

Impact of Social Development on Pakhtun Culture: A Discourse Analysis



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Date: 15th August, 2019

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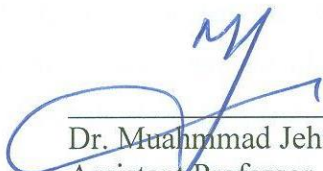
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CERTIFICATE

This is to certify that this thesis entitled: “*Impact of Social Development on Pakhtun Culture: A Discourse Analysis*” submitted by Shah Rukh Khan is accepted in its present form by the Department of Development Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.


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Acknowledgement

I am very much indebted to Almighty Allah who supported me and helped me whenever I fell to dejection the predicaments of life. I also thank my supervisor Dr. Muhammad Jehangir Khan, without whose support my thesis would not have ever consummated its completion. Moreover, I am also very much thankful to the entire faculty members who blessed me with their enriched knowledge and experiences. In this thankful note administration of Development Studies Department is of no exception. I also thank my Brother Saddam Hussain without whose support this day could never have met. Besides, I also thank all of my Respondents in particular, and Friends, among which I mention Raqeeb ullah, Mukhtar Ahmed, Mir Azmat, and last not the least Asma Gul. Moreover, I am immensely indebted to the person who has always been there to support me whenever I lost courage to fight any of my life's hardships, the very person made no exception in supporting me throughout my academic career in Pakistan Institute of Developing Economics (PIDE), Islamabad.

Declaration

I hereby declare that all my data produced in the thesis is my own, collected data from the field and is by no other improper means composed. If any part of my data is caught plagiarized, my thesis shall be subjected to immediate rejection and I shall not raise any objection to it, if the allegation is proved. However some secondary data is cited along with their reference sources.

Shahrukh Khan

**Dedicated to My Beloved Parents
and to My Brother
Saddam Hussain**

ABSTRACT

Socialization is a process in which ethical values is taught to the children through the process of reinforcement. Children are appreciated for their “good behaviors” and punished for their “bad acts”. Ethical values and respect in Pashtu tribal society is promoted though the imposition of positive and negative terminologies. Positive terminologies are used for appreciation and negative terminologies used for punishment. These negative and positive terminologies take the shape of discourses and it is being analyzed through the process of Foucauldian discourse analyses in the present research. Pashtun tribal setup is analyzed from the locale of district Ziarat, Balochistan. Semi-structured in-depth interviews were conducted from 20 males and females respondents. From this in-depth discussion and from the method of Foucauldian discourse analyses the politics of “truths” and “false” are being visualized, which is used for the promotion of ethical values and respect, and in contrast it is also used for the resistance of change in ethical values and respect In Pashtun tribal culture. Moreover, in a separate chapter the definition of prominent terminologies is described which is used for ethical values and respect in Pashtun society.

Key words: Ethical Values, Respect, Discourse, Discourse Analyses, Pashtun Culture

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TOPIC: Impact of Social Development on Pakhtun Culture: A Discourse Analysis

Chapter 1

Introduction

Development means progress or change in a society. The progress and change can be examined through different ways and methods in human society. Anthropologists have criticized development in different aspects (Schumpeter, Mar, 2005). They take a glance at the development and its effects on individual and collective lives. The word progress was criticized that progress for one may be regression for other person. They take the framework of development in the sphere of culture, that how it affects human culture.

Development anthropology is being analyzed the development from cultural aspect. Culture is the main domain for anthropologists. Therefore anthropologists adopted the critical discourse analysis for the deconstruction of development and the dominant terminologies which prevail development (i.e. progress) and being analyzed through the critical discourse analyses. The present work is about the discourse analysis of the ethical values and respect. That respect is a type of dominance from one to another. The society is based on a hierarchy because of the culturally recognized concepts and behaviors of ethical values and respect.

The objective of the present research firstly, to examine the ethical values through discourse analysis. The discourse analysis will be done through the process of deconstruction which is defined by Derrida (Rosemann, 2013). The deconstruction process will tell us about the effect of ethical values on individual life in Pashtun

culture. Similarly, the concept of respect will be analyzed through such terminologies which are being used for the makeup of ethics and its production.

Every culture has their own ethical value which helps in the organization of a society and also in the organization of their social structure. The ethical values are being shaped in a way which recognizes the role and status of every individual in a society. The society can exist in its original shape if it builds the constant concept of the ethical values. The valuation of ethics is often based on the emotions of individuals. Moreover, society shapes the ethical values according to their environment according to their societal, economic and political circumstances. For instance, the ethical values of the rural area will be different from the concepts of ethical values in urban based societies.

Similarly, ethical values (Ethics, 2009) means to do well, or doing those things which is being considered good. Values are always attached with ethical values, values generally means to do those things which is good for family. Different culture has different ethical values which are introduced by their cultures and cultural practices. Moreover, the religious norms are also interpreted according to the concept of ethical values of the region. The ethical values in Christianity are different from the ethical values recognized by Islamic formation. Then in the same religion the ethical values is formed according to the existing cultural pattern which also depends upon the environment such like region, geography and so on (Luther G. Baker, 1965). Secondly, general understanding of respect is to treat people as they ought to be treated. In the same way, respect is justified in the context of state and its citizens. For instance, respect means when state treats its citizens respectfully if it treats them justly (Wall, Perfectionism, Reasonableness, and Respect, 2014).

Likewise, Pashtun society has their own ethical values (Pelevin, 2012) which differentiate it from other societies and communities. Pashtun society has specific terminologies which help in the promotion of ethics and respect. The position of ethics and respect within the culture can be examined by the help of deconstruction.

The processes of deconstruction will be focused on the basic terminologies which will reveal the hidden meanings or the meaning which is not easy to analyze without the process of deconstruction. Moreover, this study will also contribute in development studies because human development is caused by cultural transaction and this historical transaction in Pashtun culture has been effected by social shifts I.e. technologies.

1.1. Objectives:

2. To do the Discourse Analysis of the Ethical Values of the Pashtun Culture.
3. To do the Discourse Analysis of Respect, Promoted in Pashtun Culture.
4. To do the Foucauldian Discourse Analysis for the Purpose to Analyze the Dominant Terminologies Which Promotes the Rule and Regulation for Respect in Pashtun Society

1.2. Statement of the Problem:

Pashtun societies and its structures are constant because of the prominent terminologies. These terminologies have hegemony on the individual life. Such terminologies promote Ethics and the concept of respect in Pashtun society. These ethical values and respect bound the Pashtun individuals to build their personalities. They are bound to follow the ethical values which are constructed by the culture.

1.3. Research Questions:

- What are the ethical values and what is the concept of respect which is being promoted in Pashtun society?
- What are the basic terminologies which are used for the promotion of rules and regulation of respect in Pashtun society?

Chapter 2

Literature Review

Literature is for the understanding of the nature of the present research. The present literature and its review has been expressed the framework of knowledge. For this purpose different research article has been reviewed. These articles will broad our understanding for the present research.

2.1. Norms and Values:

Moral values are for the analyses of good and evil in a specific society. It is for the management that how people behaviors and should behave in organization. In this article it has defined that every activity which the people do as a moral dimension n and at the same time these values have to do with the human rights, possibilities, chance and emotions (Kozminski, 1995). The ethical values are adopted and constructed in way that one cannot exist without the other. It means that the ethical values promote emotional attachment in the justification of values.

The Austin theory of Performativity is being defined (Kozminski, 1995). According to him the utterness is not only communicated but also performs (Performative Utterness). It gave the ostensive and performative definition to the ethics. When ethics is defined it means that the actor is externally restricted and in performative ethics the actor is determine with his/her nature. In ostensive ethics the actor is useful informer.

However, it (Kozminski, 1995) also took a glance at the monophony of discourse and polyphony of discourse in which it was described that when voice is justified as a valid , it is monophonic discourse, and one truth is acceptable and all other discourses is considered false. The one is “correct” and “the most effective” and “best fitted to the circumstances”. On the other hand polyphonic discourse is the concept adopted by

postmodernist. They accepted the various possibilities of “truth” and do not considered only one justified “reality”.

Absolute discourse is also the discourse which considered the only “reality” and “truth” the one reality is valid and absolute (Kozminski, 1995). It is always be found when one value system is predominant and does not permit other vale system to speak up. And also, Relative discourse is for the similarities and differences of the style and management in different countries and cultures. It is for the multicultural background and to adopt the present context of the culture.

On the same time while defining the discourse of pragmatic functionalism, it was argued that there is one voice for the absolute ethics, but they are not interested in “truth” and interested in the solution. Lastly it focused on the nonessentialist discourse which believes on many truths and it focused upon the reality and understanding of the world according to individual definition. Like it was argued:

“In practice, nonessentialist discourse means the use of various criteria of valuation with respect of different action realize in different circumstance and cultural setting: (Kozminski, 1995)

Religion and its practices in American culture (Luther G. Baker, 1965) are being decreased and people do not follow the path given by church. Parents enforce to perform the way of church. They wanted to socialize the member and children accordingly to the instructions given by church. The individual socialized through social groups and change their minds according to the existing groups secondly, values itself change with the passage of time, so as religious values and norms have permanent existence.

American religion was changed according to the culture of American people. The people want to submit themselves to the church in American society which influences the very existence of old culture and religious values. Some people interpreted the

religion according to their own lifestyle, like it was argued that children enjoying in sunshine is like to go to the church (Luther G. Baker, 1965).

The church is for the preaching of life after death. If it was cleared that there is no life after the death then the very existence of church can lost its position. Therefore, they constructed the familial values for respecting the church and families are seen a tool to bring individuals to the church (Luther G. Baker, 1965).

It was thought that church is first and the second is family and the family should be as they are constructed as a church centered. It is argument of church that man is the creature of sin and that is church who gives norms and values to restrict an individual from doing evil and inject the very notion of good to perform in a society (Luther G. Baker, 1965).

Church is against sex education. They considered that sex education should be provided by family not by other institutions. If a person does so then it will be against the church. This sex education is considered something negative. On the status of women the church argued that the place of women is at home. The Bible has clearly defined that women should be subordinate to the husband and obedient to him (Luther G. Baker, 1965).

In the present time people feels hesitate from the norms and values of the church or conservative churches. The religious father should work for the changing of radical values and should promote the concept of equality which will be the solution of present problems because old is gold but old was for that old people. The modern age do not or not able to accept such radical and conservative religious norms and values which creates inequality in the very structures of society. (Luther G. Baker, 1965)

However, It has described (Willis, 2000) that how the student learn the culture, literacy and respect. In this article (Willis, 2000) student identified the personal and societal issues which they wanted to be addressed. They also wanted the articulation of social change through the help to change the literacy and education. It has

presented the class scenario in which the majority of students are white and percentages of students are with multicolor and multicultural background. Some students while in discussion felt superior and their superiority was not based on the merit but it was based on the individual's efforts and hard work.

The students of white culture background were ashamed of the work of their forefather because of their oppression over weak and to dominate the subaltern class by force and power. Most of the student accepted that but they also critically reviewed the background of their ancestors and accepted the sins of past. Some students did not speak about their culture because they were stigmatized in American societies, which was defined by one of the Asian, she expressed her view emotionally that "I am sick always speaking up" it was emotional challenge to break a silence. In last it has described that on every individual life there is the influence of culture and one have a respect for one's self, one's culture and as well as culture of other.

"If respect is given freely, it enriches the life of both the giver and receiver" (Willis, 2000)

Familial behavior is a product of social exchange. Families produced several identifiable schemata. Such as an exchange marriage which is the product of social change in a specific society. The mate selectivity is based on the social norms and expectations. Relationship in exchange marriage is based upon the economic purpose.

Familial authority of decision making produced social concepts. It produces the division of labor such as a sexual division of labor. It promotes the concept of patriarchy. The bargaining power can identify the occupational status in the family or husband position in family. It means that in social exchange through which the external environment is effected the internal environment of the family is dependent upon social exchange. (Edwards, 1969)

Social norms produce or built the cooperation among individuals and promote human cooperation. It promotes the egalitarian behavior among individuals. The norms can be identified within the cultural group of the individuals or society (Tomasello, 2012).

Norms are promoted for the cooperation institutional arrangements. It promotes the marriage and all other ethical concept in the society and which must be followed by the individuals of the specific society or social group. The norms taught that to do the things as other individuals do them.

Norms have different types in which the very important one is moral norms. Which is always promoted not by force but by the expectations and that expectation are based on the mutual expectation. The people implicitly agree to follow the moral norms because of the social or familial expectation which is always attached on social norms. Moral norms mean helping other.

Second, important one is conventional norm for instance the clothes for funeral is conventional norm. There must be appropriate funeral clothes which is not moral norms but conventional norms. It has no punishment from the society but it promoted that what is: “right” to do. On the other hand there are constitutive norms which are constructed by the individual to examine new social reality which can be changed with the passage of time, for instance, the authority of power in family is constructed norm which is depended upon the financial contribution and which can be change with the passage of time. Means it is not fixed.

The child was more focused on the moral and conventional norms. Every child from the very first stage follow it because of the authority of the adults but when it passes a time the mutual respect and reciprocity is required for the moral and conventional norms. The child early identified the cultural group and the identification is given by the individual or social group. Three years old children was recognized that young children do not just follow social norms but actively enforce them on other. Children use normative language such as “it does not work like that you have to do it like this”. That is based on the expectation as it was said but not on the explicit instruction. Children recognize that “we” do things in a certain way. So, people follow social norms by external reason. It was said that children are participating in “collective intentionality” (Tomasello, 2012).

