

GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: C
SOCIOLOGY & CULTURE

Volume 14 Issue 6 Version 1.0 Year 2014

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals Inc. (USA)

Online ISSN: 2249-460X & Print ISSN: 0975-587X

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By Aftab Ahmed, Dr. Abid Ghafoor Chaudhry & Haris Farooq

PMAS-Arid Agriculture University Rawalpindi, Pakistan

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GJHSS-C Classification : FOR Code: 160899



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Socio-Material Conflicts and Suggested Agencies for Resolution. An Anthropological Perspective of Rural Pakistan

Aftab Ahmed ^α, Dr. Abid Ghafoor Chaudhry ^σ & Haris Farooq ^ρ

Abstract- The current research was conducted to study different dimensions of social and material conflicts; its different features, faces and also recommendations to enhance and strengthen the harmony and social management in the Village Khewaywali, (Tehsil Wazirabad) of District Gujranwala. The sample of 268 was drawn at the estimated population (876 households). A mix of anthropological tools were used to both study qualitatively and quantitatively the issues of conflicts at typical Punjabi rural community. One adult male member from every sampled household was interviewed after taking verbal communal consent. The research encompassed the reason(s) of conflict within a caste and between different castes in the village. The research proved to discover findings on both material and social conflicts in different castes of the village bisected by profession; the research also explored various socio-cultural reasons creating different material and social conflicts and recommendations to overcome disputes in an effective and efficient manner.

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I. INTRODUCTION

In Pakistani society, different ethnic and religious groups are most of the time engaged in conflict with every other on trivial issues. There are numerous parallel and upright segmentations in Pakistan that divided people on the ground of faith, ethnicity, creed, class and tongue beside with ceaseless lacuna among haves and have not. These segmentations are not only undermining Pakistan's economy moreover causing socio-political volatility (Ahmad 2007).

When people think of the word conflict, they tend to think of war or violence. A conflict may exist in a variety of situations in the various strata of society. It is easy to forget that we have encountered conflicts of our lives every day. It happened when two or more individuals or groups, think that they have incompatible goals (James 2004).

Existing data show the variety of opposition and conflict over land are escalating because of a union of factors: many rural families require drawing extra from

their land even in the countenance of declining inputs. Well-established and pensioned off civil servants and other personnel look to family and land as a major source of food and/or cash cropping; governments and environmentalists try to find the separate conservation areas; and internal and external groups strengthen their exploitation of precious property, before presenting the cases that expose these conflicts (Pauline 2004).

Most recurrent outcome of conflict is distress parties. This can be obvious in a variety such as anger; thoughts of unfriendliness, social-emotional severance, anxiety, worry, and tension, but at small levels of intensity disputants might be discover conflict stimulating or thrilling ((Bergman 1989; Chesler 1978; Derr 1978; Ephross 1993; Filley 1978; Retzinger 1991; Robbins 1978; Thomas 1976).

a) *Social Conflict*

Societies are full of internal and external forces, and the conflict is basically the power of the thinking of a person's. Thoughts reservoir of these effects integral biological campaign to physical and mental pleasure self-selected self-rational part; the superego a person's conscience, reflects the social and moral spectator crucial (Calhoun 1997).

To avert or shorten expected conflicts, all of these conceptualizations are a main idea. If unrestrained market is permitted to drop people out of work, pay adequate wage inequality, and left neglected workplace trauma or sickness, social conflicts may increase. If community citizen have not given social protections as a least bundled rights, if any society does not develop it more prosperous for family balancing professional obligation and child care, social cohesion will be affected (Ashutosh 2007).

Societal conflicts as a natural common experience seen in all relationships and cultures. The conflict is the socially constructed cultural events. People to build the case; they have experienced an active participant of the conflict and interaction (Schutz 1967). Person's culture is always partly transmitted, it is also constructed and opted as well, and people also have different identities. Most of the cultural identities in Africa that today appear to be so powerful were "devised" by the compound forces for administrative functions and have weak roots in pre-colonial Africa (Jeremy 2002).

Author α: Anthropologist, Pakistan Association of Anthropology Islamabad-Pakistan. e-mail: huda.aftab@gmail.com

Author σ: In-Charge Department of Anthropology, PMAS-Arid Agriculture University Rawalpindi-Pakistan.

