, but I want to say to those youngsters that “all that glitter is not gold”. West is the root cause of disintegration of cultural values. Most of the people are following Western values. The outlook, getup and the lifestyle of our Pashtuns have been changed, it affected our all institutions for example the joint family system is replaced by nuclear family.

The other side of the coin gives a more nitty gritty and threatening picture. This expanding pattern of westernization has taken prisoner our neighborhood society in various viewpoints. The Joint family framework, a trademark of the Pashtun social society is losing its quality and is by all accounts vanishing from the scene. It is being supplanted by a society of distinction. The adolescent of today puts stock in the freedom and uniqueness and accordingly, we have seen an ascent in the mental issue, separations and wrongdoing rates.

The customary idea of home-cooked nourishment in our way of life is being supplanted by fast food dinners from prestigious eateries like KFC, Pizza Hut and McDonalds. The Pakistani dishes which were celebrated for their taste, barely appear to discover acknowledgment amongst the young. Starting today, we see cool beverages being utilized to such a degree, to the point that they are a piece of each supper, even in formal meals. The presentation of caffeinated beverages likewise has had impact in reducing the utilization of our conventional beverages. The expanded presentation to web, TV, films and computer games has expanded the events of medication misuse, savagery and related indecencies. This clarifies the higher pervasiveness of these characteristics amongst most of the populace. The young, being most of the populace, is quick getting impacted as they are the most helpless against such impacts.

By a long shot, the best effect that the westernization has had on our way of life, is in the dialect. Our first language, Pashto or Urdu is being supplanted by English as the most well-known dialect utilized as a part of the discussions. The reason, being an expanded number of English medium schools in our general public and the immoderate messaging and informing amongst the adolescent. Shockingly the impact is to such a degree, to the point that some piece of the adolescent feels embarrassed about communicating in Urdu. We have begun utilizing English as a device to recognize the classes; high and low class. In a matter of seconds, there is a curious marvel, whereby individuals who are capable in communicating in English are thought to be fitting in with the exclusive class. In spite of the fact that Urdu is the official dialect of Pakistan, however that is just on paper, and a couple of years’ back English was additionally included the rundown of the official dialect of Pakistan.

**WEALTH**

Already, human developed what they are with the abundance of nature, not the abundance of cash. In any case, in the last a few thousand years, the pattern of riches gathering assumed control and quickens today at the high fever pitch. Such that relationship among the relative progressively cash based. At the point when strife over cash emerges between individuals who have a relationship, then choice generally took against over have not versus have. Today cash is required for survival and a kid might request from his guardians or different as a gatekeeper in the event that it is not paid connection can endure hugely. If we look into local context or Pashtun society, then wealth also influence the social values of the Pashtun. It has been observed in field study by participant observation, some respondents said that the values of Pashtun
culture are disintegrated. The cultural values are coming to an end slowly and gradually. Economic benefit is the main cause behind such degradation in this modern time. Every one tries to become wealthy and losing their cultural identity. Not with standing for the childless couple and the main tyke, cash, relations can and generally do rule. At to begin with, with energetic blamelessness, there is significantly more to life than cash, and living trying to claim ignorance of the cash’s part and predominance is endeavored, even more effectively for a period. Be that as it may, without non-realist groups so uncommon in the U.S. Furthermore, Europe, individuals are compelled to pick between obliging the standard quality framework, and joining a religion or revolutionary gathering working on the edge of society. The study shows that wealth is also responsible for family breakdown, for example, when the individuals become wealthy but do not feel satisfied and try to get more and more money, so they use illegal ways. These individuals also start hating their poor relatives and ignoring one of the cultural trait “lass imdad kawai”. The wealthy person becomes formal and formality is not the value of our culture.

MIGRATION
Migration can be characterized as the procedure of going from one nation, area or spot of living arrangement to settle in another. The length of time of this new settlement fluctuates. During this study response of our respondent’s shows that migration is also responsible factor of disintegration of cultural values. Whenever people migrate from one place to another place, they forget their own cultural values and adopt other values. One of the respondents said that geography influences values. While some respondents said that migration is the most contributing factor in degradation of cultural values. The movement from one area to another and residing there with a different community having a different culture; it is impossible not to adapt their cultural values, which ultimately degraded their own cultural values.

