THE IMPACT OF INDIGENOUS CHARITY MECHANISM ON SOCIAL PROTECTION AND SOCIAL DEVELOPMENT OF LOCAL COMMUNITY IN DISTRICT DIR LOWER

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Abstract: This paper explores the potential of charity for social protection as well as social development. Locale of the study was lower Dir, Khyber Pakhtun Khwa (KPK). Qualitative approach has been used to know the level of giving and its potential for social protection and development in region insight. Case studies and unstructured questionnaire was implied to exhibit information on the phenomenon. The data were qualitatively analyzed and a discussion was made on the results of the study. The paper concludes that the contribution of charity is larger and important and indigenous form of charity in target area is the main stay for many families. Along with this it has also materialized many social developmental projects in the area. Based on the conclusion of the paper, consideration could be made to further tape the mentioned third sector for development through formal ways.

Keywords: indigenous charity, social development, and social protection

INTRODUCTION

Charity is an important dynamic of economic circulation of society. Its presence is ever present factor in human growth and evolution. As Ten (2009) stated that the principle of giving charity spans all cultures and religious faith. Implications of charity are observed more through its social protectoral aspects. Charity in almost all cases and region of world is couch by religion and the kind of religious obligation (Stirrat, Widger, Kabir & Osella 2013). Relation of giver and taker is also stimulated many studies. The giver and receiver relation has been explored through dynamic ways like: self-interested and altruistic flavor, political nature of interaction between giver and receiver, identification of social relational bonds etcetera. However, its developmental potential is not enough explored. Development is more frequently remained in aegis of international development foundation, nongovernmental organization (NGOs) and other large scale entities. Charity in general is a single element of economic behavior of society. But, it also has large potential for societal development (Wells & Dayson 2011; Stirrat et al., 2013). And beyond protectoral orientation it has contributed large to development in many communities in Pakistan. Our philanthropic institution has the potential to contribute more to community development. This paper aims to explore such impact of philanthropy in Khyber Pakhtun Khwa (KPK) through developmental case studies and social protectoral cases.
Olden days of societies were characterized by high reciprocal relationships. People believed that ‘to serve man/women is to serve God (origin and development of social work # chapter tow). Dominant religious institutions further supported the art of giving to needy. And to date every religion of world encourages and even insist philanthropic conduct upon its believers. Like Christianity gives special importance to charity and “sum up all true graces in charity” as stated by (Edwards 1703-1758) and so do other religions. Islam, the real protector of humanity, too give special importance to charity. It said that giving charity is a sign of true Muslim (Momen) (Verse 3, Ch # 1, Al-Baqara). On one another occasion in same Surah in chapter third ‘spends your possessions, and on Day of Judgment there would be no such opportunity’. Moreover, humanitarianism is one of the fundamental principles of Muslim religion. The fact is highlighted by Krafess (2005) stated that “the act of giving money or helping someone in distress is not left to the free choice of the believer, but is instead an obligation in the same way as is prayer, fasting during Ramadan and the pilgrimage”. Obligation of religion and that of self satisfaction are the inspiring or stimulating dynamic of philanthropy. Our religious discourse insist too the replication on landscape. The essential nature of philanthropy does not end with the phrasing of texts; Islam has also put practical mechanisms in place to manage humanitarian aid. These arrangements are very precise, as in the case of zakat (Krafess, 2005). Such mechanism is extended to all level, from social protection like helping needy and poor to benefits to whole community. And charity in Islam is not limited to elevating material poverty, but is also focus on broader concept of social and economic development and even encompass environment (Ten, 2009). This paper explored the implication of protectoral and developmental potential of philanthropic institution in target area.

