



United Nations
Educational, Scientific and
Cultural Organization



Introducing



Social Practices

Promoting Peace and Social Cohesion
Through Heritage Education

*Resource Kit on Intangible Cultural Heritage
of Khyber Pukhtoonkhwa and FATA*





Hujra in Matta, Swat, photo credit: Imtiaz Ali

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Musical session during a mela in a village near Swabi.






Social Practices

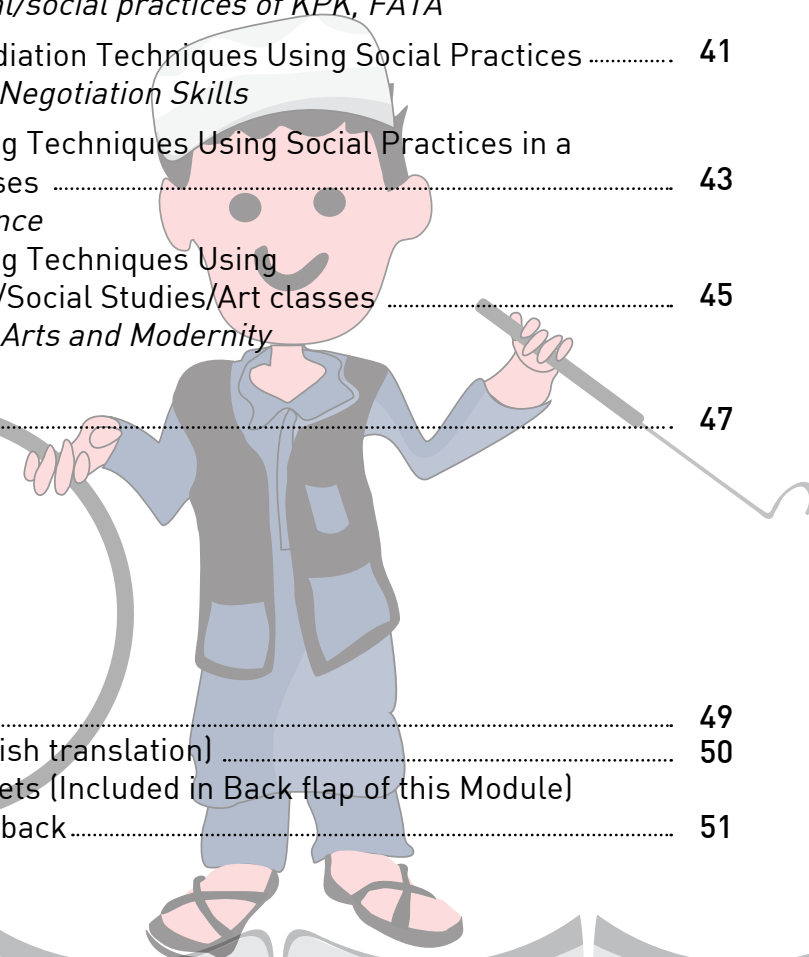
Promoting Peace and Social Cohesion through Heritage Education



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Part 1: Using This Section

1. How To Use This Section

The Section is divided into four parts. Each Section is identifiable through the header color, and numbering.

Part 1	How to Use this Section
Part 2	Resource Material
Part 3	Student Activities <ul style="list-style-type: none"> • Lesson Plans & Classroom Activities • Thematic Activities
Part 4	Annexure

Accompanying the Booklet is a CD as well as a booklet on Thematic Project Forms, Objectives, Student Activity Sheets and Instructions for Teachers. The CD contains PDF documents of ICH Resource Material, Lesson Plans, Supporting Images and Handouts on unfamiliar terms and Student Activity.

TEACHERS MAY FOLLOW THE TIPS BELOW WHICH MAY BE HELPFUL IN USING THE KIT.

Read the Introduction Booklet accompanying this Resource Kit to enhance your understanding of how to integrate cultural knowledge into classroom teaching and lesson planning. The introduction also provides the various approaches and concepts which may help you to communicate with your students.

Prepare yourself by going through the Resource Materials for a thorough understanding of the Social Practices Project Objectives (Refer to Part 2).

Integrate the information on social practices from Part 2 in planning and preparing to activities and exercises for Sports, Science, Maths, Geography, Social Studies/Pakistan Studies, Language and History classes. (Refer to Part 3).

Visualize and formulate lesson plans based on the main themes and sub-themes elaborated in this section (Refer to Part 3).

Devise your teaching methodologies based on the lesson objectives. The introduction also discusses the various teaching methodologies which may be useful.



Gohar Family Hujra-Swabi. Photo Credit: Ali Gohar, Just for Peace Archives

Part 1: Using the Section

2. Lesson Objectives

Lesson Objectives are determined within the framework of the Intangible Cultural Heritage elements discussed in this Module and the overall goals of the curricula. The Resource Material in Part 2 gives information on the Social Practices included in this Booklet.

There is a diverse range of social practices in KPK and FATA. However for the purposes of this Module those practices that promote peace, harmony, mutual respect and tolerance are the focus of this Kit. Teachers may help students understand the functions and dynamics of the traditional social institutions of the Pushtun people and draw upon their own knowledge of some other social practices in the region which are a means towards attaining peaceful co-existence. Teachers are also expected to enrich the students, understanding by analyzing the symbolic meanings attached to the social practice, the associated artifacts and spaces of some of the important social institutions of the Pukhtun, people for example *Jirga*, *Hujra* and *Gudor*. By encouraging reflection and deliberation, teachers can help students understand the meaning and intent as well as their relevance in the present context. Developing critical thinking in the students is an important goal which can be honed by encouraging students to question and deliberate on social practices in the context of the present times.

Specific Objectives include the following:

i. Enhancing Knowledge and Promoting the Regional/Local Context:

It is now widely acknowledged that contextualizing of curricula using references from the familiar enhances learning. Additionally, acknowledgement of one's own culture and the embedded traditional knowledge and wisdom enhances pride and identity.

Thus one objective of this Module is to broaden the student's knowledge of the variety of social practices which promote peace and social cohesion in KPK and FATA and whenever possible in other parts of the world.

ii. Teaching Historical Timelines and Changes over Time and Space:

Students learn a key concept of the Living Culture through the Social Practices covered in this booklet which is that change is a constant feature and that change occurs over time and space. For example there are differences of the function, design and use of the Hujra in different parts of FATA, Baluchistan and KPK due to the change of context/space and over generations as well.

Students will also understand that the traditional reasons for these institutions, which were to support harmonious living and reduce conflict, are still viable in the present context. They will explore how best to adapt/use these ancient systems to uphold simultaneously the basic tenets of Pukhtunwali and the cardinal principles of the present times of human rights and justice for all. There are several exercises and assignments that can be prepared to achieve the objects defined above. The following are a few examples. Teachers are encouraged to devise other projects and exercises for their students.

Developing an understanding of Changes in Time and Space

- Compare the similarities and differences between the *Jirga* systems of your grandfather's time and the present. Comment on what, in your view, were the reasons for these changes.
- Describe the similarity between the modern-day court systems and the *Jirga* (Recommended for level 6-10 Class)
- On a Map mark the places where a *Jirga* was convened in the last 6 months in your area.

Part 1: Using This Section

iii. Promoting Respect for the Diverse Cultural practices amongst different communities:

Develop the students understanding of how social practices and their variations have been passed on through generations in the communities who own it as their culture with an emphasis on those which promote peace and social cohesion. Also focus on highlighting diverse practices and how different cultural groups have found different ways to reach similar goals.

iv. Developing Arbitration and Negotiating Skills:

Develop the students understanding that some traditional social practices aid in the development of arbitration skills that promote social cohesion and harmony and encourage people to appreciate other people's point of view. Through class exercises and projects hone these life skills in the students.

v. Integrating ICH in Education & Learning:

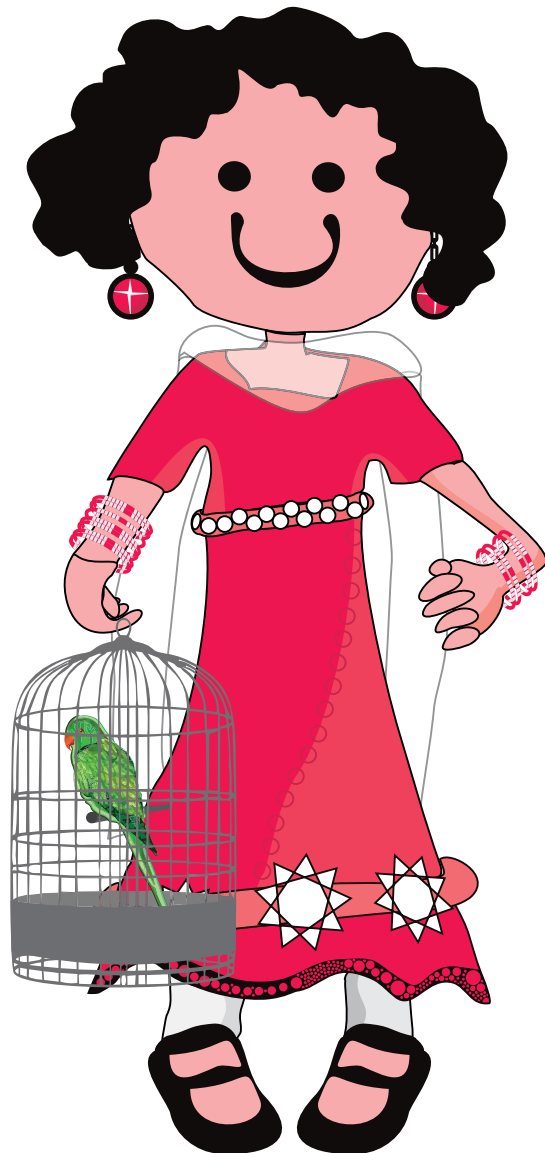
Integrate these selected social practices in subject areas like Social Studies/Pakistan Studies, History, Science, Mathematics, Geography, Language and others.

TIPS ON HOW TO ACHIEVE OBJECTIVES

There are a variety of ways in which a school, teachers and communities can support and safeguard social practices and its incumbent cultural knowledge. By transferring cultural knowledge to the young is one way in which the communities and families can also play an active role.

Additionally, teachers must encourage students to develop critical thinking by deliberating and reflecting on the purpose of a particular practice or institution and its role in current times. Students may also reflect on the relevance of a practice in the present context and on how best to absorb changes which the present times demand to ensure its viability.

To be able to achieve these objectives the following tips may be helpful in examine the Social Practices included in this Section critically to enable you to answer the questions raised by your students. Add additional practices which serve the same purpose i.e. of promoting social cohesion and peace within the community and between communities.



Part 1: Using the Section

- Incorporate the knowledge from these social practices into classroom teaching and learning.
- Familiarize yourself with learning needs of varying age groups. This will help you to decide on how to prepare Lesson Plans when you are infusing cultural knowledge in the subject that you are teaching.
- Encourage children to talk to their elders in the family and peers and learn from them as well as to Tradition to enrich understanding, knowledge and respect for their culture. The Thematic Projects of this Section gives a framework on how this can also be done through Projects that are assigned to students.
- Invite elders in the community to participate in teaching traditional social practices. Encourage Children to find out more about their communities. Refer to the Thematic Projects for ideas and suggested processes.
- Provide a dedicated space on the Class Notice Board for displaying key information and research result of your students. This is important in view of the fact that so far cultural knowledge plays no role in the curricula. Thus the Curriculum needs to be re-oriented and information needs to be continuously added to the body of knowledge that exists.
- Think of imaginative and interesting exercises for explaining difficult concepts. Some examples have been given in Section 3 –Student Activity, such as role playing in a *Jirga*; teachers may devise others to make the exercises meaningful and interesting for the students. Organize competitions between classes, for example, on resolving a conflict through a *Jirga* or collecting songs related to the Gador.
- Develop critical thinking by getting students to reflect on the traditional systems of justice and change that maybe required in the present context of human rights and international human rights treaties.

