

The Pukhtoon Hujra

An informal institution for learning

BY

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(under editing and publication), please don't share)



Da Hagha wakhth Tasawoor mai Roah pa kanoroo awoleye; Zama Bacaheye ba baya Hujra awo jumath
Na pajaney!

Thoughts of the time, hit my soul with pebbles-when my children will not be aware of Mosque & Hujra

Preface

This book is written with the hope of reviving indigenous institutions of the Pukhtoon community that have kept peace and harmony in the past. Outsiders label the Pukhtoon as warriors, violent and traditional. They are less aware that the Pukhtoon's become violent when their general code of Pakhtoonwali is violated. If this code is respected, they prove to be one of the best friends in the world.

I have written two books on the Pukhtoon, did research on Pakhtoonwali, jirga and traditions that included the Hujra as the very first institution. In this way I want to make the young generation aware as they learn new concepts in English, that through pictures and sharing with those who are not familiar, the children and youth can learn in the schools, Community about their own Pukhtoon traditions.

The information in this book is mostly based on my personal observations with some support from websites, internet, and face book. This does not mean that the book is complete in all respects; much more could be added. Sometimes I have digressed from the main topic in order to explain in more detail a cultural topic that I personally felt was relevant in order for the reader to get an in-depth inside knowledge of the Pukhtoon community.

Another motivation for my working in the field of Pukhtoon indigenous systems is that many writers have tried to explain Hujra, Jirga, and Pakhtoonwali in their books but without doing the detailed research needed to find the grassroots structures that in many cases link these traditional structures to the modern scientific knowledge that exists. Many modern concepts do not come from outside but evolve from traditional systems and, therefore, do not develop in a vacuum. Many of these writers are from different cultures not from the Pukhtoon tradition and therefore are not familiar with these traditional systems.

While writing this book and looking for relevant material and pictures it has been the youth and younger generation that I have kept in mind. With pictures and narrative I have tried to make the younger generation aware of the resources in their communities. I hope they will do research in the communities where they live so that they can rejuvenate these practices for themselves and for the communal benefit.

How

successful

I am in my efforts, I leave to the reader to comment, explore and research further on such institutions.

I am thankful to GOD for giving me patience, courage and energy to work for my community. I am thankful to GOD for the holy month of Ramadan when I wrote through-out the night from sunset to sunrise. Many thanks to all my colleagues, special thanks to my family members – my daughters, son, and wife. They supported me in writing this book with physical, social, psychological boosts: providing tea and food; on time ; correcting my English; even mentioning and reminding me of the exact names of different tools and equipment; reminding me of the sehari, aftari and prayer times during the long nights of the holy month of Ramadan. Special thanks to Javed Akhtar (deceased), Ashafaq Nawaz, Awais Ali, Uasma Javed (deceased), Hoor, Omaymah, Asma, Farrukh Siyyer Bacha, Engg. Ehsanullah Khan, Ashafaq Gohar, Altaf Gohar, Professor Lisa Schirch, Professor Howard Zehr, of Eastern Mennonite University VA, USA, Ms. Penn Graven she edited not only this book but other articles of mine as well, Naveed Qamar,

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Executive Summary



"When you do the common things in life in an uncommon way, you will command the attention of the world." George Washington Carver (1864-1943)

There are three important institutions in the Pukhtoon community where a male Pukhtoon child gets an education. Hujra is one of the informal institutions since time immemorial for informal education in the Pukhtoon belt of Pakistan and Afghanistan. Others are the mosque and school.

The Mosque is for receiving religious education and the school is for receiving worldly education. The Hujra is for learning about the Pukhtoon code of life, called azizwali and Pakhtoonwali. Azizwali is a code for a close clan, neighbor or relatives while Pakhtoonwali is a broad Pukhtoon code for interacting with each other in daily life. The Hujra is similar to a present day community center. All of these are open to men but not women. That will be discussed later in the book in the section on Why women are excluded?

The Pukhtoon child gets an education in three disciplines as compared to children of other nations of the world, where two institutions are mostly used for the education of the children. Schools are the place most commonly for worldly education and the Mandar, Church, synagogue or Mosque for religious education. A Pukhtoon child, apart from religious training in the mosque and worldly training in the

school, gets a unique verbal and unwritten knowledge in the Hujra also called in Afghanistan Sherazi about Pakhtoonwali and azizwali.

The children learn from elders, called Masher, while youngsters are known as Khashar. Taking apart the word Masher in Pustho: Ma is used for no, Shar means violence, so Masher is those who prevent or stop violence and conflict. Ka in Pustho means doing, so ka -shar means the one who goes after violence and conflict (this is not an academic interpretation but my own). The elders of Hujra are considered the traditional leaders while the modern world considers the politicians to be the leaders of a community. "Traditions are the guideposts driven deep in our subconscious minds. The most powerful ones are those we can't even describe, are not even aware of." G.K.Chesterton.

Sometimes Masher, Malik and Khan are considered synonyms but actually they have different meanings. Mashar is an elderly wise and credible man on whom the Qaum (tribe) has trust. He is expected to have proved his worth through the thick and thin of life. He is expected to keep himself aware of the situation of the community or Qaum and keep his eye on the good and the evil in vogue. He gives his approval or disapproval of the prevailing patterns of the society and if he considers it appropriate, he refers the issue to a council of elders for their intermediary role. To be a masher in Pukhtoon community was a very difficult job taking all community burden on his shoulder. Elders were not accepting in normal routine as and when all community members put common trust on an individual and declare him Masher. Ahmad Shah Abdali was declared Masher or the king of Pukhtoon after nine days of continual Jirga (Loya Jirga) in Kandahar Afghanistan. Even the jirga was not able to declare him the Masher after nine days. In fact, it was a Malang (shrine custodian) who put a wheat cobin in Ahmad Shah Baba's turban and declared him king and the rest of the jirga members followed. The Malang of the shrine or spiritual people receives a lot of respect in Pukhtoon culture. The Malik (Malik the name of a position among the elders or of a specific person) is considered the real elder of the Pukhtoon who used to be selected by the same process mentioned before. The British realized the important position of the Malik and give him further powers of revenue collection, resolving community conflict and supporting government officials in community matters. Khan another masher in some area of Pukhtoon act as masher; he gets mostly his status due to his land, hospitality (drasthakhawan), and political, social influence.

The name of the Hujra (community center) and the Jumat (Mosque) are simultaneously used in the Pukhtoon community, while Hujra is also linked with the Jirga. A community is not complete in the Pukhtoon culture if they have not these three entities: Hujra, Mosque and Jirga.



Youth are sitting on the tale, Sitting towards the head side of bed is considered disrespect for elders or behind in respect towards the guest and elders.



The Hujra is a communal setting for entertainment. It serves as a community center for children to play, a place for ceremonies and celebrations in the event of deaths, marriages, festivals. In addition it is a place to make decisions through debate and discussion, to resolve conflicts, to offer workshops and practical training in various skills. Furthermore it serves as a communal "hotel" and guest hall with a big compound for males in the community or village.

The community members make contributions and provide the physical labor, called Asher, to construct the Hujra on the land that belongs to each individual of the community called shamlath. Visitors and unmarried young men sleep in the Hujra. The villagers usually share the expenses. The Hujra plays a pivotal role in Pukhtoon daily life. It serves as a club, dormitory, guesthouse and a place for rituals and feasts. It is a center for social activities as well as a Council Hall for the settlement of family and inter-tribal disputes. The Hujra is not only a meeting place for the villagers but is also used as a platform for

the Jirga's meetings (grand community meeting) where important decisions are made and family quarrels and tribal disputes are cordially resolved.

It is a guesthouse where guests are jointly entertained by village folk and a community center for marriages and other social functions. Even condolences are offered in the Hujra on the demise of a person and here sympathy is expressed to the bereaved family. It is a place of public resort where village elders and youngsters get together in their leisure hours to discuss tribal, national and international affairs and matters of mutual interest. The guests and strangers are fed and sheltered free of cost in the village Hujra.

The Hujra and the Jirga are interrelated. The Hujra is not only a meeting place for the villagers but it is also used as a platform for the Jirga's meetings where important decisions are made and family matters and tribal disputes are amicably resolved. In some places the Hujra happens to be the property of one man but in rural areas mostly it is common property. In the Hujra, the Hubble bubble (Cheelam) and the Rabab (ancient guitar) and the Mangia (an earthen pitcher) are always played together for entertainment. They are important instruments of Hujra culture.

Traditional Village in Pukhtoon community



Though the Hubble-bubble still retains its old place, it is not only an entertainment or narcotics but also an instrument for resolving any bad sentiment of a person. As when it is lighted by a person he brings it to each individual turn by turn and also exchanges few words. Anything happened in daily interaction are mostly go out with puff of the Hubble bubble. The music of the Rabab with the accompaniment of the Mangai is vanishing and is being replaced by the radio, transistor and television. Before the appearance of these modern technologies, story- telling in a melodious voice by a community member was one of the common practices. On certain occasions music with a woman singer was arranged by the family for

the celebration of a marriage etc. Dancing of women was also common in Hujra in the past for special occasions.

The Hujra are generally well fortified. They have one or two towers with a loop-holed bulwark for the purpose of defending the village and shooting from above along the wall in case of an outbreak of hostilities. The youngsters of the village and unmarried men sleep in the Hujra to guard the village in case of any threat or blood feuds. The Hujra usually consists of two or three rooms with an adjacent veranda and a courtyard. A number of bed stands or charpayee, pillows and quilts and prayer rugs are available in the Hujra for the guests.

The Hujra's use is multipurpose as mentioned above. The elders stay in the Hujra when the villagers leave for work. They not only discuss the village affairs but also keep an eye on the visitors and newcomers. They entertain them and assist them in all respect. They offer guidance to beginning itinerant merchants, called Banjaree, who sell small items or cloth. They also collect taxes from the people and oversee the collection of stones from the hill, sand from the stream and other activities that generate village revenue. They respond to emergencies in the absence of the youth and other family elders and arrange to look after the sick. They sit in the Hujra until lunch and afternoon prayer.

The second shift starts when the children leave school to eat lunch and go to the Hujra for games. After two or three hours the carpenters, blacksmiths, shoemakers, barbers and other skilled workers come to the Hujra and do their community jobs. These are compensated for their work after the harvesting of the crop with a special share according to the Narkh (existing prices) by each individual of the community. They also get fruit, vegetable, other agriculture related raw material free of cost from the farmer. This is called Dada.

The Dam (in some communities called Nayee) are always present to keep the Hujra clean, entertain the locals as well as guests with the Hubble bubble, serve tea, food and drinks and provide other formalities as needed. The elders and youth look after the poor, disabled, sick and elderly of the community. The physical assistance is carried out by the youth and the financial assistance of treatment, daily food, entertainment is looked after by the elders of the community.

The elders also maintain all the services and items that community needs i.e. tools for repair, graveyards, tents, funeral equipment, beds, quilts and blankets, crockery, cooking utensils, etc. Similarly they maintain the arms and ammunition in the community in case of any security threats to the community. Furthermore, the elders stay current with the situation of relatives and friends of each family in other areas and are informed in the case of a death of any family member. The electricity bills of the Hujra and mosque, and even of some poor families, are paid from the community savings. Due to a joint family system the unmarried youth use the Hujra as a bedroom and all arrangements are made by the elders for their needs.

The last session at the Hujra is for the youth and elders together. Elders soon after the night prayer join the youth for an updating and discussion of issues. They direct the youth concerning their future daily responsibilities; check their performance; offer guidance if needed; share according to their capacity the future needs and plans of the community; inquire about those missing; listen to those who were out

about their activities and jobs. Thus the elders can update themselves in all respects. After a while the elders leave and the youngsters can enjoy their own company.

The grave of Malik Gaju Khan near Shamansoor Town ship-A great elder/Malik of Hujra & jirga, of Puktoon



History

In the Hujra each Kashar (youth) is a volunteer who works for the elders and guests. They are involved in providing food, helping the elderly, looking after the village and community security, making arrangements for funerals and happy occasions and celebrating religious and traditional festivals. The youth are not involved with fundraising and gathering contributions from the villagers since this is the duty of elders.

There are common places like the desert, hillsides and graveyards where community members gather sand, stone and wood for their use. Villages have special taxes on such items, which they collect from the user and this becomes part of the village revenue. Small merchants such as egg sellers (ageemar), sellers of small items for children and of makeup for women (Banjaree), cloth sellers, fruit and vegetable sellers also pay to the village on each visit.

Similarly the village servant pays a special contribution on Eid festivals for the village and community betterment. If the community needs further resources for specific projects then the contribution is taken from each household. Poor families are exempted and the contribution is usually taken from each married male head-of-household. Women and children are exempted from such financial liabilities. The money is kept with the elders of the Jirga, who share the information on the expenditures and income with the community after Friday prayer in the mosque. If someone needs further clarification about what he owes, he can contact the elders at the Hujra.

Each community has their own system of distribution and skilled personnel to meet the needs of the community and these receive compensation in the form of food grains when the crops are ready. The landless poor, the disabled and the elderly are assisted without compensation.

Story telling was an important component of the Hujra. A famous man from the surrounding area was invited to narrate the story of love, bravery and Pakhtoonwali to the youth of the Hujra. The elders sometimes also attended these special sessions. Story telling with traditional guitar (Rabab) and Pitchers was another way of presenting the information to the youth. These stories sometimes lasted two or three nights and the people not only enjoyed the singing but also the enactments of the songs done by the youth at the direction of the presenter. Such stories were also recited by the youth and practiced in the Hujra or during the Asher (harvesting time of the crop).

With the passage of time and the arrival of electricity story telling changed to the use of the gramophone, radio, and TV. Since TV is such an all-encompassing visual and auditory experience, people started to leave the Hujra culture and watch their TVs alone at the Batak (the drawing room adjacent to the home) and in their homes.

What is Hujra?

Hujra is derived from Arabic and means room or cell.[1], Mehrab in sura merayam zarakaraya allahasalam, (means Hujra) that is mentioned in Para 16 in the Holy Koran, In non-Pashtuns Muslim households or North India and Pakistan, the term Hujra can also refer to a dedicated prayer room. In Bangladesh, Hujra usually refers to the sitting room of the Imam in a Mosque. "... In Pashto-speaking areas the term Hujra refers to a separate room(s) or house maintained for male guests ... The Hujra may be maintained by a village collectively or by a powerful member of a village (a khan or Malik); the prestige of the person(s) who maintains the Hujra is directly proportional to the number of guests ...". (Peter J. Claus, Sarah Diamond, Margaret Ann Mills, South Asian folklore: an encyclopedia : Afghanistan, Bangladesh, India, Nepal, Pakistan, Sri Lanka, Taylor & Francis, 2003, ISBN 9780415939195, <http://books.google.com/books?id=ienxrTPHzzwC>

Hujra System in other cultures (links to the Ancient world)

1) Links to Islam

Hujra is an institution from the beginning of time in the Pukhtoon community. It's not new, however, in human history nor is it restricted only to the Pukhtoon community. In the early days of Islam Hujra culture existed and many companions of the holy prophet (PBUH) used the Hujra and kept it close to their houses. Harazarth Khadeeja was a woman and maintained her Hujra in the holy prophet's time. The Hujra was used for guests, entertainment, informal meetings and social interaction. The last Prophet of GOD, Muhammad (peace be upon him) has described limits of a neighborhood and the rights imposed upon one by another due to the neighborhood. The Holy Prophet (PBUH) states that forty residents in each direction constitute a neighborhood and GOD, the Almighty, shall hold a Muslim to task if any among the neighbors, goes to bed hungry. Hujra in that sense was an easy way to know the good and

bad things about a neighborhood. In the holy Koran, respect for the Holy prophet at home and in the Hujra is narrated:

“Indeed most of those who call you from outside the chambers do not have sense”[Hujurat 49:4]

“And had they been patient until you yourself came out to them, it would be better for them; and Allah is oft Forgiving, Most Merciful” [Hujurat 49:5]

In the ancient time Hujra in Puktoon community name was uathal, where athlan meaning was Mahsar or elder, a place of elders.