There is important ambiguity in political liberalism (Wall, Perfectionism, Reasonableness, and Respect, 2000). This is questioning the perfectionist liberalism towards the concept of norms. In the political liberalism the ethical sense was constructed. The reasonableness can be understood through the concept of political liberalism. In this article the perfectionist liberalism is rejected because of the respect based consideration on the basis of respect there is a dispute between perfectionist liberalism and political liberalism. The respecting person is the one as to treat him as ought to be treat. In some cultured reasons it may be justified from own culture that the ways of treating people may be wrong even if you considered it as a respect. The political liberal on the concept of justice is correct but justice for one may be unjust for very other one, it failed to justify the concept of justice for existing society.

2.2. Family Power Structure:

In the article (Safilios-Rothschild, 1970) defined the power structure of the family. The argument was based on the decision making patterns in the American society. Secondly.it also discussed that the holder of decision making power does not mean that it would be the same decision hold outside the home but it defined the class and race system within the paradigm of decision making power. Lastly, it took a glance at the relationship between decision making and religion. It has observed the authority and power of wives within the bounders of American families.

It was also defined that family power; decision making power, family structure are such terms which is used interchangeably. Power was defined that “the ability to influence or control other person” (Wexler, 1968) on the other hand Weber defined the power that a man or a group to realize well and Hollenbeck (1966) expanded the definition of power and gave five types of power, 1) Reward power 2) Coercive power 3)Legislative power 4) Referent power 5) Expert power. And the family power is based on the multidimensional concept. It will be measured indirectly by the behavior of individuals, and it can be measured through the outcomes of decision making.

When the society recognize power to any individual it becomes authority and in family structure when husband and wife have the authority of making decision then it will be rightful to do it because the authority is always socially or culturally granted power to one individual.

In last, it was analyzed through the family patterns that theories about power structure is not sophisticated and valid, it is necessary to study the structure dynamics of family (Safilios-Rothschild, 1970).

“it seems that theories about power structure will not become more sophisticated and valid, until the methodology of power structure studies improves considerably to include the detailed study of all aspects of power and from the point of view of all contributing family members as well as the study of underlying differential degrees of affective involvement of one family member in the other as important variables.” (Safilios-Rothschild, 1970)

It was analyzed (Schonpflug, Spring 2001) that who have more authority in family to make a decision or who have a position of decision making. It have compared with German families and Turkish migrated families in the sphere of decision making.

About Turkish families it was assumed that there are traditional patriarchal families. In those families women have no authority or power to take or make any decision and decision making authority would be in the hand of male members in a family. While on the other hand, European concept/culture was not the same as it was in the Turkish families. In Europe there was segregation of decision making in the familial activities: the husband dominance was on the financial matters and other general matters and the wife dominance was in the sphere of household management and upbringing of child. So, that was the egalitarian families in which the sphere of decision making was divided between husband and wife (Schonpflug, Spring 2001).

Secondly, recourse theory (Schonpflug, Spring 2001) is always a determinant for the power distribution in the family. Children have no part or share in the participation of decision making. The adult members especially those members who have jobs can

make their participation in the decision making or they avail chance for making a decision for own self rather for family.

It was observed from analysis that there is in Turkey, a traditional patriarchal system is existed in families. But when mother starts contribution in financial matters then she gets shares in the decision making. So, the decision making process in Turkish families is linked with the person resources or income generation contribution for family.

The patriarchal cultural have given, the decision making of marriage to the father. The mother who has no contribution in financial matters have less authority to make decision for their children even at the children marriage decision is not taken by her.

So it was given in conclusion that father decision making power can be decreased if mother starts contribution in financial matters of the family. The financial matters and its contribution will determine the position of decision making in Turkish traditional patriarchal families.

Here it has defined violence against women which is based on the racial or economical inequalities (Shanaaz Mathews, 2011). It gave the case study of South Africa were the female homicide rate is six time the global average. This article takes a glance at the construction of masculinities when men do violence against women just to show hierarchy between them. Violence is a form in the shape of masculinities for respect and power.

The masculinities is shaped that it does gender based violence against women. Which is based on racial violence or oppression, or upon based on the unequal power like white/black, and unequal distribution of economic resources which also promote gender based violence against women.

In the formation of gender identifying the rational oppression and unequal distribution of economic resources is on oppression by powerful actors or agency (Shanaaz Mathews, 2011).

Husband authority or decision making power is not fixed it is substantiated in Mexican communities. (Taylor, 1975) It focused on the egalitarian in decision making. In egalitarian decision making both husband and wife has equal authority to make decision. Most of the families who have migrated to the urban areas have egalitarian concept of decision making process. There is always less patriarchal concept in family where the families do migration from one place to another place.

But it was also observed that husband who has authority in the boundaries of house, always not authoritative outside the home. It analyzed that American society is patriarchal one where husband has the authority of decision making. The Americanization and urbanization reduces the concept of patriarchy because wives are in the urban social structure and also contribute in the financial matters. It was also observed that in some families there are the concept of semi-dominance where the half-authority of decision making is with husband and half with wife that half share of both in decision making power is egalitarianism of decision making.

The scientific and popular literature stressed upon the dominance of man role in Mexican and Mexican American families' culture. But the present article analyzed the egalitarianism concept in decision making where the power of decision making is in shared concept with both husband and wife and it negates the previous assumption of the dominance of male authority of decision making because of the changing human conditions by urbanization and Americanization and financial contribution of wives. (Taylor, 1975)

2.3. Pashtun Ethical Values

In 1747 first Pashtun (Afghan) state came into existence. That was ruled by the religion communities and by the military. It also described that the Pashtu writing script is based on the Arabic script which was adopted in the 16th century. They get knowledge and power for the economic purpose. The book named Khyr al Bayam (1651) (the best manifest) is one of the authentic text in Pashtu. It was said I the article that, It is dialogue with Almighty Allah. In the preface of the book Bayazid

Ansari stated that Allah himself instructed that how to write the Pashtu letters. The followers of the book are called the Roshaniyya, who believe that it will protect them from their enemies (Pelevin, 2012).

On the other hand, the historical perspective of Pashtun tribal society was described in the article (Shams-ur-Rehman, 2002) which defines that Pashtunwali which is the code of conduct for the tribal Pashtun society. Pashtunwali is the code of conduct as well as the customary law and that customary law resolves matters. The concept of Pashtunwali is not fixed but there are multiple concepts of Pashtunwali. Some tribal culture embedded it with the religion. They are Muslim but they have their own judicial procedure which is based on the Pashtunwali code of conduct and customary law. In Afghanistan, the authority of religious masters and tribal man, the monarch (tribal man) was full autonomous under the customary law of Pashtunwali.

The Pashtunwali law is unwritten. It is for the rule of individuals and for the communal conduct. But migrating to urban societies, the Pashtun tribal man changes the Pashtunwali code of conduct. But the broader concepts remain the same like Pashtunwali code of honor and societal conducts. This is the ideology which identifies the Pashtun identity.

It negates violence because violence is considered a threat to life (*nang, gharat*). Pashtunwali included honor (*nang, ghayrat*), hospitality (*melmestiya*), gender boundaries (*Pardah, namus*).

The socio economic matters are solved through the *jarga* (judicial system of Pashtunwali) system in which the elder of tribe do the discussions and that will be acceptable for the whole society. Hospitality in the Pashtunwali code of conduct is considered obligation on the tribal Pashtun families. They must serve the outsider irrespective of religion, race or regional differences. But the concept of hospitality is not the same in urban societies. They have changed the pattern of hospitality existing in the tribal Pashtun societies.

Secondly, one of the major concepts in the Pashtunwali code of conduct is *Ghayrat* (honor, dignity). Every member must hold honor and dignity because his/her dignity is the dignity and honor of the whole society. The *ghayrat* is the part of *namus* (women honor). The concept of *purdah* (veil, curtain) is identified for both male and female. The male must keep his eye down at the time when women will be there and women must veil her body parts. This concept recognized the gender segregation in the Pashtun tribal societies.

On the other hand, the nomadic societies do not follow the concept of *purdah* as given by Pashtunwali code of conduct. The nomadic women do not veil the faces but the gender segregation found in them because women have their own groups while men have separate groups from women.

Semi-nomadic women are stricken in the concept of *purdah*. They veil their faces and not allowed to show face in front of unknown man even the women in semi-nomadic society's veil in front of brother-in-law. The daughter-in-law covers her face in front of father-in-law. Those women who became old or married are allowed to show their faces.

In the urban societies they mixed the Pashtunwali code of conduct with their cultures or subgroups of culture. There is stricken gender segregation. Even the old ladies are not allowed to show their face in front of unknown man. Protecting the women is considered to keep the honor and dignity of the tribe.

Three things in the Pashtunwali code of conduct are considered honor, *zar* (gold) *zan* (women), and *zamin* (land). This is translated from the Persian words into Pashtu like *mar* (head), *khadza* (women) and *masaka* (land).

The *Jirga* (judicial system) council is leading from that tribal man who has their own lands. They imposed the concept of *nirrh*, *nek*, and *tawan*. These are the code of customary law to take a land or other economic thing in the place of revenge (*tawan*).

Members are generally man but the women existence as an elder of judicial system is also reported.

Legal injunctions are based on the *badal* (revenge) which has taken in different categories as prescribed in the Pashtunwali code of conduct. The very first form is *Pura pa Pura* (an eye for eye), if it is not taken then it will be *paghor* (sham) in the tribal society. The second one is the land be taken in the place of revenge. So *badal* (revenge) is must if not taken then it will be *paghor* (sham) for the tribe (Shams-ur-Rehman, 2002).

Pashtun is the largest group in Afghanistan having 40 percent of the population (Barfield, 2010:20). There is mostly Durrani Pashtun. The concept of social structure is based upon the segmentary lineage system. The relationships are based upon the kinship and shared culture. The leadership is not fixed it is situational not an institutional.

In Pashtun social structure every man considers himself as an independent and self-sufficient. They do not follow the way of other tribes. They consider non-Pashtun “inferior” to them. That accepts to cheat the non-Pashtun in the economic spheres.

The Pashtun can be identified with the various names, such as Pashtun and Patan. The word Pakhtani is Indian variation while Patan is the given variation of British. The two main variants are Pashtu and Pakhtu. The Pashtun people are basically royal to their own tribes, kinship and villages. As the writer while conducting the research, analyzed,

“the hierarchy of identity and loyalty was expressed by a Pashtun politician in a 1970s ‘I have a Pakistani for thirty years, a Muslim for fourteen years, and a Pashtun for five thousand years’ (Barfield, 2010:20).

The Pashtun society is based upon the genealogy of kinship. They have historically lacked the institutionalized hierarchy and leadership. The society is divided on the basis of kinship and at the very same time they are against the very opposite group

and in the opposition to each other group. They want to promote Tarburwali which is the social structure, genealogy, morality, political action and economic life all are governed the same set of rule.

“I against my brother, my brother and I against our cousin, my brother, my cousin and I against the world” (Lind Holm, 1982)

The Pashtun code of conduct teaches the collective response to the murderer. But there is clash between urban and rural in the concept of code of conduct because the urban Pashtun code or the rural code of conduct has their own way of life which was changed by the modernization and development.

This article has also described the concept of exchange marriage which exist in Pashtun society. Most of the exchange marriage is based on the lineage or to other close relative. (Tainter, 2011)

2.4. Postmodernism and Poststructuralism:

It is the assumption of the end of ideology in the view of postmodernism, poststructuralism, and post Marxism: this concept was the same as Frances Fukuyama says in his book “the end of history and the last man” that,

“There is, in recent years, particularly in the wake of the end of the Cold War and the collapse of Soviet Union and communist regimes in East Europe, a new "end of ideology" argument that is very similar to Daniel Bell's argument in the 1950s. This argument celebrates the alleged global triumph of Western liberal democratic consensus and claims the end of history for the reason that, with the triumph of liberalism and capitalism as the only possible human future, there is no more room for large ideological battles. See Francis Fukuyama (1992) for a version of this new "end of ideology" argument.”

Foucault (Zhao, Winter, 1993) used the terminologies such as “the politics of truth” and “the politics of discursive regime.” It was suspended the categories of true/false or true/ideology and at the same time he dissolved the problematic epistemological

justification. The modern mode of power bound on an individual a manner of various types which is constructed through the social practices.

However, the post Marxist argued that ideology belongs to domain of consciousness, thoughts and discourses which stands in specific relationship to material reality. Here ideology has a special link with material reality of an individual, and idea of ideology possesses the form of materialism. Laclau and Mauffe (1985) claimed that everything is constituted in and by discourses, there is nothing out of the discourse, society is field of discourse.

“Theoretically, if reality is constituted in and by discourse, and if objective knowledge of reality is impossible, then much of the talk about ideology as false, mystified, partial representation of the real, or as "those theories which take the appearances of social relations under capitalism at face value" (Lovell, 1980: 24).”

So ideology is identified with the ideas and beliefs characteristics of particular class or group. The ideology of post Marxists was about the material reality which traces the very existence of class or specific group.

Similarly, the poststructuralism particularly the work of Darrida’s deconstructionism is applied while analyzing the power and ideology relationship. The concept is giver to analysis language externally as well as internally. Unlike structuralism which focused on binary oppositions, the poststructuralists opposed the idea

“In the wake of the post-modernist rejection of the Enlightenment tradition and related concepts of rationality and truth, however, the distinction between knowledge and ideology becomes problematic.” It was said by analyzing Neitzscheain ideology that if “ideology explains everything then it explains nothing” (Zhao, Winter, 1993)

It came into the existence in the twentieth half of the century. It does the critical discussion with the structuralisms and criticizes the idea of Binary system of structuralism. It does the critical review of normative concept in classical philosophy. The poststructuralist does a massive work on the re-evolution of language in theory of

knowledge. It gave evidence of Jacques Derrida and Michel Foucault who represented the idea of poststructuralism. Their theories influenced all over the world, especially in the area of linguistic philosophy and gender studies. In gender studies Judith Butler (1993) is often associated with poststructuralism. Secondly, the deconstruction theory of Derrida inspired the view of poststructuralism.