Author ρ: Department of Anthropology, PMAS-Arid Agriculture University Rawalpindi-Pakistan.

b) Material Conflict

Exploitation of natural resources was a major reason behind material conflicts as earlier studies shows that at least 18 violent conflicts since 1990 were based on natural resources. Recent studies have shown that at least 40% of all domestic conflict in the past 60 years, there was a link between conflicts and natural resources. In Liberia, Angola and the Democratic Republic of the Congo civil war are concentrated in the "high-value" resources. Many conflicts, like in Darfur and the Middle East, were basically was the result to control of scarce resources such as agricultural land and water means. Day by day the worldwide population growing, and resources requirement increasing, there is rapid increase in conflicts over natural resources in the coming decades (UNEP 2009).

Land mafia thirstily take hold of land if their status grants for it or inheritance conflicts and difference in opinion between neighbors are most often land conflicts are a common phenomenon, and can be seen mostly among national elites and multinational organizations. The only now and slowly is obtaining a material value and growing number of regulatory departments, authorities and mechanisms of authorities are yet not able to secure the land of several generations from the powerful. Scarceness and growing worth of land values can make things worse (Wehrmann 2008).

Land as a factor, even so, is vital to realizing conflict forces in Rwanda. Functions of the scarcity of land in Rwanda, population pressure and the uneven distribution of land are the major key basis of conflicts (Bigagaza 2001). If women's access to land, housing and property rights have been blocked in a period of relative peace, they almost enjoy these rights during armed conflict situations is nearly forbidden (Toepfer 1999).

In which way, two social groups raise on infertile land. From the point of view of expected predator it can be rational to deprive the meager harvest of his pitiful neighbor because not a lot would be remain after utilizing anyway, and the loss of investment, production, and future appropriation possible action induced by social conflict is minor. The loss of production through conflict stimulate by its damaging effect on investment may over compensate the appropriation gain (Daron 2001).

The structure of village is totally different from the urban set up because in the rural social system depends upon land, money authority and influence on local level. It was observed that most of the conflicts happened in an upper class caste and lower class caste. Social and material conflict most commonly observed in our daily lives. With reference to the Pakistani culture, conflicts are mostly belongs to the religious sects, land issues, family conflicts spreading

on generation, daily minor social issues. In this study, research was more focused to collect the data on different kind of social & material conflicts happening and create disturbance in rural areas respectively.

II. MATERIALS AND METHODS

Research was conducted in village Khewaywali, Tehsil Wazirabad of District Gujranwala. Total households in this village were 876. The sample was drawn by using 95% confidence interval, error margin 5% and response distribution 50%. The sample of 268 was drawn after calculation. From every sampled household one adult male member was interviewed. For data collection both structured and unstructured questionnaires were implemented during this research after necessary measures highlighted during pre-testing. Before data collection, communal consent was taken after community meeting under the supervision of community elders.

III. RESULTS

Listed below are different tables presented in frequencies and descriptions.

Table # 1 : Distribution of respondents by caste

Caste	Frequency	Percent
Jatt	152	56.72
Arain	26	9.70
Rajpoot	14	5.22
Kammi	41	15.30
Other	35	13.06
Total	268	100.00

Table 1 shows the frequencies of the respondents with respect to their caste. Around 56.72% respondents belong to Jatt family, whereas 9.70% respondents belong to Arain family, 5.22% respondents were from the Rajpoot family, rest 15.30% belong to the lower occupational castes and 13.06% respondent belongs to the other castes which are not considered as major castes.

Table # 2 : Conflict ratio regarding Caste

Response	Frequency	Percent
Intra caste	137	51.12
Inter caste	33	12.31
In both cases	98	36.57
Total	268	100

Table 2 shows the ratio of conflict which usually happens between the castes, also inter and intra castes. Results showed that around 51.12% of the conflicts normally seen within the same caste where peoples

belonging to the same caste usually have the same type of personality attributes and also involvement in different conflicts. Whereas nearly 12.31% responded regarding out of caste conflicts and rest in both cases around 36.57% conflicts are being responded and recorded.