It is not clear if the Hujra in the Arab world was adopted from the Pukhtoon, or if it was in Arab culture before Islam or if the Pukhtoon took from Arab culture. I will not go into more detail on the history of the Hujra.

2) Links to Native American and Aboriginal communities of North America

At the time there were many camps along the coast, from Nuvudjuak at the North tip of the Baffin peninsula to Markham Bay, some 600 nautical miles to the south and South East. Some camps had only two families, while others had five or more. Each camp had its camp boss whose leadership was based on demonstrated ability. He was kept informed of everything going on in the camp and in the surrounding area. He had the final word about anything that mattered, including where and when to go hunting, division of food, marriages, who could join or leave the camp, and the nature of tasks and any punishments. Lines of authority and indications of respect were clear, from the servants or camp slaves, all the way up to the boss. Certain camp bosses and shamans achieved a higher status than others because they were acknowledged to be the best thinkers, speakers, and achievers in the region. (Spiritual roots of Restorative justice-page 64)

Law in the aboriginal community was found in unwritten conventions before the arrival of Europeans. Although these rules were never codified, these patterns became a part of aboriginal oral traditions and were passed from generation to generation. One can easily speak about these patterns in term of law and justice. (Hamilton and Sinclair, Report, 1991, Vol.1.50). The Great council met in various locations as required by the events and prevailing conditions. One place was favored above all as the enduring symbol of the council's power, located in a remote region of southwest Baffin Island known as qaumajuq.



The above is a close-up of one of the sod igloos. The wooden doors, floors, bed, etc. seemed to have come from the dump. Many boards had "use no hooks" on them, and some walls were decorated with pages from American magazines

3) the Chinese community

Until recently the Chinese society was organized informally into xiang (township) and li (neighborhood). These unofficial units of community had no formal judicial authority, but they did play a key role in maintaining social order. The origin of xiang and Li can be traced back to the time of the Shang dynasty (1600-1100 B.C.E.) and the western Zhou Dynasty (1100-771B.C.E.).Xiang and Li were divided according to family, clan, and area, with a leader of each rank. For example, in the Sui dynasty, every 100 families constituted a Li, and 5 Lis constituted a xiang, each with its own leader respectively .In the Tang dynasty, the state set up a four grade organization: Xiang, Li, Bao, and Lin. The neighborhood (Lin) was the lowest level of community in the system. Every four families constituted a Lin, every five Lins constituted a Bao, every five Baos constituted one Li, and every five Lis constituted one Xiang; each grade with its own leader.



Village square like Hujra in ancient Chinese culture.

In the Ming dynasty, many xiang and Li established the so-called Pavilion of declaration, a special place to mediate conflict. The Ming government stipulated that any lawsuit submitted to the xiang juridical court without prior mediation by xiang (county) and Li (neighborhood) would be subject to penalty.

An important local community in the ancient Chinese society was the clan. Unlike xiang, Li and other communities that maintained some liaison with the government, a clan was established by consanguinity; with clan members sharing the same family name. It serve the function of forming an extended family as the worship of their common ancestors. Each clan had a leader chosen by distinguished reputation for moral cultivation. His duties included educating clan members in immorality and law. Whenever conflicts arose in the clan, he would mediate. Typically, moral education and personal virtue cultivation would be emphasized in the process of mediation. Sometime even the official judiciary would pass minor lawsuits to clan leaders for resolution. (Page 114 spirit and practice of restorative justice in Chinese community, Spiritual roots of restorative justice system.

4) African Jirga (padres, Gachacha, Breeza) under a tree within the village instead of Hujra



The present study on the Hujra in this book is not an academic research project. I have tried to make the new generation aware of the importance of the Hujra in Pukhtoon culture. I want to add that wherever there have been Pukhtoon in the past and or present there has been the Hujra. The only change is its name, use and utilization.

The second reason for of my booklet is that, I wrote and publish a research book on jirga with my friend Hassan Yousafzai, a booklet on Pakhtoonwali on my own, and also co- authored a book on Restorative Justice in Pak-Afghan context with Professor Howard Zehr of Eastern Mennonite University, Harrisonburg VA, USA. Since the Hujra, Jirga, and Pakhtoonwali are interlinked with each other, I decided to add a book on the Hujra to the earlier two.

It is also interesting to share that the Hujra provides a place for the community to develop a constitution on consensus (Pakhtoonwali) by selected members from the community called Jirgamar (jirga members), who understand the Pukhtoon code along with religious, legal wisdom and knowledge of development and implementation. Jirga setting in Hujra divide responsibilities by proper ruling section of the community elders, youth, children to follow code of pukhtoonwali. They have a volunteer force (Laskhar), Police (shalguan, Abakai), prevailing rewards and punishment packages (Nerkh) for any issues related to any man, woman or child. For details please visit my other two books.

Why Hujra?

"We could learn a lot from crayons... Some are sharp, some are pretty and some are dull. Some have weird names, and all are different colors, but they all have to live in the same box." Anonymous

People have always been dependent on others for many reasons. A few are mentioned here for the reader. People in agrarian societies were more dependent on one another. There were threats from other tribes, the landless poor people were dependent on a landlord, and skilled craftsmen worked for the community by getting a share in the crops. Faith in a strong tribe, clan, khel, cham system and belief in community, tribe or clan bonds make the community united so that it can sit together and discuss

daily issues, plan for the future and develop consensus if there are communal, regional or national issues and take appropriate actions.

For this reason a place called Hujra was established on the land belonging to the community called shamlath (common land), with active community participation during the construction. It is worth noting that the Hujra was not the property of anyone but the property of the entire community. Poor and rich were equally involved and claimed rights on the Hujra. Even minority groups claim the same rights as others with the Hujra and also give financial, technical and labor support in its construction and maintenance. Community social activities like marriages, engagements, asthazaye (sending messages on bad and good occasion) were all provided and monitored by the Hujra elders. All youth participated in Hujra activities independent of religious or faith differences. Since formal education was not common, verbal transfer of knowledge were the only tools by which the younger generation inherited the history, wisdom, skill, stories, poetry and proverbs of the culture. The accuracy and authenticity of verbally inherited knowledge cannot be challenged as the people were honest, straightforward, and strict to act on what they said and to take a stand on it whatever the consequences were. Hujra also give further strength to the verbal knowledge since it was in the presence of the community members that an individual shared an event, story, or incident. Any action, promise or decision was witnesses by almost all community members and was repeated by Hujra members in case of any disagreements, or in the event that strong action was needed by their elders. At the beginning and end of any communal decision there was a blessing prayer (dawaye khair) where elders asked GOD for guidance and blessing. They also asked for further guidance from witnesses in the community if they saw them going in a wrong direction. It was a secular place in a religious society, with full freedom of expression for all.

For a child brought up in this tradition it was very similar to the modern beliefs of laws of human rights, freedom of speech and expression, the right to play and participate. Children in the local traditional, cultural and religious setting were following the common practices of Pakhtoonwali. The values and honor of family, community, clan and tribe as taught by the elders were very important to them. Respect for all depending upon their social, political, religious identity was the norm for youth and children. Dignity and honor of the weak, of women, and of minorities were followed by all and were some of the major components of Hujra culture along with others that will be discussed in detail further on in the book.

Types of Hujra's

The common Pukhtoon Hujra is the community Hujra that has been discussed above. There are, however, other types of Hujra in which the main function was making community decisions. There is a Massai proverb that says, "The village which is not discussed is not built." In the same way, if the tradition of the village is not discussed the life style is hidden until it is explored.

Wara (small) Hujra. There were different Hujras for each different section of the village, as villages are divided in Pukhtoon culture by the name of the cham (section of the village) and khel (division by tribes, sub tribes).



Small Hujra, is limited to a community in which all are related to each other. They build on that community common land shared by all as in all Hujra systems. If the community is living away from the main village, and they are related but at a distance from the Hujra of the village, they construct their own Hujra. They used the smaller Hujra for offering prayers for the soul of the dead and for the jirga to meet. However, marriages almost always took place at the main Hujra. Similar to the difference between the small Hujra, the community- built mosque was constructed to perform prayers five times a day but for Friday prayer the small community joins the main mosque of the villages. For religious reasons Friday prayer can't be prayed in small villages but must be held in a big community, village, or urbanized area.

Loya (big) Hujra The Loya Hujra is always in the center of the village. It is constructed on the high place where the whole village can see the entrance and exists and they are visible to the people sitting in the Hujra and to any new comer. In the main Hujra there is always a big pepil tree, where people can sit under its shadow in hot weather. Around the tree is the Daba (a structure for sitting) in case of big gatherings and it can also be used by youngsters for general gatherings. There were water pitchers kept in the shade and out of reach of the children. The other importance of the Daba was that the Hubble bubbles and other things items not related to children were kept from the children reach in the absence of the elders. Sometimes other instruments of the elders were hung from the pepil tree or roof since the Hujra was supposed to be open at all times and not locked or behind a wall.

Katha/Bara Hujra. In many villages there are Hujras with the name of Katha and Bara, the name is given based on its geographical location. It is because that the people should recognized which Hujra a meeting, jirga or event will takes place, where one can approach in case of any event, threat, emergency easily. There is other symbolic name for Hujra like pepal Hujra by the name of tree, bar Hujra another tree, lakeyea Hujra, or special cast chumyaranu or malkananu-khananu Hujra. Do the names give an indication of where the hujra is located where clan of such tribes, sub-tribes lives.

Malik-Lambardar-Headman Hujra

Usually Malik Hujra is also the main Hujra in the village, but some time mlakananou Hujra or a separate Malik Hujra also exists in a village. This name is for Malik who was the traditional leader in the Pukhtoon community of the past. All government officials usually approach him for any matter or to intervene in the village. Malik was supposed to help government officials in all matters: revenue collection (maliaya),

land transfer (Intaqal), handing over of the criminal to the police, identification and declaring ,number Das, no 10(the people with bad reputation wanted in any case by the police for information gathering). In addition Malik was to be present during any search of a criminal's home, during the immunization of animals and humans, during health-related matters. Malik was to look after the government officials in all respects with full community support. He was the bridge between the community and government officials for any matter.

Khan Hujra

There are two types of Khan -- one is elected by the Pukhtoon community as a leader and the other for his status, wealth, land, hospitality etc. In both cases the Khan has his own Hujra, run by himself to feed the community, government officials and any outside guest.



The land of the Khan is looked after by landless people and sometimes they share in the Hujra by receiving provisions of sheep, goats, poultry, vegetables and fruits for serving the guest in the Khan's Hujra. Women in the landless community also help the khan's family by cooking, cleaning, severing guests with or without any incentive. The Khan feeds the men at the Hujra and the women in the community whether or not they have performed any job for them. Similarly the Khan feeds the community at the Hujra on special occasions like Eid, in case of death, or any other incident. Along with the Malik it is the responsibility of the Khan to look after government officials.

Afghan Hujra



In the Afghan community the elders sit on the floor instead of sitting on the beds as they do in other Pukhtoon communities. In the Afghan Hujra the common practice is to serve the guest green tea instead of black tea first before lunch or dinner. Special pillows and mattresses are used for both sitting and sleeping purposes. Latrine are built and available in almost all Afghan Hujra's for both locals and guests, which is not common in other Hujra systems. The remainder of the customs and traditions are almost all the same as in the practices of all Pukhtoon communities and follow the Pukhtoon traditions.

Hujra requirements

Land

In Pukhtoon culture specific land is always kept for community welfare. Such land is called shamailath. shamailath is considered land that belongs to everyone whether they are rich or poor, landowner or landless. For the construction of the Hujra, land is selected in the middle of the villages and many things have to be kept in mind. The Hujra should be approachable to all community members in case of bad baran (bad weather). It should be at the top of a hill where exits and entrances to the villages can be properly watched. It should be close to the mosque where community members can perform prayers; accessible to the elderly, children, skilled people of the community, and also to women in case of emergency.

Such land is chosen by the community elders, through the jirga, money for its construction is collected through contributions and skilled workers are involved though the Ashar while unskilled landless people do the labor. Food is brought on rotation from each household and even sometimes special food is cooked in case of big a Ashar by the community elders with contributed money.

Building & open space

The main building of the Hujra is a big room with a large open space without walls. Since the Hujra is open to all, no boundary walls are constructed. The open space is used for both sad and happy occasions and for jirga meetings. It is also a place for children and youth to play and for skilled people to meet.

Sometimes a small room adjacent to the big one is constructed where the elders can sit separately and not to interfere in the youth gossip. Such rooms are also used for counseling, for a smaller meeting space of elders (MaraKa), for entertaining guests and for those who want to relax or rest or for the sick. In the compound there are also fixed places for carpenters, blacksmiths, cobblers, and other skilled person to sits and provide services to the community. Banyan (pepil) and mulberry trees are usually planted in the old Hujra to provide shelter and shade in case of hot weather. Special cottages (chopal) are also constructed for small meetings and hot weather relaxation.

Beds

Each community member is required to place one bed in the Hujra. This facilitates the functions of the Hujra, can be used by guests and ensures the member ownership in the Hujra. Beds are of different types: some are very big and can accommodate 10 to 20 people at a time for sitting, while others are normal-sized for both sitting and sleeping. The community members arrange the beds on their own. Each household puts one bed in Hujra which grants them their share in the Hujra. The person can claim that he has his bed in the Hujra while a person with no bed in the Hujra means that he is looked down upon by the community. Extra beds are kept for special occasions. Similarly, pillows brought by the community are also kept in the Hujra to honor the elders and guests. If a youth sleeps in the Hujra, he brings his own blanket and pillows if sleep in the Hujra, and these are for his use alone.

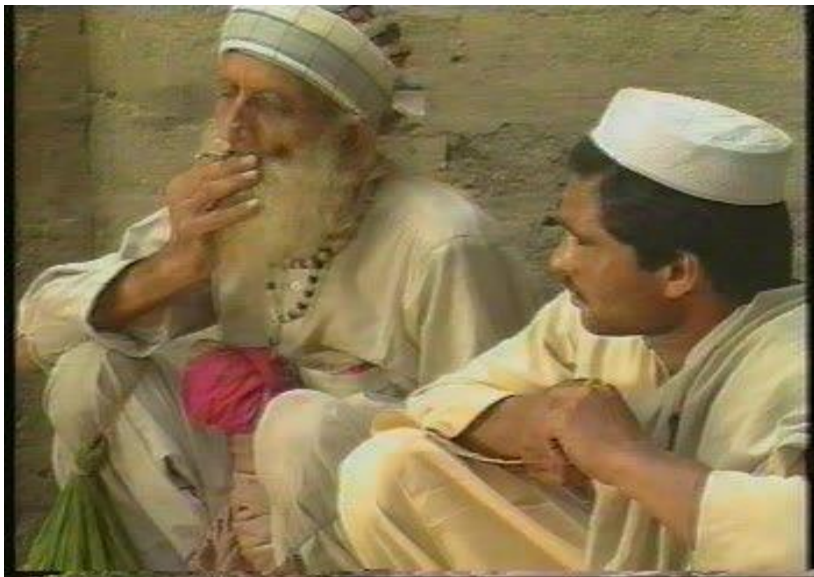
Utensil

For a single occasion like dinner or lunch, the community usually shares their food in a Talia (mud bowl) & a skareyea (bowl used for bread). For communal gatherings, however, special utensils are kept for serving the guests and the host together. These are tea pots, cups, mud pitchers with mud bowels, long cloth for dining (drasthakhawan), and a Katawa (mud cooking bowl). There is Hubble bubble and tobacco, since it is one of the important components of Hujra to serve the host and guest together. The Elders of the community are responsible for looking after such arrangements. A Hujra without a Hubble bubble was considered incomplete in the past. Elders invited guests by saying, “ Milama pa kher, SA awoba chelam (Guest welcome any service, Hubble bubble and water was the slogan for any passerby and guest to be invited for). Although tea was not common before, now the invitation is for tea.