**Rational of the Study**

Pakistan, a developing country with slow economic growth is not capable to inject enough money for development. Moreover, due to weak governance system at the State level, Pakistani people have fewer expectations from the governmental authorities and they organize their own efforts individually as well as collectively to help their fellow brothers and sisters to fulfill their needs (Pasha, Jamal & Iqbal 2002). Generosity of Pakistanis is an acknowledged fact and CAF World Giving Index (2015) has placed Pakistan among top ten countries for helping a stranger. Money flow through this sector is a single element of societal economy and is generally known ‘third sector’. Third sector is comprised of non-profit, voluntary civil society organizations and philanthropic bodies. In Pakistan voluntary and philanthropic activities have emerged with great boom and religion has been the driving force behind this phenomenon (Pasha et al., 2002). One study by John Hopkins conducted in 1998, state that Pakistanis give Rs. 30 Billions charity every year as Zakat. Another survey conducted in 2004 exhibited that there are 45000 active organizations varying from unregistered entities to registered, formal and more professional organizations in Pakistan. Such scenario explained a lot about the potential of third sector in this country. More over on world level the tendency towards social service, philanthropy is also increasing day by day in the world. There are about 350,000 voluntary organizations operating in UK while contributing to 4% of gross national product. Similarly, in France, Germany, Japan third sector is emerging as a social force. In line with these trends in South Asia, the emergence of third sector is increasing rapidly with a notion of institutionalizing the philanthropic activities.
(Hasan & Onyx, 2008). Third sector in Pakistan can be segregated into three segments according to its role in civil society. These include welfare oriented organizations, religious organizations and development-oriented organizations (Iqbal, 2006). According to Comparative Nonprofit Sector Project (CNSP), in Pakistan since 1947 to 2001, major utilization of these charities are Madras’s for provision of Religious education, social welfare, primary and secondary education, vocational/technical education, health, community and neighborhood improvement, civil right promotion and some others (Iqbal, Khan, & Javed, 2004). The significance of this sector can be analyzed with the fact that the share of revenue of the third sector is approximately half a percent of the national gross domestic product and Education sector alone retains about 71% of total estimated nonprofit employment in Pakistan (Pasha, Jamal, & Iqbal, 2002). This paper aims to explore such potential of indigenous charities in Lower Dir of KPK.

Dir Valley is Located between Swat district and FATA on the west side of KPK province. Most of the people live in rural areas and USAID report of 2005 showed the percentage breakup of rural and urban population 96 and 4 respectively. Most of the inhabitant of the area are attached to migration and earn remittances. A considerable proportion of people are attached to businesses inside Pakistan. People of the area, despite illiterate background are in good economic position. They not only pay Zakat, but also inject large amount of money to community through waqf and sadqa. All such money is utilized in variety of ways like many families are directly or indirectly dependent on it. More over in recent years there utilization for religious school in target area is also observed. Such utilization of charity is common in South Asia (Khan & Khan, 2004), and approximately one-third of all children in Pakistan in education attend these schools (International Crisis Group 2002: 2). Other venues for charitable money utilization are the communication channels like road and bridge in target area. People of the area through self help have mineralized many such roads and bridges under the shadow of philanthropy. This paper aims to explore these three mentioned consequences in target area and associate them to larger potential of charity for development in region.

Objectives of the study

The main objectives of the study are following:

1) To explore the behavior of giving charity of the target area.
2) To analyze the protectoral role of charity.
3) To explore the developmental potential of the charity of the area
4) To know the perception of the people about utilization of charity for social development

METHODOLOGY

A combination of research methods was implied including observation, case studies and unstructured questionnaire to this study. The primary source of information was author’s own observation of the phenomenon in the target area. Like many families that are directly dependent on charities are known to author with a degree of continuous and sustain interaction. Moreover, the selected developmental cases as consequences of charity were carried out in home area of researcher. Accordingly, author thoroughly observed and experienced before and aftermath situation of selected cases. An addition to that researcher interviewed the concern stakeholders like family members, member of committee formulated for the
developmental work, and 10 members from among the public of target area. Case studies have been formulated to surface the impact and consequences of charity in area both on protectoral as well as developmental level.

**FINDINGS**

Findings are written in case studies method. There are three sections of case studies in this paper. First section consist case studies on protectoral aspect and potential of charity. Second section of case studies is devoted to explain the contribution of charity in human capital development. Third section explored its developmental potential.