The loss of one's social structure and culture can bring about a sorrow response, as has been portrayed by Eisenbruch. The movement includes the loss of the well known, including dialect (particularly informal and tongue), states of mind, qualities, social structures and bolster systems. Lamenting for this misfortune can be seen as a solid response and a characteristic outcome of relocation; on the other hand, if the manifestations cause critical misery or disability and keep going for a predetermined time frame, psychiatric intercession may be justified. Eisenbruch has characterized social loss as "the experience of the evacuated individual - or bunch - coming about because of loss of social structures, social qualities and self-personality: the individual - or bunch - keeps on living previously, is gone by heavenly powers from the past while snoozing or wakeful, endures sentiments of blame over surrendering society and country, feels torment if recollections of the past start to blur, yet discovers consistent pictures of the past (counting traumatic pictures) encroaching into day by day life, longs to finish commitments to the dead, and feels stricken by nerves, sullen considerations, and outrage that blemish the capacity to get on with day by day life.

Case Study
In the village Chakdara people were strictly connected to their social values, but with the passage of time and due to some social and political causes the cultural pattern of Chakdara’s people mostly ignores their social norms and values. Tabinda Nosheen belongs to Chakdara said that no doubt that our cultural values are reduced and there are some causes behind this, as we started our journey beyond our limits. We have got a side from our reality, for example hospitality, nang, qalang, hujra and melmastia, these all are the cultural identification of Pashtuns. Jirga, which was considered most important value of Pashtuns and through which we were taking decision for conflict resolution and up to some extent was justice with people, is degraded. According to a poet “che dastaar tarhi hazaar de, khu da dastaar sarhi pa shamaar de”. Media play role in degradation of cultural values. Media highlight the negative points prominently, which affected our youth. It creates disappointment against cultural values. As well as the education system is involved in the reduction of cultural values, for example, our textbooks have no enough knowledge about civilization and culture. Our textbooks give us the
message of human rights, but there is no message about our cultural values and customary tradition which is thoughtful question.

**Case Study**
The case study is about Chakdra village, where Pashtuns really devalue their values. Mr. Jabbar 23 years old with unmarried status belongs to Chakdara definitely not satisfied with his existence state of cultural values of Pashtuns because of the devaluation by superiority of another culture over them through diffusions. West is a responsible figure and people who inspired from the West, they follow Western values. If we further elaborate, there are two types of people in our society, those who loves the West and also follow it, but this type of people are less in number after all they also responsible for the disintegration of cultural values. He also quoted an Urdu quotation “aik Gandhi machli poray talaab ko ganda karti hay”. Wealth is basic reasons of Cultural values degradation because wealthy people do not care about norms and values of culture can easily violate their cultural values. But he also pointed out that it can be varies from person to person. Further import export play vital role in disintegration of cultural values. When anything imports from another country, especially technology, computer, cell phone, etc. they are highly responsible for the disintegration of cultural values. If we talk about our political system, then up to some extent, our current political system is totally against our cultural traits it demolished the hujra system which is the basic value of Pashtuns. If we look into above statement, then we can find that our youth are also not satisfied from cultural norms and values. The reason which I found from this paper is the role of our elders; their role is not authentic and according to our cultural pattern.

**CONCLUSION**
The cultural values are the identity of Pashtuns, which are disintegrating day by day and there are many socioeconomic and political causes behind such disintegration. The research study reveals that the media is highly responsible for the disintegration of cultural values. The advancement in technology for example, computer, television, radio, and internet are the major source which causes degradation of cultural values in Pashtuns society. Further, there are different programs broadcasting on the TV screen and cable which deviate people from their cultural values and become hurdle in moral values up gradation. Because of computer the folk game of Pashtuns has been demolished, children are mostly busy in video games. Our youngsters mostly keep busy with internet on different sites and avoided their hujra in which they were spending their spare time and kept interact with one another.

This paper summarizes that education and wealth both are responsible factors for disintegration of cultural values, for example, most of the wealthy people do not care about their culture values. People are too much busy in earning their livelihood and having no time for their values. Education is also one of the causes of devaluing cultural values, for example the education policies are not according to our cultural and moral values. There is nothing in text books about cultural values which promote the cultural values of Pashtuns. The study views that formalization, modernization, globalization, political environment, and governmental policies are also responsible factors for disintegration of cultural values. For example, most of the people forgotten the concept of simplicity, hospitality, and hujra just because of the above causes. In political set up, Jirga system is replaced courts and the policies which made by government are Not according to the Pashtuns cultural set up. It is also concluded that minority of respondents was of the opinion that non-governmental organizations are also involved in degradation of cultural value in Pashtun society.

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