In cold areas community members were responsible for providing the Hujra with fuel and wood to keep it warm in the winter. This also helped create cohesiveness in the society, since all was shared for the benefit of the community and to provide a place of unity.



Hubble bubble and snuff are the two traditional intoxicants used at the Hujra. Now cigarettes are used along with these two.



Sometimes cigarettes with hash are also used by both the old and young to relax. With some it becomes a habit, for others it is used for sleep and relaxation, while others use it once in awhile or not at all.



Nasawar (snuff) is another most wanted narcotic that is used at the Hujra. It is made from local tobacco, ash with water. The majority of Hujra members used Nasawar at the Hujra. It is made at the Hujra, in homes and also in shops.

Loteyee (toilet use)

It may seem very awkward to discuss it here, but it is a very important component of the Hujra, especially when there was no modern toilet system and the elders of the community had to go far away to an open field to use the toilet. In normal seasons the importance of the Loteyee is not so great, but in bad weather especially during the *baran* (rain and bad weather) looking for the Loteyee was and still is very important. That is why the young people of the Hujra bring the Loteyee for their own and others' use to make life easier. The use of the Loteyee is also important for guests since they don't know where to go and must be guided by the elders or youth to attend the toilet. A clean Loteyee is an integral part of health and hygiene, and part of religious, traditional and medical needs to clean after attending the toilet. The Loteyee is usually placed near the main entrance so there is easy access.

Near the main entrance a stick is kept for multipurpose use. As there is a proverb that I am your "*tambeye satha larghe*": a stick behind the main door. The stick has many purposes: in bad weather it is used as a walking stick, a weapon against dogs and other animals, and at night it can be used behind the door as a modern lock system. This was not very common in the past since the Hujra was always open day and night except in cold weather when the stick was placed behind the door as a lock as there was no lock and other system at Hujra, it was supposed to be open day and night. That's why Pukhtoon convey in proverb that I am with you in all sort of situation.

Deawa/lalteen (lights)

Lalteen



Zama jungarha k bejlai nishta dewa balegi; Zan ta babozy che wahama dewa mrha shi pake

“ In my cottage (Hujra) a candle (Dewa) give light instead of electricity-When I wavethe hand fan in hot weather, the light (dewa) goes off”).



Hand Fan used In case of Hot weather

Now in case of no electricity, a candle is used with a lalteen at the Hujra for light. During the night gossip a Deawa or a lalteen was very common. Now electricity is used. The Deawa was arranged by community elders, with kerosene or mustered oil, and was provided by minorities groups in the past. Hindu Sikh communities living in the same areas provided oil for the Deawa and lalteen. They were experts in weighing food grains. Owaga weighing utensil (six kilo was a common standard for food grain weighing) they were taking special share after weaving the grain and in that share then were giving further share to the elders of Hujra for oil of deawa, lalteen, according to the scale(Nerkh) of the area. Now the communities contribute by helping to pay the electricity bills.

Rabab, Sitar, Pitchers



Like the Hubble bubble, the musical instruments Rabab, sitar, pitcher were also an integral part of the traditional Hujra. Similarly, romantic books by Yousaf Khan Sherbanoo, Musa Khan Gulmakeye, traditional storybooks, and religious books were kept in Hujra for sharing knowledge and entertainment. There were community musicians who used to play the Rabab, sitar, and pitchers at night to entertain the community. Such community musicians received a lot of respect from the young and old of the community since the musicianas were skilled in special instruments



Above is a group of musicians at a Hujra who have been invited for a special occasion by the community. They are playing the harmonium and tabla.

Toreye- Bajaeyea

An incent type of musical instrument that mainly comes to the Hujra when there is a good event – not necessarily a wedding or engagement – such as a celebration for the birth of a child. They were invited in harvesting(Ashar), Bosara (dumping wheat straw) or gobal (thresher in the past manually) to motivate further the ashar participants to work hard and quick.



Toreye bajeye was very common in the past but has now vanished due to the modern types of entertainment such a TV, dish, internet systems. They were also arranged for special occasion such as games and competitions at the Hujra. During the intermissions at the games the musicians entertained the audience with nice music and dance. Accompanied by music, sometimes the local youth danced in groups called bangra or singly in a traditional dance.

Rules at the Hujra

"A committee is a group of people who individually can do nothing but together can decide that nothing can be done." Fred Allen

Each youngster stands upon the arrival of an elder even if the elder is not from his social or financial status. Elders and guests sit at the head of the bed, while youngsters bring pillows, the Hubble-bubble or water from the pitchers. They will not sit until and unless asked by the elder. Even then they sit on the floor or at the end of the bed. They serve the elders in the order of seniority. They keep silent when elders are talking. They follow the instructions given by the elders and report back to them the next night or on the same day if it concerns and important issue. Youngsters keep a cap on their heads and a shawl (chader) on their shoulders at all times in front of their elders. They do not smoke or take snuff in front of the elders and avoid any anti-social discussion.

Guests are honored above all and they are served and attended to as a priority. One of the responsibilities of the youth is to guard the elders and accompany them when traveling. They also escort to their homes guests who are visiting the Hujra.



Any mishaps that occur along the way will be dealt with according to the order of the elders and the consequences will be shared by the whole community. Youngsters are supposed to follow all rules of Pakhtoonwali and any misconduct on their part will bring humiliation and shame for the whole community. They must be very conscious of their actions and they are answerable to the Hujra community. If they take an action for the honor of the community, it will be fully supported by the community whatever the consequences may be. Elders also follow the same rules of Pakhtoonwali. They act as ambassadors and authorize diplomats to act on behalf of the Hujra tribe or community. Any decision is shared with the community at the Hujra and is supported by the community members through consensus. There is much space for opinion sharing in the process and during the discussion but the decision of the elders and the jirga taken at Hujra must be unanimous, and must be implemented by the whole community. Elders of the Hujra look after the interest of the community in all ways and they strongly uphold all decisions made at the Hujra. To make any changes or amendments the elders and youth at the Hujra are consulted. These changes are brought up according to the needs and interests of the Hujra community.

It is interesting to mention that modern political initiatives follow the same rules as in the Hujra and Jirga. A person contesting an election will first arrange a Jirga in his own community Hujra. He will take the consensus of the people and a special prayer called dua-kher will be performed. If the community elders decide to support him, then they will completely stand behind him. If a candidate does not follow the rules even a brother or father will not support him. There is a pustho proverb, "da koor Na Durand har chertha Durand wee" (A person respected at home is respected everywhere). This is similar to another proverb that says "Da koor moor her chertha moor wee"(a person well-fed at home will have a full stomach everywhere).

If there is a guest in the Hujra, he will be served first even before the elders who have more status and, therefore, the priority in being served. A guest of one is the guest of all. Each individual will bring food, according to his status and all will eat together with the guest. Any disrespect to the guest will bring shame and dishonor to the community. Working for a guest is considered an honor by the community members and will be taken on by all. There is no distinction made between a long-term guest of the community and a passerby who stays for a night or takes some rest. A guest is a guest and enjoys all the privileges given by the Pakhtoonwali Pukhtoon code of life.

Younger men will do any service for the Hujra member or guest. Women are not allowed to enter the Hujra but if there is a matter of urgency an old woman can come and ask any member of Hujra for consultation or sharing of information. They may also invite the Hujra member to their own homes where women share their remedies for later discussion with other elders at the Hujra.

In case of a death, the elder of the Hujra will arrange for a gravesite, the final bath (Ghusal) for the dead body, the coffin, the Last Prayer (Janaza) and three-day prayer ceremony at the Hujra. Members of the community rotate the responsibilities of providing food for guests and local families. Guests of bereaved family are also accommodated in terms of lodging and food and are served to the best of the abilities of the host according to the prevailing conditions.

The same is true on happy occasions of marriages, engagements and others. The community shares the responsibilities after the family has consulted the local Jirga with community members at Hujra. Family members can ask the community elders for help and the elders will provide it in whatever ways they can.

It is clear that there are many uses of the Hujra and it is more advanced over the present day community centers. It is where the community members share their sorrows and joys. In a community center the members come from different backgrounds, cultures and traditions while in the Hujra the community shares a common culture, tradition and language. It is the place where the young men learn all the Pakhtoonwali codes and ethics and have an opportunity to practice it through learning by doing.

Good practices

The Pukhtoon children are taught to show a great deal of respect towards their parents and elders. Elders of the family and community command great respect for being in the Hujra. Parents are properly and respectfully looked after in old age and every effort is made to provide them with all possible comforts. There is a famous Pashto saying that “Paradise lies under the feet of the parents --specially the mother” and Pukhtoon true to their faith do all they can to assure their blessings. It is generally believed that parents’ curses bring sorrows, miseries and hardships and that most people face the same fate as their parents. This is mostly said about those who dis-respect their parents and elders and then face their own bad luck. There is a strong belief in Pukhtoon community in curses from GOD. Sons and daughters, therefore, refrain from incurring the displeasure and curses of their fathers, mothers and elders.

The elder’s opinion prevails in all important matters. Kashar or youngsters of the community rise from their seats as a mark of respect when an elderly person enters the Hujra and at home. This is the expectation of young males at the Hujra and of young women and men at home. Usually they are not expected to talk or laugh loudly or smoke a cigarette or huqqa in the presence of their elders. Even in tribal Jirga’s the younger members of the village are not allowed to speak and sit separate in a small room to enjoy their own gossip. Everything is left to the discretion of their elders but this does not mean that youth have no say in any decision. Youth (male) are asked their opinion in all matters and elders listen and give it proper space in their decision making. Such listening and sharing also happen at the Hujra where consensus is mostly developed and everyone is invited to share. In jirgas at the Hujra youth stand behind the elders as a support and also advice during the discussion. The sharing of the community voice, however, is the elders’ job not the job of the youth. Similarly women in their home brief men before the men go to a jirga or the Hujra to make decisions. It is often said by various writers that women have no say at all in the Hujra or jirga decision. Behind the veil, however, they play an important role. In some cases if the women are not in agreement with the jirga, no decision can be made until the women are willing to agree.

Information sharing

The Hujra is one of the most important institutions for information sharing in the Pukhtoon community. Since a great variety of community members sits in the Hujra, there are many sources and a variety of ways to share information. Some read the newspaper, others listen to local and international radio and

television, others get their information through the phone or visit different areas. All share their stories. So in the Hujra all information is shared and if it is relevant to the community it is addressed. Based on this information the elders are able to share and decide on precautionary measures to protect their community. An early warning system is traditionally developed in the Hujra and all the information that is gathered can be evaluated in the light of the prevailing conditions. Joint action can be decided upon not only at the individual Hujra but also between different Hujras in different villages. In the urban Hujras people from different areas sit and share information. The majority of the participants are now used to modern technology. Cell phones are the best source of updating information about an event taking place in their locality. Such information is shared and joint action is proposed and decided upon by the urban Hujra community. The change in technology at the Hujra in both the types of entertainment and information-sharing from traditional to modern has both bad and good impacts. One bad impact is that it tends to further isolate the community that builds its own Batak, or small Hujra, because they depend more and more on such modern technology rather than communal listening and sharing.

Gradual changes over time in the use of instruments at the Hujra from traditional to modern are shown below in pictures for the purpose of educating the youth.

Gramophone



Radio



Transistor/tape recorder



Television



Verbal transfer of Knowledge

All kinds of information is shared at the Hujra. The Hujra is an informal institution for practical learning. Pakhtoonwali/azizwali is the most important way of sharing knowledge with young people since they are the ones who will practice it with issues that concern the community. In addition, religious and folk stories are shared along with current affairs. The method of education involves a verbal transfer of knowledge, storytelling, discussion, interpersonal dialogue, games, music events, and festivals at the Hujra. The Hujra could be considered an institute of non-formal training. In the past at the Hujra the elders educated young men in ethics, sociology, culture, planning, history, leadership development, farming, non-violence, conflict transformation and politics along with different useful skills to improve the community. Modern methods such as radio, TV, dish, internet are also new ways to share knowledge that can be combined with the traditional ones at the Hujra now but it harm, Pukhtoon values, ethics, integrity, respect, control, check and balance ,listening and following elders instruction to great extents as first youth and elders were sitting and listing, sharing their ideas. Now elders have less time to share and more youth and elders watch TV, listen Radio etc.

Skilled training/education

Agricultural tools were repaired by skilled craftsmen of the community at the Hujra. Special rope, nets for fishing, basket making, the weaving of beds, donkey and horse riding equipment, Persian wheel (arat) utensils were mostly made by the community farmers at Hujra. Young men acquired skills informally from the elders by helping them at the Hujra. This was a routine practice with a lot of gossip and eating

of sweets (halwa) and tea by the farmer making such farming equipment or instruments. Sometimes these skilled community elders were invited from other Hujras to make agricultural and community tools. Skill sharing and the use of skills according to the needs of the community were mostly free of cost (ashar) for any members of the Hujra. Anyone – even widows, orphans, old people – could send their raw material to the Hujra and the Hujra elders would arrange to have needed products made for them free of cost. Sometimes elders arrange tea and sweets from their own homes in the case of a poor community member such as a widow, disabled person or orphan.

Nets for fishing are also made in the Hujra by Ashar where different experts comes together to make a net. Fishing is jointly arranged by the Hujra youth and fish are brought to be fried and eaten together by the whole community.



Many things were made or repaired together : zanzereyea (warm sheet that was as a traditional fashion?), quail nest, rope to tie up animals, Persian wheel (arat) to fasten a mud bowel (lotkayea) for fetching water, asbab-lamseyea (for donkey and horses) back, Bora or trangar for bringing stone, fodder on donkey and horses, kuwareyea to keep animal away from feeding, palkawareuea for farmer to use as a big purse All the work was done at the Hujra, in the ashar with a lot of good gossip, jokes, stories, proverb sharing and good feelings. Young men learned these skills in a cordial and friendly atmosphere without any financial issues involved.

Farming Knowledge

Some people believe that the Hujra was only related to agrarian society; I am not of the opinion that the Hujra was only present in agrarian society institutions as it is found everywhere in the Pukhtoon belt even in urban areas.



Most members of the community were farmers or were involved in farmer-related professions. The transfer of farming skills was one of the major components of the Hujra institution in the past. An old Irish proverb states, "From the king to the beggar, they all depend on the Farm." In the Arat (Persian-wheel) there are fifty six different parts which make a full-fledged arat for irrigation purposes. Teaching the names and its use and how to make such instruments was the responsibility of different craftsmen living in the community and attending the Hujra in the afternoon to carry out the practical work of the community and at night for gossip. Similarly saddar that every individual keep on his shoulder (sheet on shoulder) has fifty six different use made by jula(local expert on hand viewing clothing) of the community at khadai(Instrument for making cloth), The elders teach the importance of different clothing, and what to use during farming. At the Hujra the young men learn such practical skills that they can use in their daily lives. Ashar Gopal dates fixing number of people involved, food and other arrangements all jobs are arranged by the elders, responsibilities are shared. Ashar is mostly arranged after identification of problem and joint action for its solution without any incentive or money involved only provision of good food; Help in pooling manpower resources for Ashar and other social and cultural activities. Fixing date and finishing the job before starting bad season or expire of the timing for specific agriculture job. There are different types of farming, land irrigated by Persian wheel, water pump close to the village are called bareyea, irrigated land by canal, called Nehreye land, while land gets rainy water is called lalma. Identification of problem and joint action; Help in pooling manpower resources for "Ashar" and other social and cultural activities. All such land and farming have different requirements and needs that are taught by the farmer to youth at Hujra.

Dehqan- Baghwan-Malyar

These three names are used simultaneously in farming but their true meanings are different. Dehqan means "bounded labor" in which the people are paid in advance and the person along with his family members work for the family who owns the field or farm. The Dehqan laborers mostly work on the farm, and if they have no family they sleep at the Hujra. If they have family, they live in the farmer's house but they can also visit the Hujra to gossip, get update from the owner and Hujra members.