3. PREPARING THE LESSON

The lesson plans are designed to improve arbitration skills, mental dexterity and analytical thinking skills.

- Teachers should ensure that students have mastered the basic ideas and concepts before proceeding to the Thematic Projects. Class room exercises will help in this process. Some have been included in this Kit while others may be devised by the teachers themselves as they proceed.
- The teachers may look at the vocabulary and glossary appendices at the end of this Module to familiarize themselves with difficult words so that these may be explained to the students. They should also make their own list of words that they think need to be explained to students.
- A multi-step process has been developed for teaching and learning, which starts from simpler to more complex exercises. Teachers should lead students through the process of connecting one concept to another and also put concepts into a hierarchy from small to large.
- Students should be encouraged to make a visual representation of what they are learning. All lesson plans and thematic activities generally incorporate experiential learning and projects.
- The lessons are suggested for three age groups:

*Age Group	5 - 8	9 - 11	12 - 15
	Beginners	Intermediate	Advanced

Lessons may however be adapted with minor changes for different age groups/levels.

Part 1: Using This Section

4. DELIVERING THE LESSON

The teacher may focus on developing and improving children's social, emotional and analytical skills and competence by exposing them to and reinforcing their understanding of the humane and diverse dynamics and functions of their social practices and linking them with their own cultural identities.

The lessons may be focused on providing opportunities for children to begin to understand their own as well as others' emotions and aspirations. This will include teaching children to develop positive thinking on hope, despair, hospitality and forgiveness.

Students should be encouraged to devise strategies that promote equal human rights for all, that are characteristic of tolerance, mutual respect, peace and respect for the cultural rights of all

Tips which may be helpful

- The excitement of being able to "interact" and "solve inter-personal problems" improves the class atmosphere for learning.
- Traditional social practices are not new to the students of this area. Providing students with opportunities to actually "talk" and "reflect" upon traditional social practices in the classroom would enable them to assess these practices in a new light.
- Besides putting traditional social practices into the classroom, they help children grasp skills and concepts relevant to their cognitive, emotional, and psychological development.
- Traditional social practice is an excellent example of an integrated approach to learning where cognition, speech, analysis and experiential learning are activated simultaneously.
- It is also a good model of the sequential approach to learning, where learning competency at higher levels is dependent on prerequisite knowledge and skills at lower levels.

What You Need to Think About before Delivering the Lessons

1. What language(s) do students speak at home?
2. What kind of social practices which promote peace and mutual respect are observed in their household?
3. What languages are associated with these social practices?
4. What are the possible applications of these social practices? Are there specific spaces and artifacts associated with this practice? What is their purpose and what is their understanding of it?
5. What learning activities are associated with these social practices?
6. What types of teaching and learning methods should be used to integrate these social practices into subjects?
7. What types of student evaluation methods should be used which will enhance the learning experience. How will you teach the student to be respectful at all times about the practices of others even when they differ dramatically from their own.
8. How to devise lessons focusing on a comparison of the elements of traditional social practices in this Module with present-day concepts of human rights.
9. How can traditional social practices promote peace and equality, especially the rights of women and vulnerable groups and individuals?
10. Depending on the topic/subject and learning outcomes, determine what specific cultural knowledge, skills, and behavior learners will be, or should be, exposed to concerning the topic/subject so as to learn about it.
11. Make a list of Resource Persons such as Tradition-Bearers and Elders who can participate and help in your teaching program.

Part 1: Using the Section



Handheld fan in a hujra in Matta, Swat. Photo Credits, Imtiaz Ali



Rubab in a hujra in Matta, Swat. Photo Credits, Imtiaz Ali

1. Introducing the ICH Element: Social Practices to promote Peace and Social Cohesion

Human beings are social animals, which basically means that we need to interact with each other to be able to survive as a species. Through social interaction human beings are able to look after each other's material and physiological needs as well as organize their society to reflect their values, world view and lifestyle. Social practices help to reinforce this and also ensure that the knowledge of how things are done or need to be done are transmitted through interaction within the community especially the youth.

Social practices are the customary or normative activities of communities and groups which structure their lives and provide them with a sense of order as well as give them an identity as a community or group. All cultural groups and sub-groups have distinct social practices which give each its distinct identity. Social practices embody a community's beliefs, value systems and worldview and have special significance and meaning. A wide range of practices, rituals, rites, festivals and events are interlinked to reinforce that which is of value to a particular community or group. These practices could be the rituals and rites of worship, the ceremonies at births and deaths, marriage customs and such others or the agricultural practices, as well as systems and practices to ensure justice and conflict resolution, medicinal and others; these can be ceremonies, festivities and festivals which have special meaning for a community or group. As with all aspects of non-material culture or intangible cultural heritage, social practices also undergo changes over time and space due to a number of variables including changes in a community's value system and world view. It is important to keep in mind that social practices are an important determinant of identity and thus their continuous practice is a reaffirmation which enhances the sense of belonging and links to the community traditions.

The *Pukhtun* communities have historically instituted systems to help promote and strengthen communal living. These are based on well-defined values and beliefs which permeate and give sense to their lives. The *Pukhtunwali*, the ancient honor code, lays down the guiding principles and is discussed on the next page.



Archives Shinwari rabab and mungay at a Hujra

2. SOCIAL INSTITUTIONS – CODIFYING VALUES: *PUKHTUNWALI*

Distinctive tribal customs and traditions are an integral part of the Pukhtun culture. Pukhtun cultural values are reflected in a code of ethics called simply *Pukhto* or *Pukhtunwali* (the way of the Pukhtun).

The *Pukhtunwali* is an ancient code of honor or ethics which is followed by the Pukhtun people living in the tribal areas, in KPK, Afghanistan, Baluchistan and even in the diaspora. *Pukhtunwali* pre-dates Islam and thus values which were important at the time for the ancient people to survive and co-exist were codified and passed on through the millenniums in an unwritten form to the present time. During this time it must have undergone changes which were imperative with the changing belief systems and adoption of Islam as the main religious belief of the Pukhtun people. There are also variations and differences which have occurred amongst the various Pukhtun tribes, communities and clans in its practice. These are apparent in various case studies in this region, as well as elsewhere, for example the Arab Bedouins.

A combination of conventions, traditions and institutional structures support this unwritten code of honor of *Pukhtunwali* and through its continuing practice, the embedded values and world view is passed on from one generation to the next. The Pukhtun society is patrilocal in nature, thus the code appears to be tilted in favour of the male members of the community; however what is important is that this Code of Ethics is deeply rooted in the fundamental belief of justice for all. This value codified since centuries has begun to be revisited by the Pukhtuns themselves to see how its practice can be further strengthened by providing more space and a greater voice to the marginalized groups, for example women. Thus as new ideas of equality, justice and fair play, as well as universal respect for human rights take root, changes in the practice of *Pukhtunwali* may also be expected. The *Pukhtunwali* is irrefutably an important element of the living culture of the region through which the basic thread of the Pukhtun's social fabric is held together.

THREE *PAKHTUNWALI* OBLIGATIONS

Scholars like Ali Gohar Mohammad Yusufzai, Abaseen Yousafzai and others have identified ten basic principles which form the core of *Pukhtunwali*. Along with this are rules, regulations and traditions which support the basic codified principle. Of the ten basic tenets, three obligations which clearly focus on peace and social cohesion are listed below:

i. *MELMASTIYA* (HOSPITALITY):

All tribes-people are obliged to display their hospitality towards others, whether they are strangers or members of one's own tribe, and guarantee their security. *Melmastiya* requires profound respect for all visitors irrespective of distinctions based on race, religion, national affiliation or economic status. Hospitality to strangers is an obligation and is offered free, without expecting any reciprocity or remuneration¹. Hospitality to one's kinsmen or tribesmen puts the recipient under reciprocal obligation. The security and protection of visitors is so fundamental that it takes precedence over all other claims including that of justice or retaliation.

The practice of this virtue is so much a point of national honor for the *Pakhtunwali*, that a person who fails to fulfil this obligation is not considered to be a Pakhtun².

¹ Wikipedia

² Elphinston 1969: 226

Part 2: Resource Material

ii. NANAWATI (PARDON):

Implies forgiveness and submission. *Pukhtunwali* demands that it is a duty to grant asylum and provide sanctuary to a person, even an enemy, who comes as a supplicant and seeks peace. The implication is also to provide protection to a person against his or her enemies; even those who are running from the law must be given refuge and protection. *Nanawati* as forgiveness may also be given when a defeated enemy in a dispute goes into the house of the victors and asks for forgiveness. (aisha ahmed, roger boase, ali gohar, erinn banting)

iii. BADAL (JUSTICE):

Badal, literally means 'exchange' or 'retaliation' and thus implies seeking justice or taking revenge against the wrong done. There is no time limit set for taking revenge as can be seen from a well-known Pushto proverb, "The Pashtun who took revenge after a hundred years said, "I took it too quickly." Justice can be sought in many ways, ranging from redressing through shedding of blood to less drastic measures. Tribal feuds can result in much loss of life and property which is recognized by the Pukhtun people as can be seen from another proverb, "Feuds ate up the mountain, taxes the plain." The proverb means that tribal feuds over zar, zan and zamin (gold, women and land) are a constant drain on the economy. Pukhtunwali has also given many options and ways to avoid bloodshed and take a more reconciliatory path which some believe is the first option that is mandatory.

These three tenets of *Pukhtunwali* have been included as a resource for you to use. This is a non-exhaustive list and can be increased to include others, especially the social practices that are very specific to your local communities and promote peace and social cohesion. You may use the Thematic Projects for this research by your students as well as through the experience that you may have gathered on the subject.

SOCIAL PRACTICES AND INSTITUTIONS TO SUPPORT PUKHTUNWALI

SOCIAL PRACTICES which further the concept encoded in *Pukhtunwali* are many. You may select some of the ones which promote peace and social cohesion for example *Ashar*, *Mila Tarr*, *Bundez*, *Tega* to discuss with your students and communicate to them how social practices, behavior patterns and institutions support value system and world view of communities. A Brief description of the three practices mentioned in this text are given below:

1. **Ashar:** Collective work based on Volunteer work, that is, a task performed by a group of volunteers as support for a community member for example during harvesting, digging of agricultural water channels, house building. This is customary and places an obligation on all the community to help each other.
2. **Mila Tar:** Unity or acting collectively usually against an enemy
3. **Bundez:** Stay Order or keeping the situation as is before a decision is taken by the *Jirga* or Elders.
4. **Tega:** A truce declared by parties or by a community. It is an action taken by a *Jirga* to avoid further conflict and bloodshed between two rival factions. Tega literally means stone and truce is symbolized with the placement of stone.

THE INSTITUTIONS which developed in Pukhtun society are mainly the *Hujra* and the *Gudor* and for enforcement of *Pukhtunwali*, the *Jirga*. A brief description of each is as follows:



Part 2: Resource Material

The *Hujra* serves the purpose of a community center for men. The *Hujra* may belong to a village, a community or a family, depending on the size of the settlement and the local traditions. Since the *Hujra* has a purpose built building the word *Hujra* is both the name of a place as well as the concept of male only space. Various designs of the *Hujra* can be found in the Pukhtun areas ranging from fort-like structures to simple mud structures. In plan, *Hujras* usually have courtyards surrounded by a wide arcade or verandah leading to large rooms. The requirement of having enough space for the community men and the visitors is essential.

The design reflects the Pukhtun value system of equality within a tribe, thus there are no hierarchal spaces, although in its usage, respect for the elders is embedded in the concept of Da Mashar Mahena can be seen by giving a more prominent bed to the elder. The status of a tribe or family can be judged from the design of a *Hujra*; while some are simple rural structures, others are very elaborate buildings. The furnishing of the *Hujra* is traditional-a number of beds lining the walls, both in the verandah and the rooms which could be used both for sitting purposes as well as sleeping and usually with a few chairs and a table and prayer cot.