**Social Protection and Charity**

**Case no. 1**

This household consist four persons. The only male T (first latter of his name) among is above sixty. Other members of family are B, G, and Z. He has two wives and one daughter. T is a poor person and gone for second marriage 18 years ago for the sake of male children. However, his second wife gives him two sons, but they died on their birth. Initially the person was strong and earns wages for livelihood. Then aging factor come to play and the person turned physically incapable to sustain his family expenses through his labour. Now the T has not gone for wage-work for last 12 years. However, his own and family life is sustain till to date. The driving force for holding family livelihood stems from charity. T’s villagers and relative assess him through their charity. The charities he receives consists zakat, sadqa, sarsaia, and so on.

**Case no. 2**

This second case is also a household consisting of seven people. The main bread earner of household ‘J’ has lost his one leg in an accident in Karachi some 10 years ago. And fro then onward he cannot work. However, he produced five children: Azizullah, Walayat, Ahmad, Mazhar, and one daughter. His main stay is charities and the yield of his agricultural land. During this span of time he reported no hunger or shelter problem. Relitives and other people of the area bestow Zakat, Sadqa, sarsaia, and other charitable stuffs to J and thus his family life is sustained.

**Case no. 3**

This story is also about a family in target area. The family consist four persons: Mother, two sons Muhammad Halim, and Sayyad Halim and one daughter. Bread earner of the family died some 18 years ago and left the family. All the households expenditure consist the help of relatives and villagers. Ahmad is now almost 17 years old and study is school. The remaining two are also enrolled and mother stays home and depending on charities.

**Analysis**

All three cases highlight the potential and importance of charity. These household could resort to crimes, beggary, prostitution, and even to the sale of female child if there were no charitable assistance to them. Moreover, collective style of life and generous nature of people has contributed more to life of many in this area. Informants reported that, they have not gone to someone for charity. But the people themselves bring their Zakat and Sadqat to them. They not only give us money of zakat, they also give us clothes, wheat, and other substantial items of use. All cases acknowledged the good conduct of the givers. They also reported that sometime they receive charity and have no idea of the giver, which shows the highness of the giver.

**Human Capital Development and Charity**

The Madrasas have deep historical roots in South Asia, and has been an important source
of education for people for generations (Khan & Khan 2004). Currently there are over a million and a half students in over 10,000 Madrasas in Pakistan, who are being schooled for a future in the religious sector. (International Crisis Group 2002: 2). This portion consist two case studies of such religious schools in target area. These schools (Madrasas) are located in Village council Shal kan. The area is spared on three kilometers radius consist four hundred households. One interesting fact about the area is that, that there is no school for female even primary one. However, there are two primary, one middle, and high school for male in the mentioned area. This shows the female literacy level and also the attitude of community and political stakeholders. Selected cases are a ray of hope for the people to at least educate their daughters in religious schools.

**Case no. 4**

Madrasa Aayaha Saddiya is under construction these days. Allotted land for Madrasa Saddiya is 4300 feet. All this land was given by six persons as waqaf land. Beyond allotment of land construction work is continue on charity donation of people. It was reported that the entire building would complete in 2017. Plained capacity of the school would be above five hundred. Informant told that currently there are sixty enrolled female students in Madrasa. Fifteen among them have completed the first stage of reading Holy Quran.

**Case no. 5**

Madrasa Hapsa is another under construction project in same area. Allotted land to it is 7520 feet. All the land was waqaf by five persons. Further construction work is on its full boom, and the money devoted till date is above five hundred thousand. Currently students study in a lawn in selected place. And it was planned to complete its building in current year.

**Case no. 6**

This case is about the primary school Shalkani Balla. This government school had tow room for students. The number of students is four hundred that is far up from the capacity of building. Five years ago the management of school and the elder of the relative community purposed two additional rooms for school. When the realized the inefficiency of the relative department to construct the room, they resorted to charity. Every household of the community and other people beyond community give charity and collected two hundred and eighty thousand Pakistani rupees for it and constructed two shelter rooms for students. And now the students have been secured from rain and hot weather of summer with the help of charity.

**Analysis**

This sectioned show another dynamic of charity. Charity is not limited to conventional utilization of protection of poor. It has been utilized to enhance the standard of overall community. And beyond selected cases many religious school and even governmental school as showed above are assisted by charity. Charity in shapes of zakat, sadqat and waqf contribute a lot to the evolution and growth of many communities in Pakistan. It has been invested to construct Madrasas, educate and facilitate its students, provide books, clothes, and other assistance to needy students in these Madrasas.