Baghwan –Malyar are people who have adopted farming as a profession and pass on the land from one generation to the next cultivate it taking half, one fourth or yearly money to the owner of the land. They mostly take the land from the landowner on half (neema), one third (dreema), and annual payment (Aajara). They are the real farming expert hold meeting at Hujra to share their daily routine, do manual skilled or unskilled job at Hujra and also take assistance from other members of the Hujra in their work at Hujra and farm through Ashar.

Belcheyea for manual work in the field

There are different tools used not only for farming but also in other community improvement programs. The shawl is one of those that is used in different places.



Picking tobacco plants for further planting is called Bozgalyea. Tobacco seeds are first planted under proper protection from the dew and bad weather. Later small plant are taken and planted at a proper distance from each other. They are marked by an experienced farmer and followed by youth and children in the field.



Planting of tobacco. Elders teach the children and youth in the field





Dumping or storage of wheat straw for cattle food is called Bosara (Haystack)



The Straw are dumped in Bosara bear all sort of weather, keep the straw safe, such ashar are joined by old and young, old make it young learns from them how to save the stuff for animal.

Khakhur is the instrument for dividing the fields in small pockets for better growth. Such demarcations are made by experienced farmers to divide the fields for better crop in irrigation, production and maintenance.



Ceil term locally used! The land for Tobacco crops to nourish and the roots flourished. In this way the land is made soft for the roots to flourish and get proper nourishment with water.



The tobacco crop is ready now for selling at the local market. Before selling they separate the best and worst leaves of local tobacco (malaki Tamako) for snuff, Hubble bubble and selling at the market.



The Persian wheel is an indigenous way to irrigate crops through bull fetching the water with Persian wheel. Before all parts that were mostly 56 were made by local craftsmen at Hujra. Now the new instruments are made in the market.



The Poppy Field: Poppy is called lalama (rainy field crop) and needs less care in the beginning but more at the later stages of production and preservation. Poppy seed, stem, and box are used in fifty- six local medicines. The collection, preservation, and use of the poppy are mostly taught by the elders at Hujra to the youth. The Poppy crop, when it was legal, used to be kept as poppy leaves under the beds at the Hujra for a certain length of time. Elders would check it from time to time and when it was ready it was brought to the local markets. Tools for the collection of poppy-- mangaiz – with sharpened ends were made and distributed among the youth.



Mustard crops and fodder for cattle, with spinach for cooking

There is fodder for the animals but there is also a variety of natural spinach that is well known to elders. They cut this wild spinach and teach both the young men and women how to use it for cooking. There was a time when women worked with men in the field, or gathered fodder, or went to the forest for woods for cooking and to feed the animal with extra stuff naturally grow in the crops. So one crop bring different benefit for the community. Women and men without land can go and get spinach for cooking.

Lasai is a well-known local drink that the community farmer offers for free. Lasai is made after churning the local-made yogurt and butter which separate and the juice resulting is called lasai. It is shared within the community for both the rich and the poor to be used with spinach. Such foods are brought to the Hujra to be shared with everyone including guests.



The making of Gur (local sugar) at the farm is a traditional industry called ganreyea. It is a very technical process since sugar cane juice is boiled for twenty four hour with a full fire and after the specific time for cooking it is brought to the athra to cool down. After that it is put in the shape of round tables and stored in bags for local use. The surplus is brought to the market to sell.



Gur making in Attara



All the above pictures show how the practical farming methods of gur making are taught to the youth both at the Hujra and in the field. Such practices updated youth informal education in all respect along with farming and brought up. The elders teach and the youth learn many things through these farming skills: discipline, leadership, skill, instruction, follow-up others.

A place for market Discussion

The elders of the Hujra or sometimes the general community of youth and elders go on a routine visit to the market to keep an eye on the market dynamics. They watch on a daily basis the market prices and share this information at the Hujra to make the community aware. They watch the prices of routine market items, agricultural products, tools and any other commodities of daily use. The elders guide the community to special areas in the market for shopping and selling of their products. They also use their personal relationships to bargain for the community members with the shopkeepers at the market. They choose the good things not only for themselves but also for community members as well. If they are true elders or leaders, they know that what they like others in the community will like as well. Skilled workers in the community bring their ready made goods to the Hujra to decide how to fix the price and to find out if the community members are interested in buying their goods. If the community doesn't need it then they bring it to the market to sell. The elders help them to identify best places for selling in the local markets or in other locations. The good crafts by skilled workers also bring a special status and identity to the Hujra community. As people demand these goods from different areas it allows the community craftsmen to develop a good reputation. Skills are taught both in the community and sometimes at the Hujra. As youth and children bring their belongings for repair there is a demand for new products from the local skilled people. They sit close by to the craftsmen and learn from them. They also assist them practically if needed.



Health education

Traditionally the farmers at Hujra are experienced in the use of different herbal medicines. This is mentioned by the Pustho poets in their poetry.

Tajraba da jawandoon loya sarmaya da

Kala kala mreezan hum tabeban she

(“Experience is an asset in life; sometimes a prolonged illness turns a person into a traditional doctor”- Tabib)

For example, opium traditionally has been used in fifty different medicines for sexual problems. These are used by traditional hakim local expert make drug from herb and shrub. Farmers used it for pain, fever, cough, sleeplessness and so on. Similarly other herbs, shrubs, bushes, crops, leaves, seeds, are used and suggested by farmers in the Hujra for different kinds of sicknesses of both human and animal.

At the Hujra traditional medicines are prepared and used. Hujra members are also experts in different types of massage. There were points such as the belly button to relieve stomach pain, and other points to relieve foot and hand problems, (ALI, is this what you meant?) backache, headache, neck pain and so on. There were treatments for animals such as salt water massages, doses of herbal remedies and others.

In addition to the traditional health experts, government health agencies also visited the Hujra to do public education and immunization campaigns especially when there was danger of any outbreak of a disease like cholera, malaria, stomach diseases or other diseases caused by water-born organisms that increase during the rainy season. The Hujra was a common place to provide health services because it was the most convenient place and could easily target the maximum number of people. During the initial

stages of a health hazard the Hujra was used as a focal point in the past by both local and government authorities. It is still in this way where it is available.

Doctor and others who dispensed medications and prescriptions to the patients in the Hujra did so without any fee during the different vaccination or relief programs. The possible types of disease were discussed at the Hujra and there the strategies to be used for dealing with the disease were formulated. The response to any issue or health hazard was always initiated by the group at the Hujra. There the experiences of treatments were shared so that they could establish the best way to control an outbreak of disease or other health problem. Hujra members considered each other to be friends and relatives and would take patients to even very remote places for treatment. Mostly doctors or traditional or spiritual healers, called hakim, were sought out for treatment.

It was in the Hujra that collective decisions were made about health education, clean water, food preservation and protection, stopping outsiders from bringing raw fruit, ice cream, unhealthy sweets and vegetable into the community. The cost for these relief measures was always reduced because of the shared responsibilities in case of disease prevention and cure. The patients were accommodated in the Hujra, including patients from other villages, if they came to consult the doctors, whenever the doctor was not available in their community. Hujra members used to approach a doctor (Tabeeb) by inviting him to the Hujra so that they could share their preventive and curative knowledge in the face of a health hazard. Those elders who had experience with medicines shared their experiences and knowledge with youngsters in the Hujra. They also provided moral and financial support to patients if needed. The elders showed special care towards those who were poor, single women, orphans, elderly people, widows and any others in need.

Psycho-social care

Psychologically speaking Hujra is the most valuable place for all and especially for youth to express their inner self openly. Scientifically speaking if a person expresses himself then it is easy to cool down the emotions and get him to the right direction. That is the way of dealing with such youngster and youth who face certain trauma, threat, or fear. Expression allows the elders to intervene for guidance and education. If the problem is more than friends and colleagues of the sick person is involved to investigate further and report secretly to the elders of Hujra for treatment. Some time the assistance of the religious leaders is also taken in treating such patients. It is common belief that Pukhtoon culture is less aware of the mental health issues and also gives less attention to this side. In fact Hujra was an institution where all mental issues, violence, fear, trauma; threats were discussed and cured by single elder or group counseling with religious and spiritual treatment.

Psychological troubles were generally developed into the individuals due to poverty, enmity, health problems and family related issues. Hujra was a base for sports, entertainment, music and also a space of an open expression, where communities were contributing to overcome such issues. The expressions about the role of Hujra in overcoming Psychological issues play pivotal role in the past to control anti social behavior of ill treatment of an individual. Hujra play tremendous role in overcoming Psychological

complexity because it was a forum for expression of what they have in mind, as there was freedom of expression. The respondents identified the following roles of Hujra in overcoming such complexes. Hujra and mosque served as institution for Psychological back up. The people gathered and shared their feelings, which really mitigate the psychological complexes. The interaction with elders, guests and notables of the area further facilitate the process of co-existence by interaction of culture. Being the owner of Hujra, one did not feel deprived being in community. Hujra belong to everybody has its own stake. More open and secular space for cultural activities, to express and enjoy up to music, traditional dance, songs, games, stories of heroes and kings etc, which reduce the frustration and depression to a great extent of all community members. Hujra presented environment, which provide strength and moral development during stress. Hujra is a forum where each person could share his psychological issues, which reduce its effects (catharsis of emotion). Besides, the friends used to encourage him and convince him to forget about it. The discussion of elders, the raconteur and the music at the end further narrow down the size of problem. In case where the problem needs treatment, the patient was helped to identify the doctor and made arrangement for taking him as well as financial support. It may be in the form of grant or loan or charity.

Traditional/spiritual healer

Traditional healer played active role in Hujra culture in the past. Some were physical healer as discussed before for body pain with massage and special oil, mustered, olive treatment. Others were spiritual and religious healer belongs to religious sect, syedan, miangan, used to heal someone with Koranic injunction. They inherited special packages for different diseases like Jinn, boils on body, belly button, backache, headache, migraine, hepatitis, etc. These spiritual healer used to sit in Hujra for the patient to come and treated by them. Visitor and patients were giving (money)shukrana to such healers. Women were treated at home. While men supporter of women were treated at Hujra as a guest.

Amendment in existing law

Some time an accident/incident took place in the community, where old code needs amendment to address the issue/ subjects of the community. Like education for women in the past was considered very bad but now the Hujra elders demand for female school. Pond, Stream or springs, water in the past were taken for drinking and all other use, now due to pollution elder demand tube well and water tape at home and streets. Swara; women given in reconciliation especially in murder cases in the past was common practice of Pakhtoonwali, now change and is taken a humanitarian issue. Jirga member are reluctant to give women in swara due to modern human rights law and awareness. Such practices are needed now with some alteration in the traditional law to make it according to the modern scientific knowledge and human rights values. Such amendment is done by the elders in Hujra through jirga on consensus among the community elders and youth were adopted to bring such changes in their life.

Just to mention about such amendment from my jirga research narrated to me, by an elder.

I was proclaimed offender in the local tribal area now settled. One day passing by village Hujra where there was big gathering. After my greeting and salaam, asked what's going on as it is general practice to ask if see extraordinary gathering in a Hujra to join them even a stranger. A man replied toor(honor case)

is going on to be settled by jirga. Honor crimes were very rare because the code, Hujra and jirga were very strong at that time. I said oh Toor (honor) and straight went to the Hujra. Jirga procedure was in progress and men women both were brought to be killed as per jirga decision. When the man took rifle to kill both, the girl asked for her last will to be expressed. But jirga stopped them as women are not allowed to say anything already brought so much shame for the community and Hujra. But I being educated knowing all law and rules asked jirga that I am guest, have no right to interfere in your decision but will is girl right by all means, traditionally, religiously and according to law. After a lot of arguments and my stand the jirga allowed the girl to speak. I went close to her and said say what you want I am with you. Before speaking anything she asked for a ladder to climb on the roof top of Hujra. This was strange but I requested someone to bring ladder and put it with jirga building. Girls climbed on it followed by me. When she reached to the top, raise her full voice and said; Oh, women, girls of this villages, don't cry if some want to take your honor, my fault is that I cried and call for to save my honor safety, today I am also dying along with perpetrator. She then asked me to come down and asked jirga to kill her. There was pin drop silence at Hujra; I open the discussion again inviting jirga to look to in depth of the girls saying. Discussion started again and at the end it was decided that in such scenario women should be left while only man should be killed. That become law for rest of the area later on.

Proverb and stories; story telling is one of the way for sharing knowledge, proverb are another important segment of making and sharing knowledge in a shortest way of communication. Small sentence in proverb are spoken by the elders without any deep thinking, simultaneously and it suit the situation and make the situation easy to digest for the participants the long and complicated discussion. Like "hajathman azaithman Na ye, Needy are not respectable. Warokoye cherg ghat Sara bang wayea ghual ye awokra, "Small cock raises his voice with big make faces". Proverbs have strong meaning to convey to others an easy sentence and most of the time ended discussion by getting the essence of the other group, party or individual what he is going to convey. Such proverbs have strong places especially in reconciliation of the parties, to soften their hearts and mind and compeled them to accept the request of the jirga at Hujra.

There are few famous proverbs that must be kept in mind before going further into the role of Hujra and life of Pukhtoon community and importance of Hujra or jirga like institutions.

"A Pukhtoon never forsakes revenge."

"A stone of Pukhtoon (enmity) does not rot in water."

"A Pukhtoon enmity is like fire of a dunghill."

"May Allah spare you a Pukhtoon's Anger?"

"If a Pukhtoon takes his revenge after a hundred years, it is still too soon."

"The Pukhtoon loves fighting but hates to be a soldier; loves music but has a great contempt for the musician; is kind and gentle but hates to show it; loves his new rifle and his old wife; is hot-blooded and

hot-headed; is poor and proud with strange principles; might be a loving friend or a deadly enemy; in general, he is very simple but very complicated in his simplicity.” Ghani Khan: Pukhtoon poet and philosopher.

Story telling was one of the best instrument for conveying best messages and knowledge. This is now adopted by other culture and adopts it as a way of sharing knowledge with youth. If other adopted story telling methods it is vanishing in Hujra culture as the gap between youth and elders is widened up. The youth have no time now to sit and listen elders at Hujra due many pressure on their shoulder. Parents also not allowing their children to attend Hujra any more as they construct their own Hujra and detached their children from the big gathering due to many factors like, security, political, social, rivalry etc.

Local Talents

Poets, writer, musician, skilled people, traditional healer, are local talent related to Hujra having great respect within and outside the community. They are given special respect in Hujra and are always presented to other as a role model. Such group/individual inspires others and some time they correct any thing in written, spoken by an individual, or done practically. Such talents are honor of the community and Hujra in particular. They are introduced to others with great respect outside the Hujra community. They are also accompanied in case there is a sports competition, poetry, wrestling, skill, speech, and storytelling and are supported by all means by the Hujra community. They feel proud when get position by the Hujra members in education, sports, quiz, or any other and celebrated by all at Hujra.

Special occasion at Hujra

It is worth mention that Hujra is never an empty place where there was communal sitting is not taking place in the past. Launch is mostly shared by elders bring cooked food in talyea (local made mud bowel) and shakeryea and eaten in panda. In the evening youth and other joins to celebrate panda by bringing food from each house hold, before going into detailed lets discuss panda;

Panda

Panda is a custom in Pukhtoon culture where launch and dinner are eaten together in one bowel called talyea. Food is brought from each house hold and shared at Hujra. An elder sitting on the floor darastherkhwan, check food from every house and present to the guest and host.

- اللہ کے نزدیک سب سے بہتر کھانا وہ ہے جسے بہت سے لوگ مل کر کھائیں
Before GOD the best Food is that eaten Jointly by many people together ;Sayings of Hazrat Umar Farooq
۹۹۹ ریفریس: مستند سیدنا حضرت عمر فاروقؓ (R.A)

Guests are mostly sitting in front of elders and host to the sides. Good foods are put in front of the guests while rest is put forward to the hosts. Each house hold brings food in talyea and shakeryea, Bread in shakeryea and cooked food in talyea. When all food is placed, elders invite all to start with the name of GOD. After finishing the food again special prayer is performed by the elders and the bowels and

shakeryea are taken away by the owners. Breakfast is mostly not performed at Hujra but if there are guests then it is also arranged on the same way as panda.