Nowadays you can also find *Hujras* which have more elaborate furnishings. *Hujras* contain all necessary items that will be needed for living and some of the *Hujras* have the most exquisite antique household items exemplifying the rich craft tradition of the area. Unfortunately, the traditional system of the *Hujra* which was based on communal living and was a great source of informal transmittal of cultural knowledge, is used less. These spaces where the young and learnt from the behavior of their elders, and participated in all their practices ensured that the values and world view of a community would be imbibed by the young; are not so frequented now by the youth anymore.

A *Hujra*, the communal space exclusively for men, serves as a guest house as well as the venue for holding a *Jirga* it turns into a festive space on special occasions and a bed room when night falls and a



Credit SAP (South Asian Partnership) Khyber Agency Hujra

Part 2: Resource Material

dining room when it is time to eat; thus in essence it is a multi-faceted and multi-used space which has evolved as a significant element of Pukhtun culture.

Gudor: The parallel space to the *Hujra*, the male communal space, is the *Gudor* which can be defined as the meeting space for women. Unlike the *Hujra* there is no purpose-built structure of the *Gudor* but a temporary area is centered onto a source of water like a stream or well, serves the purpose of a gathering space for women. Local communities are well aware that a certain place within their area is designated as a *Gudor*; However, it may not be recognized as a special space by an outsider. This is the non-verbal communication aspect of space which is well-known to scholars working on understanding the cultural use of space.

The *Gudor*, the meeting or gathering space for women is where they collect on the pretext of fetching water for the household or washing clothes and doing other household chores. This gives the women the opportunity to narrate stories, sing *tapas* and songs and share their problems with each other. There is much folklore and stories, poetry, songs, *tapas* and *mahyas* which are credited to having originated from the *Gudor*, the women's collectives. Like the *Hujra*, the *Gudor* also serves the purpose of transmittal of cultural knowledge to the young girls by example and practice and like its counterpart, the *Gudor* is also getting less used mainly due to the availability of piped water in the houses. Some other women-only spaces such as the *Tandoor* and *Chola* have been mentioned by some writers in the Khyber Agency and many more may also exist in different communities which you can explore through the Thematic Projects suggested in the Resource Kit.



Washing clothes at a Gudor. Photo Credit: Imtiaz Ali

Part 2: Resource Material

Some writers have opined that since the situation in the KPK and FATA area changed dramatically in recent years and it became unsafe for women to go out for long, the *Gudor* has started losing its status and further, "The main reason for the non-activism of Pashtun women is the absence of this institution (The *Gudor*). It simply means that restoring the institution of *Gudor* would ensure women's active role in society." Others have opined that as piped drinking water has started being provided to the houses, the *raison d'être* of women going to an external source for water has diminished. In a Survey conducted in 2008, women expressed the opinion that development interventions in KPK had at times been insensitive to the cultural needs of communities and cited the case tapped water being made available in individual houses of resulting in the disappearance of the *Gudor*. The result of this developmental initiative was that an important social space where women could freely meet, share their everyday lives, narrate stories, sing songs, ceased to exist. Thus a space which played an important role in the transfer of cultural knowledge to the young was made redundant in the lives of the communities of KPK and FATA (Fata Resource Center).



Washing fruit at a Gudor. Photo Credit: Imtiaz Ali

JIRGA (Council of Elders): A system for the enforcement of justice and resolution of conflicts

Ali Gohar in his article “*Indigenous Institutions for Decision-Making in Pakistan, Scratching the Surface: Democracy, Traditions, Gender*” has described the Jirga system while Naveed Ahmed Shinwari and Neha Ali Gohar in their book “*Understanding Justice Systems of Khyber Pakhtunkhwa, FATA and Balochistan*” have also elaborated on the workings of the *Jirga*. A brief insight into the institution of the *Jirga*, its working and its relevance today is discussed below:

DESCRIPTION OF JIRGA

The *Jirga* is best summarized as a strategic exchange between two or more people to address an issue through verbal communication. The exchange may or may not result in an agreement on the issue, but the process itself leads the parties, including the interveners, to maintain a certain level of formal communication, thus ensuring peace.

To a common person, a *Jirga* is a body comprised of local, elderly, and influential men in Pukhtun communities who undertake dispute resolution, primarily through the process of arbitration. Compared to the judicial system of the present day governments, the *Jirga* ensures a fast and cheap justice to the people. Indigenous to Pukhtun tribal communities, the *Jirga* is alive even in the areas now influenced by an Anglo Saxon legal system and is used for interpersonal dispute resolution. In the tribal areas, the *Jirga* is the only vehicle through which the political administration dispenses justice.

The operation of the *Jirga* involves a public session where male members of the community gather to deliberate upon an important issue concerning the whole community. There is no designated space to hold a *Jirga* and it can take place in any large area like the *Hujra*, the school playground, a farm or a courtyard. Sitting in a circle, the *Jirga* has no president, no secretary or convener. There are no hierarchical positions and required status of the participants. All are equal and everyone has the right to speak and argue, although, regard for the elders is always there without any authoritarianism or privileged rights attached to it. An issue is examined from point to point till all aspects of the issue are fairly deliberated upon, all concerns heard, and a transparent and uniform understanding of the issue is agreed upon. All the while the *Jirga* members may keep playing mysteriously with sets of small stones lying before them like a chess board. This apparent mind-mapping (of some of the Jirga members) is said to be one of the techniques to record comments and analyse the situation.

The Jirga passes judgement after necessary investigation into the dispute. The decisions are of two types, *Haq* or the right, and *Waak*, which means authority and both sides are allowed to present their arguments before a decision is given. In the case of *Haq*, each party has the right to challenge the decision of the Jirga on its merit. If one party is not satisfied with the verdict and feels that the *Jirga* has not done justice, they can quote precedents and rules (*Narkh*) to plead their point and reject the decision. In the case of *Haq*, the aggrieved party has the right to bring another *Maraka* or *Jirga* to re-examine the issue. In doing so, the decision given on the third occasion is usually considered final. In the case of *Waak*, the two parties repose their full confidence in the Jirga and authorize it to decide the case according to its best judgement. The parties have to abide by the decision and cannot challenge it. The decision the *Jirga* members reach, however, is unanimous. (TOWARDS UNDERSTANDING PUKHTUN JIRGA by M Ali Yousafzai and Ali Gohar)

Social Practices Promoting Peace Through Conflict Resolution

How a Jirga works

- (1) Peace Building
- (2) Peace Making
- (3) Peace Keeping

Jirga members can change the jirga rules and regulations and bring in new laws, according to the needs of the community. They also work closely with the government agencies for the betterment of the people. They provide an equitable share of government jobs areas of land and other resources to each tribe according to its population.

Jirga members intervene on the request of parties in conflict, through the use of shuttle diplomacy or their own power or through parachute democracy. Peace is brought about by first listening to the parties and convincing them of accepting the solution to the problem. The role of a jirga member changes from a diplomat, to a mediator and an arbitrator

The elders place “Tega” (stone) between the parties in conflict and ask for money, weapons and so on that are kept with the jirga. They declare the final decision. If anyone of the parties violates the ceasefire, its money or other items are confiscated by the jirga. A special voluntary force called “Lashkar”, in such cases, imposes the decision of the jirga to punish the perpetrator

Pukhtoon Cultural Practices:

This ensures Communication even during a conflict supported by the ancient unwritten code of Pukhtoonwali

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Types of *Jirga*: Ali Gohar³ and other writers have enumerated the following 4 types of *Jirgas*

- Sarkari or Government *Jirga***
- Qaumi/Ulasi or Local Representative *Jirga***
- Shakhsi or Third Party *Jirga***
- Loya or Grand *Jirga***

The composition of the *Jirga* may be split into the following two categories:

1. A *Jirga* representing a party, a village, an area or region
2. A *Jirga* serving as a role player in diplomatic relationship building, peace building interventions or small jury, depending upon prevailing circumstances.

Who are the *Jirga* Members?

Members of the *Jirga* are called *Jirgamars* or interveners. There are two types of *Jirgamars*. There are the professional people, holding the title of *Malak* or self-appointed leaders that devote their lives to the community. The second type consists of people of independent means who have influence over the community, for example, the *Khans* or the *Nawabs*. These influential members do not indulge in third party intervention in all cases, but can articulate a situation and can argue a case well before another party.⁴



Elders talking on *jirga*. Photo credit: centralasiaonline.com

Dynamics of the *Jirga*

The *Jirga* executes three different kinds of roles, much like the present day modern approaches to bringing peace in a conflicting world.

- i. Keeping Peace
- ii. Making Peace
- iii. Building Peace

³ Gohar, Ali, *Indigenous Institutions for Decision-Making in Pakistan, Scratching the Surface: Democracy, Traditions, Gender*, Heinrich Boell Foundation, 2005 (pg 281-283)

⁴ Yusufzai, Gohar, *Towards Understanding the Pukhtoon Jirga*, Sang-e-Meel Publications, 2005 (page 58-59)

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The *Jirga* members, when approached by the parties in conflict and requested to intervene, act as:

- Fact finders**
- Advocates**
- Facilitators**
- Mediators**
- A Jury**

Similar to modern-day investigative conflict resolution techniques, the *Jirga* members find out more about the situation to clarify the issues. This, however, typically involves spreading the word into the community that a disputant has requested an intervention.

More is discovered about the history of the dispute and its various dynamics through talks with women at the disputant's home and male friends at the *Hujra*.

The second party in the dispute, which finds the news of the initiative of the first party, is usually ready to receive the *Jirga*. This way, a dialogue would start to clarify issues, finding alternatives and approaching a resolution that is acceptable to both parties.

If the second party shows arrogance and does not respond well to the queries by the interveners, blame is placed on the second party for being non-cooperative. This gives the first party a moral edge over the other.

When there is compliance, the interveners facilitate the process of clarifying issues and settling the dispute.

The deficiency of human capacity prevented the merger of the traditional and modern systems. The *Jirga* system has, according to some been unable to engender an all-inclusive forum with women and the marginalized groups given equal opportunity of participation.

How to Qualify for *Jirga* Membership

There are different aspects of the personality of a *Jirgamar* or intervener in the Pukhtun communities. The *Jirgamar* should be well versed with the code of Pukhtunwali. The education of Pukhtunwali comes through a lifelong association with peers, regular attendance in *Hujra gatherings*, a long career of representation as junior member of delegations, and maintaining a good character record throughout life.

Jirgamars do not indulge in personal enmities or disputes, and if they do, they would have their issues resolved gracefully and quickly.

Another important characteristic of the *Jirgamar* is his understanding and loyalty to the *Pukhtunwali* code of ethics. He follows a strict code of honesty. He is dignified and has a strong character.

Jirgamars are articulate – they use the right rhetoric, idioms, and stories, as well as references to the past. Idioms and phrases play a decisive role in the process of the *Jirga*, as members can resolve an intractable conflict for the disputants. The use of idioms and proverbs also makes it easy for the local communities to understand complex issues in a simple manner.

Jirgamars are skilled conflict analysts. Within the context of Pukhtunwali and drawing on their strong belief in peace, the people of the *Jirga* have an aptitude to analyse a particular situation technically, draw deductions, forecast the future, and take strategic measures to prevent violence and bloodshed and enmities in their communities.

Jirgamars are pacifists of their own kind. Relying heavily on the language of peace and peace-building; they frequently make references to religion to convince parties to give up arms. In addition to active pleading for peace and gaining the confidence of the parties, withdrawal, avoidance, patience and tolerance are their major tools in achieving peace.

These aptitudes are not learnt formally but transferred to them through learning from their own elders and peers in the profession. For a skilled *Jirgamar*, intuition serves as a stimulus to act in the right direction.

Jirgamars move up the *Jirga* hierarchy by maintaining a selfless and people-friendly attitude throughout their lives. These people grow up to earn respect and acceptance by their communities and be called *Masharan* or social leaders.

Since developing critical thinking is one of the important goals of education, you may like to reflect on this with your students and see how the Jirga system can be strengthened and its roots of a democratic system providing equal opportunity to all is reinforced.