Table # 3 : Distribution of respondents by occupation

Occupation	Frequency	Percent
Agriculture	91	33.96
Govt. Employee	72	26.86
Private Job	65	24.25
Business	24	8.96
Wage labor	16	5.97
Total	268	100.00

Table 3 shows that 33.96% people are engaged in the field of agriculture, on the other hand a large chunk which is around 26.86% are doing Government job(s), around 24.25% are doing private job(s) and nearly 8.96% has their own business. The percentage of daily workers was 5.97% who earn 250 to 300 rupee per day.

Table # 4 : Occurrence of Social & Material conflicts (n=268)

Category	Never (%)	Seldom (%)	Often (%)
Land /Property	4.17	31.94	63.89
Marriage	16.67	58.33	25.00
Religious	47.22	38.89	13.89
Kinship/Relation	5.55	66.67	27.78
Loan	20.83	65.27	13.89
Theft	37.50	55.56	6.94
Adultery	6.95	80.55	12.50

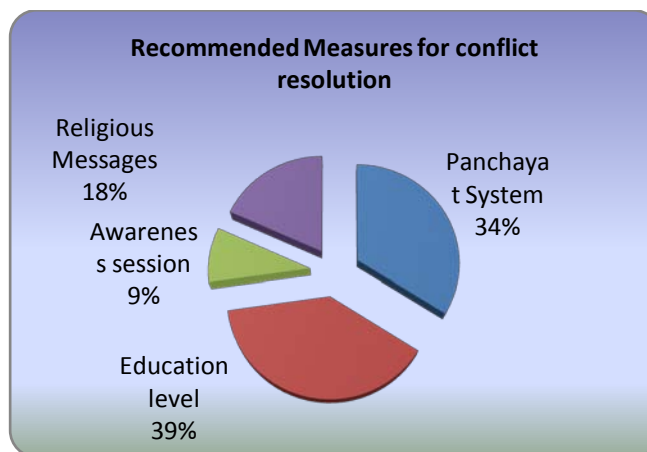
The table 4 above shows different types of social and material. It was discovered that around 47% of the respondents reported that religious conflicts never happened and around 14% believes that it usually happens due to sectarian reasons. On the other hand the respondents shared that around 67% and 28% conflicts happens due to kinship issues which seldom and usually happen respectively. It was discovered that marriage related conflicts usually happens around 25% among the responses. On the other hand it was discovered that the material conflicts usually happened due to the issues of land/property, loan and theft whereas land conflict often happen and has the lion's share of around 64%. It was also discovered that the land conflicts among kinship(s), castes and villagers are routine matter mostly practiced in their daily lifestyle and carries till many generations. Land and theft conflicts are also among the major material conflict(s). Another feature of conflict in both rural and urban settings occurs due to the adultery.

Table # 5 : Intensity of Social & Material conflicts (n=268)

Category	Low Intensity (%)	Medium Intensity (%)	High Intensity (%)
Land /Property	20.83	55.56	23.61
Marriage	52.78	43.05	4.17
Religious	80.56	15.28	4.17
Kinship/Relation	55.56	41.67	2.77
Loan	66.67	29.17	4.17
Theft	56.94	37.50	5.56
Adultery	16.67	31.94	51.39

Table 5 shows the frequencies of social and material conflict(s) where Land/property conflicts has been reported around high intensity of around 23.61%, whereas the marriage conflicts with low intensity 52.78%, medium intensity 43.05% and high intensity 4.17% has been discovered respectively. Table also shows the conflicts intensity due to religious, kinship/relation, loan, theft and adultery issues.

Pie-Chart : Recommended Measures for conflict resolution



While discussing the measures to be taken, a number of recommendations has been discovered which includes religious messages to enhance and strengthen harmony among castes and villagers, it was also shared by around 18% of the respondents that it is an effective tool to bind kinship and villagers. On the other hand around 39% of the respondents believe that the education can promote the intellectual capacity to overcome disputes and conflicts at large. Rest around 34% of the respondents shared that the local judicial system which is commonly known as Panchayat can play a major role to govern the village through folk wisdom and shared intellect; such system can provide justice and can further smoothen and anticipate conflicts and disputes.