Skuar for bread

Panda is commonly practice at each Hujra of Pukhtoon community. There are special dishes called Panda in other tribes of Pukhtoon community, common are Mehsud, wazir,

Panda at Kurram Agency; as panda has special dish in different tribal and local settled area also below is the picture of special panda at Hujra in Kurram agency.



Bangish, tribes there panda are very delicious and mostly served with chicken and special thin breads made at home.

Eid night celebration

Eid night has a unique status in the Muslim culture where children play different games and elders, youth celebrate it in Hujra with special dishes of sweets (halwa), polow (rice with meat), kabab or any others dish. The night is also welcome with no sleep at all by the youth. Moon sighting is celebrated shared with areal firing. Youth visit from one Hujra to another to convey the message of moon sighting, apart from special function in their own Hujra they also joins other Hujra special function. Special friends are also invited from other Hujra for cooking and feeding. Eid day celebrations are also planned on the same night and breakfast are most arranged by the elders who enjoy breakfast with youth of the community with special dishes prepared at Hujra. Same is the launch and dinner as well.

Qurbani, Eid-ul Azha animal slaughtering in Tall (groups of three, five, or seven)

Slaughtering of animals for Eid-ul Azha mostly takes place at Hujra where people in groups of three, five and seven buy and slaughtered different animals.



Above slaughtering. below cutting of meat for further sharing in lots through (Esa)



Pawoona: (shared meat deal)

In winter time mostly when rain was continuously raining for days called jareyea .People mostly sit in Hujra gossiping and sharing food as well. Since prolong rain restrict people moments and also cut off food and other supply. Community elders mostly purchase a calf, sheep, goat and slaughter at Hujra with sharing money. They distribute meat in all shared holder equally that was called Pawoona. It not only provides alternative food to the family but also to Hujra members. As they shared food at Hujra and enjoyed meat with other stuff cooked at home.

Subath

Subath is at Hujra, a special function with joint contribution for cooking of special dishes. It was kabab (made of meat), halwa (sweet), Katawa (meat or chicken hundai), pullaow (rice with meat), Kacherye (rice with homemade butters, oil). Such practices were very common in winter nights and especially when there were continuous raining called jereye and the weather was very cold. Here also the expert of the community used to teach special dishes to the community youth. Such expert if not available at local Hujra community is called from other Hujra's.



Wada (mirage) kuwedan (engagement), dolaye (bride from ancestor home to bridegroom house);

Bride is taken by janjyan (men to take bride) in both pictures in the marriage ceremony.



Wada kuwedan, birth of male child, are always celebrated at Hujra. People coming to take bride in dolai on shoulder support are called janjyan. While some time dolai is also taken on camel back if the distance is long. Dolai in mirages is the responsibility of the community skilled men batyar or shakhel. But community youth and elders all help from the home and hand it over to the junj before arranging some traditional competition and serving refreshments to janjanyan at Hujra .such refreshment is community shared tea (black tea) while community or bride home arrange sweets(matyayea) to serve the guest or janjanyan.

Nakha westheal (hitting the target)

After serving janjyan with refreshments and before handing over of dolai, janjanyan are asked to perform some special responsibilities they have according to prevailing code of Pakhtoonwali. First they will pay to all kasbegear of the community according to Nerkh (prevailing custom price) called da kasbagaro barkha (kasabgar share). Then a stone or other symbol, wood are stuck at the hill, stream for shooting. It is also common custom of Hujra that janjyan fire I air when take dolaye from the local Hujra community or kasabgar.



Shooting the target in wedding is an important customs for the Hujra youth to impart by janjyan when they take dolai from the village. Dolai is not handing over till the janjyan (coming to take bride-dolai) shoot the target. If they miss it they will pay to Hujra youth special punishment that is usually in cash. Target is fixed at hill or top of the roof or another place where everyone can see it. Janjyan hit the target; it from Hujra one by one till they hit it. Some time a pitcher or balloon is thrown into the stream where there is no hill or high place ,in river and asked janjyan to hit the target, that is more difficult as it changes the position and very difficult to hit. If not then they pay special compensation/money to the Hujra youth and if they hit the target then they are allowed to take the bride in dolai. Target shooting are also some time among the Hujra youth on male child birth, Eid day, or any other special occasion.

Three days prayer cermoney for the soul of dead body

Hujra is also a place to perform some religious responsibilities by the community that is not performed at mosque but mostly at Hujra. Prayer for the departed soul can also be arranged at Mosque but in the past it was considered bad as people talk, eat, sleep that is against the mosque holy prestige as mosque is for specific task of religious performance only.



With the Afghan Refugees the trend from Hujra to mosque is changed now but in local Pakistani community three days prayer for the deceased is still in practice at Hujra. Three days prayer has many good aspects on community and family altogether. Bereaved family share their sorrows with the guests and feel relaxed busy for three days receiving and seeing off guest. The food for three days is shared by the community at Hujra. Guests are entertained by the community. Family of the dead is kept busy and prayers are performed continuously for the better life after death of the dead body. All sort of arrangements at Hujra for the guest and host of the bereaved family is made by elders at Hujra. They are not informed of any arrangements they make to allow them free and to look after their guest under pain and grief. Apart from religious compulsory ceremony, it is also good for the family to share their grief and relaxed psychologically that is also helpful as per the new scientific approach that exists in Hujra culture since time immemorial. Community elders also keep them away from any arrangement they make for guest, host, family members, dead body and the burden is shared by Hujra community not by the family in deep sorrow.

Hujra communal responsibilities

There are many events that take place at Hujra at a time. As there is a Pushtu proverb that, Gham awo khadai rogar awo khur Dai, death and joy events are brother and sister, it can come together separately, one after another or many at one time. All such events are well planned by the Hujra elders and managed accordingly. As in modern social work, social workers or elders explain as; GO-to the People; Live among them; Love them; Learn from them; Start from where they are; Work with them; Build on what they have.

But of the best leaders, When the task is accomplished, The work completed, The people all remark: "We have done it ourselves" Lao Tsu

Maraye- jawandai

This is the custom bound on Hujra within and outside the Hujra jurisdiction with villages' far flung community. Each member of the Hujra community has a special status. Special care is taken to the deceased relationship, friendship in the past and relationship are kept with their friends for happy and death occasion. They are invited to Hujra events while their good and bad events are attended by the Hujra members. That is mostly, a part of Maraye –jawandai, dala –para, or para- jumba, community kept it alive even after the death of their elders as sign and code of Pukhtoo, and Pakhtoonwali. If someone is

missed by mistake or not informed in good and bad situation, they send complaint to the elders called gila mana. That is well taken by the elders, and mostly visits their Hujra for forgiveness in groups called nanawathai. Nanawathai is some time used only in heinous crime like murder while it is a common practice when Hujra elders visit a family in groups and present their sorrow on self or on behalf of the person groups done wrong, committed wrong by mistake or by will.

Lor- khor

Lor is daughter and khur sister; a lady married with in the villages or outside, her good bad events are also collectively looked after by the Hujra elders. Loor –khur of a single family after mirage is lor khur of all after mirage. Her attendance of good and bad events are common responsibility of the Hujra members specially elders. Such lady husband and children are well received by the Hujra members and are invited in all good and bad events. Special share is sent to lor- khur in crops, fruits, vegetable, and on special occasion like meat of Eid-ul azha that is called da lor khor barakha(share).

Kha -Baad

Kha is good and baad is bad. Kha bad are taught by elders at Hujra to youth through verbal transfer of knowledge. The youngsters are told not to forget of Kha, an individual or group made with them and also remembers baad on the part of a group or individual made. There is a proverb that tool Umer kha Na khegeye-awo Na tool Umer bad khegeye(one can't do good for ever, neither bad can be done for ever)best way is to remember it. Such good and bad youth take with them in whole life and always loyal to the elders of Hujra who pass the knowledge to them. They do the same as narrated by the elders to them and feel honor if do good for the good or bad for the bad done to them or their parents Hujra elders in the past. The proverb of , Da Pukhtoo karenyea pa awobo kai na warsatheghee(Pukhtoo stone does not rotten in water)

Shal gud-yathem, kunda

These are the community most vulnerable people, looking after them; their needs are the responsibility of the whole community and Hujra specially. They are always first on good occasion by provision of good food, clothing, in order to get their blessing. Special share in crops, fruits, vegetable, cooked and raw food are sent to them by the community and Hujra elders always remind to the Hujra community to look after them while they also help them by all means. Helping them in medical treatment, mobility, home repair, etc are other way of responsibility of Hujra community. Elder of Hujra regularly visit them, asses their needs in advance and instruct youth to act accordingly. Vulnerable community also send their request to Hujra through children or some time an old lady of the family on her own visit Hujra to bring to the notice of elders about their problems. The elders in such case take immediate action and solve the problems.

Kher kherath

Kherath is charity food provision on the part of an individual of Hujra. But it is also mirage, child birth, good occasion food when an individual cook food and feed it to the community members. Before such event, there is always a small jirga where responsibilities are shared among the youth and elders in all respect beforehand. Food is mostly given to the whole community but passerby, guest, vulnerable groups are cared much. They are given priority. Elders in advance arrange and finalized all arrangements along with family at Hujra. Small community jirga responsibilities are shared and each member of the community is given special task. While on the due day elders just supervise and leave themselves for the administration, receiving guest and looking after them and also keep close an eye for any mis management that is checked by them on the spot.

Gham Khadai

Gham- death and khadai good occasion; both are performed/celebrated at Hujra. Participated by community and guests altogether at Hujra. Friends of the family and community are known and invited in both cases. Arrangements for their feeding, rest, entertainment is made in advance by Hujra members in jirga of the Hujra. While some time on emergency level actions are taken in case of death, sudden natural or human disaster.

Rogha -Joora

It is still practice in mostly all parts of Pukhtoon belt in Pakistan and Afghanistan. Along with three days prayers, wedding, rogha joora is also the one tradition still practice at Hujra, arranged by Jirga .Apart from local community members all other guest from the surrounding communities are invited to visit and witness the reconciliation process. In Hujra a permanent jury (in shape of jirga) always available/present to resolve conflicts of family, in between the neighbors; their decisions are quick, cheap and unbiased and are honored by the people, due to the consultative decisions.

Rogha-reconciliation by “Jirga” at Hujra



مردان، کچی بارغ میں جرگہ ممبران دو فریقین میں راضی نامے کے موقع پر حلف لے رہے ہیں

In rogha Hujra elders invite notable, respectable elders from other villages along with religious scholar to take oath on holy Koran. Oath is taken by the religious scholar on Holy Koran the parties' are brought by the elders' one by one hug each others. It is mostly common in murder cases but in case of a serious conflict that may lead to bloodshed and violence is also entertain through this way. In routine reconciliation cases only hugging and hand shake is sufficient. Community members bring tea, food to share their joys and entertain guests and celebrate the best occasion altogether.

Para -Jumba

This is mostly assistance, support and sharing of good and bad events with an individual or group of other Hujra members, community by the Hujra community. Such help and assistance are always available to the Hujra community in good and bad, skill training, sharing stories, arranging music with one or many instrument like Raba, sitar, flute, ashar gobal, or in case of human of natural disaster. Taking side in the Hujra community in case of any conflict with other individual/community, reconciling the parties with in Hujra, presented themselves as gurintier for bail in court of law, witnesses at court, provision of arms and ammunition and even standing side by side with them in any situation is called para jumba.

Qabar Janaza (grave-funeral prayer)

All advance arrangements for Qabar, Janaza is made by the Hujra elders even in emergency situation.



Grave is dig by the Hujra youth but also assisted by the village youth from other Hujra also, tools are used by the same Hujra if incomplete brought from other Hujra's also. Stone, bricks, mud are already in place close to grave for immediate use. Janazgah (place for funeral prayer) is close or at a distance from the grave. That is also clean by the youth on elder's direction in advance.

Grave for the dead Body dug by the local youth with skilled and elders' assistance;



Elders of the community check Janazgah, grave, accesses to both places in advance to give to the arrangements a final touch. They arrange even the parking place, water for the guest in case of hot weather, shelter if rainy or bad weather all together. Any mismanagement brings a lot of humiliation for the elders as the family of the dead body has no role to play due to heavy losses and grief.

Janazgah of the village for last prayer of the dead body



Community and specially Hujra elders are holy soly responsible for all the arrangements. Elders took full responsibility to release the family frustration .with full responsibility they not only share of the family

burden, take blamed on their shoulders for mismanagement and also beg forgiveness from the family and outside guest.



Jirga at Hujra

'Tis not enough that justice were done. For justice is not done
'Til it be seen to be done. Anonymous

Jirga of the community mostly took place at Hujra. To resolve petty issues and think further on preventive measures jirga and Hujra are simultaneously used.



In this jirga member of the community can openly share their ideas with elder of the community. Share their inner feeling, relax themselves and elders listen to them giving space to their ideas and later give

full attention during their decision. It is true that jirga is related to wise, elders but say of the youth is always there. They protect the interest of the community by all means, and also give a chance during jirga to the youth to participate actively. It has two aspects, one to give space to the youth to express themselves and guide the elders if there are some issues not known to them. Another is they gets training to act, deal, and participate at jirga.

Government assistance at Hujra

Number Das-No 10; in the past people were bold enough to pinpoint any wrongdoer/anti social behavior individual, groups in their community. Similarly Malik and khan were looking after the community and any wrong doer were first warned by them, community elders, Malik, and later were handed over to the police. If a crime was happened in a community, police mostly were to visit Malik, khan and community Hujra, to consult them first along with other the people of the community. Community elders were helping to hand over any criminal and charged him against any crime. Later with the Malik assistance such criminals of the communities were declared No-Das (10).There address and photos were hanged at the entrance of each police station. Crime of any nature was first investigated by them. They were called upon by police along with Malik and Hujra member to the police station to get firsthand knowledge even if they were involved or not in the crime. As there is a pustho proverb that village rabbit can be caught easily by village dog. Same was the rule for no 10(usually called Number Das).

Community elders and Malik were also accompanied the police during their search operation to the criminal home. They were witnessing every action, any violation on the part of police, and respect of women and later signed the report written by police of any illegal weapon, arms, or criminal caught during the operation. In case of any violation they not only refuse to sign the report but were also present with parties in the courts to narrate about the violation by the police.

Intaqal (transfer of land)

Collection of revenue was mostly made by Malik; he was visiting Hujra and asked the members to deposit malieyea (tax on crops) that was later on deposited in government treasury. At the same time transfer of land from one to another were also takes place at Hujra. Where revenue officers Tehsildar, gardawar, patware sits with local elders as witness and Malik as guarantee. Attend any Hujra for transfer of land (Intaqal) is made on alternate months in different villages Hujra's. That is mostly call intaqaloona (inthiqal in Urdu means death).so the land is transfer and the owner lose their ownership completely after inthiqal. People can sell and buy land on their own, but the real transfer of land is made mostly after inthiqal when it is registered in government documents.

Awareness of dieses and government policies

Awareness rising on the part of government officials of any development in the country, new law, and prevention against epidemic, introduction of new product in farming or any other daily necessity is arranged in Hujra by the government departments and other agencies. Mobile cinema was used to introduce new seed, fertilizer, pesticide, insecticide in Hujra at night time. It was enjoyed by the

community male and female both, as men were sitting at Hujra while women at the top of roof in the surrounding houses. some time in intermission famous songs of Indian or Pakistani movies were played for the audience interest. That further focuses their attention on the screen. Mobile dispensers were used in the far-flung areas and out of BHU, Hospital reach. All their activities were at Hujra where patients were visited by the doctor along with free medicine provision. similarly family planning, birth control, placement were arranged on the consent of Hujra elders at home for female awareness.

Entertainment of government officials

It is true that elders and specially Malik and Khan were entertaining the government officials in community or their own Hujra, but community members also share their food, tea, and other commodities to share and entertain the officials along with elders of clan and community. Hujra is a place for all people even for government officers. So all are treated well without any discrimination.