4. Why Safeguarding Social Practices Is Important

It Reinforces Identity: Both Globalization and Western imperialism have had a negative impact on tradition and local cultural identities. The rapid processes of modernization have been hampering the continuity of cultural knowledge transmission, which has resulted in breaking that continuity and leaving us with fragmented forms of cultural knowledge, dispersed indigenous communities and lost the sense of identity.

Strengthens Economic and Social Empowerment: The social practices of KPK, FATA are the living heritage that provides communities with a sense of identity and is continuously recreated in response to their environment. It is intangible because its existence and recognition depend mainly on the human will, which is immaterial, and it is transmitted by imitation and living experience. The social and economic value of this transmission of knowledge is relevant for a community, and is as important for developing communities as for developed ones. Cultural knowledge can be an important source of livelihood

Safeguards Minorities: One example of minority groups are small communities adhering to languages that are on the brink of extinction. UNESCO has identified 26 endangered languages and on *Pashto* dialect spoken by the indigenous communities in KPK and FATA is one of them. Pashto is spoken mainly in Peshawar, while *Kalami*, *Gawri* and *Torwali* are the spoken languages in Swat, Dir and Kohistan – that are geographically connected like the twin cities of Rawalpindi and Islamabad. The revival of the traditional systems of peace, dialogue and conflict resolution would play a critical role in keeping the heritage of KPK and FATA viable, peaceful and in resonance with the cultural identities as well as with modern day needs of the indigenous communities.



A group of Elders talking on Jirga. Source: Google

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TAPPING THE RESOURCE OF ORAL HISTORY

Important sources of cultural knowledge are communities, groups and individuals who claim a cultural element as theirs. Much of this knowledge is in an unwritten and unrecorded form and rests in the memories and experiences of its practitioners. In communities which have strong oral traditions where cultural material and tradition is transmitted orally from one generation to another, community members are repositories of important knowledge which can be shared with the students if this source is tapped.

The Cultural knowledge is often retained and transmitted as songs, ballads, stories, *tapas and mataals*. Oral laws for example Pukhtunwali are embedded in the experiences and memories of people. Below are a few examples of stories of the Hujra and songs and poetry associated with the Gudor which can be used. The Thematic Projects in the Student Activity Part 3 can also be used to begin your own Oral History Project.

Oral History is essentially capturing the knowledge which is unwritten and exists in various forms that people retain in the minds. It is also a good source of learning from the elders and for transmittal of cultural knowledge to the students

STORIES FROM THE HUJRAS

Hujra of Khan Karimullah Khan, Village Amazo Ghari, District Mardan

Narrated by Tariq Khan (aged about 50 years), grandson of Khan Karimullah Khan

The Hujra has been a part of my life since my earliest days. Our Hujra belonged to our family and our tarbooran. The Hujra was located in our compound which had our joint family houses and outside was the mosque and graveyard. This Hujra was constructed by my grandfather, Khan Karimullah Khan in village Amazo Ghari, Mardan in 1901. Made in stone masonry it had replaced the earlier mud construction. One door from the house led to the Hujra so it was very convenient to go there. Our village had several Hujras belonging to various families. Our village is the largest village in Mardan district. We are all Yousafzais although there are a small number of families of Awans and also some service people like Khumars (potters), Barbers, Carpenters and so on.

I remember that when guests would arrive my father and uncles would go towards the door to receive them and make them sit in the most honored place in the Hujra and we, as children, would place pillows and gol tankis around them to make them comfortable. One of the children would go to the house and tell our mothers and aunts that guests had arrived and the number of guests. They would immediately start preparing food. There would always be chicken that had to be cooked and we as youngsters had to first catch the chicken which would be running around the compound, chased by us. This was like a game for us with the chicken trying to hide and we would be chasing it. Once the chicken was caught we would go into the galli between the house and the Hujra and quietly call out to the servant to come for slaughtering the poor chicken. When the food was ready and the doday (the nan) had been cooked in the tandoor; the food would be brought into the Hujra, and laid on the dastarkhan. The food was always placed in the center and the children would place the plates and glasses for each of the guests. This was part of our training. The children would first bring the cuza and chilmichi and offer it to each of the guests so that they could wash their hands, always starting from the oldest or the most senior amongst the guests. This was always the duty of the children and the young men. The elders would then invite the guests and all the men, including the servants, would take their place around the dastarkhan and partake of the food. One or two of the hosts would be standing on the periphery to offer water; this duty was again performed by the young men and children. In the earlier days, it was the custom that the women of the household would not eat till such time as the men had eaten. If there were women guests they would, of course, be offered food at the same time. Often the guests would stay the night. It was

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again the duty of the children to put the sheets and the pillows on the several beds in the Hujra. The place for the guests was always to be towards the head side of the bed, the choicest place was to be offered to the elder guests. We knew that as youngsters and hosts we would sit towards the foot side of the bed. This was the ways of the Pukhtun culture and we learnt it early in our Hujra. I remember several occasions where the Hujra became the venue for celebrations. One such was the marriage of my brother. The evening before the dholi was brought was the Wora (mendhi) celebration. This was when the women accompanied by the younger men of the family would go to the bride's home with the mendhi in thals above their heads, along with the dhols and surna and enter the house of the bride. There would be much exchange at the doorway because the wedding party can only enter when a gift of money has been negotiated and settled by the young cousins and friends of the bride.

There are several little ceremonies. One of the most important is the opening of the Orbal (knot) which has been tied in the plait of the bride and this is usually opened by the mother-in-law and the sister-in-law.

At the Hujra, the same evening, the men would also be celebrating. Dancers would be invited to dance in the center bounded by charpais where the elders would be sitting and a row of younger men standing on the periphery. The harmonium would be slung around the neck of the musician and he would strum a few notes and then pause in front of each person in the gathering and receive the money which was a token of appreciation. Ahmed Khan the famous folk singer of the time was much sought after but at my brother's wedding Khyial Muhammad, the popular Pushto singer of the Khyber Agency, of a village called Chora, at the beginning of the Tirah valley, was called.

For the wedding a general invitation was given to the entire village, so all were free to come, as was the custom. The neighbors brought the morning breakfast of parathas and tea for all the guests. For the Halala, the slaughter of the animals (cows, goats and others) the tarboorans were all invited otherwise they would feel really insulted. The mamakhels (maternal cousins) were also invited but not for the Halala. The invitations would to be given to all the relatives and a verbal invitation was given at my brother's wedding as was the custom then. Upon receiving the invitation some small token of money given to the bearer who traditionally was the nai (barber) of the village. My father would need to go only to the most important persons, for example, his brother. Mathais (sweetmeats) were also made at the Hujra and after the Orbal ceremony the assembled guests were all given a packet of this mathai. The Naenraan (matchmaker) on the bride's side was given money at the Orbal ceremony.

On the day of the wedding, my brother Imtiaz was dressed as a groom with a traditional pagri (turban), which is a must in our family. He had a light blue



At a Hujra-Credit Archives Pushto Academy

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pagri and a golden kula. At that time the bride used to be brought first to the house of the groom and then the Nikah ceremony took place. There were several customs which are still practiced. For example at Imtiaz's wedding there was Neshana Bazi (target game) which was arranged at the bride's house and till someone from the groom's party had hit the target, the dholi could not be lifted. If the marriage was within the village the dholi was used to bring the bride home but we had to go to Dir to get the bride for Imtiaz. A female friend or cousin would also come in the dholi to keep the bride company for a few days in her new house.

Father died in 1971, I was about 6 years old at the time. I remember everyone was at the Hujra and people came for the fateha (prayers) while his body lay in the house. There were some women at the time called Sandy, whose work was to talk about the attributes of the dead person so that all the women could weep and come to terms with their grief. The Sandys came at my father's death and spent their time inside the house with the women. The janaza was always held in the janazgah (funeral space) and so it was for my father.

My father had been murdered and for a long time there was enmity between the killer's family and us. There was an old man in our village called Hafiz Sahib. He was an old man and tried to talk to my uncle to relent and forgive the killer's family. After about three years of my father's death, a Jirga composed of the notables of the village and the surrounding village came to my uncle and settled the dispute. Compensation was offered, land, money and so on from our side we just decided to settle the dispute. The menfolk are now friends but my mother and sister still cannot forgive. The day of the sulla reconciliation there were thousands of people present. It was in the presence of the entire community that the enmity was ended. It was a small matter and should not have resulted in fourteen people being killed.

The Hujra still exists in the village. I now live in Peshawar but whenever we go to the village my boys go to the Hujra to learn from the elders the values and customs of our society

Hujra of Deri Khan, Sumbat Village, Swat

Narration by Imtiaz Ali, grandson of Deri Khan

There are different facets in each culture which show us how one culture is different from another. The Hujra which is basically a male communication center is an important feature of the Pukhtun culture. Pathans are a very big ethnic group. Some clans are in FATA, Peshawar, Charsadda, Swabi, Mardan and southern areas of KPK. Pathan history goes back about 5000 years so it cannot be ascertained when the Hujra came into existence, however at some point in history the decision was taken that every Malik, Khan and Nawab would make a Hujra near their houses according to their means. Thus you find Hujras which are of two rooms while others can be much larger and sometimes comprise of five to ten rooms. The Hujra is still important for the Pukhtun communities. The Hujra is like a house which is basically made for guests. The social rituals pertaining to men are performed in the Hujra, such as marriage ceremonies and funeral prayers. The Hujra is open to all and is particularly useful for those who are poor, for they can easily go themselves and take their guests to the nearby Hujra. In the Hujra the guests are treated as guests of the entire Hujra community and can live there as long as they want. The Hujra is a place which is a haven for guests. From beginning to end it is the place for hospitality for a guest where the Pukhtun value of melamastiya hospitality is practised.

A person can make a mistake and some people are foolish. This world is full of emotional people and sometimes their foolish acts can lead them astray. Their stories become tales which are part of a Hujra and narrated to the youth so that they can learn what not to do. One such real life story at the Hujra of Deri Khan is that of Nazar Mama.

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Hujra in Matta. Photo Credit: Imtiaz Ali

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Nazar Mama's father, Akramay and mother Gul Zarin came to the Hujra of Deri Khan and asked for refuge. He offered that he and his 12 year-old son would work in the Khan's fields and his wife would work in the household. Khan looked at Akramay and said, You look like a good man. You can come and live in the Hujra. No one will be able to take advantage of you here. Akramay told Deri Khan that he liked the room at the right. Khan said it was alright. He could use that room but would have to look after the Hujra, Akramay replied, "You don't have to worry". Akramay and his son Nazar got busy with Baz Khan on his farm. They would toil all day and return at sunset to the Hujra where they would partake of the food and sleep in the room allotted to them. They were happy to be in this village.. That year the Khan had a good yield from his farm. Everyone was happy but suddenly Akramay's wife died. Everyone in the village came together for the burial of Gul Zarin. After the Chelum of Gul Zarin, Khan came to Akramay and said, "Look whatever happened was the will of God, now you should get back to living. I have other farmers working for me also , so I can get you remarried." But Akramay kept refusing. He was happy to be just looking after the Hujra and toiling on the Khan's farms. Nazar, as he grew older, also started to master farming and developed the best way to look after the Hujra. Both father and son were settling down but Gul Zarin was dearly missed.

One Day Nazar was crying over some problem and his father was trying to calm him like a mother. Khan came out of his house and said to Akramay "Why are you talking to your child like a woman? You should remarry. Nazar will get a mother and you will have a wife." Akramay became emotional and said, "No Khan, my son is very young, I was very fond of Nazar's mother; she is no more but her Nazar is still here with me; I don't want to be separated from my son." Khan replied, "So you are a lover then; whatever you want then, but if you change your mind, I can find you a wife."