However, Heidegger questioned the universal truth that, “Heidegger tried to recast truth as a phenomenological quest based on experience rather than on a priori concepts. In *Being and Time* he articulates the need for a destruction of traditional philosophical thinking by going back to the initial experiences”

According to him there will always be the Binary of things in the construction of philosophy. Like he have given the concept of true/false and we can say good/evil and the good will identify if there will be the existence of evil.

“Deconstruction is his name for the art of reading by which one finds the cracks and fractures in one’s thinking and self-understanding.” (Rosemann, 2013) Language is the reflection of reality and it can be analyzed through the process of deconstruction. Secondly, it was said that truth must be understood metaphysically.

Similarly, Michel Foucault work on the *Method of Genealogy*, *Order of Things* and also *Birth of Clinics* examined the construction of various types of knowledge like surveillance which exerts power in the shape of punishment; he criticized the history as a rational to totality. All the people are subject to the administrative power. Therefore, he gave the concept of Biopolitic in which he considered and interested in the nexus and knowledge and power.

Pragmatic theories of truth analyzed that the one does not have a special access to an unchanging set of facts by which to measures ones judgement. “Pragmatist philosophers respond that one does not have special access to an unchanging set of facts by which to measure one’s judgments. Rather, human knowledge is mediated by

a diversity of interpretations and descriptions. There is no way to completely extract oneself from one's web of beliefs (see Willard Van Orman QUINE [1908–2000]).”

There are multiple facts, which are very being are closed to human being. There is no absolute truth. Therefore pragmatics rejected the concept of absolute truth. Secondly theorizing, it can be said that pragmatic is a mediator between realism and idealism. (Rosemann, 2013)

For the understanding of it has given the concept of subject and object. The subject is always the reader of the text and the text itself is object. That is in the hand of the subject that how he/she interpret the object. Interpretation of object knowledge is the main concern of post-structuralism.

In this article (Hunt, 1993) there are four basic concepts for understanding, 1) reader, that will be the one who read a text and also called the subject, 2) Method, it will be determined through thr learned knowledge of the culture of the subject and interpretation of object according to that learned knowledge, 3) Text, which is object and interpreted by the subject, 4) interpretation, how the subject interpret the object. These all are called single discourses. So it gave the concept that thing which we see is the thing which is given to us. So there is no concept of free thinker. The reality of subject/object relationship is already articulated. As it was said by Saussure that, “The bound between signified and signifier is arbitrary.” The relationship between signified and signifier is conventional not reality.

“This distinction has to be heeded by the linguists above all others, for language is a system of pure values which are determined by nothing except the momentary arrangement of its terms. A value-so long as it is somehow rooted in things and in their natural relations, as happens with economics (the value of a plot of ground, for instance, is related to its productivity)-can to some extent be traced in time.”

Saussure gave and focused upon the concept of pure values. There is no relationship of value of an item anything else in the world. There is no natural value of singular

and plural. The concept is signified and the sound value is signifier or image. He said that material sign is not necessary for the expression of an idea, language is specified with the opposition of something or nothing. According to him, language identity is always relational and human being has relationship of the specific relation.

“Keep in mind this notion of identity as exemplified in the illustration of the 8:25 Geneva-to-Paris train, which is the same every day even though there is a different locomotive and a different engineer, different passengers and different personnel. It is the same because it occupies the same position in a system of relationships. It differs in the same way from all other elements in the schedule.” Linguistic identity does not reside in substitutional. It resides in the relationality. It resides in a position in relation to something. (Tompkins, Nov., 1988)

“There is no such thing as phonetic writing, the conception of writing as a visual transcription of speech, a system of visual marks that represents discrete sounds. Derrida points out that writing involves a lot of non-phonetic signs, like punctuation or spacing or capital lettering, or the "u" after "q," for example.” as soon as we name the thing, as soon as it became the object of our attention.

“Derrida is saying that difference is what makes possible the presentation of being-present, that is, the possibility of opposition”

Post structuralism is also named as an anti-foundationalism. Because it does and adopted the method of deconstruction given by Derrida. “They are already the product of interpretation before you have even begun to apply the one to the other. So is the "you" who does the applying, insofar as you are the object of your own thought? It is in that sense that we have ended up by collapsing reader, method, text, and interpretation into a continuous act in which discourse reproduces itself.” (Tompkins, Nov., 1988)

This article described that the ideology and discourse is used interchangeably and sometimes counterpoised. There are negative and positive aspects or concepts of

ideology. Secondly it focused on the Michel Foucault version of ideology. Thirdly, it described that discourse is about language which is used in modern social theories.

However, while defining the negative and positive aspect of ideology, it comprises the negative and positive conception within Marx tradition. Here it argued that “ideology is something about interest and form of consciousness in the sense of Marxism,” (Hunt, 1993)

On the other hand, discourse focus upon the social relationships which is formed through the linguistic that organize thinking, understanding and experiencing. While to make difference between two, it started that ideology is about the external concern of linguistic or language and discourse is concern about the internal usage of the language. The author said that negative ideology is about destructive thoughts and on the other hand positive ideology is about the construction of the social consciousness. For instance, false consciousness is the negative aspect of marks ideology. Therefore, ideology goes behind the general claim that all thoughts are socially constructed. And it always work to favor someone or something or some ideas and to dis advantage other. In sociological perspective, ideology as an outcome of specific social position of classes, group or agent. So, in sociological sense ideology is real or material.

On the other hand, Discourse is individual social network of communication through the medium of language. The discourse can be divided into verbal and non-verbal. The verbal discourse is in speeches/in writing language or in text. And nonverbal discourses will be examined through sign system which gave the idea or information about something. The nonverbal discourse can be examined through social structures, for instance, gender dichotomies or sexual division of labor. According to the definition of Stuart Hall discourse allow things to be said or prevent thing to be said.

Discourse (Hunt, 1993) has its own organizational action. It gives vehicle to thoughts, communication and action. So there are popular discourses in society in which social

division, sexuality, social values etc. are pictured. According to Derrida, there is nothing outside of the text and there is nothing outside the discourse.

There are much more discourses in society and it shapes the sexual division of labor, social values and sexuality. Every discourse pictured the power relationship among individuals and between society and individuals. According to Derrida (Hunt, 1993) there is nothing outside the text and there is nothing outside the discourse, which means that norms, values and discourse are priveld through the text. That text gives us the idea about social structure and the very existence of individual with other social organizations (Hunt, 1993).

On the other hand Foucault asserted that there is nothing out of the discourse and through discourse we can visualize the invisible powers through discourse analyses. According to him power is everywhere. The very existence of power is in the interaction of individuals.

“I would like to say, first of all, what has been the goal of my work during the last twenty years. It has not been to analyses the phenomena of power. . . My objective instead has been to create a history of the different modes by which, in our culture, human beings are made subjects.”

Michel Foucault rejected the dichotomies of false and truth, and he also rejected ideologies. According to him resistance visualize the existence of power. “Where there is resistance there is power” and again the resistance itself a form of discourse. So, resistance is itself or alternative for discourse. (Hunt, 1993)

The discourse analysis and its relationship with power and inequality in language were described in different articles. The author of this article is Norman Fairclough. The main concern of him is with ideology, inequality and power. He analyzed the three above concepts through Critical Discourse Analyses (CDA) (Bulcaen, 2000).

This article also gave the information about the emergence of CDA. According to it CDA was emerged in 1980s as a pragmatic development in European Discourse Studies. This article has also defined the language exerts power through three bas ways, viz, distance, discrimination and power. Through critical discourse analyses it can be examined that language is bound with discrimination, dominance and power. The critical discourse analysis gives information about the relationships between language and society.

Discourses are socially constructed and socially condition. The pattern of language spoken and it grammar will give us knowledge the understanding of its meaning. But through discourses analysis we can analysis the powerful invisible notion within the linguistic pattern.

Fairclough (Bulcaen, 2000) described that there are three dimensional framework of analyzing discourse. First as he described was discourse as a text for instance vocabulary and wording with is used in the language of a particular society at a particular time.

Second one is discourse as a discursive practice (Bulcaen, 2000); for instance as Fairclough said that when something is produced or distributed it is called discourse as a discursive practice. And the third one is discourse as a social practice, for intense, the ideological effect of a language. It gave the example of Gramsci hegemonic process which was based on consent not on the dominance. Here he described, that the articulation of discourse is hegemonic struggle. Therefore, the critical discourse analysis (CDA) is those critical dimension of the language, it analyses the notion of society which empowering the powerless and giving voice to voiceless. This is focused on the procedure of utterness of a language at a specific time.

The CDA focused on many areas which are linked with linguistic bit mainly focused on political discourse like democracy, election and others. It also analyzed the ideological discourses for intense the meaning of the language which the ideologies are being produced. Ideology is one of the main considerable topics of the Critical discourse analysis. On the other hand it also focused on economic discourses like globalization and issues which is produced by globalization.

Critical discourse analyses also examine the media language. Media help in propagation and it is therefore called propaganda machine. Along with media language the CDA also analysis the gender discourse, institutional discourse, educational and literacy discourse.

It was adopted by the postmodernist, feminist, and postcolonial studies because critical discourse analyses (CDA) analyses the power and ideology within the framework of language. It gives the example of political discourse like colonial period in which the colonial powers created hegemony through the ways, firstly through democratization, secondly, through commodification, and thirdly through technologies (Bulcaen, 2000).

So the article is about the critical discourse analysis and discourse with its social meaning, and discourse and its relationship with language and power. Widdowson (1995, 1996, 19998) criticized the critical discourse analysis, he gave the argument that critical discourse analysis does not analysis that how a text can be read in many ways or under what social circumstances it is produced and consumed. It argue that textual representation have a certain ideological meaning that forced upon the reader. This is the cause of human agency by which he/she characterized that meaning and ideology of text. They also said that a critical discourse analysis is being analyzed through biasness and prejudice. (Bulcaen, 2000)

According to the present article norms are combinational but must for cooperation in arriving desired ends. It described and focused on two basic notions, one is choice end and the second is desired ends, accordingly the plan for future consequences it result is norms and constructed the norm means to look the result not in present but in long future.

“To organize an act, then, means to plan it with reference to its future consequences. If one takes into consideration not only the immediate end which the act is designed to achieve, but also possible mediate consequences, then he is planning the act with reference to a more general principle (or principles). These more general principles are called "norms". (Miller, 1951)

There are two basic assumptions because of which norms are constructed in a particular society. One is securing harmonies end and the second one is assuring the harmony of end to be achieved. Both propose are dependent on each other. If one was beaked the other one will lose its very existence. The norms are dependent upon the values and values give order to the existence of norms. The values cannot be changed all at once. It is possible to change a minor part of values or can deny being followed. Both values and norms are correlated it was said that “ Hence norms always involve the coordination of desirable ends and when such end are coordination of desirable end and when such end are coordinated, they are said to be values. The very basic forms of institution are constructed will ideas and structure; these are involved set of values and those norms which control behaviors.

“Ends and values are not dictated by science. Rather science free society must lend itself to the accomplishment of ends freely by the citizen. Our political freedom is a guarantee against the dictatorship of scientists, not science. Science or scientific information is neutral with reference to ends, but citizens, including scientists, not.”

This article also focused the work of science toward norms and values and most importantly it creation and construction; therefor sensible us to predict a phenomena

accordingly behaviors are the product of social scientist, philosophers and theologians. They constructed norms and values for the very existence of social structure; This is debatable among the social scientist that what is the human behavior by nature; different philosophers (Hobbes, Rousseau, Adam Smith) have different perception, some considered the very nature of human being as a egoistic (Hobbes) the other criticized this notion and gave the antithesis that human behavior by nature is self-competitive which want to compete very other individual in society they argued that human behavior cannot be changed; that is something fix by nature; but this is a question that what is the natural behavior of human being and how they behave naturally what is “real in human behavior the social scientist trying to discover the “real aspect of human behavior””.

MAN WANT TO GO TO THE NATURE (HOBBS/ROUSSEU/ADAM SMITH)

If the social scientist wants (as they did in the past) they can construct such norms and values which would be for the solution of contemporary problems; and the conflict of norms may be stated. They may be alternative possible ways for these norms and its solution. (Miller, 1951)

Post-modernism in present time is considered a fashionable currency in cultural criticism. The postmodern mentality is become multidisciplinary in the present time in academic life. The most important work which gave space to the postmodernism is because of the review of the history. The postmodernism is also considered as an anti-authoritarian. Fredric Jameson who worked on the history of American individualism observed that postmodernism have reviewed the history (Moffatt, 1990).

Foucauldian discourse analysis and act the same way it gave same evidence (Rainer Diaz-Bone, 2008) about the internationalization of Foucauldian discourse analysis the discourse analysis is a method for social research which gives strength to qualitative

research methods the discourse analysis point out the shared knowledge of the existing social order.

The very concept can be analyzed in the theory of Judith Butler (2004) Performativity which gave a new method to the discourse analysis in the field of social research so, the Foucauldian discourse analysis and his method of discourse analysis is known interdisciplinary and use in other social science, such as gender studies, culture studies and also in postcolonial studies. It is part of social sciences. According to Foucault, discourse is known social structure; it is not just or simple dialogue.

This article (Rainer Diaz-Bone, 2008) also described that discourse is social order which is produced by human interaction and emerges in social situation. So discourse is interaction concept. It is a concept which belongs to collectivism rather individualism. It has effect on individual and most importantly discourses are socially constructed. Foucault described his method of discourse analyses in the Archeology of Knowledge.

According to him the micro level discourse analysis are discursive. In the same way Foucault problematized categories of meanings through deconstruction of words. It is deconstructive operation of written and spoken language and meanings of words.