Hujra a place for Conflict Transformation/peace building/Non-violence

Check & Balance

When the institution of Hujra, jirga and Pakhtoonwali were intact, there was complete harmony, unity, community cohesion in the Pukhtoon community. Youth were under complete control of elders. There was proper check and balance system at Hujra where each community member was answerable for their action to Hujra elders. Every individual was supposed to visit Hujra for short or long time at day or night time. Presence of one was a satisfaction for the community that he is doing well. Elders were supposed to come to Hujra for short span of time after asha (night prayers). They were checking each individual like teachers taking attendance at school. Any one missing was enquired by his family members, youth and some time in continues absence from Hujra, elders along with other members were suppose to visit absence person home. Any issues problem he was facing was jointly and with consensus resolved by the community elder and youth together. An inside conflict was to be explore and address without any delay, to contain the misunderstanding, conflict before going to violence, or conflict to spread further. Elders were also share responsibilities to the youth to perform along with their regular duties in the daily business. They were supposed to report back to the elders next day or night and also share his personal view as per importance of the matter. Personal views were corrected in case there was some misinformation, wrong statement. If corrected information was shared and there was need of elder's intervention they were taking immediate steps. With such arrangements linkages between elders and youth were very strong, direction given by elders and following by youth was a regular routine of Hujra. There was no high, low, big or small, rich or poor everyone was equal, in all respect in Hujra sitting.

Reports to the elder of Anti social behavior of youth and children (Gila-Mana)

"Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty." Henry Ford

This was a very accurate system in the past which is no more exists in the Pukhtoon community. Any wrongdoing/anti social behavior on the part of community member was reported to the community elders. They were taking note of it, enquired further and summon the individual along with family elders

to Hujra. The matter was discussed in depth and length and remedial action was taken on the spot. Individual and family elders were warned about worst case scenario and were asked to take on their own remedial action against the individuals. Further complaints on the part of any community members taken was very serious and family were facing a lot of humiliation; some time restricted their movements to home, and not going out as people raise finger on them.

Youth also were much conscious not to bring any humiliation on their part for family or community members. The people beliefs were strong on religion and Pukhtoon code both. Any violation was not only communal shame but also religiously sin and was to face by grave consequences here and hereafter as well was the concept of the people.

Arms control

Arms control was first maintained by the government by issuing licenses and later by elders to take license for their arms. People were bound to follow government law as they were good law abiding citizen. Community also imposes some rule on the youth and community members to keep arms at home if they have and use only license arms for special occasion. Arms were only brought on special occasion, birth of a male child, mirages, threat to the community or squared to someone. Otherwise show of arms was considered bad and youth were mostly forbidden to take arms with no reason. Elders were also supporting police and other government officials in all matters. Un armed license if caught were not supported by them as the youth or community members violated the code or instruction given by elders at Hujra and the person was to face consequences on their own without community support. Elders of Hujra also restrict use of arms at Hujra as police in settled areas were visiting Hujra without any notice in daily routine petrol. While such restriction was not in the tribal areas but the punishment of Pakhtoonwali was very stung for any mis use of arms in tribal belt.

Custodian of Pukhtoon code; (honor & shame, Kllaq ba SA wayea)

Youth are also considered custodian of Pakhtoonwali. Good act was honored not by an individual but also by the community as a whole. Special function was arranged for an individual doing good job and celebrated at Hujra. Similarly bad act in the part of an individual bring bad name for the whole community of Hujra. So youth were always advised at Hujra to perform according to the rules-regulation of Pakhtoonwali and follow the true spirit of religion. Bad acts on the part of one were considered not only violation of the Pukhtoon code but also of religion injunction of committing sin.

These were very important elements kept by every individual of the Hujra community, first violation of religion, ethics, and values and then of Pakhtoonwali that restrict them from any wrong doing, creating law and order situation and defaming family, community name and fame that is gone, that why many thing came to the Pukhtoon community now.

Even in the groups making of tall for Eid-ul-azha slaughtering community elders were taken much care not to involve, people taking bribe, involved in suad(mortgage business),have bad character, or anti social behavior (badmash).

Same was for youth who were involved in any anti social issues were restricted from the Hujra culture and they were facing isolation in their community.

Action against violence (domestic, children, communal)

In the community women issues and domestic violence is considered as internal issues but Hujra elders can take any action any time anywhere with or without the consent of the family. Women share their domestic problem at communal places like tanoor, dewdeai or Gudar; old women take it to the men and elders of Hujra. The elders after due consultation take common actions against the male of the family involved. Some time women or children take refuge in elder's home. There problem is addressed on time and remedial action are usually taken by elders with proper care, reconciliation, rehabilitation and follow up.

An aggressor child, behavior is properly checked by Hujra elders; he is observed during playing, discussion, communal work and punishment is given on the spot. In case of continuous mis- behavior his elders are warned and asked to train him for his mis-behaviour.

Similarly violence at mosque and Hujra on the part of teacher or at home by parents is also discussed at Hujra and actions are taken jointly for correction.

Inter families violence is mostly contained through jirga direct involvement. Parties from both sides are tamed, emotions are cool down and mediation, reconciliation is mostly done between the parties. Follow up procedure on the part of Hujra elders are adopted till proper rehabilitation.

Non-violence education

It is a common perception of the people outside Pukhtoon community that Pukhtoon are violent by nature. Looking in-depth with in Pukhtoon community one can easily reach to the conclusion that Pukhtoon are violent due few basic reasons. They are egoistic, they take revenge, shame and honor is more important to them than life. If one approaches them with friendship they are the best friends, if challenged them, then they are the worst enemy. Who every developed friendship with them, followed and practice Pukhtoon, Pukhtoon always come forward and pretend themselves as the best friend, kept the friendship at any cost. As there is a famous proverb, that Pukhtoon will love will accompany you to the hell but with force not even to the heaven.

With such character Pukhtoon brought up is made and each Pukhtoon child takes such with him any and everywhere. Non-violence exists in Pukhtoon community in different shape and form. They respect the women to such an extent that if a woman makes her head naked the firing murder and killing stopped. Elderly men and women become more powerful in the old age as compared to other culture by gaining spiritual, religious, financial power; curse by them is an invitation to GOD curse a faith based belief. Respect and help of them is not only in religion but integral part of Pakhtoonwali. There good and bad are tolerated by all means. There order is obeyed at any cost. If Pukhtoon are fully armed they will follow the rules of Pakhtoonwali by all means any violation is an invitation to the enmity of the whole tribes, clan. So protection and follow up of the Pukhtoon code are the way of life. Weak is always on high

priority in Pukhtoon community, to support, protect them in any situation. So weak is not weak as whole community is behind him in case of any threat, need, crises.

Peace to the Pukhtoon is not something brought by others to the community or Hujra. It is the internal force restricts an individual not to act against Pukhtoon code and religion. As miss conduct of one will bring a lot of humiliation to family, community and Hujra culture. Before taking any action, youth, elders of the community in Hujra discuss the pros and con and after affect of the action performed by an individual or group of Hujra .Youth and elders both in their circle give and get advice from each others. Similarly children also advise to each other or bring the issue/conflict/violent behavior of one to the elders for immediate action. Such internal forces, advice, communal support make an individual non-violent. While Hujra play a role of watch dog on the community members.

On the other hand security is given by others. Here again Hujra play a decisive role as each Hujra have their own jirga, under which there is a system of community police(arbakaye, Shalgoon, Swarlestha), Laskhar(volunteer force)to act on elders order when and as necessary. Government involvement in majority of cases in the past was when the situation was out of control from elders .Again elders were to allow the government agencies to interfere and they were there to support them against those who act wrongly.

Communal activities at Hujra

As Hujra is a place for communal gathering, action, community and individual work is also taken collectively through common practice called Ashar-Gobal. Collective gathering leads to collective action and collective work for the community live collectively under the same Hujra and mosque (jumath) practicing their traditional code of Pakhtoonwali and jirga at Hujra.

Ashar Goba!



Wheat harvesting through Ashar above and below!

Ashar is mostly for harvesting of wheat, corn, tobacco, sugarcane crops at the field. While goba is for threshing the wheat to first to churn the wheat crop and then divide the wheat grain from the husk in a place called darmand. Churning and thresher is mostly done with bulls and many people, while separation is later done individually through special tools called sangeyea and rashpeal at darmand.



Concept of Joint Collective Farming (Ashar) i.e. to work with each other jointly but turn by turn and for the selection of turn Hujra was used as the focal point. Normally at least one person from each house participate in “Ashar”. This is worth to note that there was extended community sharing of oxen, farming tools, sowing, watering and harvesting. The system was managed and monitored from Hujra. The Elders (Masharan) of Hujra also used to participate in Collective farming, any developmental work at the community level, (Ashar) for sake invoking grace of Allah in the work. Hujra used the forum for concepts sharing, counseling and advising for farming. Wherein the experienced elder farmers were educating about the time of sowing, harvesting and diseases identification and treatment. The farmers, who used to come from other villages to participate in “Ashar”, were to be accommodated in Hujra volunteer Farming, for the community members, who became ill and was unable to work, for one year the community was bound to work in his fields on joint basis or turn by turn. Some of the tools were used to be stocked in Hujra for Ashar gobal.

Dadda

It is common practice done at the site on the field but early crops are brought to the Hujra to entertain Hujra members also. Maize are brought in early stage and dada a common custom are performed at Hujra.



It is a considered as dry fruit and enjoyed by all at Hujra. It also gives them hope that the new crop is ready to harvest and can be enjoyed soon.

Guest of one-Guest of all

Guest is mostly served commonly by community members. Food is brought and shared by community for a single guest from all household related to Hujra. Guest of the family prepare good food but others also try to bring good and simple food in Taliaeye (mud bowl) and shakeryea (for bread). People come with



taliaeye in one and shakeryea in other hand.

Traditional Qahwa(green tea)served after good food.

Large group of guest are also served at Hujra with special traditional food of Katawa, And rice as shown below in pictures. Such arrangements are always made in mirages; in case of death of a family member, and charity food declared by a group or single individual at Hujra.

Katawa-Traditional food (meat eaten with bread at traditional bowl called talyea)

It's a traditional food served now in selected areas while before different areas food were served at different part of Pukhtoon belt. Kacherye, Katawa, Panda, Sheep and goats tikkeye, Chapal Kabab were some of the food served before on special occasion.



Deegoona-Rice with meat

Rice is cooked in Deegoona with meat called some time pulloo. It is common practice in almost all Pukhtoon belt where big gathering is served with rice and meat cooked in deguna. If deguna is cooked in other place where food is also served, even then it under full control of Hujra. As guest are received at Hujra ,they wait for their turn, after feeding come again to Hujra to take Qahwa or black tea and then see off by Hujra elders.



Food For peenda

Food for peenda is mostly served at the floor on a mat and sheet called drasthakhawan. It is mostly a long row where people sit and enjoy good food together.



Sitting and eating together is again with no hierarchy. All are equal sit face to face eat common food what they brought from home and present good to guest and elders first. Youth eat later as they served the guest and host first and later make their own panda.

Naghara

Drumbeaters (naghara) are used on special occasion like a meeting of the Jirga, birth of male child, threat called (Chagha). It is interesting to share that the drum beat of Negara rytham is played differently by expert. People were aware of each rytham and used to act as its sound like, or other important occasions in the Hujra. People run to the scene to participate any occasion for which naghara is beaten. If there is a Chagha (call for help) every young person and the elderly runs to support the community with arms and ammunition.

Sources of fund generation & Contribution for community uplift program at Hujra;

Since Hujra is a big informal institution so it has many financial and Monterey arrangements also involved, that is well arranged by the elders of the Hujra. They predict before about the weather condition, good and bad events, bad and good weather, need and requirements of the community and arrange money accordingly. Special arrangements are made for the income and expenditure that can be managed by groups of elders and shared with community as and when required.

Nagha

It was ban imposed by the member of jirga and communicated to each Hujra members for special occasion. Naghacheye is also declared by jirga, he is selected among the Hujra community due to his special qualities characteristic among the Hujra community. People are instructed at Hujra not to allow

animals and youth/ children to the places restricted by the jirga at Hujra. These places were mostly hills, meadows, lalama (rainy land) crops where presence of villages were less, grave yard, special compulsion like not to allow animals as a disrespect of the grave, youth should not to bring grass, fodder, woods from the grave yard and hills are some restriction imposed by Hujra elders. The main purpose of such compulsions are that the seed ,pushes, trees need to be flourished without any harm, common heritages should be saved, grave and other religious places should be saved from any wronged etc. Some time restrictions are made during the rainy season when herb and shrub were growing need protection from animals to flourish. Another shape of Nagha is ban on community not to go to the spring, Gudar(fetching, getting water from stream ,spring or washing clothing, household items) not to visit in specific time as women mostly use that places .These timing are mostly after noon, when women visit the places for different purposes. In case of violation of Nagha heavy punishment with warning are imposed and the money collected are mostly deposited with Hujra elders for community uplift program with some share to naghacheye for his job.

Taxes from visitor: Ageemar Banjareyea etc

Banjareyea selling different items;



Hujra elders also imposed taxes to generate village funds on visitors buying egg, selling goods, fruits, vegetable, wood, taking stone from village hill, and sand from the stream or river. Such money is mostly kept with group of elders at Hujra that can be used for any communal work when needed.

Contribution on special occasion

Contribution for community uplift program is of different types, when the crops are ready special share for community uplift is usually taken by the community members. Community member on their own special share of crops to the Hujra where it is dumped and later sold in the market by the elders. Since cash was very less before with people so contribution in kind was the easiest way in the crops harvesting

time to be made. That was collected by Hujra elders and special record was kept shared at mosque with the community on Friday or Eid prayers in a big gathering. Skin of the animals on Eid ul azha was also collected by the elders from the community and was sold for community uplift program.

Wadakareyea

For any emergent needs special contribution were taken from each household. Usually the criteria were married male members. Unmarried were exempted from such contribution. Mirage of the community member is the criteria because married were the one earning for his family. He was also considered full-fledged responsible man to take his responsibility of family bearing and community support.

Government employees on EID day contribution

Government employees were also requested on Eid day to contribute to the village uplift program. It is mostly done by youth of the community motivated by Hujra elders. Now a day's community on each cham/clan has organized committees (mostly by youth) contribute and buy different items for community uplift program. It is like the same as elders were doing before for Qabar, Janaza, tents, chairs, bed, fans, and food etc in case of death or any other occasion.

Games at Hujra

Games are played at different time by different groups' .morning and after launch mostly played at Hujra by children, youth in the afternoon and night. Different games timing are set at Hujra with different law, rule of the games. Experience elders play as a referee during the youth game. While other elders enjoy, children learn by watching the youth at Hujra, different games played.

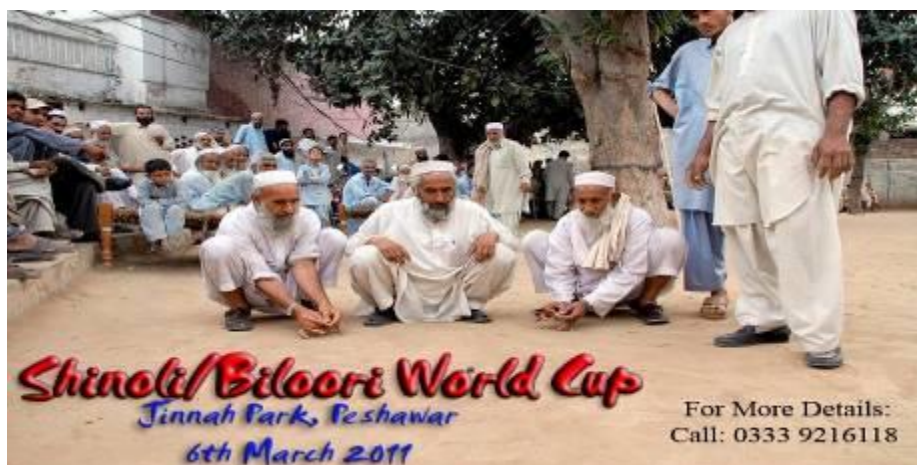
Beloreyea-mardakeye

Beloreyea; Mostly played by children at Hujra after school in the afternoon. It's similar to marble playing the only difference is that marble playing at Koda of elders are marble local made round stuff for playing while Beloreyea is glass made in industry played by children.



