Tribal Disputes Leads To Drawdown System Of District Ghotki, Sindh, Pakistan

Junaid Ali Jalbani¹, Dr. Inayatullah Bhatti², Dr. Siraj Ahmed Soomro³

¹Lecturer, Shaheed Benazir Bhutto University, Shaheed Benazirabad, Pakistan.

²Assistant Professor, Department of Pakistan Studies, Shah Abdul Latif University Khairpur, Pakistan.

³Assistant Professor, Department of Pakistan Studies, Shah Abdul Latif University Khairpur, Pakistan.

Abstract
This study highlights the main issues of tribal disputes occurred in District Ghotki in Sindh province of Pakistan. Ghotki is territory of different castes controlled and dominated by powerful and influential feudals, where tribal clashes rise on land, women and property among caste groups, ethnic groups, honour, water stealing, and tribal groups are very much common. The tribal disputes which remained influence by different tribes in upper or north Sindh. This article investigate the intensity of tribal disputes and their nature. It also revelled the role of wadera to resolve these disputes. Finally it declares the consequences of tribal disputes that may affect the family, person, community, and group.

Keywords: Ghotki, tribal disputes, community

INTRODUCTION
Pakistan is one of the countries all over the world who faced a lot of challenges but tribal disputes are foremost and the main hurdle in the development. The other provinces of Pakistan are also suffering from this disease and Sindh is top of the list. In Sindh, there are many districts such as Kandhkot, Jacobabad, Shikarpur and Ghotki encircled with calamitous disputes. It is here not limited that Tribal disputes in between two but it is physical conflict among so many tribes and groups. Tribal disputes come into existence when the norms, values of two or more than two peoples or groups feel insulted and they decided to fight for his self prestige. The tribal dispute is one of the major problem among the society that not only plays a role collapse of economy but also to depress the peoples where they are unable to spend his routine lifestyle smoothly. Recently, district Ghotki brutally victimized by twenty and more than twenty disputes in different Goth villages due to illiteracy, poverty, gender discrimination, distribution of land, honour killing (Karo Kari) and others.
In a most number of goth villages of district Ghotki, tribal disputes continuously work from forefathers’ disappointed simple life of local peoples. The life structure of simple people is too much disturbed and day by criminal activities such as robbery and abduct for the handsome amount, due to those disputes and clashes. The tribes’ man openly demonstrates the new arms and weapon for the purpose of self-defence, this situation creates bad law and order situation in district Ghotki. Tribe’s man to take not keen interest in the field of employment, that’s why their children also took the ammunition in the hands without any hesitation because to support their tribe for self-defence. The people of district Ghotki harassed by the crimes of looting and kidnapping which increase day by day. Almost villages of districts are declared become ‘no go areas’ or restricted areas for simple peoples. One of the thoughts behind the tribal disputes and clashes of district Ghotki that feudal lords (waders) give birth due to show of his power and create fear among the hearts and minds of simple people.

There are hundreds of hundreds and thousands of thousands of people are disastrously affected by the tribal disputes. Agriculture sector business, trade and other routine structures badly hit by these tribal disputes. Therefore the peoples of district Ghotki where the tribal disputes occur are limited to the boundaries of house and village.

Former minister women development of Sindh, Mrs. Tauqeer Fatima declared that, I will submit a bill in the Sindh assembly that the tribal disputes are an act of terrorism. She was said in the jointly program organized by (BSWA). She also suggested that there is a number of changes required in the Police department to overcome the tribal disputes and to disintegrate the corruption. However, disputed people should be aware of tribal disputes and its outcomes. Other social activists demanded from the Sindh government to strengthen the law and order situation, carry out de weaponisation and need of some changes in Police as well as the court system.

Furthermore, other speakers demanded that the role of politicians should be impartial in the terms of hiring and posting police officers on merit basis and in most of the areas people do crime in the name of tribal conflict which acts in not less than crime. Traditionally, most tribes show their superiority and operates in the shape of groups, independently. They have claimed the political power and it seems that not only the use of power in the shape of violence bit also they claim to civilian power. Usually, the identification of tribes is supreme and autonomous from the post-colonial age as a concept of citizenship and combined national identity. The disputes have increased from little traditional clashes with a low magnitude, to shape a big massacre. These kind of disputes born new problems regarding the migration of peoples, terrorism, security threats and piracy. These problem leads to large physical and mental suffering for the tribes and converted to the involvement of peoples. The extremely harmful disputes damage the productivity to limited resources and shifted to sidetracked to weapons and security services.