**Developmental and Charity**

This section explored the utilization for developmental work. In such cases the charity has been invested to developmental work like constructing bridges, and roads. All the included cases are purely charity based. These
projects were carried out through self help by the people of the area. There was no involvement of any political party or some governmental bodies. Committees were formed to see the work and organize and raise fund through charity. Information is collected from those certain committee’s member about estimation and mechanism of work.

Case no. 7: Charm-Aab Bridge

This bridge is constructed on a stream in Sultan Khail Paien union council road. It was a place where stream and high tangent/slope of road made difficulties for transport. Moreover, it was such dangerous juncture that once in 2007 a pick-up fell down from the road and along many wounded one person died in the accident. Beside this during rainy season transporters had to wait for many hours to pass the streams. In short, it was a permanent hurdle in the road. As many of the people of the area in problem were/are emigrants and earn huge remittances. These emigrants of the area formed a committee to organize money through charity and escape the problem. The committee consist all emigrants persons. They collected charity from the fellow emigrants of the area and constructed a bridge on the stream. Total estimation was reported 1.2 million PKR. And the name given to bridge is “Samandar par Pakistani Bridge”. The people of area reported that now there is no tension about the passage through Charm Aab stream and the contribution of the emigrants has solved the problem.

Case No. 8: Karnal Sanaullah Niazee shaheed bridge

This bridge connects main GT road of Dir over river Panjhora to Japan road and two union councils of Sultan Khail paien and Khal Shalfalam. Before formation of this bridge there was one wood made bridge in the venue. This bridge was unable to support the crossover of heavy vehicle. Due to this incapability of the already present bridge all heavy transport used Japan Bridge in Khal. In this practice every heavy vehicle had to cover extra six kilometers distance to reach any destination in mentioned union councils. And thus on one side put extra burden on both the driver and consumers. They had to pay more, wait for longer time for their material to reach. More over the quality of the road on the other side of river was such poor that many vehicles’ owners
forbid to pass it for carriage. And thus all the area was in a kind of sustain unreachable tension.

A steel bridge has been constructed on the venue with help of charity. Total estimation of the project was reported 12 million PKR. Money was collected from the indigenous people. In this project indigenous people in their villages, in other cities of the country, in UAE, and Saudi Arabia were connected for charity. Pakistan Army also assess the committee in technical grounds, in logistics, and buying of the tools and other materials. Bridge was completed a year ahead in 2014. Now not only heavy vehicle utilize it, but it is also a transition for people, for small vehicle and for everyone. Moreover, the burden of long distance, poor road, and extra time is also unloaded from the people of the area.

CONCLUSION

The searched out cases is a sample illustration of the potential of charity for development. There are many other cases in the same area and beyond epically in education sector that show the potential of indigenous charity for development. The protectoral potentiality of charity is a classic reality and serve human is to serve god is an older belief. Moreover, religious importance universalized and extends to everyone the obligation of charity. Islam give real importance and it the same time induce practice of charity on the ground. And the interplay of this obligation has manifested many fruitful consequences in target area. Many families solely and partially in area are dependent on indigenous philanthropy. The selected cases are directly dependent on charity. While there are many households, that receive regular charity and considered them essential part of household livelihood. However, use charity for road, bridge construction and other public utilities as main focus of this study. And the selected cases show real time potential of home charity. Potentially our indigenous philanthropic institution is capable to contribute more to societal development. Other stakeholder of development like State, International Developmental Organization and Non Governmental organizations are either incapable or inefficient to achieve goals of development. Moreover, dependency on international donors is no more a good option for nations. Option of tapping indigenous charitable institution is open. It contributed to human capital development, social protection, and infrastructural improvement of community. And the untapped potential of our philanthropy could further improve our societal development.

RECOMMENDATION

Following are some recommendations on conduct of charity in our society.

1) Charity is a religious obligation and should not be translated to political, reciprocal, or any other meanings.
2) Potentially our charity could materialize more development, if its utilization is properly organized and managed.
3) Proper initiative could be made to stimulate the developmental utility of charity. And it could happen as consequences of data disintegration about developmental work already done through charity.

REFERENCES


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