Koda: Marble playing at Hujra

Koda is marble competition between the Hujra members and some time among different Hujra also with in the village or even villages. Different people especially expert in Koda are playing in a team of farmer that is arranged in a Hujra. The competition is continued for days and at evening different villages' farmer attends the competition on regular basis. All sort of entertainment is arranged for the elders at Hujra elders, supervise by them, while youth looked after the guest in all respect.



Makha-Archery: Arrow & bow competition at Hujra

It is a traditional games arranged on village basis in a famous Hujra of a village. The competition takes for many days, players along with farmers in groups attend the competition on regular basis. They come along with many music groups and celebrate every point with traditional music and dancing. Villager of the Hujra arranges refreshments while local shopkeeper also brings different stuff for selling at Hujra. Final competition is a great event and mostly attended by notables, politicians and government officials with special ceremony of prize distribution. It's a traditional competition in the Pukhtoon belt mostly played by old people but also take same interest by young and children as there are many good celebrations with music, dancing, food and winner and loser prestige embedded in it.



Kabbadi

Arranged by youth in the village vicinity or Hujra; Its also a traditional game played by youth, strong enough to beat a group of young and get points for the team he played from.



Quail fighting at Hujra

it is indoor game mostly arranged at Hujra of the community. People have interest in quail and cock fighting come from far-flung area. There is a special day declared and known to all having interest to be arranged at particular Hujra in a village. They inform other who also joins them. Quail fighters are few but supporters are many from the village community to celebrate and put many on one or another side in case of winning. Dog fighting are also arranged at Hujra or an open place if there is a danger of many spectators to come.



Tathhi a famous game of farmers; Tathhi is played in the field but arranged by Hujra elders ,strong bull with one or two person ride behind on a plan wood called malah mostly run the show. Another such game is Jalsa played by two bulls on a Persian wheel. That is arranged by Hujra but played at Arat at the farm.



Tattai at the field



Jalsa is played on Persian wheel as below



Eid meala; Eid meala where men and women enjoy Eid celebration is arranged by Hujra community close to Hujra mostly at the grave yard called qabristan. There are special shrine and the meala is named by their name ,as akhund baba, dewana baba, Malang baba meala etc. Women and men both celebrate separately at different days such meala's. Security arrangement in advance is made by the Hujra elders with proper space for shops, jugglers and any others entertain the local community. Such places are provided free of cost but in some cases money is also taken for the village uplift program. All restriction are imposed by elders to keep Pukhtoon code intact, few are that youth should be kept away from women meala, similarly in men meala law and order situation is kept under control by Hujra elders with special responsibilities are shared in advance at Hujra. Arms groups are working under the control of Hujra elders they sit close by the meala place and also fix duties around meala, special informer are kept within meala who give information to the elders on time for any mis-treatment/mismanagement.

Children seesaw at Eid meala



Children, youth, young and old enjoying sweet



Hujra & skilled groups (kasabgar) of the community

Skilled people are mostly work for the community, getting their share when the crops are ready. They are called in advance by the farmers to get their share before getting food grain home. Religious leader pash imam with all other skilled people is getting their share in the field, called darmand, from food grain, called rasha. Zakath is also separated from the food grain by the farmer to divided it in three main parts mostly called by the farmer, da Khadai barkha(GOD share) kasbagaro barkha(skilled share) and their own that is later brought to home. At home then lor khor share is further separated and given to the village based or outsider lor khor (sister-daughter). Farmer mostly say that when a seed with plough go the land ,all types of share started of GOD creature right from insect, wild animals, landless people, then GOD share poor and Zakath, relatives and so on. At the end the food grains are for personal uses but again guests has their own share they get when visit the family or Hujra. Guest are also considered one they brought by GOD and their share is already with them in each sort of food served by them to the Guests.

Apart from share at crops kasabgar gets cash on happy occasion, those are child birth, engagement, and wedding, School, college promotion, getting job, Eid festivals and many others. Such groups are also protected by all means by the Hujra community .Any issues/conflict they face are taken to the Hujra for resolution .Hujra elders through their personal wisdom knowledge and financial assistance support them in any problem they face.



Dam ;

Dam and in some parts naye play many roles at Hujra. They keep Hujra clean present to entertain guests and hosts, bring messages of good and bad events to the far flung relatives, friends of Hujra community. Arrangements different events as directed by the elders at Hujra is their major responsibility.

Nayee

Naye with the above mentioned duties by dam also do community members shave at Hujra and other places. They also do circumcise male children at Hujra with great celebration.



Carpenter

Carpenter also makes their own special furniture, beds, and other decorated material along with communal work. Mostly their communal work is related to farming job. They take special share in the crops along with other skilled community of Hujra. For construction of houses, room and any other they get daily wages from the Hujra members. Some work is also done through Ashar also by the Hujra carpenter that free of cost.



Blacksmith

Blacksmith small shop is always seen at each Hujra for sharpening and making farming items in the afternoon. They along with other skilled members of Hujra sit at the Hujra corner at the afternoon and perform their job with a lot of gossips, refreshments.



Irandagareyei

Each household have their grinding traditional household grinders called meachun. Daily use wheat flour are mostly prepared by women for human and animal use, but large scale wheat flour for guest are mostly done by the village jaranda mostly run by waterfall.



Kulal

Traditional products;

Kulal in the past were making dewa (candle) Talyea (Mud bowel for Panda at Home and Hujra, Khanaq for making wheat/corn bread, Koza for ghusal(bath), bath and wodhu and giving final bath to the dead body. Lotekeyea are made for the Persian wheel to fetch water for irrigation purposes from the wells. Pitchers for water storages at home and Hujra used it for fetching water from stream and springs by women and men. Batak for the farmer to bring water with them being on the field. A pitcher at Hujra is also used as music instrument. Similarly Hubble bubble basement for water is also made by Kulal of Hujra. So Kulal job is most important in the Hujra culture and farming field as well as in traditional life of Hujra.



Modern.... Out of Hujra business;

These traditional stuff is now become decoration items and people take it to their home and drawing rooms in the rural and urban area both.



لوہڑویہ: ایک شخص نے سڑک کنارے ہاتھ سے بنی اشیاء کا سال لگایا ہے



Ghoba for Herds

Ghoba" for herds of cows, and other animals of the villagers and Hujra community served the animals at the meadows, rainy land of the village. Ghoba is to bring animals to the meadows look after them till sunset and bring them back full stomach. Where there was no Ghoba in a village the Hujra elders arrange waar (turn by turn animal grazing) by the families member to bring animals to the meadows (sara).Rich people mostly pay to the poor to run the business on their behalf.



Batyar

Batyar make (bhatt) place for making popcorn, where popcorn are made close to the Hujra. It is mostly a common place for farmer to entertain themselves with popcorn and gossip at Butt. They also make special popcorn for Hujra that is enjoyed by the Hujra members with Guar (home made sugar) at Hujra at night.



Children take much interest to make popcorn for themselves and family especially for women. women also keep popcorn for men if they want to enjoy at home or bringing it to Hujra at night if they are busy at the field and comes late evening.



Modern butt out of Hujra at the Market place;

Butt is also made now in the bazaar and urban area with special pop corn called Kashmiri and other special bread that is enjoyed by old and young all together.



Shoemaker

Shoemakers are mostly sitting at home or make a place outside their home. As along with repair of shoes they also make new shoes for the community and it need much time and labor. Some time they gets help from the family members, especially women.





سوات: یٹکوره شہر میں ایک موچی اپنے کام میں
مغروف ہے (فوٹو خورشید باچا)

Jula-dubai

Khadai at Village making cloths for the community use!



Farmer in the past were cultivating own cotton ball at their fields, were usually making threads from it at home or at night in Hujra. Jula of the community were making cloth from it in their local traditional industry called khadai. They were making special cloth of cotton, still very famous known as kantha or Kadar. There were varieties of it that were sheet, dining sheet and women veil called chail, paroneyea. Along with making such Dubai of the village were dyeing it also with different color and wash it in the village stream, spring when it were not in women use.

Local warm sheet-Chader of islampur swat;

Such products of woolen and cotton items are now made for commercial purposes. Islampur swat woolen products create a place in national and international market. The products were originally started on small scale at village for the village and community use at Hujra or close to Hujra within the community; best results give it familiarities and spread it locally and the world over. Such products were pushed forward by the elders of village through one way or another and introduced it to the local market where visitor from different part of Pakistan and world took interest in it and the production were flourished slowly and gradually. Same is the case at Rajjar village at Charsadda KPK Pakistan, where kadam or kantha is now made on commercial basis and used by men and women in Pakistan and the world.



سوات، اسلامپور میں مقامی دستکار چادر بن رہے ہیں

Madreye

In Hujra different people like snake charmer, monkey man, parrots men for predicting of luck are visiting at different time specially when crops were taken home and farmer were free to be entertained. They visit Hujra to entertain the Hujra community and also gets share in the crops as at that time farmer hearts are open to give due share to any one visiting their community.



Sharpening the knives -Chara terool

Such people with special skill mostly visited Hujra on special occasion like Eid-ul azha, where the knives use is wanted by everyone for meat division.



Shpoonkai" Sheppard for flocking Sheep

Shpoonkai was for goats and sheep to bring it to the hill and other places as Ghoba is for cow and buffalos. Apart from their own sheep's and goats they are also looking after Hujra community goats and sheep and taking share in the crops.



Gujar

Gujar are special cost in Pukhtoon community. They keep buffalo and cow for selling diary product in the rural and urban community. Gujar have this special profession but local villagers also keep buffalo and cow to sell milk and give lassie to villager free of cost.



Gujar sell milk to the local Hujra community. if they need local made oil for cooking they also provide that in small and large scale. In some part of Pukhtoon belt special food called khcheryea of local made rice begameyeya or any other, is served with local butter oil to the guest. Such people ordered in advance for the oil to the Gujar to save for the event.

Kharkar

A family, person having mules/dinkies, horses to bring stones, bricks, cements, mud, and sand for the construction of house or any other place in the community. Order is placed to them in advance and they bring the stuff for the community member on cash or later special share at the crops



Kakhay/ Naghache; for protecting of agriculture crops from animals; these types of people were part of Hujra and they were paid in kind. Such person of Hujra community were also supported in all respect by Hujra members as they were facing threat, conflict with the community members. Any misbehavior were usually was brought to Hujra and was resolved through jirga.

Community security & peace building

"Social life comes from a double source, the likeness of consciences and the division of social labour." Emile Durkheim, 1933, p.226

Chagha

Drumbeaters (naghara) are used on special occasion like a meeting of the Jirga, birth of male child, and threats called (Chagha). It is interesting to share that the drum beats, Negara rytham was played differently by expert and was easily understood by the community what for it is and were taking same action as the beats of the drum was. People were aware of each rytham and used to act as its sound like, or other important occasions in the Hujra. People run to the scene to participate. If there is a Chagha (call for help) every young person and the elderly runs to support the community. If the drum beat was for jirga; then according to Hamza baba;

Da Dai Pukhtoo Na ye zarega Hamza-da kora takhttheyea che jirga joora shee,

(Hamza appreciate much such action of Pukhtoo-as they run from their home when called for jirga)



Calling through Nagara beating

In tribal belt each individual keep arms as women are used to with ornament. They are on high alert for any communal issues any time. Since government writ is weak and community manage their affairs through Hujra and Jirga. While in settled areas people keep arms at home uses it when and as necessary.



Pin pointing the area of threats

In some Hujra community build fortress for security measure to watch in case of any threat faced from far-flung area and also take remedial action on time. These fortresses are usually used in high threats or and normal routine to watch corners of the village.



A picket for security at the corner of Hujra



Ready to face any challenge

Chagha is literally means calling by louder voice, but in Pukhtoon code Chagha means calling for help in case of emergency. Now –a-days it is replace by loudspeaker. People leave everything at their place and rush to the scene with their arms. Old, youth children all gather at the Chagha place even women also rush to the scene. Elder take the command and instruct the youth for immediate action along with step for prevention in case of human/natural losses. Rehabilitate those who are in trouble, socially emotionally, financially by all means whatever is available. Law and order situation in order, non-violence methods all are kept in mind by the elders in such emergency and high emotions.

Community police-Night Patrolling

Night patrolling and security issues are set by the Hujra elders in case of any threats. Youngsters obey the order as directed by them. They are given special instruction to care about different thing while patrolling like first call at the person, then threaten him, later use gun but not hit directly just to make him run away in severe case shoot but not to be killed are few to be mentioned along with detail code of Pukhtoon ethics. Hujra members in jirga constitute group of youngster under a wise elder. Who train them in all security matters? They act like community police called, swarlestha, arbakaye, shalguan according to the prevailing custom and tradition of an area.



Care and maintenance

Care and maintenance of the community places is major responsibility of the community elders where ever there is an issue raised they are present there in advance or when the incident took place. In advance they take preventive measures. Community elders identify the problem /issue, discussed it at Hujra and share the responsibilities. Majority of the issues are resolved through generating own resources, mobilizing community to participate voluntarily and looked after by the elders of Hujra to the end .An issue is taken before it arose and hurt/hit someone with many preventing measures taken on the part of elders. Special assistance and support is also taken from the surrounding community if the issue is big as in natural or human disaster. Government officials are well informed of such situation in advance and their support is also insured beforehand.



Village Street, sanitation and other new and old construction are made through local ashar, where elders of the village call for community gathering at Hujra and invite everyone to participate in the village

development. Elders boost up the morale of youth with giving them shabashai (back up). Good food is served to the ashraf members arranged by elders. Skilled people used their skills, others do labor jobs, and animals are used to bring stone, mud, sand, bricks, cements and any other if required. All community participate and act according to their skill, resources, what they have.



Equality

There was equal rights and free atmosphere, to each person sitting in Hujra. Especially the poor of the poorest, who cannot afford such facilities, have more advantage to use Hujra, because the ownership is communal. The cultural conservation was insured by educating the youngsters as they respectfully heard the elders and learnt from it. Similarly the space in homes was limited and the youngsters usually sit in Hujra and sleep. This was providing opportunity to elders to hear about the new developments and the youngsters were learning from elders the indigenous



Knowledge. Hujra was a forum for cultural exchange and the person, who came to Hujra from abroad, had to share his experience with their friends at Hujra. Hujra also provided information sharing amongst the members. Whosoever fills ill or in trouble, the other members use to cooperate and coordinate with the person in trouble in time. Children along with playing also get assistance from the elders and youth in their education. Elders if educated also visit the local school and share his insight with children regarding any issue related to the community. Teachers also at school and mosque follow elders instruction and convince /motivate children to follow.

Laskhar

"You can get more with a kind word and a gun than you can with a kind word alone." Al Capone (1899-1947)

The whole community goes out follow any one a threat to local, individual or community and is treated according to the prevailing custom and traditions of the area. Such groups are made by elders at Hujra for Laskhar they are checked before, in all sort of discipline, arm use and following order of the elders. Mostly the groups which go out is guided by village elders, called Laskhar. In sudden erupt of any conflict small Laskhar called Shalagoon, suawarlistha or Arbakai (community Police) reach before the elders to the conflict zone with white flag to declare ceasefire through Tigha (stone). Party in conflict understand the importance of such small Laskhar and respect the verdicts of elders by all means and stop firing. If the threat still exists Laskhar and shalagoon perform duty till the situation comes under control. In case of any violation of the elders order Laskhar is asked to impose punishment that bring grave consequences for the parties in conflict.



Why no women?