**District Ghotki**

The word Ghotki was derived from Ghota, a Muslim tribe resides in District Ghokti. The old name of the Ghokti is Miani, then it was called Loh-e-Sahiban because of the Syed community and then it was called Ghotki due to the majority of Ghota tribe.
1. Physical Layout
District Ghotki geographically divided into three parts. First one is the deserted Area which touches the border of Punjab and India and District Sukkur as well. The second one is cultivated and the third one considered as flood area also called in local language Katcho. The total area of district Ghotki according to the census of 2017 area is 6,506 sq km (1607668 Acres). Physical parts are defined as below:

- The Desert Area
The desert area of district Ghotki is southern sides which consist of 2500 acres of land out of total land, which consists of a number of sand dunes known as white deserts (Achhro Thar). White desert (Achro Thar) starts from Sanghar district to Cholistan desert-Punjab along with Indian border Rajhistan state.

- The Cultivable Area
The cultivable area of District Ghotki is accessing between desert and flood areas and also situated in the center of the district. The land of district Ghotki which is under cultivation is most fertile. Most of the land of District Ghotki becomes fertile the rough irrigation system known as Feeder canal.

- The Flooded Area
The River Indus flows in the Northside of the District and flows from North East to Southwest. The total length of the Indus River touched the boundary walls of district Ghotki is 87 KMs. The area known as the Flood plain and another name in a local native language are Katcha. The flood plain or Katcha is covered by forests and safety bunds in that area. It also covered the 402,578 acres land that is 25.88% of the total area of district.

2. Climate
The climate of district Ghotki is very hot in summer and normal in the winter season. According to the local peoples, that the heat waves of summer are very going on larger time till the month of October and winter is shorter. During the summer season, the dust storms generated from desert areas. Ghotki receives less average rainfall due to arid and dryness in a year. Sometimes, the Ghotki receives heavy rainfall and affect the crops and Katcha housing system.

3. Economy
Maximum Temperature of District Ghokti in summer season remains 44 C and 34 C whereas in winter season it touches 25 C and 15 C. The annual rainfall is about 100 to 125 million meters per year. The Dust storms are common and hot wind blow continually for about 40 days around the middle of the month of May every year.
Approximately sixty percent of people of the District Ghokti belong to agriculture, but the financial conditions of the people do not meet their basic needs. Only a few people have their own land and the rest of the people are landless or petty haters. Cotton, oilseed and sugarcane are the most important crops of the Kharif season whereas the wheat, rice, maizes, pulses, and
Jawar are the main crops of the Rabi season. Besides, barely and bhajri also grew in the district. However, the crop of cotton is major crops of district Ghotki with forty cotton ginning factories in Ghotki. Moreover, besides cotton, sugar cane is also the main crop. There are four mills of sugar are located in District Ghotki namely JDW Sugar mill-3, SGM sugar Mills, Daherki Sugar mill and Reti sugar mills play a significant role in the economy of the district. The share of Engro Fertilizer, Fauji foundation fertilizer, TNB Liberty power plant, Engro Powergen plant, Dosan power plant, OGDCL, Mari gas field and Rehmat Gas field is foremost in the economy of the district.

4. **Livestock**

Livestock plays a significant role in the agriculture sector of Pakistan. Most of the rural people of District Ghotki belong to the agriculture sector, they possess domestic animals like cows, buffalo’s and a goat for the purpose of milk, lasi, ghee and butter as well for the use of themselves and some of them sell it in market. Most of the domestic animals are opened in the fields for eating grass and watering them from canals. Others keep animals in their homes and feed them grass and other things purchased from the market. The best qualities of domestic animals are found in the katcha side of river Indus.