IV. DISCUSSION

Caste system is quite common identity source in most of the cities and in almost all villages of Pakistan. It is worth mentioning that the data represents a large number of conflict(s) happened in the same caste and there is less number of conflict that have happened out of caste. The same caste conflicts happened due to close relatives living within the village and by developing domestic grudges due to the distribution and succession of property and land.

The conflict perspective derives from the ideas of Karl Marx, who believed society is a dynamic entity constantly undergoing change driven by class conflict which can be seen as different groups and castes in this study. The conflict perspective views social life as competition. According to the conflict perspective, society is made up of individuals competing for limited resources (e.g., money, leisure, sexual partners, etc.). Competition over scarce resources is at the heart of all social relationships. Competition, rather than consensus, is characteristic of human relationships. Broader social structures and organizations (e.g., religions, government, etc.) reflect the competition for resources and the inherent inequality competition entails; some people and organizations have more resources (i.e., power and influence), and use those resources to maintain their positions of power in society.

C. Wright Mills is known as the founder of modern conflict theory. In his work, he believes social structures are created because of conflict between differing interests. People are then impacted by the creation of social structures, and the usual result is a differential of power between the "elite" and the "others".

The social class difference can be seen in this study in the dimension of different castes competing to materialize resources and creating a dominant space for themselves, on the other hand it was also discovered that different castes fight less with each other and one group which can be named as one caste fights within its relatives to gain control over different resources which may include both property and land.

According to the conflict perspective, society is constantly in conflict over resources, and that conflict drives social change. It was also shared that these conflicts are mostly managed within family where the issue increases and creates a mammoth disturbance in the family. Sometimes, conflicts happen because of exchange marriages if one side woman is disturbed the other side women is disturbed automatically. Newly married couples are also involved in conflicts because they cannot understand each other's psyche which is usually groomed and nurtured by different traits of a specific caste. These circumstances may lead to divorce and other serious disputes including murders, honor killings and social unrest.

Soul mates support each other to deal with individual troubles and how marital anxiety originates. Young married partners involved in to interaction goals: a problem-solving activity in which partners shared a marital conflict and a social support task in which young married soul mates discussed personal, no marital difficulties (Pasch 1998).

History depicted the trait and degree of instabilities and conflicts (Socio-economic political conflicts) which shows the development of a society; traditional way of life grants us to experience the active syntheses that was formulated and instituted by social ethics to settle these conflicts at earlier stage of its development, in the hunt for endurance and advancement (Brien 1993).

Expected outcomes based on the thinking about equality, perceptions of inequality and the use of reliable opinion on the establishment, route, and management of social conflicts. Factors identified for equality are listed as; (1) thoughts of equality and perceived thinking on injustice can extract or induce social conflicts; (2) opinions on equality and rhetoric's can be opted to hold one's own status in a quarrel; (3) the primary importance and the fundamentals and regulations of equality can confine social conflicts and assist to produce methods of conflict management; (4) the tagging of conflict management can enhance the recognition of the resolution (Mikula 2000).

Keeping in view the findings of the study, certain recommendations have been shared by the respondents including creating awareness through religious messages, strengthening the local panchayat system and most importantly equipping the people with education which may create job opportunities and also wider intellectual approach to overcome disputes. The villagers believe that the tug of war for resources is somehow innate and is further bisecting the society caste wise and even worst within a caste.

V. CONCLUSION

The study showed that the social and material conflicts do exist in its different forms and has certain faces which create both domestic and social unrest. It was also found that most of the conflicts have ripple effects and it creates disputes for many generations which may also lead to social tension, unrest and even killings. However no such case was reported during the study but conflicts within the caste has been reported immensely as compare to conflicts between different castes which is due to the material tug of war. It was discovered that most of the conflicts are generated due to land and property issues; on the other hand marriage within families and also cross castes creates disputes and tensions. The other important issue discovered was the issue of extra marital relations caught among different males and females which develops serious

conflicts as such cases have no basic proofs hence lead to serious social conflict. The society shared that religious messages, availability of quality education and strengthening of panchayat system can curb the existing social and material conflicts both at local and national level.

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