Through the process of deconstruction it can be known that object of knowledge is discursively produced and accordingly to what knowledge is produced, who authorized to produce it and lastly which stages are being persuade in discourses. The discourse analyses are for the analyzing of the historical condition of the actual existence of statement. Secondly, discourse analyses also help out in identifying of rule of formation in statements.

Discourse is the result of socio-historic process in which discourses as a field of knowledge and as a system of rules emerge. According to Foucault for discourse, the strategies were built and the formation of speaking was fixed. Discourse produces the perception and representation of social reality.

On the other hand Spivak (Rainer Diaz-Bone, 2008) who are justifying Foucauldian discourse analyses that the production of knowledge is in the complex power relationship in which different actors (individuals who have power) and institutions (such as state) work to construct dominant interpretation of “reality”. The work of Spivak is on the postcolonial area in which the dominant colonial knowledge was critically analyzed. According to Spivak, “what kind of truth has been produced within the context of European colonist” he investigated the concept of “orient” while analyzing “other” by the colonial dominant knowledge.

In the same way Judith Butler did the critical discourse analyses of the gender and queer theories. According to her the dominant knowledge has been constructed the concept which subordinate one to the other.

This article also focused that where and how the Foucauldian discourse analyses can be used. Which analyzes the relationship of power-knowledge through the discourse analyses? But every country cannot follow the same methodology because of the structures and values of their own. They have their own ideological perception. It gives the example of France, Germany, and other countries from which Foucault was belong was France and in 1960s the academia of France transdisciplinary the Foucauldian discourse analysis and through this method the structure was critically analyzed through Foucauldian discourse analysis as a poststructuralist thought's. Discourse analyses was prevailed in France and there is organized research centers for critical discourse analysis, now the Foucauldian discourse theory was done in women studies, history, literacy studies and also in criminology.

The German also do the discourse analysis of the German speaking words for the analyses of hegemonic perception of dominant knowledge. The use of the discourse analyses both as a theoretically as well as analytically. In Great Britain three different perspectives was developed while analyzing the Foucault discourse analysis 1) critical linguistic and socio-linguistic 2) social-psychology 3) ideology and discourse

analysis. On the other hand in Spain the Foucault work is being prevail in sociology, social-psychology as well as in linguistic.

So, the discourse analysis of Foucault is known internationally adopted by different field of discipline and it is known interdisciplinary like gender studies, cultural studies, and postcolonial studies and also in governmentality studies. (Rainer Diaz-Bone, 2008).

History is said to be the explanation of change over time. It focused upon the events and behaviors of the individuals as well as upon the structures. The history is about the past events. The only thing which is contemporary about history is *text*.

Historianism was reintroduced by culture anthropologist and cultural history. Historicization of discourse has had to the “text analogy”. It criticized the “fact” and “reality” which was generalized in history or in the “textual history”. They gave the concept of social construction to the history.

They took a glance at the concepts like “text” and “context” and “intertextuality” within the historical textualization. It focused upon the concept such as a “real” and “social”.

On the other hand language of text was constructed by the active and powerful agents of the society and they introduced it in a only generalized “reality” or “fact”.

“Language constitutes the social world of meaning, but language only has meaning within specific historical and social settings.”

The post modernism says that history was class-consciousness. It was about the dominant class which defines the language analogy of a specific group. (Kelly, 1991)

It was critics (Holub, Winter, 1984) upon the theories of the post modernism. It says that most of the sociologist converted sociological knowledge into the postmodernism and it is a challenge for the sociologist. The sociology have influenced by the work of Heidegger and Nietzsche.

The sociologist deconstructs the social knowledge and sociological values of western metaphysics. It was said that postmodernism is not unitary social theory, it has multiplicity of style and analyses through which it criticizes “the fact” and “reality”. Denzin criticized the postmodernism or postmodern theory and criticized its theory of scientific knowledge;

“Denzin (1986: p. 203) himself remarks without, I think, realizing its full implications that “sociology no longer serves society.” Does this mean that he would be prepared to abandon the sociological project?” (Bogard, Autumn, 1987)

Discourse analysis in France was emerged in the late sixties. That had not much of the followers in Germany. But Derrida became prominent by “speech and phenomena, writing and Differences and Grammatology” in 1967, which all has published in Germany.

“One important variant of post-structuralism, deconstruction has proved somewhat more resistant to integration or merger, however. Usually identified in the US with the philosophical analyses of Jacques Derrida, this branch of post-structuralism has been both the most popular among literary theorists and the most rigorous in terms of the philosophical tradition”.

“One need not reach back into the tradition of deconstruction, however, to find conservative or potentially conservative politics. Maria Ruegg, for example, has argued that the conservatism of deconstruction as practiced by Derrida derives from its inability to call into question the system of values that accompanies the deconstructed oppositions.” (Holub, Winter, 1984)

This article (Griffiths, 1995) is about the relationship between feminism and postmodernism. It took a glance at the values of feminism and postmodernism for educational research. The feminism knowledge is about to improve and removal sexist distortion from knowledge. The sexist distortion of knowledge granted dominant position to male and made the women as a secondary gender. The feminist and postmodernist both challenged the traditional conceptions of the epistemology.

They consider that it is irreducible connection between knowledge and power. The feminist perspective is on the oppression of women in the knowledge and power spheres. Women promoted the concept of sisterhood to deduce the dominant patriarchal knowledge; therefore the male-knowledge was questioned.

On the other hand, postmodernist challenged the neutrality of the traditional epistemology, such as “truth” saturated with politics. So here both feminism and postmodernism share a common ground. Both feminism and postmodernism adopted the method of Derrida deconstruction. But there is difference in the stance of feminism among feminist like radical feminism is against the knowledge because of male creation of it. Secondly, feminist are divided in their stance in which some says that women is equal but different from man, other says and observed that women are also divided on the basis of class or race like equal but different from women, thirdly, they also divided upon the logic of postmodernism. Feminist were also interested on the critics upon the modernism as postmodern stance but feminist criticize the position of women in postmodern era.

Postmodernism is criticized by feminist that it is “gamesmanship” of male in the knowledge of power sphere where they now again dominated the constructed knowledge sphere. They also challenge the enlightenment to rationality and also challenged to empirical and positivism.

“Saussure in linguistics, Levi-Strauss in anthropology, and Lacan in psychoanalysis, produced universalizing cross-cultural (androcentric) theories. Post-structuralism have called such projects into question, arguing that any universalizing tendency is inevitably false. Foucault and Derrida are representative-and influential-examples of post-structuralism thinkers. They insist that events and situations have to be analyzed and understood in the interplay of discourse and subjectivity at particular times and places.”

While feminist stated that when women founded the voice the postmodernist started these critics which were pointed out by us. The stance of feminism about dominant knowledge is adopted by postmodernism. They criticized the postmodernism as a borrower term of feminism. They said when we started they speak up.

“Why is it that just at the moment when so many of us who have been silenced begin to demand the right to name ourselves, to act as subjects rather than as objects of history, that just then the concept of subject hood becomes problematic? Just when we are forming our own theories about the world, uncertainty emerges about whether the world can be theorized....I contend that these intellectual moves are no accident (but no conspiracy either). (1990, pp. 163-164).”

And again;

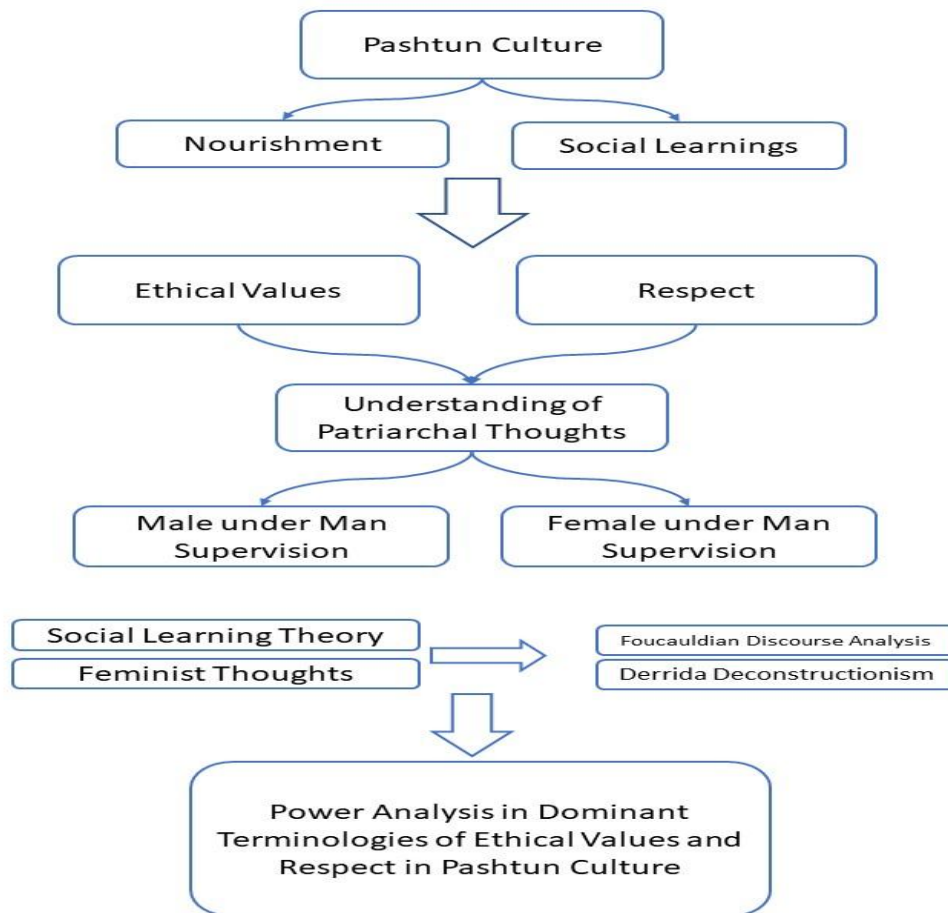
“Postmodernism represents a hegemonic war of position within academia. It seems to be an attempt by disillusioned male academics, who feel they are no longer at the 'center' or have authority and control over knowledge, to win back credibility and influence. (1991, p. 256).”

(Griffiths, 1995).

Chapter 3

Conceptual and Theoretical Framework

There are multiple theories which can help in the analyzing of present research because the present research focuses upon the ethical values and respect which is defining a broad area. Although it is not possible to cover all the areas, the researcher will apply some important theories which can be helpful for the understanding of the culture and cultural concept of ethical values and respect in Pashtun society.



“All meaning construction is built upon interactional foundations. Equally important, all construction occurs within a particular social context. Indeed, it is perhaps more accurate to say that all construction occurs within a range of contexts, from the very local to the very macro” (Schegloff 1997) (Gordon, Spring 2006).

The social constructed theory will be applied on the present research because individuals, especially children leans social norms from the construction. They do not know about masculinity and femininity. The natural identity of male and female recognized their construction either towards masculinity or femininity. That masculinity and femininity have fixed the concept of ethics for both male and female but they are not similar it is different on the bases of their sexual identity.

“In 1967 Derrida became very famous through his publication of three major critical works which pulled in universal consideration: *Voice and Phenomenon and Other Essays on Husserl’s Theory of Signs, Of Grammatology, and Writing and Difference.*” (R.Gnanasekaran, 15 July 2015).

Post-structuralism is a movement in social sciences that developed in France in the late 1960s. It is the result of both the structuralism period of examining sign and structure, and the humanist paradigm of concentrating on the texts, the writers, the readers, and histories. Jacques Derrida gave the essential establishing to the hypothesis of deconstruction with his address *Structure, Sign and Play in the Discourse of the Human Sciences* in 1966. In light of this, different post-structuralisms propounded their hypotheses. For instance Jacques Lacan for psychoanalysis, Michel Foucault in philosophy, Roland Barthes in semiotics, Julia Kristeva in social criticism, Jean-Francois Lyotard in political hypothesis, and Jacques Derrida with his deconstruction hypothesis' are the most 'praised experts' of the development. (R.Gnanasekaran, 15 July 2015).

Secondly, Derrida’s theory of deconstruction can be analyzed with present research. The core of the research is deconstruction of dominant terminologies through which

the ethical values and respect is constructed in Pashtun society. Deconstruction process will examine the terminologies implicitly and will compare its effect on explicit behavior of individual.

On the main point upon which feminists have stressed about gender inequality is that it is not an individual matter, but is deeply ingrained in the structure of societies. Gender inequality is built into the organization of marriage and families, work and the economy, politics, religions, the arts and other cultural productions, and the very language we speak.

Liberal feminism claims that gender differences are not based in biology, and therefore those women and men are not all that different -- their common humanity supersedes their procreative differentiation. If women and men are not different, then they should not be treated differently under the law. Women should have the same rights as men and the same educational and work opportunities.

Radical feminism had its start in small, leaderless, women-only consciousness-raising groups, where the topics of intense discussion came out of women's daily lives -- housework, serving men's emotional and sexual needs, menstruation, pregnancy, childbirth, and menopause. From these discussions came a theory of gender inequality that went beyond discrimination, to oppression, and a gender politics of resistance to the dominant gender order. Radical feminism's theoretical watchword is *patriarchy*, or men's pervasive oppression and exploitation of women, which can be found wherever women and men are in contact with each other, in private as well as in public.

Post-modern feminism and queer theory go the furthest in challenging gender categories as dual, oppositional, and fixed, arguing instead that sexuality and gender are shifting, fluid, multiple categories. They critique a politics based on a universal category, Woman, presenting instead a more subversive view that undermines the solidity of a social order built on concepts of two sexes, two sexualities, and two

genders. Equality will come, they say, when there are so many recognized sexes, sexualities, and genders that one can't be played against the other (LORBER).