<table>
<thead>
<tr>
<th>Livestock</th>
<th>1996 (Census)</th>
<th>2006 (Census)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattle</td>
<td>173</td>
<td>282</td>
</tr>
<tr>
<td>Buffaloes</td>
<td>193</td>
<td>247</td>
</tr>
<tr>
<td>Sheeps</td>
<td>63</td>
<td>74</td>
</tr>
<tr>
<td>Goats</td>
<td>372</td>
<td>375</td>
</tr>
<tr>
<td>Camels</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Horses</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Asses</td>
<td>17</td>
<td>26</td>
</tr>
<tr>
<td>Mules</td>
<td>--</td>
<td>1</td>
</tr>
<tr>
<td>Poultry</td>
<td>530</td>
<td>1,449</td>
</tr>
</tbody>
</table>

*Source: Development Statistics of Sindh – 2017*

5. **Language and Culture**

District Ghotki is located in the northeast of Sindh Province. Ghotki district is surrounded by the Rahim Yar Khan and Jacobabad districts from Northside and Sukkur from Southside. Ghotki is located at the border of Sindh and Punjab. There are different races and tribes inhabited such as Sindhi, Balochi, Siraiki, Punjabi, and Urdu Languages. Its establishment as an autonomous district and separate their government activities from the district Sukkur in
1983. It is declared fertile land of Sindh and irrigated through the Ghotki Feeder canal which flowed from the Guddu barrage irrigation system.

Culture is part of life. Every state has its own culture. Culture is a source of binding. District Ghotki is full of traditional culture. Dressing structure of peoples is so simple, as the men wear Shalwar Kameez with traditional Sindhi oriented cap. Women usually wear Shalwar Kameez but quite often change as men such as attire, Ghaghra or Parro. Women also wear bangles. Islam is the most spreading religion of district Ghotki as 93% of the total population is Muslim.

The second most population belongs to the Hindu religion as 6.17% and followed by Christian 0.14% of the total population. Politically, the Mahar community is too much strong and prominent in the district Ghotki. Most of the time, they achieved the political seats of provincial and national levels. Mahar figure belongs to Pakistan Peoples Party (PPP), now in the latest elections; they stood as an independent candidate (Dawn weekly). Lund community is also the strongest family in Ghotki politics. The two seats in the national assembly and four seats of provincial assembly of district Ghotki.

6. Administrative Division
The main headquarter of district Ghotki is at Mirpur Mathelo city. Administratively, district Ghotki is divided into five tehsils (Talukas) Ghotki, Daherki, Mirpur Mathelo, Khangarh, and Ubauro and forty-two Union Councils and 287 villages. The 260 villages are rural, 9 are urban and 15 are partly urban and three consists of forests.

7. Population
The year 2017 witnessed the latest census after 18 years, district Ghotki is under the division of Sukkur consist of 1,646,318 populations with 253 persons per square kilometer. Out of them, the urban population is 403538 and rural population 1242780. The total area of district Ghotki according to the census of 2017 area is 6,506 sq km. The average growth rate is 2.82 from 1982 to 2017.

Literature Review
The inborn questions or war among two separate ethnic gathering consequences for assets and lives are in peril. Since the arrangement of this universe disputes is happening with consistency. The forceful association between clans is the genuine article that gives the destined to disputes between clans, coactivity and cohesiveness among clans that do not exist at all which causes the conflicts between two separate tribes. Tribal war rises when one clan seize upgrading multiplication of another clan at that point conflicts between them begins and these conflicts consequences for people living just as its improvement. Hamilton's hereditary model demonstrates that an aggressive is a fundamental attribute of war which expands the likelihood of overcoming a war. The second quality is to which they give significance is boldness; which prompts battle with soul to their adversaries and annihilation them.4
The individuals battle each other because of the assignment of timberlands which incorporates rural land and natural products. Also, the serious issue is how state dispenses and deals with the land among those individuals. In this manner this distribution of ranger service land makes
debates among clans that cause negative effects on horticulture as well as on human employment.\(^5\)

Moreover, another work uncovered that in the 21st century inborn conflicts have been diminished by one way or another because of the improvement ventures and destruction of lack of education since individuals ended up mindful about the outcomes of conflicts and wound up occupied in their occupations and business. In this manner, the consideration has been redirected from inborn questions towards improvement. Inborn Disputes cause weakness and estrangement of average folks from training and drugs. Specialists and instructors don't energetically go to disputing territories to play out their obligations appropriately where debates are rehearsed. At the season of inborn questions, individuals escape away from their unique spot because of dread of being executed, loss of economy with the goal that they can spare themselves from the devastation of their profession.\(^6\)

Moreover, inborn debates happen because of the conflict of land and respect slaughtering. Conflicts among various clans do not are being controlled because of the frail intensity of states, absence of religious confidence and abuse of political pioneers. Disputing individuals take an interest in debates without knowing the reasons for questions yet, they battle only for their general public individuals. In addition, ancestral questions lead to social political and practical misfortune, for example, property misfortune, framework misfortune, houses and different costs resources of the two clans.