When Nazar turned 13 years tragedy struck once again. In the dark hours of a Friday night Nazar's father died. When Nazar came to wake his father up in the morning, he saw that he had left this world; his body was stiff and there was no breath in him. There was an announcement in the mosque that Akramay Chacha had died and the funeral would be after the Friday prayers. Deri Khan was very saddened at the death of Akramay and said "Man plans a lot but fate may have something else in store". Deri Khan hugged Nazar and said, "Do not work, take your time. You do not have to do any work till you yourself understand it fully." Everyone in the village was kind to Nazar. There were other farmers near by the Hujra who were working at Deri Khan's farm. Among them was the 50 year old Kamand Kaka who came and took Nazar to his house and said, "From now on you will be a part of my household". But Nazar replied, "I will stay where my father lived and look after the Hujra". Deri Khan was happy and praised Nazar and said, "Till you turn 16, you are not allowed to do any work." When Nazar turned 17, he started working hard both at the farm and the Hujra. One day he came to Deri Khan and said, "Deri Khan instead of two bullocks you should buy four bullocks, I will look after them." Deri Khan agreed to his suggestion and Nazar Mama got busy working on the farm. The sons of the other farmers of Deri Khan had by now also grown up. These included Gul Batorr and Ghafoor who became Nazar's friends. These were olden times when everyone used to work on the farms in the daytime and in the evenings they would enjoy themselves, narrating stories, singing songs and playing the rubab, and then going to bed to have a good night's rest. Nazar and his two friends would continue gossiping and singing till the early hours of the morning. Eventually this type of lifestyle took its toll. After spending the entire night enjoying music and songs and smoking the hukka, everyone started looking strange with swollen and red eyes. There is always a Hukka is there in every Hujra



Hujra Near Bazar. Source: Google



Hujra in Matta. Photo Credit: Imtiaz Ali



Hujra in Matta. Photo Credit: Imtiaz Ali

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so all these friends used to smoke a lot to the extent that they would secretly grow tobacco and opium on their farms. One day Deri Khan noticed the tobacco and opium growing on his farm and said, "Who has grown this stuff?" The farmers answered that it was Nazar. Deri Khan was shocked and said, "Why so much?" Kamand Kaka replied, "He is your favorite and does not listen to us. We cannot say anything to him. He says that these weeds which grow with the crop have some form of intoxicant in them." He pleaded with Deri Khan to do something because Nazar was totally spoilt. Deri Khan agreed to reprimand Nazar and asked for him to be brought to him immediately. Kaka said, "He is at the field near the river." Deri Khan replied, "Bring him to me in the evening. I will talk to him. He is a good boy and will correct his ways."

That same evening, Gul Batorr and Ghafoor picked some of the Mandano plant which is a jungle plant and so poisonous that even the animals don't eat it for they know that this may result in their death. The Mandano plant has a white milk-like fluid in its stems which is the poisonous part of the plant. The two friends collected the Mandano in a bowl and as soon as they saw Nazar they offered it to him, telling him that they had already drunk it and this was Nazar's share which they had saved for him because of its delightful taste. Nazar trusted his friends and promptly drank the Mandano sap. Seeing Nazar consume the poisonous liquid Gul Batorr and Ghafoor started laughing and laughed even more when , Nazar's eyes became bloodshot and he said to his friends, " I am going to sleep. You can revel and enjoy yourselves." When it was time to wake up next morning, Nazar was still fast asleep. The men at the Hujra became worried for, when Kamand Kaka tried his best to wake up Nazar he found that he was in such a deep sleep that no amount of shaking and poking was enough to wake him. Kaka went running to Deri Khan and told him that Nazar seemed to have drunk something new today and was in deep sleep in the Hujra. Deri Khan replied "Let him be. Let him sleep today and wake him up tomorrow morning, for by then the effect of the intoxicant would have worn off. "

The next morning Kaka went again to wake up Nazar and saw him in the same state. He reported this to Deri Khan who did not feel it was cause for concern and said let him sleep, he will wake up himself. He must have worked hard the field near the river. His two friends also came and tried to wake up Nazar but could not make him budge. Everyone at the Hujra tried waking Nazar but he refused to respond. In the afternoon when everyone returned from the farms they found Nazar still asleep in the same position. By now everyone was very worried. They did not know how to wake Nazar. One of them started massaging his arms, another sprinkled water on his face but Nazar would not budge. The two culprits quietly left the Hujra hoping that no one had seen them offering the Mandano milk drink to Nazar. In the evening when the day's work was over Gul Batorr and Ghafoor went straight to Nazar and saw that Kaka was also there still trying to wake up their friend. Kaka was worried. He kept shaking Nazar and saying, "God only knows what he has drunk. Oh God what should I tell the Khan who wants to see Nazar? Oh God what has this foolish boy drunk? The second night passed in the same way. On the third afternoon Nazar finally woke up and complained of a severe



Matta Swat. Photo Credit Imtiaz Ali



Matta Swat. Photo Credit Imtiaz Ali

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headache and asked his friends to press his head to relieve the pain. His friends started pressing his head Nazar kept repeating, "Press harder, press harder" but the Mandano milk had gripped him. His friends pleaded with Nazar not to tell Deri Khan because he would be very angry and would lock them up in the Hujra. Nazar reassured his friends but reprimanded them for what they had done to him. He could not understand what was happening to his head and kept repeating, "Press harder, press harder." After a little while he ate some food and left for the farm. He returned late in the night at two in the morning, had some tea and left again. At dawn when Kaka went to the farms, he found Nazar working like a madman and said, "Look Deri Khan wants to see you, go back to the Hujra. He has been waiting for you for three days now." When Nazar returned to the Hujra, Deri Khan confronted him, "What have you drunk that you are so intoxicated? You should be careful or you can die." Nazar reassured Deri Khan that this was only an experiment. "I have learnt my lesson but I have a severe headache." Deri Khan advised him to have some Buffalo milk which might help. Nazar could not sleep for the next five nights and when he eventually slept he went into a, deep sleep as before and kept sleeping for the next two days and nights. Nazar used to be very talkative but he lost this habit and became very quiet and moody. He also suffered a disturbed sleep pattern. He would go without sleep for five days and nights followed by two days and nights of continuous sleep. He started losing weight and soon was a shadow of his previous self. Deri Khan took him to a lot of Hakims but in vain for Nazar kept becoming weaker. Eventually he lost his hearing and could now neither hear nor talk much, so he spent his time in silence. When Nazar was 20, he was still unmarried although even his younger friends had married and his two buddies also had their own families. Nazar was now left alone in the Hujra without his childhood friends.

One day Nazar went to Deri Khan and requested him to get him married. Deri Khan replied, "When you have regained your health I will get you married. During the last nine years you have been like this; you need to regain your health and then I will get you married." One day Gul Batorr and Ghafoor came to Deri Khan and said, "We have made a serious mistake. We were the ones who gave Mandano milk to Nazar, please tell the Hakim so that proper cure can be given to him." Deri Khan was shocked and asked how they could have done something so dangerous. How foolish they were; did they not know that a human being cannot digest something that even the animals cannot. Deri Khan told the Hakim the cause of the problem and the role of his friends. The Hakim said it is too late now. Whatever damage the pulpolak could do was already done...there was nothing he could do to reverse this. Deri Khan was anxious at this news. During the five days interlude when Nazar was better and awake, he would keep pestering Deri Khan to get him married and then would forget about it for the next two days. By age 30, Nazar became worse. He started going to the other Hujras in the village. Deri Khan kept stopping him but by now he was an old man and would remain most of the time in his own house. He did not know that Nazar was continuously disappearing to the other Hujras. First he would disappear for weeks but soon enough this ended with an absence of months. The men at the Hujra kept telling the Khan to forget about Nazar and give his work to someone else; but Deri Khan kept telling everyone that till Nazar was alive no other person would take his place at the Hujra. This kept happening for about five years, till finally Nazar Mama disappeared for one year.

During this period Deri Khan died. Nazar Mama did not return for his funeral. After three months of his death Nazar returned and asked for Deri Khan telling everyone that, "His son has returned, tell the Khan that his son is back." People looked at Nazar and said, "You are too late now, Deri Khan is no more, pray for his soul. Go and meet Deri Khan's son who is the elder at the Hujra." Drun Khan looked at Nazar and remembered how his father used to care for him. "Because of my father's love for you, I am advising you to stay at the Hujra and share in all that God has blessed the family with." Nazar stayed at Deri Khan's Hujra for a week and then disappeared again. After three months he returned, a much weakened man in still poorer health. He quietly lay on his bed moaning. Deri Khan's son immediately called for the Doctor, but his health was very poor; all attempts to revive him failed and after a week Nazar Mama died.

Part 2: Resource Material



Matta Swat. Photo Credit Imtiaz Ali

Story of Mayar Hujra

Narrated by Sikander Zaman, Dir

Jundoo Area, FATA

I do not remember when I first went to the Hujra although I remember when I first went to school at the age of five. It is the same as a mosque. You don't remember when you first went to a mosque because you start going with an older family member very early in life. Asking me to remember when I first went to a Hujra is like asking me to recall when I first saw my mother.

I started going to the Hujra when I was just a little child...my first learning was between the Hujra and the deowari (entrance lobby to the house). The deowari was where only those men were allowed who were close members of the family. This was also the passage to the house and the semi-private space. I remember my grandmother and some of the other family women would pass through the deowari to the house. They would sometimes exchange a few words with the family men and sometimes when relatives of one of the women would come to visit them, they would meet in the deowari.

The Hujra is a community centre for us. Ours is a family Hujra although there are Hujras which are the village Hujra. The Jirga is something that I remember well because it is central to the Hujra. I witnessed a lot of jirgas over the years. The most memorable are the ones which go on for days, particularly the ones which involve inter-tribe fights. Our elders tell us that the Jirga started in Pushtoon society much before Islam came to this area. It is a very sophisticated system and the process is very important and covers aspects which are central to peace building; for instance Tega (truce) Sulah (reconciliation) and in between is the long period of negotiation. Nanawati is another important mechanism for peace building but it is between individuals and not tribes. Before Islam came to this region there was another way of keeping peace among warring tribes and that was by marrying into each other's families. There are some well-known historical examples, for example Babur marrying a Yousafzai chief's daughter to bring this major tribe into a peaceful relationship with the Mughals. I don't know whether this is recorded but it is in the living memory of our people and narrated to us by the elders in the Hujra. The chief, Malik Ahmed Khan (or Malik Suleman Yousafzai) lies buried above the village Thana in the mountains in Malakand agency. We were fascinated by their accounts.....they spoke about Alexander marrying a local Pukhtun girl for the same reason. This was the period of Budmat (Buddhist period). Our elders told us that this was the custom which became abused and turned into Suvara.....I am personally very against Suvara. It is tragic that something which had been practiced by our ancestors as a way of peace building and transformation became abused and a way of taking revenge (badal). I don't recall when Suvara was last used in the Bajur Agency but most people now realize that this custom has to change. My father was a mechanical engineer and we stayed mostly in the Punjab. Sometimes this type of exposure does one good.

The Jirga has a deep influence in Pukthoon society. The first king, Ahmed Shah Abdali, was made through the Jirga system which lasted a continuous 18 days. But there are serious problems such as excluding women and the kasabar; if the system can make changes then it would truly be the representative of the public at large. At present it is only men. You might ask what a Pukhtun is and I will say to you that the definition keeps changing according to the times. In times of war everyone living in the area is a Pukhtun whereas in times of peace only landowners are Pukhtuns.



Theater activity on Jirga in session. Photo Credit: Punjab Lok Raahs

Part 2: Resource Material

PASHTO TAPAS GLORIFYING GUDOR AND A POPULAR SONG

The *Gudor* has a special significance in Pashto folk poetry. There are numerous *tapas* which glorify various aspects of a typical village *Gudor*; *tapas* describing the *Gudor* are attributed to both men and women as it used to be the only rendezvous for lovers. Young girls used to fetch water from a well or natural fountain in a village. Folk poets have romanticized this particular aspect of cultural life of Pashtuns. In this modern age the *Gudor* has ceased to exist but still it is a symbol of romance and living poets use it profusely in their poetry. The following *Tapa* is translated by Pukhtun scholar Sher Alam Shinwari.

Girl: If you are really in love with me/ take the corner by the well on lease.

Boy: Every herb of the well has medicinal effect / the shawl of damsels might have touched them.

Girl: I am going to the well; you follow me there/ I have brought paratas in my pitcher for you.