While analyzing the constructed ethical values which the Pashtun community is bound to follow the theory which is being implemented is radical, liberal and postmodern feminism, because these theories will examine the condition of women in the Pashtun society. Radical feminism, which is against the patriarchy will examine the dominance of patriarchal thoughts which prevail ethical values for women to be under the dominance of man.

“Discourse has been defined as ‘a group of ideas or patterned way of thinking which can be identified in textual and verbal communications, and can also be located in wider social structures’ (Lupton 1992: 145).”

“Michel Foucault participated in the postmodernist extension of the critical social theorists’ critique of the application of empirical analytic science to the human sciences. The emphasis in Foucault’s later work is on the concept of power in specific local human situations. Foucault’s work was also significantly influenced by Wittgenstein and Nietzsche” (The Philosophical Foundations of Foucaultian Discourse Analysis).

The Discourse analyses of Foucauldian method will be used through which he wanted to examine the power the power which prevails in the society by dominant discourses such as a surveillance and punishment. The all research is mainly conducting for the purpose to adopt the postmodern Foucauldian Method which will realize and show the hidden power in the sphere of cultural values.

“The dominant aspects of cognitive theory involve the interaction between mental components and the information that is processed through this complex network (Neisser, 1967). As individuals learn, they actively create cognitive structures which determine their concepts of self and the environment (McEntire, 1992). Interestingly, the specific process of learning is not the primary area of concern in cognitive

research; instead, learning is viewed as only one of the many processes comprised by the human mind (Anderson, 1980)” (Grider).

So the, cognitive theory will be apply to examine that how society reinforce an individual to do “right” thing and constructed in a manner which dominated some to the other. This cognitive theory will tell us that how an individual learns norm and values from the environment and from the social groups. This theory is about the cognitive level of mind which analyses that child observe the learned behaviors from the environment in which he/she survive.

Chapter 4

Methodology

The methodology involves the use of particular techniques and methods for the collection of data. “Methodology denotes “the logic in use” involved in selecting particular observation techniques, assessing their yield of data and relating the data to theoretical propositions.” (Pelto, 1978)¹

4.1. Qualitative Research:

Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. (Patton, February,2007)²

The Qualitative Research method will be applied in this research. The primary data will be collected from the semi-structured in-depth interviews from the Pashtun community residing in district and tehsil Ziarat.

4.2. Research Question:

What are the ethical values and what is the concept of respect which is being promoted in Pashtun society?

¹Bogard, W. (Autumn, 1987). Reply to Denzin: Postmodern Social Theory. *Sociological Theory, Vol. 5, No. 2*, 206-209.

²Bogard, W. (Autumn, 1987). Reply to Denzin: Postmodern Social Theory. *Sociological Theory, Vol. 5, No. 2*, 206-209.

4.3. Semi-Structured Interviews:

The researcher in the field used the method of Semi-structured interview for the extraction of data, which helped to explore the issue at hand. It catered with a great deal of help as a research tool. In this tool, we simply asked some of the questions among which few are predetermined and asked each time from each respondent while the rest were random and subjected to the flow and dynamics of the interview.

4.4. Research Tool:

This research is based on Semi-structured in-depth interview; it was for getting knowledge in detail about the target population and their relationship as Pashtun male and female. For this research twenty semi-structured interviews will be conducted.

4.5. Locale:

The study will be conducted in village “District and Tehsil Ziarat.

4.6. Sampling:

4.6.1. Purposive Sampling:

The method of purposive sampling will be used in this research; the purposive sampling technique will be used due to constraint of time. The researcher will select a specific group in a Pashtun community who are being practiced Pashtun culture.

4.6.2. Sample Size:

The researcher will be conducted interviews of 20 (twenty) Pashtun individuals. In which 10(ten) will be male and 10 (ten) will be female. This number will be according to the stratified sampling in which the respondents will be interviewed from one tehsil and from different union councils.

4.7. Sample characteristics:

4.7.1. Status of the respondents:

The Pashtun individuals who are being practiced the Pashtun culture.

4.7.2. Age of the Respondents:

The Pashtun individuals (male/female) who have age between 20 to 35 years will be taken for the interviews because these individuals have more experience of ethical values and they have the knowledge of their culture which is now being practiced by them. And they also know the terminologies which promotes the concept respect in culture.

4.8. The purpose of the study:

In this research, the researcher aimed to explore the Ethical Values and the concept of respects and the hidden hegemonic realities behind them.

4.9. Research Ethics:

As a researcher the following research ethics will be followed.

- I will take permission from the respondents.
- I will pay attention to keep a non- hierarchical relation between us.
- I will use local language with them in order to make them comfortable.
- The name of the subject/ participants will remain hidden.

4.10. Positionality:

The nature of qualitative research sets the researcher as the data collection tool. It is reasonable to expect that the researcher's beliefs, political stance, cultural background (gender, race, class, socioeconomic status, educational background) are important variables that may affect the research process. (Bourke, 2014)

There is no clarification without Positionality. You have to a place yourself somewhere in order to say anything at all (Bourke, 2014).

I am from the Pashtu trial area of Ziarat district. I spend majority of my time in my district. I got my education and primary learning from Ziarat. I have great social,

economic and cultural relationship with this area because it has shaped my primary identity. Due to my great cultural, economic and cultural relations, I wanted to study my own culture. I tried to be neutral while studying my area. This was my first experience to visualize my own culture through the lenses of researcher. This time I was not native of my area I was just a researcher, and it was my primary objective to study all those aspect of my research which can answer my research question. From this research I got more information from my culture and from the bounding hierarchal relationships which I described and analyzed in my research work.

4.11. Reflexivity:

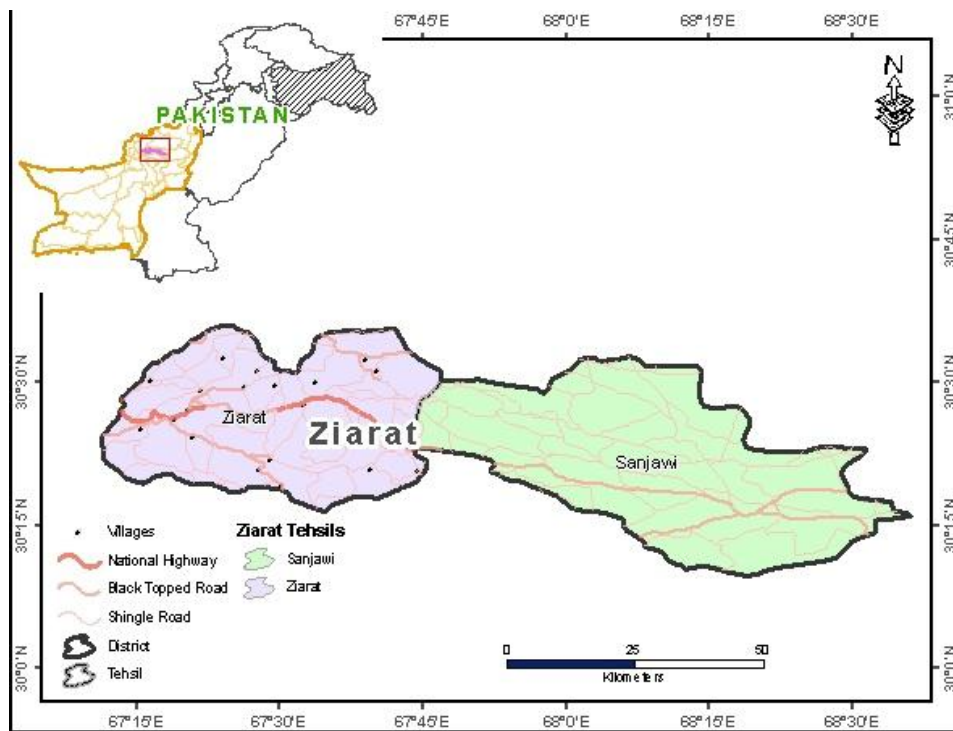
Reflexivity pertains to the “analytic attention to the researcher's role in qualitative research”. It is both a concept and a process as a concept; it refers to a certain level of consciousness. Reflexivity entails self-awareness, which means being actively involved in the research process (Erlinda C. Palaganas, 2017).

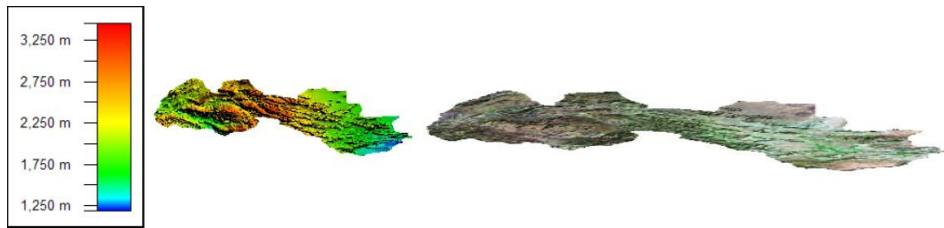
I never experienced my position as a researcher in my own area. I studied my people by the lenses of researcher. I was reflected during my study both positively and negatively. I found a lot of troubles sand oppressions which were produced by the name of culture and cultural norms. Respect was found not just a respect but there was hidden hegemonic power which was enjoyed by the name of respect and ethics. Ethics and respect was promoted just to protect the positions of powerful individual within the family and also outside of the family. Similarly, women were facing discrimination due to patriarchal norms and values. They were oppressed by the name of culture ad ethics. Every individual in his/her position was oppressed due to culture and cultural norms. Moreover, there was a positive aspect of the reflection that was learning from own culture from my own study in my own area.

Chapter 5

Locale Profile

Ziarat is located in the north-east of Balochistan province. It is one of the smallest districts Balochistan. It got district status in July 01, 1986. Its old name was *Ghwuski*, and this name was changed in 1866 due to the shrine of Muslim saint Mian Abdul Hakim generally known as mullah Tahir and Karwari baba. Geographically, area of Ziarat is based on 1,487 square kilometers. There are two tehsils and seven union councils (local government balochistan) in the administrative system of the district. It shares its boundaries with Pashin, Sibi, Quetta and Loralai.





TERRAIN (1185 m – 3458 m MSL) ZIARAT: TERRAIN (1185m–3458m MSL)

ZIARAT: SATELLITE IMAGE

5.1. Shrines:

There are two prominent shrines in district Ziarat. Baba Karwari is the tom of Tahir mostly known as mullah Tahir. Second one is Nau Gaza Baba; his real name was Kareem Dad who belonged from Sanarzai tribe, sub-tribe of Esakhail.

5.2. The heritage:

Ziarat has forest of junipers. This is the second largest juniper forest in the world which covers an area of about 247,000 acres. United Nations (UN) included this forest in the world heritage list.

5.3. Tribes, Ethnic Groups and Language:

Majority of the population in the district is Pashtuns. They are from kakar, Ghilzai, and syed tribe. Kakar is the dominant tribe of the area which is divided into sub-tribes of Sarangzai, Panizai, Dummer, Dohtani, Raisani and Taran. These tribes are headed by tribal system of the locals like Nawabs and sardars. According to the census of 1998, 99.53 percent people in the district is Pashto speaking.

5.4. Demography:

According to the census of 1998, the total population of the district was 33,340 in which 17,304 were males and 16,036 were females. Annual growth rate of the population was 2.5 percent. The Household size of the area was 7.4 individuals.

5.5. Climate:

Ziarat is mostly pleasant weather in summer but it is extremely cold in winters. Summer in this area starts from May and lasted to August. Moreover, two rainy

seasons in district appeared during January to march in winter and July to august in summer.

5.6. Social organizations:

Social organizations in Ziarat are based on patriarchal norms in which man elder in the family makes decisions. The principal tribes of the area are Pashtun. Sardar and Malaks (tribal heads) are the privileged personalities in this district. Moreover, economic dependency of the people is based on agricultures and livestock.

5.7. Dietary Patterns:

People in this cold area use wheat, rice, butter, milk and vegetables for their dietary patters. Black tea, butter and milk is common in the area.

5.8. The family structure:

Joint family system is very common in both urban and rural areas of the district. Family provides social security to the individuals at the time of unemployment and financial crises. Family system is also important for social interaction and social conflicts.

5.9. Marriage patterns:

People in this area do marriages after puberty. The concept of valvar (bride-price) is very common in Ziarat. Marriages are mostly arranged by parent. Marriage patterns are more social then religious. Nikka and migration to groom home is important for marital relationship.

5.10. Religious Beliefs:

Majority of the population in Ziarat is Sunni-Muslims. Religious leaders of the area are mullahs. There are two religious festivals, one is Eid-ul-Azha and second one is Eid-ul-Fitar.

5.11. Conflict Resolutions:

There are two methods through which the conflicts are resolved one is official or governmental system and other is traditional or jarga system. Government system is based on civil and Qazi courts and non-government system is based on jarga system.

5.12. Status of women:

According to the census of 1998, Literacy rate of female is very low due to sub-cultural values in the area. In rural areas girl education has in destructive form but in urban areas girls go to the school. Moreover, health facilities for women are limited. Women take treatments from pirs and Molvies. They take help from traditional birth attendants for the delivers of babes.

Purdah system is very common in girls and women due to patriarchal norm and social structures. It was observed that rural poor women work in farm fields without observing purdah.

5.13. Major Development Issues:

Due to the development projects and its implementation tribalism is losing its importance in the area. Mass-media is creating awareness among individuals regarding girl's education and modernity. Government influence also became a cause due to with tribal setup could lost its existence in near future.

Chapter 6

Important Terminologies for Ethics and Respect in Pashtun Culture

There are some important terminologies which help in the construction and protection for the ethical values in Pashtun culture. Researcher has defined these terminologies which he has opted from the interview (field). These terminologies have deep emotion in Pashto language but it was tried to describe with same translation in the following paragraphs.