Wars happen because of the alliance hostility which could be politically and socially characterized gathering. Questions start due to contrasts of their orders, procedures, observations, and strategies which lead to little conflicts between two gatherings which eventually cause debates. Besides in the making of human viciousness in any clan, youthful grown-ups or unmarried assume a significant job in battling in light of the fact that they are increasingly inclined to be passionate and cooler which impacts their own life as well as on their relatives and clans moreover.\(^7\)

Tribal disputes occur among clans, sub-clans and in the tribe also. Every tribe has its own mechanism to address the disputes between groups. Tribal people have their own different traditional ways to handle disputes among communities. Traditional ways of handling clashes consist on punishment if anybody proved guilty. Punishment includes paying cows, performing duties to reward the victim plea. Punishment also differs from tribe to tribe. Conventional methods for dealing with debates constantly demonstrated better and have assumed a significant job in making harmony and security among the two clans. Moreover disputed people use different weapons in war such as an arrow, spears and other traditional weapons while fighting with each other.\(^8\)

The cultural norms, beliefs and mores support to intertribal disputes. Tribal people trained and socialized their male children to be a warrior. Warriors are motivated towards the war so that they fight in a war without any fear. For them to die for their tribe or people in battle is the highest honor and they feeling proud to die in battle.\(^9\)

The tribal disputes do not affect only on human’s life but rather its effects on these all things:

- Individuals can't develop their property.
- Women cannot go outside for work in the field and labor cannot do his work properly.
Individuals are constrained to remain in their homes and have been confined which made pressure and disharmony in the life of disputed clans. Disputed clans are constrained to leave their developed agrarian land which is the primary wellspring of their salary. A great many sections of land stay uncultivated which don't just affect son proprietor's salary yet in addition on survival. Moreover, because of the ancestral debates, individuals can't make their valuable choice at the season of decision because of the weakness.\textsuperscript{10}

The disputes among various networks cause a large number of death, uprooting of numerous people. Disputes aren't the main source of asset rivalry, cows attacking, power and weapon but instead, it is the results of expanding property of complex framework that advances as indicated by unique collaboration of these elements over time. Furthermore, debates among various clans are inferable from pride. Pride is the basic reason for battling one another. Substantial resources (building, markets, and land proprietorship) are the essential wellsprings of pride. As per individuals, the advantages are the images of pride and to buy land, markets, creatures are not to take advantage but rather for pride which gives them joy.\textsuperscript{11}

**Disputes Occurred**

- **Marriages**

Marriage is a bond or agreement between two peoples for whole life or not defined period. It is a system by which two persons starts their relationship official, public and permanent. It is the signing of an agreement where two people decide to spend their life until death, but it is possible to stop their signing bond with mutual decision cut by divorce (Psychology Today). According to Islam, every person has the right to choose their choice because it is not a short period decision but spending the entire life with choosing an able person. So, every man or woman have the right to choose a life partner. Unfortunately, if a person took a decision to choose his or her life partner, he or she kicks out by his family and loss his or her reputation (Right of Women).

In district Ghotki, the marriages are always arranged by the parents. Normally, the marriages are pre-set or pre-fixed by the elder member of the family. The weddings held within the same family (Biradri) or tribe. In the landlord (Waderas) are mostly marriage four times, because they are affordable. Unfortunately, the fate of the girl is already decided and nominates their fiancé by the family head, when she was born. In most of the cases the, exchange (Wata Sata) of marriages played a negative role in our society because when boys or girls grow with the passage of time, they change their decisions. It’s an agreement between the brother or relative that if the baby boy will be born and other wives give birth to a girl, finally the head member of the family announced their future couple.