Boy: The well is overgrown with red flowers/ girls throng it with pitchers on their heads.

Girl: Come after me as I am going to the well/ my two pitchers will break my fragile back.

Boy: Make my grave near the well/ girls will place broken pitchers on it.

Girl: May the well flow forever/ it serves as an excuse to have a look at my beloved.

Boy: Two sisters together came to the well/ one shoots and the other supplies her with arrows.

Girl: I go to the well to fetch water/ I will serve it to my beloved with my red cupped hands.

Boy: They have arranged pitchers in a row / as if it is to serve as a small market.

Girl: Happily I am heading towards a well/ because my beloved has grown red flowers on the way.

Boy: A red shawl could be seen over the well/ may a lover's heart suffer a crush.

Girl: Water of the downward well is sweet/ but for your sake I fetch water from the upward well.

Boy: It gives me pleasure when you pick up a pitcher/ I manage to arrive at the corner by the well.



Walking towards the *Gudor*. Source: Swat Women c 1940s-



A student washing her Takhti at a *Gudor*.
Photo Credit: Imran Rashid Imran of Sarhad Conservation Network

Part 2: Resource Material

SONG ON THE GUDOR

The following is another translation from Sher Alam Shinwari, of the most popular Pashto song written by noted senior poet Dr Israr and sung by a young singer, Haroon Bacha, who is now settled in the US. This moving song is full of nostalgia about the *Gudor*.

*In the good old times, there used to be Tête-à-tête every afternoon
Girls would swarm the well with pitchers on their heads
Every herb of the well-used to be the scent of the best quality
But now only ugly winds blow over there.*

*What spell have you cast over the people and their village?
Your need is no longer felt by them
Tête-à-têtes were set ablaze
Lovers of the village too, fell upon bad times
Now a- days lovers are being mistreated
Damsels having long black tresses will never appear again
Israr! Now you will wander lonely over here
When saddened, you may recall old times*

WHAT YOU CAN LEARN FROM TRADITIONAL SOCIAL PRACTICE

If you start analysing a traditional social practice you will discover that social interaction is not just about communication; it is about building bridges of peace, tolerance, mutual respect and understanding between people.

For example, if you look at the workings of the *Jirga* in the part on social practices: The practice and notion of the *Jirga* is actually operative, at all levels of society, for various purposes and objectives. There exists a common understanding amongst the *Jirga* members, on issues that may seem complex.



What Students Learn

You see that this teaches so many skills, for example:

- **Mediation and Negotiation Skills:** Enhances the individual's capacity to mediate in conflicts and foster healthy relationships with people of the community.
- **Conflict Analysis Skills:** The crux of the *Jirga's* dynamics is to resolve conflicts and maintain peace.
- **Leadership Qualities:** By taking up roles like the *Malak*, the *Jirga* members are acquainted with the skill of leading the people of their community by the example of good character.
- **Objective Thinking:** One aspect of arbitration in conflicts is to maintain neutrality on the issue and unbiased behaviour towards both parties. This allows children to develop the ability to think objectively about these issues without having to take sides on unreasonable grounds.
- **Respect for Elders:** Children would need to rely on wisdom and knowledge gained from the peers and elders including the stories, references and idioms that have been passed on to them in order to arbitrate convincingly and effectively.
- **Decision-Making:** Children can learn a great deal about the process of decision-making through the *Jirga* exercises, and gain wisdom, knowledge and confidence to make rational decisions.
- **Investigative and Analytical Skills:** Children are curious beings. They love to investigate. When a dispute is notified to the *Jirga*, it is only good and transparent investigation that helps in verifying the nature and causes of the conflict and helps in analysing the options to resolve the conflict.

In this way all the social practices listed here and others which you may discover in your student's communities can be analysed to help you focus on various aspects, as you plan the lessons.

EXPLANATORY NOTE ON RESOURCES IN APPENDICES and CDS

The accompanying CD has the information you will require for your lessons. These are in the form of images to explain the lessons better.

Students should be encouraged to use both primary sources and secondary sources of information.

Primary sources are original materials. They provide first-hand testimony or direct evidence concerning a topic under investigation.



Primary Sources	Secondary Sources
Oral History	Books
Persons	The Internet
Interviews	CD Rom
E-Mail Contacts	Encyclopaedias
Events	Magazines
Discussions	Newspapers
Debates	Video Tapes
Community Meetings	Audio Tapes
Surveys	Articles
Artifacts	Essays
Observation (animate/inanimate objects)	Television
Photography	Radio
	Maps

Some secondary sources hand-outs have been included for your use in the *Additional Resources* (Appendix 5).



Photo Credit: Shaheed Bhutto Foundation

Part 3: Student Activity



This Part gives Five Lesson Plans that have been extracted from the themes outlined in the Resource Material Part of this Section. The Lesson Plans are supplemented with Student Activity Sheets as guidelines for teachers to devise their own activities that are suitable to their needs and requirements and in line with the objectives of the lessons.

LESSON 1: Introducing the Project Social Practices

Theme 1: Develop an understanding of the concept of traditional social practices and change in the society's worldview of it over time.

Student Activity 1: All About Me and the Rules of My Home

LESSON 2: Types of Social Structures and Practices

Theme 2: Learning various traditional/social practices of KPK, FATA

Student Activity 2: Identify the Social Institutions and List Their Characteristics.

LESSON 3: Enhancing the Mediation Techniques Using Social Practices

Theme 3: Mediation, Arbitration and Negotiation Skills

Student Activity 3: The King, Queen and the Vizier

LESSON 4: Integrating Problem Solving Techniques Using Social Practices in a Mathematics/Science class

Theme 4: Tradition and Modern Science

Student Activity 4: Call a *Jirga* meeting to investigate & resolve a water dispute in your village

LESSON 5: Integrating Problem Solving Techniques Using Social Practices in History/Social Studies/Art classes

Theme 5: Tradition, Social Sciences, Arts and Modernity

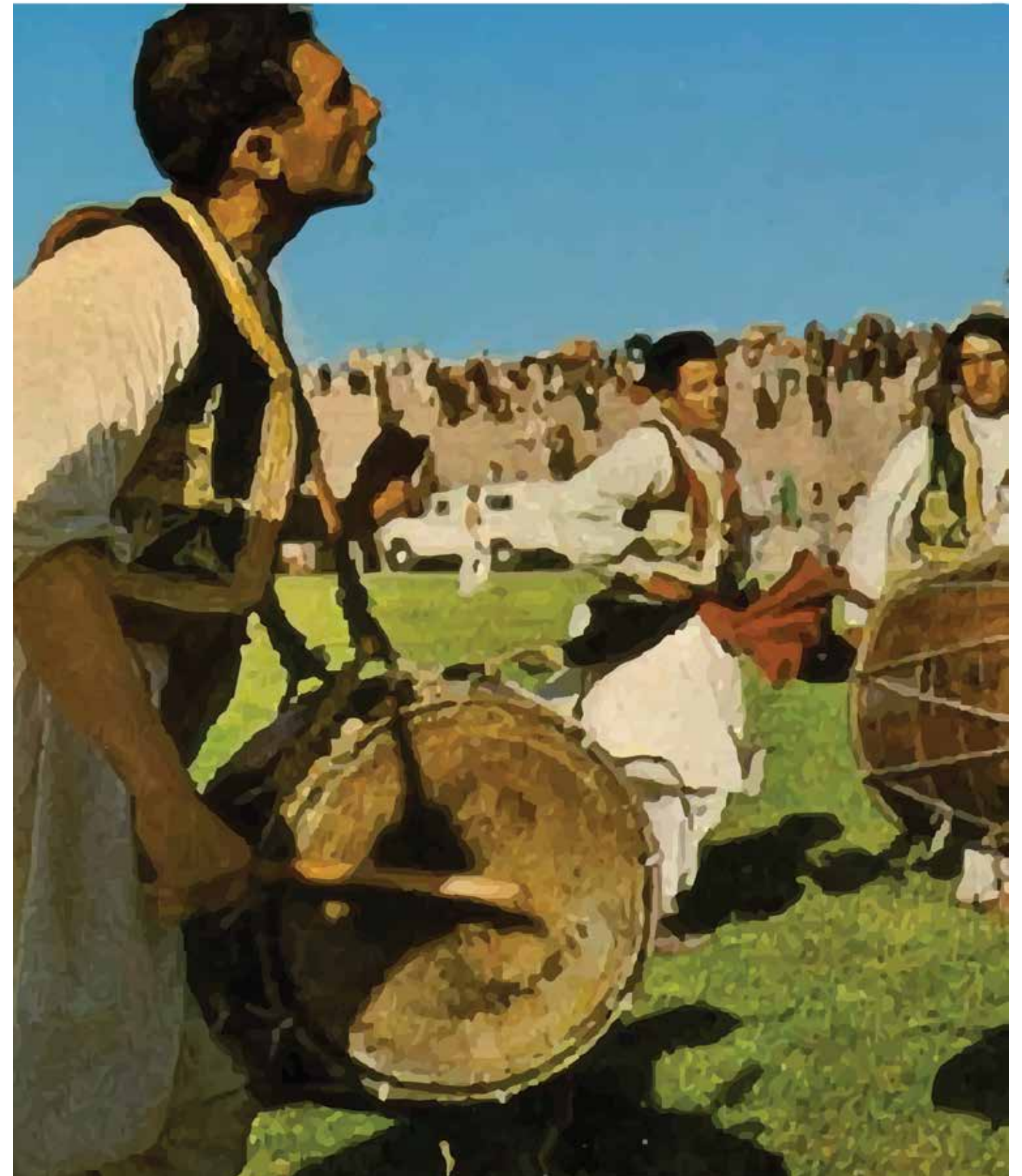
Student Activity 5: Meet at the Gudor to discuss and resolve the issue of girls' education in your village.

*Age Group	5 - 8	9 - 11	12 - 15
	Beginners	Intermediate	Advance



Art class in session at Bacha Khan Trust for Education Foundation Peshawar

Part 3: Student Activity



Credit Magazine Sahar

Part 3: Student Activity



Social Practices & Worldview

Learning Category	Age Group	Objectives & Learning Activities	Learning Outcome
LESSON 1 Introducing the Project Social Practices	B I A	Assess the students prior knowledge of social practices by asking basic questions about practices in their household. Ask students to identify and relate to the traditional systems of social practices and decision making in their community. Use the Who, What, Where, When and How approach to ask students about the popular cultural practices of their households and communities. <i>A Student Activity sheet for this lesson is provided in the backflap of this Module.</i>	Children develop an understanding of the concept of traditional social practices and change in society's worldview of it.

LEARNING OUTCOMES:

1. Children develop an understanding of the concept of traditional social practices and change in society's worldview of it over time.
2. Students and teachers demonstrate a good understanding of the structures and dynamics of traditional/social practices of KPK, FATA.

Introduction to Social Institutions & Types of Social Structures

Teachers refer to Resource Material on this section to develop their questions/ideas for classroom discussion. Think about discussing the following questions/ideas in the classroom.

1. What language(s) do students speak at home?
2. What kind of social practices are observed in their household?
3. What are the possible applications of social practices? Has any student been taught about them in their household? What is their understanding of it?
4. What languages are associated with social practices?
5. Ask students to compare the elements of traditional social practices with the present day concept of human rights.
6. How can traditional social practices promote peace and equality, especially women's rights?
7. Have the students conduct the exercises in the Student Activity Sheet provided after delivering the initial lessons.

Part 3: Student Activity



Teacher's Name:	
Student's Name:	Date:
	Month:
	Year:
Village/Town/Tehsil/District:	Class:
	Age:

All About Me and the Rules of my Home

- Where are you from? Where is your home located?

- How do you take care of your guests?

- Where are the male guests of your father entertained?

- Where are the female guests of your family entertained?

- What are the rules of hospitality for your guests?

- How many rooms does your home have?

- How many rooms are reserved social spaces for men only?

- What is the favourite section of your house? Why?