6.1. Thoor

Generally *thoor* means black (color) but in Pashto language it is the term which is being used for those individual who make illegal sexual relationship with female. This term is specifically used for male members in Pashtun society. When a person was stigmatized with this terminology then people do social boycott from him and from as family. This is a social stigma due to which a person lost his social status and social position.

6.2. Paghori:

This term is related with honor, especially with the honor of men. Women are considered the honor of men in Pashtun society. If a woman makes illegal sexual relationship with man then it is paghor for his family especially for brothers and father. This term is also used for social stigmatization, at the time when he lost his respect due to different reason, for instance, daughter or sister illegal sexual relationships with man, when a man is defeated then he is also stigmatized and this social stigmatization is considered paghor in Pashtun society.

6.3. Ghyrat:

Ghyrat is a term which is used for honor. Honor is always the honor of man. Social structures in Pashtun society are based on patriarchal thoughts where woman is

considered the honor of man. Land, property and Woman (zar, zan, and zamin) is considered the honor of man in Pashtun tribal societies.

6.4. Beghyrat

When a person in Pashtun society cannot control his land, property and woman then he will be stigmatized with the term begharat which means dishonorable. Dishonorable person in Pashtun society faces social boycotts from other Pashtuns, even no one want to make any kind of relationship with beghyarat man.

6.5. Bazarai Injona

This is the term which means “girls of bazar”, but In Pashto language it is used for the girls who got education in urban areas and adopt the culture of other communities. It is not considered good if a girl gets education in city area because it can break the patriarchal culture of Pashtun society. Secondly, this is negative connotation which is used against the resistance of Pashtun culture and its norm. Resistance to the development or modernity shows in such terminologies.

6.6. Farmabardara

It means dutiful in English but in Pashto language it is use for the praises of an individual at the time when he/she does whose work which is/was demanded y his/her parents or elders. This is the positive connotation which is attached for the reinforcement of a behavior of a person.

6.7. Nang

Nang is the part of major code of conduct in Pashtun society and culture especially in Pashtunwali. It means honor, like honor of property women and wealth. Pashtunwali code of conduct attached deep emotions in these three things which collectively became nang for Pashtun individual.

6.8. Namoos

This is also part of Pashtunwali code of conduct. Pashtunwali code of conduct is based upon nang, namoos and ghyiarat. Namoos means pride, which is traced from the oral history in Pashtun culture.

6.9. Spin-Stargai

It is the term which is used for a person who disobeys his/her parents decisions and does work on his/her free will. Its literal meaning is “white eyes” but it is also the opposite connotation of farmabardar.

6.10. Purdah

Purdah in Pashtun culture is not just veiling, it means public and private segregation. Purdah is used for the security of women from public spheres. Women are considered the property of man and man is responsible for the protection of women from public spheres. The construction of walls around the houses is attached with purdah. From walls to woman dress and from public to private life all is about and under the concept of purdah in Pashtunwali code of conduct.

6.11. Kitabi Khabari

In English its translation is “the words of books” but in Pashto language it means “Qur’anic words” (Islamic scripture Quran). Pashtun society after the emergence of Islam in Afghan territory converted to the Islamic way of life. They adopted both Pashtun culture and Islamic culture. Today, Islamic culture is considered the Pashtun culture in the tribal setup of Pashtun society. Pashtun believes on Quran and Islamic thoughts. They wanted to spend their lives according to the scripture of Quran.

6.12. Behaya

Behaya is the opposite of ahya in Pashto language. Ahya means to protect own honor and the honor of relatives, its literal meaning is reparation in English. Behaya means to lose or to try to lose self-honor and relatives honor.

6.13. Koor

Its literal meaning in English is home. It is a family setup in Pashtun culture. Family is based on patriarchal setup in which man makes decision about other family members and family members especially woman follows those decisions. Women have inferior position and it is considered good for the honor of man.

6.14. Da Shahr Zwand

It means “life of city” but in Pashtun tribal system change is considered bad because change is threat to tribalism. Urbanization can destroy the Pashtunwali code of conduct. Pashtun tribal men make resistance to urbanization and development. They want to spend their live with their conservative and fundamental ideas. Secondly, they consider that urbanization is threat to Pashtun culture and language. They (Pashtun) have attached deep emotions with their culture through language. They think that Pashtuns are superior due to their culture and their superior position can be damaged from new thoughts of development and urbanization.

6.15. Randai Injilai

Randai means “whore” and injilai means “girl”, so it means “whore girl”. It is a social stigma and it is attached with those girls who dress against Pashtun culture or act against the teaching of Pashtunwali code of conduct. Randai word is also attached with those girls who make sexual relationships with man without performing marriages.

6.16. Awara Alak

It means vagabond in English and it is used just for boys. This is also a social stigma and use for those boys who spend most of their time in the streets. They are night-comers to their homes. Pashtun society don't like such boys and make social boycotts from them.

6.17. Kunni Alak

This term is specified for those boys who make harassments of the girls. Boys are stigma such term because in Pashtun society if a person will be stigmatized with the

term *kunni* then the neighbors and other relatives cut their relationships with his whole family, and they do not want to make any kind of relationship with that family. This is also the stigma for boy's parents especially for father, people taunt father that his son is harassing our girls. Secondly, this term is also used for those men who are homosexual (gays) and harass boys in streets. Boys (teenagers) make social boycott from those men.

6.18. Pashtunwali

Pashtunwali is the code of conduct in Pashtun society. People follow Pashtunwali code of conduct in their daily life. It is an unwritten law which is learned from family and from society. Three major concepts of Pashtunwali code of conduct is nang, namoos and ghyaray. And in Pashtunwali code of conduct there is no compromise upon zar, zan and zamin (wealth, woman and property) because these three are considered honor of man in Pashtun tribal society where Pashtunwali code of conduct has dominant role in social life.

6.19. Kufar

When a person does something against religious thoughts (Islamic thoughts) then it is considered kufir. The literal meaning of kufir is sin. There are many sins which are included into the kufir, for example, when a person captures property of others illegally then it became kufir and when a person promises on Quran falsely then it is considered kufir in Pashtun culture. Along with it, Pashtun have included those things into the kufir which was part of Pashtun culture but not part of Islam, for instance, girls education is allowed in Islam but in Pashtun tribal system it is a sin if a girl gets education in city areas.

Chapter 7

Ethical Values in Pashtun Society: A Foucauldian Discourse Analysis

Ethical values (Ethics, 2009) means to do well, or doing those things which is being considered good. Values are always attached with ethical values, values generally means to do those things which is good for family. Different culture has different ethical values which are introduced by their cultures and cultural practices. Similarly, Pashtun society has its own ethical values which are introduced in Pashtunwali code of conduct and it is practiced in daily lives of individuals in Pashtun society. In the following paragraphs some ethical values and its practices is being described and analyzed through Foucauldian discourse analysis.

7.1. Defining Ethical Values:

An ethical value was defined differently by different respondents. Many respondents considered ethical values as to fulfil the demands of society and family. Ethics was linked with respect by the respondent; they considered good and bad behavior as a part of ethics. Pashtun culture was seen to be conscious about ethic and ethical values. As in the previous chapter it was described, Pashto language has specified some specific terminologies which they use for the promotion of ethical values in the society, and at the same time these terminologies work for the resistance of change in culturally defined ethics in Pashtun society. In the following sentences the definition of ethical values is being described from the respondent's words.

“Ethical values are introduced by our culture. It means to do good for those who are around us but some time doing bad is also became part of ethical values, for instance, if someone harass my sister physically or sexually then at that time it became my responsibility to protect my sister and to beat (*agha ba waham*) harasser and it became my ethical responsibility of that time and it is taught by our culture and by

Pashtunwali code of conducts, so as much as I see, ethics is both to do good or bad for relative and for own self.

from the above discussion it can be analyzed that ethics is doing something for other and especially for those other which is considered owns of an individual in Pashtun society, for instance, in this discussion the brother considered “his” sister as a his sister but that was the sister of someone else then it was not the responsibility of that man to give protection or to beat harasser. So it can be analyzed that ethics is not ibn the binaries of good and bad, doing bad is also part of ethic, but the word ethic in Urdu is *ikhlaqiat*, which is just considered as a doing good but doing bad in the favor of own individuals is also part of Pashtun ethical values, and that is taught by Pashtun culture especially in Pashtunwali code of conducts. In the existing literature it was also described in the same conclusion that Moral values are for the analyses of good and evil in a specific society. It is for the management that how people behaviors and should behave in organization. In this article it has defined that every activity which the people do as a moral dimension n and at the same time these values have to do with the human rights, possibilities, chance and emotions (Kozminski, 1995).

“Ethic is to respect others and to respect own self. Others mean relatives especially parents. If children do not follow their parents then they will be vagabond (*awara*) and cannot be considered bad in our society. We want our children to be socialized with good manner and good behavior because good behavior is demand of our society and culture.”

Similarly, ethical value is defined with the synonyms of respect, respecting others and to fulfil the demands of others may be part of ethical values, but fulfilling the demands of parents is considered respect ad that respect is called ethical values in Pashtun culture. Secondly, Pashtun individual follow ethical value because they want their survival in their societies, if they don't follow these ethical value then the survival can became hard for them, for instance as it was said by the respondent *that*,

muz khpalo bachano pasi da khalgo khabari ni ghwaro, which means that, we don't want someone to talk against our children, means that if someone talks against Pashtuns children then it became *paghor* "disrespect" for them. Like it was said, *ka khalg pa moz si khabari kavi da zamuz dapara paghor dai*, if someone talk against us it became disrespect for us in the society.

"Different societies have different ethical values but Pashtun has unique ethical norms and values. We cannot ignore our ethical values. We are socialized in the way to follow and to give respect to our norms and values and ethics is the part of our norms and values. We learn our ethical responsibilities from our parents especially from mothers"

Every culture has introduced ethical values in their societies and every one considered its ethical values as unique then others. According to the respondents, *zmuz raqam ikhlaqiyat pa bal zai ki nista, zmuz da khpal saqafat khyal satu oe palana ya kawo*, it means that there is no other culture like us and we practice and respect our cultures like no other culture does. Respecting ethical values in tribal setup of Pashtun societies is considered honor for the whole society collectively and specifically for every individual practices. As it was said in the literature, Social norms produce or built the cooperation among individuals and promote human cooperation. It promotes the egalitarian behavior among individuals. The norms can be identified within the cultural group of the individuals or society (Tomasello, 2012). The negation of norm can affect the whole setup of the society; in other words individual behavior is not individual, it became part of collective behavior when it came to Pashtun tribal setup.

Contradictory, ethical values are also followed due to strong resistance from the opposite side, as it was said, *ka ze da palar khabara ni wanim no palar ba ghussa si, zi da palar ghussa ni sim zaghmalai, no zee da ikhlaqiyatho muzahira kom*, it means that if I reject my father's demands then he can angry upon me and I cannot bear his anger that's why I follow what he says. Ethical values became a

responsibility upon Pashtun individuals in Pashtun society if individual disrespect ethic then it became financial threat for him. Like it was said by the respondent that,

“I practiced a lot of ethical values because I want my survival in this (Pashtun) community. I respect my elders especially father because if I disrespect him then he can be angry upon me and, I am totally dependent upon him. I cannot speak in front of him. Even though sometimes I know that he is wrong but this is my ethical responsibility to follow the decisions of my father, if I cannot follow then he can beat me or makes boycotts from me. This is against our traditional norms to not the decisions of elders.”

From the above paragraph it can be analyzed that children are compelled to accept every decisions of their parents. Parents are always not right about their decision, ethics compelled both male and female to compromise upon all those decision which goes against their rationality and thinking. Wrong decisions are even followed by children, parents, especially father has opted hierarchal position I the family, and no one has the authority to go against father decision. This can be called the hegemonic masculinity of father upon male and female in the family. Moreover, in the following discussion this hierarchal position can be seen clearly.

“We cannot set in front of our elders; if we do so then it is against the ethic of our culture, especially when we set in front of father. If we do this then our elder’s taunt us that they are in the position to not follow the ethics?”

Taunt in Pashtun culture is used when those ethics is not followed which they have created in their own favors, for instance, as it was said by the respondent that, *ka zi da palar makhta kashanam no beya mashran khwa badavi ow thana* (taunt) *rakavi chi da khan saab domra ghat so chi da palar makhta paroth dai*, means that, “if I just set In front of my father, the elders of the family became angry upon me and considered it as out of the parameter of ethics and also taunt me that am I a khan Saab that I did like that”.

7.2. Socialization and Ethical Values in Pashtun Society:

Socialization stands for the progress of the human brain, body, attitude, behavior and so forth. Socialization is known as the development of inducting the individual into the social world. The term socialization states to the process of collaboration through which the developing individual learns the habits, attitudes, values and principles of the social group into which he has been born (S, 2009). In the following paragraphs ethical values is being analyzed in the context of socialization. Individuals in Pashtun society learns ethical values from the socialization which they get in family and in the society. In the words of respondents,

“Socialization and nourishment is the primary responsibility of parents. In this primary responsibility children learn ethics from parents. Sometimes children learn indirectly from parents because children consider their parents more nearer than others.”