There are other different types of marriages to resolve the tribal disputes. To settle the dispute of marriage, the number of lives from both sides paid in shape of death still the clash is registered in police or in front of Chief Lord. The local Chieflords (Waderas) use different methods to resolve the disputes between two tribes or within same tribe, such as Vanni (to resolve dispute or murder), Khoon Baha (practice to solve the murder or dispute), Khapaen (to sale bride in a huge amount) and Haq Bakshraen (female marriage or settle by use of Holy Quran).\textsuperscript{12}
All these methods only made for women. These types of marriages are not desired by the women as a fundamental right but also practiced due to show of their superiority of the society. Such a type of social practice of marriage enjoys by men because he has considered as the powerful and superior in society. However, women face so many challenges in terms of punishment physically and mentally. Local peoples of district Ghotki viewed that the traditional marriages in district Ghotki are mostly to take previous personal revenge from the other party.

In this case, the women-only victimized to performed marriage with the opponent’s side declared person. However, this kind of marriage is not performed with the consent of her family members rather take revenge on the enemy’s family. In those type cases, women and only women humiliated, pay in shape of physical punishment (domestic violence) by the enemy’s family.

An incident took place at village Abdul Wahab Loond, district Ghotki among the loond tribe. Loond tribe is most influential and powerful tribe of district Ghotki. A man who belongs to this family killed his sister Shabana Loond because of marrying by his own wish. Shaban Loond was married to Dastigir Loond and shifted to Hyderabad. When Shabana came to home after a month with her husband, her brother killed his sister Shabana. In this regard, the respective tribe migrated from native place to another place. Both tribes faced a lot of problems economically as well as the disturbance of children’s education. Most part of district Ghotki declared the ‘no go areas’ where the police was also unable to control the situation and run the routine of simple peoples normally.

- **Honour Killing**

Honor Killing is also called Karo Kari particularly used in Province Sindh. It is violence taking place a huge scale against the women who involved in marriage by their own decision. Honour Killing (Karo Kari) is the practice of murder performed by the powerful man due to his self-prestige when he found the man or woman in an inappropriate relationship. The accused couple declared merely on rumor base information, sitting with each other and someone saw, social media or phonic contact and walking each other.\(^{13}\)

Five years back, there are forty-five women have been murdered in the name of honour killing (Karo Kari). According to the survey of the United Nations Population Fund (UNPA) that all over the world the 5000 women and young girls are killed in a year in the name of honour.\(^{14}\)

The killing of women in the name of honour snatching a huge number of lives in district Ghotki. In other words, we surely declared that it is a part culture. This type of killing depressed society for a hundred years back. A simple man sacrifices their family, business, house, etc. In this name, the people not hesitate to kill their mothers, sister, daughters and walk free of fear because he is the head of the family and he has right to take such type of barbaric incidents. In most the cases females face hard punishment by the decision of chieflord with beating, sexually abuse, beating by dogs, burning, and murder. In the district, Ghotki, honour killings converted the societies in large tribal disputes. Latest, a case was registered in a police department that against a man who killed married couples in Ghotki. Ali Nawaz and his wife Samina Marfani decided to enter a relationship of marriage, but this decision took without the consent of both family members. In this regard, an unknown person killed the married couple. This incident
spreading harassment in district Ghotki where the people are mentally house arrest. The area where the incident appeared the schools, shops, health institutes were closed. After this barbaric incident, the local peoples were not to perform their regular activities. Such type of society never ever gives permission to women who pronounce the name of a man whom she wishes to marry. If she speaks in front of family members and discloses the name of man, she will be killed in the name honour. This kind of physical punishment only applicable for the women, man is allowed to choose his life partner. It means the woman is hostage to accept the decision of the head of the family member. Sometimes, extra-marital affairs may cause a lot of disturbance for family members and converted into tribal disputes. Honour killing totally revolve around the decisions of a chief lord (Waderas), sardar, Raees, Bhotar and Pir because they enjoy the protocol from politicians and law enforcement agency. These local lords controlled the area police station and use the police power to impose their verdicts over the local peoples. Feuds play a crucial role in the use of undistributed power and announce their barbaric decisions because of the major reason that supports the honour killings.