Make a Labelled Drawing of Your Household Below:

Part 3: Student Activity



Learning Category	Age Group	Objectives & Learning Activities	Learning Outcomes
LESSON 2 Types of Social Structures & Practices	B I A	Ask students to identify and differentiate between the various kinds of traditional social structures and indigenous institutions of decision-making. <i>A Student Activity sheet for this lesson is provided in the backflap of this Module.</i>	Students and teachers demonstrate a good understanding of the structures and dynamics of traditional/social practices of KPK, FATA

LEARNING OUTCOMES:

1. Children develop an understanding of the concept of traditional social practices and change in society's worldview of it over time.
2. Students and teachers demonstrate a good understanding of the structures and dynamics of traditional/social practices of KPK, FATA.

Introduction to Social Institutions & Types of Social Structures

Teachers refer to Resource Material on this section to develop their questions/ideas for classroom discussion. Think about discussing the following questions/ideas in the classroom.

1. What language(s) do students speak at home?
2. What kind of social practices are observed in their household?
3. What are the possible applications of social practices? Has any student been taught about them in their household? What is their understanding of it?
4. What languages are associated with social practices?
5. Ask students to compare the elements of traditional social practices with the present day concept of human rights.
6. How can traditional social practices promote peace and equality, especially women's rights?
7. Have the students conduct the exercises in the Student Activity Sheet provided after delivering the initial lessons.



Part 3: Student Activity



Student Name: _____	Date: _____
_____	Month: _____
_____	Year: _____
Village/Town/Tehsil/District: _____	Age: _____
_____	Class: _____

Look at the Pictures Below:



Identify the Activity or Place in the Picture from the given Words and Put the Correct Word in the same order as the Picture Number in the Box Below

- a. Jirga
- b. Hujra
- c. Gudor
- d. Mizari

1	2
3	4



Questions & Observations:

Design & Physical Features

1. What does a Hujra look like?	<ul style="list-style-type: none"> • Where is it located? • Have you seen it somewhere? Where? • How long have you known them? • Have you been to any of these places? • What differences did you observe in their structures?
2. What does a Gudor look like?	
3. What does the Jirga look like?	

Functions:

4. How does the Hujra work?	<ul style="list-style-type: none"> • What happens there? • What is it used for? • Who are the people involved? • Have you been to any of these places? • What was your most memorable experience with them? • What differences do you see in their functions?
5. How does the Gudor work?	
6. How does the <i>Jirga</i> work?	

Building Materials:

7. Of what is the Hujra made of?	<ul style="list-style-type: none"> • What material are they made of? • What is their texture? • What do you need to build them?
8. Of what is the Gudor made of?	
9. What is the Jirga made up of?	



Theatre Activity on Public Dialogue. Photo Credit: Punjab Lok Raahs

Part 3: Student Activity



Learning Category	Age Group	Objectives & Learning Activities	Learning Outcome
LESSON 3 Competing to Enhance Mediation Techniques Using Social Practices	I A	Students learn to use phrases, idioms, proverbs and orally express examples effectively in order to make convincing arguments for or against an issue at hand. <i>A Student Activity sheet for this lesson is provided in the backflap of this Module.</i>	Students are able to demonstrate and apply Mediation, Arbitration & Negotiation Skills to problem solving and for resolving conflicts

LEARNING OUTCOMES:

1. Students are able to demonstrate and apply Mediation, Arbitration & Negotiation Skills on problem solving and resolving conflicts.
2. Students and teachers understand social practices in the modern context and are able to apply their understanding to improving their critical and analytical thinking skills.
3. Students and teachers understand social practices in the modern context and are able to apply their understanding to improve their critical and analytical skills and are able to resolve challenging emotional and psychological conflicts with a sense of cultural pride.

Integrating Social Practices in Subject Areas like Maths, Science, Social/Pakistan Studies, and Language Classes:

Teachers may refer to *Resource Material* on this section to develop their questions/ideas for classroom discussion. Think about discussing the following questions/ideas in the classroom.

1. How are conflicts and disputes resolved through traditional social justice systems?
2. What are the similarities and differences between present-day legal systems and traditional systems of justice?
3. What are the possible applications of social practices in achieving peace and harmony?
4. What is globalization and what effects does it have on cultural practices?
5. Ask students to compare the elements of *Asher* with the modern concept of human rights.
6. What elements of traditional social practices have become threats to human rights?
7. How can traditional social practices promote peace and equality in the region?
8. What are the traditional methods of protecting the environment in your region?
9. If combined with modern techniques of environment protection, can they improve the living conditions of your region?

Part 3: Student Activity



Student Names: _____	Date: _____
_____	Month: _____
_____	Year: _____
_____	Age(s): _____
Village/Town/Tehsil/District: _____	Class: _____
_____	Teacher's Name: _____

CREATE A DIALOGUE BETWEEN FATHER, MOTHER AND THE SON

Instructions for the Activity

- Read the Story of *Hujra of Khan Karimullah Khan, Village Amazo Ghari, District Mardan*
- Identify the Key Social Issues Highlighted in the Story and List Them
- Create a Dialogue from the Issues in the Story between a Father, Mother and Son
- The Dialogue is focused on the culture of Hujras in 3 villages of District Mardan
- The Main Argument of the Dialogue is "*Hujra is a Good Place for Holding a Jirga*"
- The Father is in favour of the Argument
- The Mother is against the Argument
- The Son is neutral.

Part 3: Student Activity



Learning Category	Age Group	Objectives & Learning Activities	Learning Outcomes
LESSON 4 Integrating Problem Solving Techniques Using Social Practices in a Mathematics/ Science class	I A	Students learn to combine modern and traditional methods of inquiry, investigation, research, to arrive at a solution to a technical problem or conflict based on technical issues. <i>A Student Activity sheet for this lesson is provided in the backflap of this Module.</i>	Students and teachers understand social practices in the modern context and are able to apply their understanding to improving their critical and analytical thinking skills

LEARNING OUTCOMES:

1. Students are able to demonstrate and apply Mediation, Arbitration & Negotiation Skills on problem solving and resolving conflicts.
2. Students and teachers understand social practices in the modern context and are able to apply their understanding to improving their critical and analytical thinking skills.
3. Students and teachers understand social practices in the modern context and are able to apply their understanding to improve their critical and analytical skills and are able to resolve challenging emotional and psychological conflicts with a sense of cultural pride.

Integrating Social Practices in Subject Areas like Maths, Science, Social/Pakistan Studies, and Language Classes:

Teachers may refer to *Resource Material* on this section to develop their questions/ideas for classroom discussion. Think about discussing the following questions/ideas in the classroom.

1. How are conflicts and disputes resolved through traditional social justice systems?
2. What are the similarities and differences between present-day legal systems and traditional systems of justice?
3. What are the possible applications of social practices in achieving peace and harmony?
4. What is globalization and what effects does it have on cultural practices?
5. Ask students to compare the elements of *Asher* with the modern concept of human rights.
6. What elements of traditional social practices have become threats to human rights?
7. How can traditional social practices promote peace and equality in the region?
8. What are the traditional methods of protecting the environment in your region?
9. If combined with modern techniques of environment protection, can they improve the living conditions of your region?

Part 3: Student Activity



Names of Jirga Members	Tasks for the Malak & Jirgamar
1.	To Investigate and Resolve Water Dispute
2.	
3.	
4.	
5.	
6.	
7.	
Village/Town/Tehsil/District:	
Day/Month/Year:	

Get the *Jirgamars* settle into a circle as shown below, go through the rules of the activity:



- Each *Jirgamar* in the circle introduces themselves by their name, and tribe
- Each *Jirgamar* takes turn in greeting the members across.
- *Jirgamars* discuss the **main purpose** of sitting in the circle, and decide amongst themselves to choose a *Malak* to assign them a task.
- At the **centre of the circle are task cards** for all *Jirgamars*, and the *Malak* nominates one *Jirgamar* from the circle to pick up the task card and read it out to everyone.
- After reading or explaining the task, the task card holder takes the role of *Malak* and chooses *Jirgamars* from the circle to carry out the task.

*TASK CARD - FRONT

There are three tribes in the village *Utror* and *Kalam*, Swat valley who are out to kill each other under the pretext that they have diverted rain water channels to each other's agricultural fields and orchards that have inundated and destroyed those fields. The matter has been brought to the *Jirga*.

- What happened?
- How did it happen?
- Where did it happen?
- Where did the rain water come from?
- Was there any other destruction caused in the villages besides the fields of the tribes in question?
- What is the amount of loss experienced by each tribe?
- What is the amount of loss experienced by the others in the villages?
- Who are the witnesses?
- What is the history of relations between the three tribes?

Resolve the dispute by convincing the tribal leaders of the three tribes that the cause of destruction was flooding due to rainwater.

*TASK CARD - BACK

Name of the Malak:

Roles:

Jirgamar:

Tribal Leader #1:

Tribal Leader #2:

Tribal Leader #3:

Keeper of Land Records:

Police Officer:

Utror Council Member:

Kalam Council Member:

HOW THE CONFLICT IS RESOLVED: _____

Part 3: Student Activity



Learning Category	Age Group	Objectives & Learning Activities	Learning Outcomes
LESSON 5 Integrating Problem Solving Techniques Using Marginalized Social Practices in History/Social Studies/Art class	B I A	Students learn to utilize as well as combine modern and marginalized and extinct spaces for inquiry, investigation, research to arrive at a solution to a technical problem or conflicts based on gender-related social issues. <i>A Student Activity sheet for this lesson is provided in the backflap of this Module.</i>	Students and teachers understand social practices in the modern context and are able to apply their understanding to improve their critical and analytical and are able to resolve difficult emotional and psychological conflicts with a sense of cultural pride

LEARNING OUTCOMES:

1. Students are able to demonstrate and apply Mediation, Arbitration & Negotiation Skills on problem solving and resolving conflicts.
2. Students and teachers understand social practices in the modern context and are able to apply their understanding to improving their critical and analytical thinking skills.
3. Students and teachers understand social practices in the modern context and are able to apply their understanding to improve their critical and analytical skills and are able to resolve challenging emotional and psychological conflicts with a sense of cultural pride.

Integrating Social Practices in Subject Areas like Maths, Science, Social/Pakistan Studies, and Language Classes:

Teachers may refer to *Resource Material* on this section to develop their questions/ideas for classroom discussion. Think about discussing the following questions/ideas in the classroom.

1. How are conflicts and disputes resolved through traditional social justice systems?
2. What are the similarities and differences between present-day legal systems and traditional systems of justice?
3. What are the possible applications of social practices in achieving peace and harmony?
4. What is globalization and what effects does it have on cultural practices?
5. Ask students to compare the elements of *Asher* with the modern concept of human rights.
6. What elements of traditional social practices have become threats to human rights?
7. How can traditional social practices promote peace and equality in the region?
8. What are the traditional methods of protecting the environment in your region?
9. If combined with modern techniques of environment protection, can they improve the living conditions of your region?

Part 3: Student Activity



Names of Participants	Task for Gador Members
1.	Education, Please?
2.	
3.	
4.	
5.	
6.	
7.	
Village/Town/Tehsil/District:	
Day/Month/Year:	

Instructions for meeting at the Gudor

- Each person at the Gudor meeting point introduces themselves by their name, and tribe
- Each participant takes turn in greeting the members across.
- *Participants* discuss the **main purpose** of meeting, and decide amongst themselves to choose a *Malika* to assign them a task.
- At the **centre of the circle are task cards** for all *participants* and the *Malika* nominates one *participant* to pick up the task card and read it out to everyone.
- After reading or explaining the task, the task card holder takes the role of *Malika* and chooses participants to carry out the task.
- After the task is done, all participants develop a *tapa* based on the discussion they had on their village's education situation for girls.

*TASK CARD - FRONT

There are no schools for girls in the village *Darmai, Azad Banda* in tehsil *Matta* in *Swat*, and their parents are concerned. Here is the information you have to solve the problem:

- The only school girls can go to is 50 miles from village, whereas the boys' school is 15 miles from the village.
- Parents cannot afford transport costs for the girls.
- The Gudor of village *Darmai* is a popular gathering place for girls and women to share stories and invent *tapas*.
- There are teachers in the village but they are engaged in other income generation skills like embroidery, and crafts after the schools were blown up in their village.
- The village has an active farming community and is well known for its apples, peach, pears, apricots, walnut and almonds
- Parents are generally reluctant to send girls to schools because of the social stigma attached to their gender.