Socialization is a process in which children learn both directly and indirectly from the parents. Directly, they learn from the process of reinforcement and indirectly, they learn from the behaviors of parents because parents are considered ideal personalities by the children. Secondly, children is always with parents especially with mother, so at the time children learn ethic and ethical values of good and bad from their parents. this is the process in which children wanted to recognize bad and good behavior of the parents. As it was said that,

“During socialization children observed the good and bad behavior of the parents. Good behavior is for learning and for the adaptation of ethics, and at the same time bad behavior is for aviodness, For instance, if father is smoking then mother spying her children to not this bad behavior of father. Children is like a blank-sheet of paper, they learn every time from those who are nearer to them like parents”

The binaries of good and bad behavior are for the understanding of ethics in Pashtun society. Culture has recognized bad and good behaviors and this binary concept of good and behavior shapes individual’s ethical value in the society. Moreover, in the

process of that socialization mother has important role, children are more attached with mother and society consider mother for the behavior of children. Father takes the responsibility of nourishment upon the head of mother in Pashtun society and she is responsible for the good and bad behavior of children. Mother is being blamed for the bad behavior of children, like in the following discussion it was said that,

“Children are nourished by mother, they learn everything from mother. Father does not concentrate upon children behavior. This is the responsibility of mother to teach ethics and good behavior to the children if children adopt bad behavior then father blame mother that she failed to teach good behavior and ethic to the children.”

In the same way, children adopt the concept of good and bad behaviors from parents. Parents use the process of reinforcement for the construction of ethic In Pashtun society. In the process of reinforcement, children is appreciated for their recognized good behavior and punished for the recognized bad behavior in Pashtun society. The entire individuals are being participated in this process, and they all reinforce a child to be an ethical entity in a society. Like it was seen in the literature, the ethical values are adopted and constructed in way that one cannot exist without the other. It means that the ethical values promote emotional attachment in the justification of values (Kozminski, 1995). In the present discussion it was said by the respondents that,

“From the age of three we start nourishment of ethics in our children. Children learn ethics from very start of their lives. Parents are trying to forbid their children from those activities which are against ethical values. From the very first stage it became the responsibility of parents to give good behavior to the children, for instance, girls learn from parent that how to veil (purdah), girls learn both directly and indirectly from their parents. Secondly, brothers’ especially elder brothers’ take care of the ethics of little brothers and sisters, for instance, smoking is against our ethics, so it became the responsibility of elder brother to forbid little brothers from smoking”.

Gender division in the shape of ethic was also discussed during the discussion by the respondent. Women veiling is also part of ethical values in patriarchal structure of Pashtun society. Girls are reinforced to adopt veiling system; if they do not adopt then it will be unethical behavior in Pashtun society. Gender identifications and gender segregation is one of the important segment in the ethical construction of individuals in the common setup of the society. As In the literature it was explained that, Familial authority of decision making produced social concepts. It produces the division of labor such as a sexual division of labor. It promotes the concept of patriarchy. The bargaining power can identify the occupational status in the family or husband position in family. It means that in social exchange through which the external environment is effected the internal environment of the family is dependent upon social exchange (Edwards, 1969). Moreover, father have its ow ethical responsibilities like I the following discussion it was said by the respondents who have familial responsibilities, said that,

“As a father I have a lot of ethical responsibilities upon my head. I cannot ignore my ethical responsibilities. I survive just because of my ethical responsibilities. If I do not follow my ethical responsibilities then society can asham on me. I am responsible to my wife, I am responsible to my children, and I am responsible for the future of my children. I have two daughters, I am responsible for their education, I am responsible for taking care of their honor (Izat), I am responsible for their education, and I am responsible for their health. I always think that what will happen to my wife and my daughters after my death. I pray from Allah to survive me just for my family.”

Economic responsibilities are always upon the head of father in patriarchal culture. Men in every Pashtun tribal families are responsible for financial matters. Women are considered as housewives who care their children and husbands and do reproductive work, while in public sphere man face challenges to serve his family financially. Division of labor introduced the parameter of ethical responsibilities for both male and female no one can ignore their ethical responsibilities. Moreover, if they ignore

their responsibilities then they face negative connotations from the society. They consider ethical values as a responsibility and duty in their lives.

7.3. Resistance to Ethical Values:

Change and resistance to ethical values has its consequences in Pashtun society. These consequences can be positive or negative but in the present discussion resistance to the ethical values has seen negative consequences in Pashtun society. Tribal setup does not want any kind of change to be occurred in their norm and values. Pashtun ethics was considered as Islamic practices if any one disrespects them it is like they disrespect Islam, like it was said that,

“Ethical values are the part of Pashtun culture, no one can disrespect our ethical values and even we ourselves have no authority to disrespect our ethics. If we disrespect them then the whole society can go against us and they can make social boycotts from us. Our ethical values are same like our religious (Islam) thought. We have adopted our ethical values from Islam. If we do not follow our ethical values it is like we do not follow our religion. For instance, this is our ethical responsibility to serve our parents, if we don't; it is like we don't follow Islam. And not following Islam is a big sin and in doomsday we will be answerable to Allah for all our sins”

Pashtun has deep emotional attachments with Islam they don't want anyone to not follow the instructions of Islam but the present ethical system is the product of tribal Pashtun setup, for the resistance to change they merged Pashtun norm as Islamic norm. Change in Islamic norm is not easy for any individual or any organization in the Islamic Pashtun society. Moreover, a social boycott is also one of the reasons due to which Pashtun society does not go for resistance to ethical values. Social boycott means, political economic and all other boycotts not only from single individual who goes for change but from the whole family.

“To follow every decision of our parents, to not disrespect our elders, to help and to serve our parents, to earn money, to do work in the farm fields is the ethical practices of mine. I am male and this is my ethical responsibility to earn for my family. If I cannot

ear then other people like our neighbors can disrespect me even my own family members can disrespect me. I want respect but in response it's my responsibility to follow my ethical responsibilities. I am a son of my parents, I am a brother of my sister, and I am a father of my children, every relation have its own ethical responsibilities, for instance as a father it's my ethical responsibility to earn for my wife and for my children and I learned it from my culture”.

In the conclusion of above discussion one can analyzed that ethical values is the process of responsibilities which is transformed in the shape of socialization through one generation to other one. Every culture takes two responsibilities in which one is to fulfil ethical values and second one is to socialize children to learn those values. Individuals practices affect children mind but all the practices do not mean to affect children mint some are taken as asocial responsibility which was fulfilled just to live in that social setup.

7.4. Gender Segregation and Ethical Values in Pashtun Culture:

Gender segregation means the division of male and female in public and private spheres. Women are considered as a unpaid domestic labor in the patriarchal setup of tribal societies. In the present discussion it is being analyzed from the notion of ethical values that how gender segregation became part of ethics in Pashtun tribal society. Male and female have different ethical responsibilities in the society. Male is taken financial responsibilities, while, on the other hand, female is responsible for caring and socialization of the children. Gender segregation in the shape of purdah was disclosed by the respondents, in their own words,

“As a girl I am much more responsibilities regarding my ethics. I must follow the way which is taught us by our elders. Ethics is part of our life and we cannot spend our time to not follow our ethical values. Culture has granted us these ethical values in which I protect my honor. If I disrespect my honor it is like I disrespect my elders. I have great responsibility regarding my purdah, in front of stranger cannot show my face then it will be against our ethical values. Secondly, in front of our brothers we

cannot speak loudly even sometimes we cannot speak generally because it is considered bad if a woman speak in from of man (*shaza ka da sarayo pa makh ki zaghazi beya bada yasi*)”.

Women in the Pashtu tribal setup is themselves responsible for patriarchal structure and patriarchal thoughts. Women teaches and socialized the children in a way through which they understands gender binaries, in these binaries one gender gets superior position while other became inferior. In contradictory, there are societies which are based on egalitarian thoughts; like it was descried I the literature that, Husband authority or decision making power is not fixed it is substantiated in Mexican communities. (Taylor, 1975) It focused on the egalitarian in decision making. In egalitarian decision making both husband and wife has equal authority to make decision. Most of the families who have migrated to the urban areas have egalitarian concept of decision making process. There is always less patriarchal concept in family where the families do migration from one place to another place. Moreover, Pashtu societies are based on patriarchal ideas in which men have superior position in social, political and economic spheres and women are under the control of man, and under the control of that superior position of man.

7.5. Urbanization and Ethical Values of Pashtun Culture:

Urbanization is a process of change from agrarian to industrial society. Diversity of culture and language is the primary identification of urbanization. In the present discussion, it was analyzed that urbanization affects Pashtun ethical norm. Tribal Pashtun men do not want urbanization because it is a process of resistance toward Pashtun tribal setup. They produced such terminologies which can be a source of resistance towards the change. Tribal setup survive on the notion of tribalism, the major threat to tribalism is modernization, development and urbanization. In the words of respondents,

“Our culture is badly affected by cities. Other people’s came to our region due to which our culture and ethics was changed, and that change was against the Islam and

our culture. Girls are day by day becoming *randi* (whore) and boys are vagabonds. Our ethical values are destroyed by cities' lives. We do not have diversity, our blood is sweeter than others. We are honorable (*ghyratmand*) in the eyes of others. Now-a-days Pashtun have adopted Panjabi culture, which is against Islam and Pashtuns”.

Similarly, the strict terminologies which are used for the resistance of radical change are like *radi*, *awara*, and *baazari injona*, these terminologies have defined in chapter 6. In the discussion with respondents the researcher has analyzed that Pashtun consider themselves superior to other ethnicities, they considered change as a threat to their superiority or superior position. Major ethnic groups such as Pashtun tribal system was a challenge for development and modernity. Gender binaries have a strong position under the control of patriarchal setups. The change in ethical values from modernity was considered a threat to tribalism. Moreover, positive terminologies like *ghyratmand*, *bahdur*, also part of resisting terms. In the following discussion it was said that,

“I follow all those responsibilities which are being expected from me, and I myself consider it ethics because ethics means when you fulfil the demands of your elders, for instance if my parents do not like to study outside of the home then it is my responsibility to accept their decision. My parents are everything for me, I cannot reject their decision, and I want to serve them throughout my life. Secondly, they arranged my engagement to a person whom I never met in my life but I accepted it because if I didn't accept their decision then it can affect my little sister badly. If I respect the ethical values then my sister will surely follow it. So, it is my primary responsibility to teach good behavior to my little sisters and it is only possible if I myself follow the decisions of my parents”.

In family a girl cannot resist at the time of her engagements if she resists then it will be unethical, and upon unethical acts Pashtun do not compromise. Girls bear violence in the shape of ethical values in Pashtun radical Islamic societies. Islam is in the hand of mullahs who do politics in the favor of patriarchal dominancy. Women bear all the

oppression in the name of ethics which they don't know that it is violence against them in tribalism.

7.6. Foucauldian Discourse Analysis of Ethical values:

Coming down from the upper discussion, the Foucauldian discourse analyses will be used for the existence of power in Pashtun tribalism in the shape of ethics and ethical values. Pashtun society has produced terminologies which are used for the promotion of ethical values in the entire setup of tribalism. These terminologies exist in the binary positions of true and false, in which the "true" one is good behavior means the one who follow Pashtun ethical values and on the other hand, "false" one is to not follow the ethical values like so called "bad behaviors" of individuals. From the present article it is described that, Foucault (Zhao, Winter, 1993) used the terminologies such as "the politics of truth" and "the politics of discursive regime." It was suspended the categories of true/false or true/ideology and at the same time he dissolved the problematic epistemological justification. The modern mode of power bound on an individual a manner of various types which is constructed through the social practices. On the other hand, it was said by Safilios-Rothschild and Constantin the that, it was analyzed through the family patterns that theories about power structure is not sophisticated and valid, it is necessary to study the structure dynamics of family (Safilios-Rothschild, 1970).

Similarly power is visualized through the discourse analyses. Similarly, the poststructuralism particularly the work of Derrida's deconstructionism is applied while analyzing the power and ideology relationship. The concept is given to analysis language externally as well as internally. Unlike structuralism which focused on binary oppositions, the poststructuralists opposed the idea (Zhao, Winter, 1993). Similarly, Michel Foucault work on the *Method of Genealogy, Order of Things* and also *Birth of Clinics* examined the construction of various types of knowledge like surveillance which exerts power in the shape of punishment; he criticized the history as a rational to totality. All the people are

subject to the administrative power. Therefore, he gave the concept of Biopolitic in which he considered and interested in the nexus and knowledge and power (Rosemann, 2013).

Coming to the preset discussion, ethical values are I the shape of discourses, ad discourses are always implemented through the power. Pashtun societies have produced such discourses which help in the promotion of ethical values and makes resistances towards the change into the ethical discourses. Discourse is defined that it is Discourse is the result of socio-historic process in which discourses as a field of knowledge and as a system of rules emerge. According to Foucault for discourse, the strategies were built and the formation of speaking was fixed. Discourse produces the perception and representation of social reality (Rainer Diaz-Bone, 2008). In the definition of Hunt, Trevor Purvis and Alan discourse is individual social network of communication through the medium of language. The discourse can be divided into verbal and non-verbal. The verbal discourse is in speeches/in writing language or in text. And nonverbal discourses will be examined through sign system which gave the idea or information about something. The nonverbal discourse can be examined through social structures, for instance, gender dichotomies or sexual division of labor. According to the definition of Stuart Hall discourse allow things to be said or prevent thing to be said (Hunt, 1993).

Similarly, ethical values in the Pashtun society are promoted through the way of communications and non-communication discourses. Children adopt these discourses through the process of reinforcement in which they psychologically internalize the psyche of surveillance. When a child face punishment, then he/she internalize that punishment throughout their lives. The entire process of socialization is rooting around the process of surveillance. Discourse (Hunt, 1993) has its own organizational action. It gives vehicle to thoughts, communication and action. So there are popular discourses in society in which

social division, sexuality, social values etc. are pictured. According to Derrida, there is nothing outside of the text and there is nothing outside the discourse.

Chapter 8

Respect in Pashtun Culture: Description of Social and Familial Norms with Foucauldian Discourse Analysis

General understanding of respect is to treat people as they ought to be treated. In the same way, respect is justified in the context of state and its citizens. For instance, respect means when state treats its citizens respectfully if it treats them justly (Wall, Perfectionism, Reasonableness, and Respect, 2014). Respect in Pashtun society is part of culture and Pashtunwali. Pashtun individuals take the responsibility of respect as their cultural practice. They do not ignore to respect others. Respect to the elders and respect to women is common practice in Pashtun society. From the following discussions, respect in the Pashtun society can be analyzed thematically.