- **Illiteracy**

It is no doubt to say about the 21st century has been a time of modernization in every aspect. A person who is not able to read and write is considered illiterate. Illiteracy is considered a curse in today’s world. Its intensity is at the highest level in rural areas. Uneducated people are not familiar with the structures of government and state affairs. Illiteracy is the foremost cause to give birth to many problems in a simple society, such as poverty, unemployment, crimes, and the main problem is tribal disputes. The main reason behind the tribal disputes is lack of education means illiteracy. The peoples faced different challenges economically, socially and politically to live their life in a routine. They cut from the literate society. There is no respect among the educated peoples. They don’t know what is right and what is wrong for him and for their family. They are not hesitating to claim their life into so many problems over the minor issues because they don’t know the consequences of clashes. In district Ghotki the illiteracy makes a difficult situation to run over the smooth road. In the village Ghotki’s ratio of the illiterate people is very high. There is no such planning’s for education in the village so the people of the village are not developed and totally unaware of the scientific world. It is a kind of genetic affect the children of illiterate people are more likely to be illiterate. They adopted their parents so the idea was illiteracy was not such a bad thing in the village. The most number of peoples maintain their life as a slave among their chief lords (Waderas). It is the simple man who suffers in these clashes. These clashes have badly affected the economic and academic structure of district Ghotki. So the illiterate people believed said things and are following the traditional myths. In the village mostly uneducated persons seemed slaves, guardians, and assistants. While children of rich people a lot and living life like kings. The gender is biased in District Ghotki and not treated equally, women are not allowed to get an education but rather they are allowed to sew, cook and do domestic work. Moreover, child labour is also found in the district. People send their children out at various shops for work in order to financially support their poor families. The administration is not able to provide education facilities.
The schools visited by me in schools there was a lack of the quality of education, teachers were like a ghost. Without education, the development was not possible in the village. Their minds were until conservative. Only the weapon of education that easily filled the grey areas and gives awareness to the tribespeople about their fundamental rights, tolerance for group members and easily understandable humiliations. The feudal system is a large barrier in the path of the promotion of universal education. Women’s education is not considered as necessary as men’s.\textsuperscript{16} No, any country lives prosperous if the population is not educated. Illiteracy is the foremost cause of these feuds.

- Poverty

The word poverty does not only refers to the provision of food but rather access to various services like health, education, sanitation, water, transport and other necessary things used in daily life. Poverty is the main indicator which leads towards illiteracy and crime which can also give birth to dacoits and thief which ultimately results in tribal conflicts. The government system has encouraged poverty indirectly because all the institutions of government are involved in it whether they are government or semi-government. Poverty is also one of the main factors that lead to tribal disputes in district Ghotki. Due to the lack of sources, the peoples of Katcha in the district Ghotki area involved in different criminal activities because they overcome their livelihood.

The criminal activities such as dacoits, snatching of motorbikes, stealing of animals from other villages. These kind of unlawful activities leads to disturbing the local peoples and administration of district Ghotki. The whole system including health institutes, shops, school, courts and other government institutes are not working properly because the harassment spreading in the respective areas where the conflict occur. In the village district, Ghotki huge population lies below the poverty line. In rural areas most of the families are poor so they do not have access to basic necessities, including food shelter clothes. They do not eat well so they are not dreaming of luxury life. One of the villagers told me that his family is very poor they eat a onetime meal for the whole day.

They don’t have such that kind of money. They mostly depend on the agriculture system and working in the fields of the informal leader of the village. Poor families also can not afford for education. Flood in a village affected the life of villagers social as well as economical. The families affected in flood by the absence of food, shelter, health, etc. the ratio of poverty has also increased by the flood disaster in the village. The cycle of poverty is the term used to refer to the phenomena in which poor families become limited in poverty for a generation. Poor families think and believe that poverty, low income, bad living standard, no education for children is totally inherited generation to generation.