*TASK CARD - BACK

Roles at the Gudor:

Mother:
Daughter:
Sister:
Wife:
Aunt:
Boy Student:
Girl Student:
Craftsperson:
Farmer:

How Many Ways Can the Problem Be Solved?

**Teachers are encouraged to add their own task cards on issues they feel are important to address.*

Part 3: Student Activity



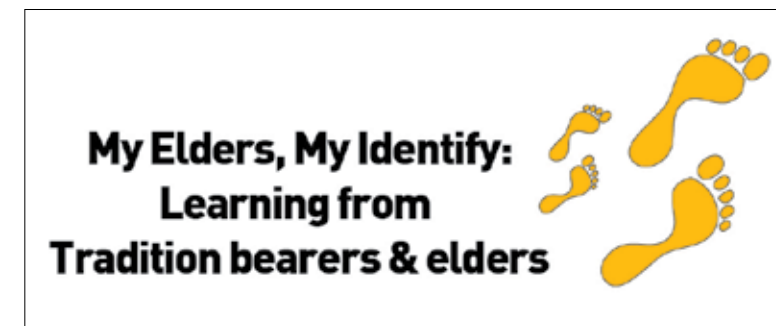
Thematic Project

Learning Category	Objectives and Thematic Activities	Learning Outcome
TP-1: <i>My Community, My Home</i>	TP-1: Enhance a student's sense of pride and identity through mapping of his/her own communities.	Students and teachers are able to document and map their own communities, identify and relate to the intangible cultural heritage present in their communities and be able to pinpoint the changes to the ICH over time and their causes.
TP-2: <i>My Elders, My Identity</i>	TP-2: Enhance Students appreciation and knowledge of the variety of Intangible Cultural Heritage present in their respective communities.	
TP-3: <i>Our Town, Our Context</i>	TP-3: Collect information regarding games which are presently being played and how they have changed over time TP-4: Enter information in the School Database for further use in the suggested lessons	
TP-4: <i>Mela</i>	<i>Use the Thematic Projects booklet included with the Introduction Module of the TRK to plan student activities.</i>	



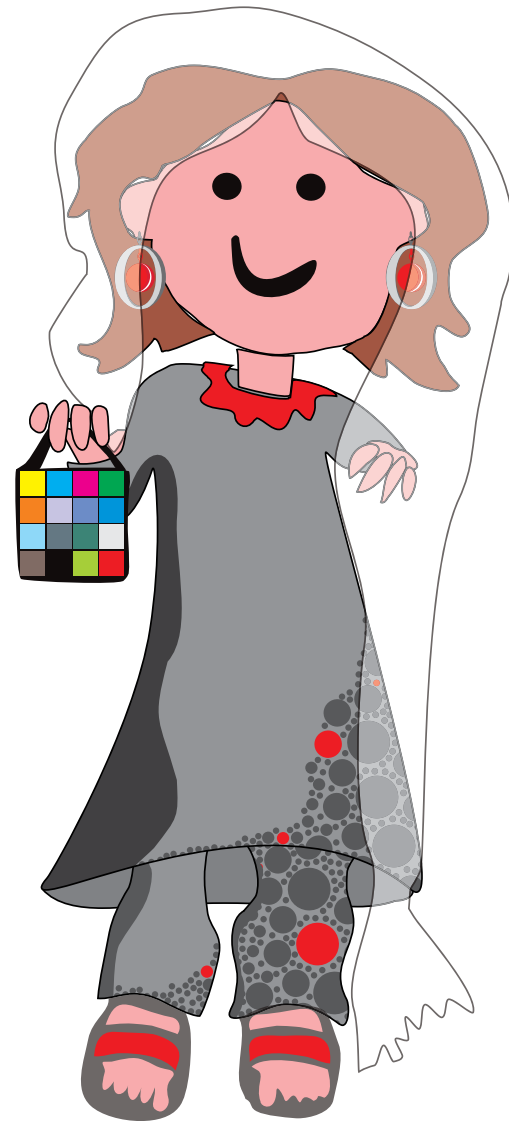
Khyber Agency Hujra. Photo Credit: SAP (South Asian Partnership)

Part 3: Student Activity



*Vocabulary

Sr. No.	Word	Meaning
1.	Arbitration	The hearing and determining of a dispute or the settling of differences between parties by a person or persons chosen or agreed to by them.
2.	Adaptation	The act of adapting. The action or process of adjusting to a given environment.
3.	Colonization	To form a colony. The act or process of establishing a colony or colonies.
4.	Identity	The state or fact of remaining the same one or ones, as under varying aspects or conditions; the condition of being oneself or itself, and not another. It is a person's conception and expression of their individuality or group affiliations (such as cultural identity)
5.	Inherit	To take or receive (property, a right, a title, etc.) by succession or will, as an heir.
6.	Intervener	A person who intervenes, especially in a lawsuit.
7.	Modernity	The quality of being modern. The condition of being new and modern - a style of architecture that combines tradition and modernity
8.	Objectivity	The state or quality of being objective. Judgement based on observable phenomena and uninfluenced by emotions or personal prejudices.
9.	Pacifist	A person who believes in pacifism or is opposed to war or to violence of any kind. Someone who chooses peace in opposition to violence as a means of settling disputes.
10.	Patriarchy	A form of social organization in which the father is the supreme authority in the family, clan, or tribe and descent is reckoned in the male line, with the children belonging to the father's clan or tribe.
11.	Diplomacy	The conduct by government officials of negotiations and other relations between nations. Action of a neutral, outside party as an intermediary between (or among) principals in a dispute, without direct principal-to-principal contact.



* The Teacher may add any words that they feel need to be explained to the students.

Glossary (Local to English Translation)

(English to Pushto/Hindko/ Seraiki/Chitrali and any local language translation)

Suggested Glossary: Please add more words along with the Pushto/local language words and put a copy of this on the classroom wall/notice board, for the students. Students should also be given a copy to use.

Local Term	English
Melmastiya	
Badal	
Nanawati	
Tapa	
Mahiya	
Malak	
Lashkar	
Tega	
Masharan	
Kasabar	
Jirgamar	



Hujra Life. Photo Credit: Sher Alam Shinwari



Hujra in the mountains of Swat. Photo Credit: Imtiaz Ali

Assessment and Feedback

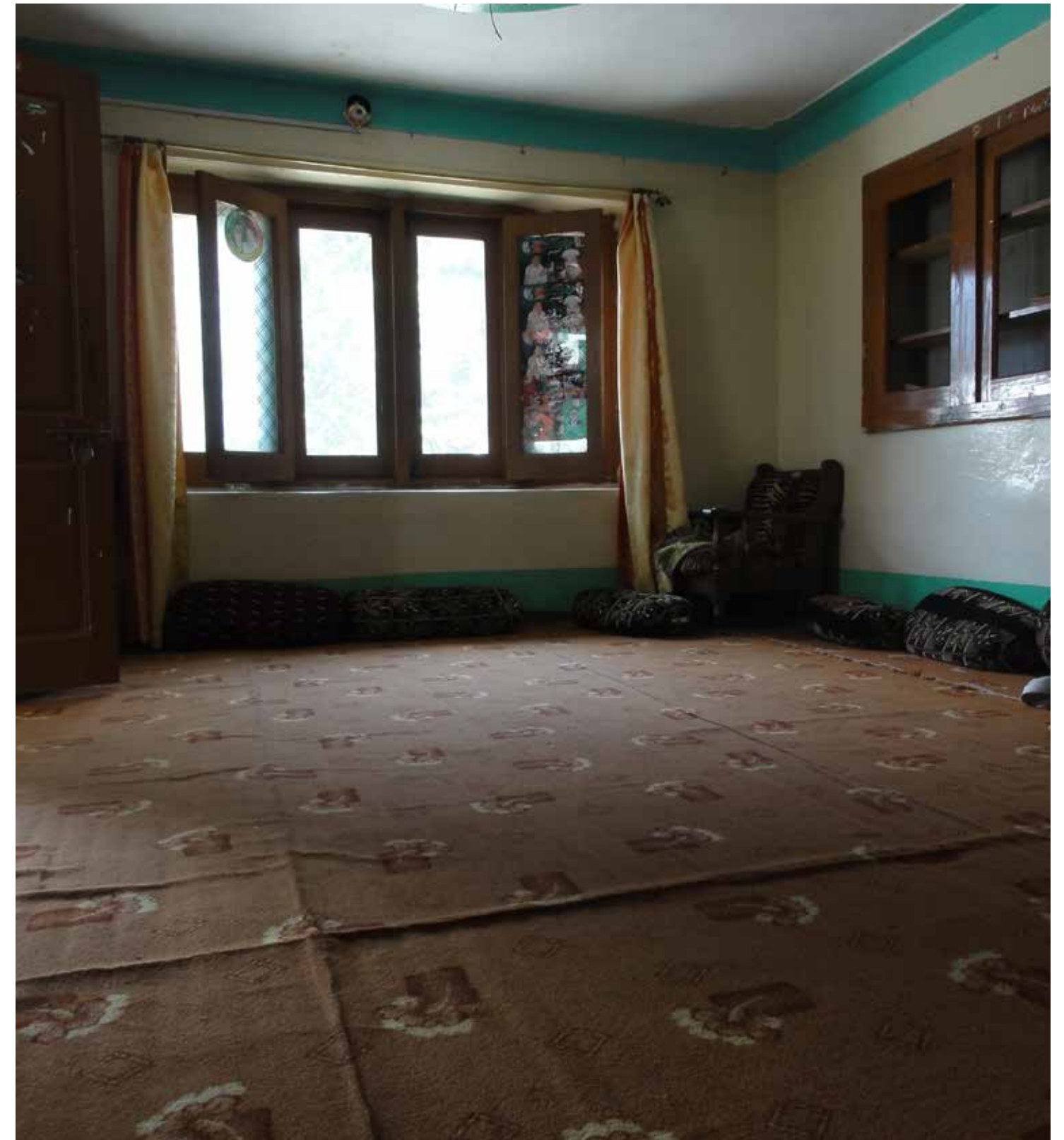
Schools and teachers already have standardized methods of assessment of student progress and performance. While standardized assessment methods are by all means encouraged, here is one suggested form for students that you may find useful to inform assessment on ICH-integrated learning.

Age Group	5-8	9-11	12-15
	Beginners	Intermediate	Advance

Name of Student		Date	
Class			
Name of Teacher			
Subject			
ICH Category			

Skill Set	Observation	*Score
Emotional Intellect	Tackles new tasks confidently	
	Appreciates and owns his/her cultural history/heritage	
	Can control attention and resist distraction	
	Is calm and focused on the activity	
	Monitors progress and seeks help appropriately	
	Persists in the face of difficulties	
Social Intellect	Negotiates when and how to carry out tasks	
	Can resolve social problems with peers	
	Demonstrates leadership qualities in a group	
	Is aware of feelings and ideas of others and respects them	
	Engages in independent cooperative activities with peers	
	Shares and takes turns independently	
Cognitive Intellect	Can apply the wisdom and logic of ICH in subject learning and linking them with modern concepts	
	Can speak about how they have done something or what they have learnt	
	Can plan and execute planned activities	
	Can make rational choices and decisions in a challenging environment	
	Can make distinctions between good cultural practices and bad cultural practices	
Motivation	Initiates activities	
	Finds own resources without adult help	
	Develops own ways of carrying out tasks	
	Plans own tasks, targets & goals	
	Enjoys solving problems	
TOTAL SCORE		10

- *1=Needs Improvement, 2=Could Try Harder, 3=Could Do Better, 4=Well Done, 5=Excellent
- Maximum Average Score = 100



Hujra in Matta, Swat. Photo Credit: Imtiaz Ali



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