8.1. Defining Respect:

Respect in Pashtun society was existed in different positions. Individual follow the notion of respect due to Islamic teachings and due to cultural discourses. Islam and Pashtunwali were considered same towards respect and its practices. Like, it was said by the respondent that, “*we are Pashtuns and we are living in an Islamic society*”. Respect is considered as a Islamic (religious) responsibility upon the individual. From this discussion, we can say that Pashtun society adopt hybrid culture of Islam and Pashtunwali. Moreover, the respondents’ response regarding the definition of respect was,

“Respect is to fulfil the demands of others (*da khalgo chi si mutalba vi aga pura kwag*). We are Pashtuns and we are living in Islamic society. Islam and Pashtunwali have the same concepts of respect. Islam stresses that, to do the respect of elders’ and to make patience upon children, ad the same concept is in Pashtun culture. We spend all our lives according to the teaching of Islam ad Islam means to do respect to every individual according to his/her position, for instance, parents have their own position

for respect while elder brothers their own position for respect, every position and its respect is fixed by Islamic and cultural thoughts”.

On the other hand, it was also said by the respondents that, “we respect others because we want respect”, it means that respect is a process of give and take. It became responsibility when one demands same in the response. If a child disrespect their parent then parents will also serve him/her, but his/her emotional attachments compel him/her to follow and to respect parents because they are the only who serves. In the following discussion it was said that,

“Respecting other means to respect own-self, we respect our parents because they serve us, and in response they demand nothing but just respect”

Pashtun society exist on the bases of responses, they respect each other because they are socially and economically dependent upon each other. Economic dependency in every age, even for the future compels a man to teach the concept of respect in a way that it became workable in their old age. It was said by the respondents that we are inter dependent, which means if today they respect us then in response they will demand for respect in the shape of physical and spiritual need and its fulfilments. Serving parents is considered the meaning of respect. As it was said that,

“Respecting parents is the primary responsibility of Pashtun individuals. We do not consider them Pashtuns if they will not respect their parents. From the age of our birth parents serve us till the age of our puberty, and when they came to their old age then it became the responsibility of children to serve their parents. So, we are interdependent upon each other. When we don’t have power, parents serve and care us and in their old age they want care both physically and spiritually. When we care and serve them at that time, it became the original meaning of respect both in Islam and in Pashtunwali code of conduct”.

Moreover, women internalized their inferior positions in the social setup of tribal society. They considered their husband as everything for them. Women think that

they are nothing without their husbands. These kinds of discourses made a women position inferior then man. Even children are dependent upon the behavior of woman (mother) and they know this very fact but they want that every single individual should respect their husbands, like it was said,

“Woman should follow the decisions of her husband and this is the primary duty of a woman. Woman does not survive without the surveillance of her husband. Respecting husband is in the favor of wife. Those women who do not respect their husbands often face divorce, and divorcee woman does not have any social position in Pashtun society. And if I respect my husband then my children will respect him. Children learn from the behavior of their mothers and mothers care husband’s respect to protect children from disrespecting”.

In Pashtun tribal society woman face different types of violence in their marital lives, in them one is physical violence. Husband disrespect wife positions and it affects the behavior of children towards the mother. Children consider a mother as a powerless person who is always beaten by father that’s why they also abuse them. Patriarchal setup promotes masculinities in boys and masculinity is idealized in way that teenage boys want to practice it from the very early age. In the words of respondent,

“Respecting a woman (mother) is not important, our children abuses us, but they even do not talk in front of father. Father beats if they do not respect him. My husband beats me in front of my children and that’s why my children do not respect me”.

From the above discussion it can be said that there are hybrid culture in Pashtun tribal setup. Pashtuns do respect because they want respect in response. They do not compromise upon their respect. In the fallowing paragraphs it will be analyses that how respect is being promoted in Pashtun society.

8.2. Pashtun Culture and the Promotion of Respect:

There are specific terminologies in every culture which is being used for the promotion of respect, in the same way there are terminologies which visualize respect among the individuals in Pashto language and in Pashtun society. These terminologies are specified according to the position of individual. Every position has its respected name and that names cannot be interchange with each other. As it was said by the respondents,

“Pashtun culture stress upon the promotion of respect in the individuals, They have specific terminologies for respect, like *abba* (father), *adday* (mother), *khora* (sister), *lalai* (brother), *khosar* (father-in-law), *nizor* (daughter-in-law), *khwashi* (mother-in-law), *lala* (elder), *tarbor* (relative), *nikka* (grandfather), *anna* (grandmother). These terminologies are important to be learned and it is used for individual position, like *abba* is specifically use for father, we cannot use *nikka* for father. Such terminologies shape the concept of respect from the very start of socialization in Pashtun community”.

These terminologies in Pashtun society gives the idea about individual position, for instance if a person use the word *adday* then it means that he/she is talking about mother, the explanation of this word is not important. These respected terminologies are shaped by Pashtun culture in which every position is specified on its name. Naming is not only identification of individuals in Pashtun society but it gives the sense of respect and promoted this sense of respect in the next generation. Moreover, in the following discussions the process of socialization and respect is being analyzed.

8.3. Respect in the Process of Socialization:

Socialization is the process which is started from the familial life of an individual. Children learn from parents that who should be respected and who should not be respected. In the present discussion it is important that how respect is transformed from one generation to the other generation. Children spend their lives with parents in

a family, and they learn the concept of respect through the process of reinforcement in which children are appreciated for respecting and punished for disrespecting the elders. In the words of respondents, it was said that,

“Through the process of socialization children learn to whom they respect and to whom they do not respect. We take special care of children from the age of three to be flexible in their behaviors. If they adopt rigid behavior to disrespect others, then it would be a threat to father, for instance, people will taunt father for the behavior of his children”.

Parents are responsible for the behaviors of their children in Pashtun society because they are the primary persons who give socialization to their children. In the process of socialization the primary teaching is given by mothers and mother take responsibility of a child behavior. Mother shapes children good and bad behavior in every society, in the same way, in Pashtun society this is also the responsibility of a mother, like it was said in the discussion that,

“I am a mother, and I teach to my children to respect my husband, his father. I do not want anyone to disrespect my husband. Disrespecting my husband is like disrespecting me. I get familial position if I take care of my husband, otherwise, my family does not respect me if I disrespect my husband”.

Similarly, wife considers her husband respect as her own respect. She get strong position in a family if she respects her husband. Pashtun society stress on the respect of man, because it is based upon the patriarchal ideas in which man has strong familial and societal position than a woman. Man does not compromise on his position and respect and he is considered respected because he earns for family and for his children. Moreover, respect is considered as a collective responsibility in Pashtun society, as it was said that,

“Society disrespects those individuals who disrespect others. We respect our neighbors and the women of our neighbors. We do not bear vagabonds (*awara alkan*)

in our society. My neighbors and their protection is my responsibility, in response my and my women's respect are also my neighbors' responsibility".

Respect in Pashtun society is considered the responsibility of every individual. Women give socialization to the children regarding respect and this concept of respect is transformative from one generation to the other generation. No one can escape from his/her position in these tribal structures. Collective responsibility became important because in response individual need the respect from neighbors and relatives. In contrast, the resistance to the respect and its consequences is being discussed in the following paragraphs.

8.4. Disrespect to Social Norms and its Consequences:

Pashtun has specified the parameters of respect in the society. No one can negate the concept of respect because if anyone negates respect then it means disrespecting. In the discussion it was said that Pashtun do not compromise on their respect. Four walls in Pashtun society means the area of women and women is considered the honor of man. Disrespecting man honor is negative consequences in the Pashtun society. One of the Respondents said that, Pashtun do not compromise on the respect of their women. Pashtun want respect if they are disrespected then they even kill the person, this is the punishment of individual who disrespect the position and status of a man in Pashtun society.

"Pashtun society does not bear a person who disrespects others, especially that person who disrespect the *chardiwari* (four walls) of others. Pashtun want respect, they even go for death for their respect. Women is the respect of man in Pashtun society, if any one disrespect a woman, it is like he disrespect a man because woman is an honor of man. Pashtun will kill those who disrespect the four walls of Pashtun man. Pashtun can bear everything but it is not bearable to be disrespected"

Pashtun tribal society is patriarchal society; the cultural ideas have given strong economic and social position to the man, man considered property and land as his honor. Man does not compromise on the respect of property (land) and on the honor of women. Moreover, in the present discussion respect has implemented through the use of power. The power notions in the concept of respect are being analyzed through the method of Foucauldian discourse analyses.

8.5. Respect in Pashtun Culture and Foucauldian Discourse Analysis:

Michel Foucault work on the *Method of Genealogy*, *Order of Things* and also *Birth of Clinics* examined the construction of various types of knowledge like surveillance which exerts power in the shape of punishment; he criticized the history as a rational to totality. All the people are subject to the administrative power. Therefore, he gave the concept of Biopolitic in which he considered and interested in the nexus and knowledge and power (Rosemann, 2013). Respect in Pashtun society is also promoted through the process of surveillance. Children adopt and learn respecting due to appreciation and punishment. This is psychological socialization which is internalized by the children in their entire lives. Similarly individuals take responses from the society for their every act, like it was reviewed from the literature, Pragmatic theories of truth analyzed that the one does not have a special access to an unchanging set of facts by which to measures ones judgement. "Pragmatist philosophers respond that one does not have special access to an unchanging set of facts by which to measure one's judgments. Rather, human knowledge is mediated by a diversity of interpretations and descriptions. There is no way to completely extract oneself from one's web of beliefs (see Willard Van Orman QUINE [1908-2000])."

However, Foucault asserted that there is nothing out of the discourse and through discourse we can visualize the invisible powers through discourse analyses. According to him power is everywhere. The very existence of power is in the interaction of individuals (Hunt, 1993). Respect in Pashtun society is also

promoted through the discourse of punishments and appreciations. Pashtun *should not compromise on his respect* is a dominant discourse and those dominant discourses became a source for the resistance of change in Pashtun society.

Likewise, Discourses are socially constructed and socially condition. The pattern of language spoken and its grammar will give us knowledge the understanding of its meaning. But through discourses analysis we can analysis the powerful invisible notion within the linguistic pattern (Bulcaen, 2000). Pashtun societies have constructed specific terminologies for respect. These terminologies specified positions for individuals, like *adday* for mother and *abba* for father. There terminologies cannot be interchange with each other. From the discourse analyses the hidden power can be visualized, for instance, *adday* is a term used for mother, now mother is not like a father, for the identification of father the term *abba* is being used. *Abba* and *adday* is in the binary opposition in which one has absolute power and other one is powerless. Children learn psychologically the binary positions of powerless and powerful for the terminologies which are introduced for the respect in Pashtun society.

Chapter 9

Conclusion

Pashtun tribal society wants to promote ethical values and respect In the name of Pashtunwali ad Islam. They have made strict positions for both male and female. Gender segregation is part of the ethical values and respect in Pashtun tribalism. Women and men both face oppression on the name of ethical values in cultural setup of Pashtun society. Domestic work and nourishment became the primary responsibility of women and man ethical responsibility is to serve family financially or economically. Moreover, the process of socialization adopts the procedure of reinforcement in tribal setup of Pashtun society. Children are socialized through the process reinforcement. Children take appreciation for their good acts and behaviors and on the other hand, they face punishment if they go against the ethics which is shaped by Pashtun society.

Similarly, resistance to the ethical values is not being beard by society, if any individual make resistance then they will face social and economic boycotts from the family and from the society. Social behavior makes a person to be like them. They scared from change. Urbanization and industrialization is the name of change from tribal agrarian setup to modern industrial setup. In contrast; there are discourses which are used for the resistance of change in Pashtun society. Pashtun tribal society have produced and constructed which helps for the resistance of change in their society. Development in tribalism is not easy because of the dominant discourses. Moreover, tribalism is based upon the discourses of binary opposition in which one is considered good and other one is considered bad, the binaries of good and bad shapes individual behaviors according to the teaching of tribalism.

Similarly, respect is uncompromised fact in Pashtun society. Pashtun society is based upon the patriarchal thoughts in which man has superior position in social, political and economic spheres. And in contrast, woman has inferior position and is taken as unpaid domestic labor. Patriarchal ideas have shaped respect in the favor of male supremacy. The concept of respect negates the notion of violence against women in tribal setup of Pashtun society.

Moreover, Michel Foucault did the discourse analysis for the purpose to visualize the hidden power within the discourses. Such discourses are always constructed in Pashto language and its hidden power is visualized through the method of Foucauldian discourse analysis. Power exists everywhere, even in the positive connotations of ethical values and respect. The concept of surveillance was given by Foucault was seen in the above discussion. Children take appreciation for the performance of good behavior and face punishment for their bad behaviors, this is the process of reinforcement but children psychologically affects from this process. They internalize that there are surveilling authority over them for their every action throughout their lives. Moreover, tribalism is in a strong position because of these discourses which negates resistance by the name of Islam and Pashtunwali.

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Annexure:

Semi-Structured Questions:

What is ethics in your perspective?

What are the basic ethics values In your practices?

How ethics is being practiced y you?

Why ethics is important for you to be followed?

What kind of ethics differentiates you from other ethnicities/cast/religions?

Asa girl/boy what is specific ethics which is followed by you and why?

What kind of factors can affect ethical values and what will be its consequences.

What is the definition of respect in your perspective?

Is respect is important to do to the others? If yes then why?

What are the terminologies through which respect is promoted in your societies?

What kind of terminologies is used for the promotion of disrespect?

What are the factors for the resistance of disrespect and what will be the consequences to disrespect cultural norms?