This is because they have no access to long term financial guarantees and no long term education for children. This cycle of poverty suggests young children who are born into poverty will remain in poverty because they have lack ability to go to school and receive no education and their families are not financially stable, no life standard, no complete their basic needs (food, shelter, clothe), and lack of hygiene. The ability for them to break out of this cycle is limited and in some cases simply not possible. Lewis was of the opinion that, these people
show a great deal of self-preserving patterns and echoes of poverty which succeeding generations could imbibe and exhibit as lifestyles, beliefs, and values that are not simply an adjustment to low income. The poor families often develop various strategies by which they cope with their condition in the form of doing things their own way. For the survival of their household and complete their basic necessities. They take action and engage in many different activities that will ensure a quick escape from poverty; child labor is the main factor to overcome poverty. Lewis identifies the following arguments in his concept of Culture of Poverty:

1. Indigents have a lower level of motivation then rich.
2. Poor parents are uninvolved in their children’s learning, largely because they do not have value education like wealthier.
3. Poor people are linguistically deficient.
4. Poor people tend to abuse drugs and alcohol.

Poor remain poor because they are part of unique culture and twisted, pathological values, and practices.

- **Gender Discrimination**
  
  Gender discrimination also prevails in District Ghotki like in other districts of Sindh and Pakistan. Gender is not only treated biased by the local people of the community but rather the government of Pakistan also has not taken any constructive steps towards encouraging, facilitating and providing special opportunities to the deprived gender in order to get them to stand equal to the men. In rural areas, girls are not allowed to get a higher education. Whereas, educating boys is considered as a good practice in rural areas. Girls are ordered to do agricultural work, domestic work, and some of them do sewing and making other things different things and then they sell it in the market.

  In Pakistan, education opportunities for women are too little as compared to men. Their work is limited in households and not considering valuable. These girls are engaged in agriculture work, familial work, household chores, and domestic servitude. The sons are preferred on girls and consider an earning hand for their futures. Parents invest in the education of Sons and feel that girls are a burden to attain education to reduce financial resources. Another obstacle for girl’s education is a distance from home to school which constraint girl’s security at risk. In the society like Pakistan, going to school for girls also depends upon the availability of female teachers in the schools and separate place of study for girls.

  In village Ghotki the attendance of boys is very high and the attendance of the girls is very low. Villagers think the education of girls is not compulsory so the ratio of the girls was 1/3 from the boys. They are lack of awareness for the education of the girls they consider girls in housework more than education. Informal leaders think that the education of girls is abusive, but their own children study abroad or expensive private schools including girls.

  In the village, there is a male dominant society where decisions are taken by the males, but the women of the society had no right to speak in the affairs of males. The women of the village area bounded in their homes. Owing to the veil (Parda), women have been pushed back in terms of opportunities. Women have been vulnerable and deprived of the basic rights.
Conclusion
Women, illiteracy, ego, and aggressive behaviour are the main causes of tribal clashes which creates stress, tension among particular as well as common people who reside nearby. Having a low education rate from low standard schools is the basic reason of tribal conflict because people who are involved in tribal conflicts are unaware regarding consequences such as the economic loss and social loss of tribal conflict. People who got quality education from various institutes are not involved in tribal disputes and familiar about the consequences of tribal disputes. Thus, people have been migrated from conflicting areas towards secure places due to tribal conflict. People feel superior and having an ego is another cause of tribal conflict which does not keep them calm and defensive but rather they move towards the offensive side which also gives a result of tribal clash. Another side, in tribal clashes people, lost lives, agriculture, and business which are necessary for the survival of life. Children’s education is also affected due to tribal conflict. People spend money on purchasing weapons, in court for winning cases and in the police department to arrest their enemies which is the big loss of the economy of respondents. However, the first hypothesis is also accepted that the tribal clashes occur due to low illiteracy rate in different communities. Tribal lords play a negative role in tribal conflict to maintain their power and to suppress the people. and another side the law enforcement agencies are playing their positive role to control tribal clashes but rather law enforcement agencies are under feudal lords and politicians who use them according to their will in different events. Finally, tribal conflict leads to the high social and economic loss of particular as well as general people including lives, business, and relationships with those people who are residing nearby and children’s education. Children are also suffering a lot while going to schools that are the bright stars of the future.

Bibliography


6 Mojali. Almigdad, (2009). ”Tribal conflicts cause political, social and economic loss”. Yemen Times,

8 Riaka Gatjal Lago, (2010). “Analyzing tribal conflicts in southern Sudan and Goss failure in dealing with the problem”.

9 L. Benson Bruce, (2003). “Intertribal conflicts on the Great Plains: cultural versus Economic Explanations, or is There Really a Difference”.


14 UNPF. (2000). “The state of the world’s population”.