Pakhtoon are considered as the most violent people very strict to their traditions, very bad to the female by applying culturally made law of Pakhtoonwali. There are also criticisms on Pakhtoon institution of Hujra and jirga of no women participation. It is true that Pakhtoon community due to strict veil system of Islamic and traditional law restrict women movement to attend these institution but there are still some linkages developed by elders to link women with such institution. Elderly women are allowed to attend these center when and as needed. Apart from that, if men have only one institution of Hujra for male entertainment, there is more than one for female socialization at the community level. Since places due to the, flow from rural to urban area for many reason, industrialization, rural urban migration, modern communication and development, change the pattern of communal life. Women socialization is mostly takes place in four important places on daily bases;



Dewdeai

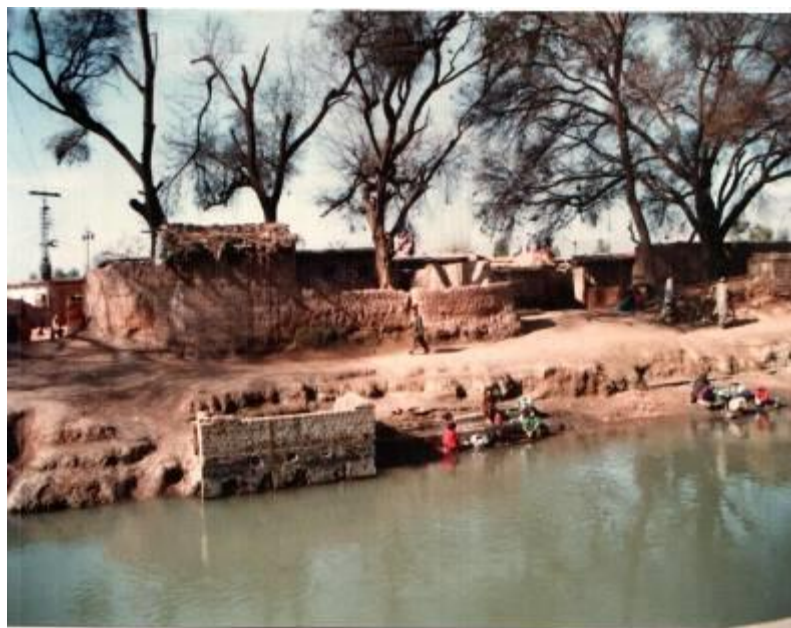
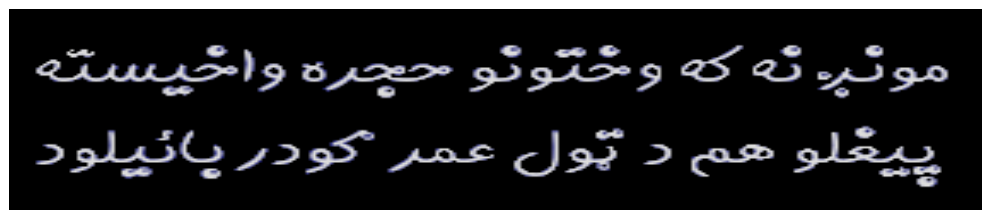
a place construction at the entrance of the house, a corridor called dewdeai. Women after breakfast come to dewdeai for gossip for sharing of night routine work, issues, and problem, there. They also bring along with them something to eat and share with other colleague. Dewdeai is owned by a women belong to rich family, mostly the wife of influential community elder, mother or sister. She took lead by collecting information for later sharing with the male member of her house to discuss it further at Hujra at Night time. They disperse after a short while to come again to Tanoor gathering of bread making.

Tanoor-(oven)



The second shift is mostly on Tanoor or community oven. There is a pustho proverb that ;pa toad Tanoor kai her soak doodaieye pakheye,(in warm oven everyone make their bread) but making oven warm is a big issue as it needs a lot of wood ,and other stuff like dung to make it warm. During this process women wait for their turn and discuss issues related to them and community. Oven owner usually took lead to make the oven warm and cook first .later other follow along with discussion, gossip and an emergent issues are noted for further referral to men folk.

Gudar: Stream bank



Gudar is the third forum for discussion, where not only small community but whole village women comes together for fetching the water and washing their food utensil and clothing. Here they discuss different bigger issues related to women and children, family-matching etc. Besides it each Hujra member was supposed to keep vigilant watch on water pollution. As in some places only stream water with no other sources of water is available. Collective actions are always initiated for timely control measures if anything is reported to the elders from the women folk. The springs, which were communal, were segregated as male and female springs in the past to use it separately. The male were strictly prohibited to walk near the female springs as it is against the Pukhtoon code and women are mostly without veil or clean themselves at the stream or spring. In case a village has one spring then timings were fixed and nobody is allowed to violate the rules of visiting such places in women presence. Gudar in Pashto poetry is full of its glory, which was the place of exposure and entertainment for women. This was the general custom that if someone by mistake pollutes the water, h/she uses to takeout h/her eyelash and throw it in water, with the perception that water became clean. But critically, if we see, it was self-punishment of polluting water. Village shallow well for fetching water in case of no stream or spring for women



Village shallow well if there is no stream or spring and majority of cases the water table is very deep;



Girls fetching water from the stream, spring, or shallow



well;



Village spring with storage of water arrangements;



Spring of water at the village side;



Deran

It is third place mostly in the evening when women from the home throw rubbish/garbach at deran and take some time to share with each others before going to bed.

Interaction of women at Hujra

Women are mostly linked to Hujra with elderly women if the messages did not reach to the men through the channels discussed above. Elderly women from any family are much brave to pin point an issue of women to the elders. Due to high respect for women elderly women if poor or rich some time coming to Hujra are very harsh on community elders. Elders in the community listen to them with pin drop silence and act accordingly. They also provide immediate shelter to any women face threat, violence at home and are allowed to run and take temporary shelter at the elders home. Their veil and honor is fully protected by all means and are looked after properly by elderly women at home of the women took refuge. They share their problem with women of the elders and some time elders also come to listen to their miseries. The issue is brought then to Hujra for discussion with elders only in secret -concrete steps are taken to resolve the issues, reconcile the party and do followed up arrangements are made to enquire the women best interest.

Women special issues highlighted by other culture and media

Swara

It was a custom before that was practice in all parts of the Pukhtoon belt ban in settled district but still exist in few pockets of tribal and afghan Pukhtoon community. Civil society organization raised voices against it and government made law against it that's why it is stopped in almost all the settled districts of Khyber Pukhtoonkhwa province. During my research on jirga book elders give many arguments regarding this custom, one was that men are not even asked when engaged or married so is the female, while in the past such women were a minister of reconciliation for both families, but now that Pukhtoon codes has gone and people bent such custom mixed with many others even take it a method of another shape of revenge to torture the women and her family. They were also giving good example where a women was given in past in swara and sharath and enjoyed full-fledged status and honor in different families. All such arguments may be true on its place in the past but not now when everything is changing and community are exposing many inhuman acts on the part of such custom. Hujra and jirga elders are also aware of such development taking place in the government and civil society circle and are much conscious to face such demand with tough and string response.

Domestic violence

Domestic violence in the past was and still consider as family issue and outside intervention is taken a serious threat to family matters. But in Hujra culture it was different in the past and still. Any domestic fight, conflict, violence is first interfered by immediate neighbor if relatives or not. Men can interfere in case the violence is much and can even go inside home to bring men out. If neighbor face some problem then Hujra being at the middle of the village can listens the cry of the men and women and rush to the scene they asked the men first to come out, if not then enter the home and bring men out with force.

Elders bring men to the Hujra tame them cool down their emotions and listen to their story. Similarly women at home are approached by other women and listen to their stories. Each woman then share the story listen by them at the scene with male members. They discuss it fixed the responsibility on men or women and bring to the Hujra elders. Hujra elders then discussed it with male and some time even asked the female relatives to attend the jirga. After listening to both sides if the elders are not satisfied go back to women to listen to her personally or through elderly women. After getting full-fledged information they asked the men to follow the instruction given and any violation will make him alone in the community with all sort of social boycotts.

Women is also advised to take refuge in elder home, if she took on her own that is also not mind by the family members at the elders are from the same community knowing everything. She is brought back after lot of assurance and guarantee, proper follow up is made and in case of any deviation the community elders take firm stand and side of the women.

If the conflict is out of control and reported to police and courts elders again are asked by the government institutions to intervene. Women are mostly given on superdai to an elder, who is looking after women and also try his best to patch up the matter with the support of other elders. if they are not sure that women will be safe at her home back, all sort of guarantees are taken in advance with dare consequences on their part in case of any misbehaving. If the issue is still not resolved then the women is asked to stay at the elder home till the right time comes for decision. She is looked after by elderly women at the elders' home in all respect. Any threat of her family is taken as threat to elder family and they are ready to take any punitive measure for the lady sake. Similarly cases by the elders are again referred to the court and police for further intervention.

Access to formal justice system

Access of women to police station and courts are not acceptable to the community due to shame, what people will say etc of a women reputation. The honor of the family is revolving around the women in Pukhtoon culture while men are excused for many reasons. Among others one is the that men is considered family inherited heir while women is fatigue for others that is still exists in the Pukhtoon culture along with many respect for women that is mentioned before traditionally speaking.

In the past such respect of women was honored by elders of the community and was kept by all means. When women issue was dealt with strong and immediate decision at Hujra by the elders and was not left to government or any outsider to intervene. The values and ethics of Pukhtoon community degraded when Hujra and jirga become weak. When Hujra and jirga become weak women have no other option but to approach police and courts for their remedies. The stigma they face with such institution open the debate to revive the jirga and Hujra system where they should get easy protection at the community level along with real justice at their doorstep that is cheap, easily accessible and less timing consuming. The women dignity and honor is also safe. Another reason of women access to justice is corruption at all level in the justice system, people have no trust and similarly women access is considered bringing bad name for the family and individual both. Revolutionary changes are also needed on the justice mechanism to make it friendly for all without any prejudices.

Honor killing

Honor killing is another issue that is again linked to the women much and men less. As men and youth are doing many shameful acts in their daily life but are ignored due to one or another reason. Honor if is placed as mentioned in Pukhtoon code or Islamic injunction then it make sense, but killing just for the people taunting, blaming, or narrating false story is a great dilemma that needs proper check from the Pukhtoon intelligentsia and specially Hujra and jirga culture. It is also interesting to mentioned that small action are taken much wider and made excuses for honor killing while in reality when it was investigated the story was opposite in many cases during my honor killing campaign in the past. I will not go in detail since this topic is out of the present context but will defiantly mentioned that when Hujra and jirga in true sense were in place in the past the situation was not as it is now.

Roles of Hujra at the Occasion of Natural Disasters



Hujra apart from a place for celebration and gossip was also providing immediate relief/assistance to any community member, guest and passerby. It is worth mentioning to note that role of Hujra was confined to local disaster Management and humanitarian assistance. It has not the capability to respond to big disasters but each type of relief and assistance at all time was provided by the youth and elders jointly. it was a volunteers center, where volunteers were available all the time and in any situation were ready to act, they used to rush to the site for possible relief in any sort of emergency and were feel proud of it. The common call was drum beat Nagara, or Chagha voice on full voice from top of a place. Hujra role was very crucial and the initial consultation was used to starts from Hujra and the community assists the affected persons, family socially, psychologically, emotionally and financially. Besides it was a forum for discussion, planning, relief strategies and rehabilitation. Human Resource Management was used to be planned at Hujra. What, how and who will do what where were planed, shared. Other resources (money, tools, and machines) were used to be pooled at Hujra for relief and rehabilitation assistance. Progress of relief goods, contribution and overall work was used to be reviewed at Hujra by elders and youth together. Success and failures were shared in Hujra jointly. Those, in trouble, their females were given

shelter by those whose houses were not damaged during the disaster and their males shifted to Hujra, as solidarity, the males of the houses were never entered their home till full-fledged recovery to their losses. In the present crises of Malkand division community at lower district left Hujra to the IDP's and arranged death and happy occasion at open places. They also share their own Batak or Hujra with the IDP's to be used along with houses partition.

Hujra in Other culture with different nomenclatures

Autaaq

it is used in Afghanistan for a room but also in Sindh the same is used. The word of chopal is used in (Hindi, Urdu)/Batak in (Urdu). So one name is used differently but the names are for similar purpose and places.

Chopal

Chopal is common in Punjab province where the weather is hot, people make it in an open place open from both side for fresh air. Community member relax as Pukhtoon community elders, youth and children use Hujra. Now in Pukhtoon community making of chopal that is used in summer season when there is less electricity and inside the room the weather is mostly very hot and humid use is also in practice.



Batak

Batak is mostly made by the rich close to their house, where limited number of family, members, guest are entertained. It belong to a single individual with no community share .Its use is also according the household requirement and timing. Community member can also attend it if they have some special interest, issue to be shared. For the community matters owner of Batak is called upon and he act as elder

as of Hujra. Batak is also a rural concept where Hujra is not available but in urban areas it also common now.

Deera

Deera is also common in other provinces of Pakistan, Like in sarkai belt, Baluchistan the concept of Deera is used for a single man Hujra. Common examples of such are Deera Ismail Khan, Deera ghazi Khan, Deera murad jamili. These are the villages developed by the name of an individual when in the past there was less population and his Deera was of common use for the community. Deera developed slowly to villages. Since the Hujra concept is related to community not a single home is available on this name. In the Hindu tribe Rawari of Sindh, a place for guest is known as Dandai.

Asthana

asthana also in other provinces belong to the religious saint, or pir/ faqair. It is also close to the shrine where people after attending the shrine come for feeding and relaxation. Religious community elders looking after its operation and provide all facilities to the visitors. Visitor also pays for the running cost of Asthana.

Hujra Shah Muqem Oakra district Punjab;



Drawing room; from community based institution now the guest entrainment is limited further to drawing room that is very common in western culture due to low context society. People followed west as a way of advancement and bring all types of entertainment to the drawingroom like TV, Dish, Internet. It is also attached to the kitchen for easy food supply.



Reason of decay of Hujra system

Hujra was considered in the past as a unit of community cohesion, unity, non-violence, check and balance, strength, respect, and learning. That was adversely affected by urbanization, afghan war, militancy, modern technology, individualism, following blindly the west culture without looking to own, knowledge source only English not own or other language, culture or any other language, introduction of different systems from BD system of Ayub Khan to recent Musharraf devolution of district government, NGO culture, busy life, Militancy, change in power structure, kalanshkov culture, and many others. That will be explain in this section.

1; Communal life change to individualism, Ashar concept changes to hire the labor as money came with the people, communal structure of the community scattered and people due to busy life, people can't share with each other good and bad events, Power structure of the khan and Malik their role changes as everyone become khan, everyone started to play the same role by getting power with, black money, corruption, the religious belief and fear from GOD changes to fear from human, competition for worldly gain reaches on its peak by any means, Social values, community structure change and people followed and adopt new system of living. Communication brought new ideas, globalization brought new concept. Government officials attention also diverted to the people having corrupt practices, make money by any means and spending on them. Political interference, introduction of gross root democratic system, and new approaches of power structure on the ground with notorious, criminal's war, drug lords, kalanshkov culture, criminal groups, militant intervention all damaged Hujra and jirga culture to great extent.

2;The indigenous system of Pukhtoon with other system of the world were adopted by western culture giving their own name and Pukhtoon re-adopted the same without giving space and connectivity within their own culture to modernized or update it to the modern scientific challenges. Jirga name is now jury, restorative justice system, Hujra-community center, selection of the most wise ,literate, even by a lot of motivation to be Pukhtoon elders- now changes to election just counting the heads, people were running away to be chief as it was great responsibility in the past and no one was accepting it before so

easily. It is now begging to be leaders or buying votes with money to become leader. Tega-Ceasefire, Arbakai-shalagoon-Community police, janzgah-funeral center, Peace to be kept by Pukhtoon code and working in the Pukhtoon code and Islamic way(restrict each individual to keep himself away from crime not to bring bad name ,humiliation for the family, clan, tribe) is replace by protection and security by others i.e. army and police. Justice done through jirga traditional/religious way at Hujra now referred to prolong, corrupt, expensive, criminal justice system bring a lot of frustration among the people and specially to youth. Such referral of everything bringing to government institution increased a lot of pressure and burden on law and order institution and judiciary with no community involvement share at all at the grass roots level. Dependency on government agencies, further increases corruption, lawlessness, and psycho-social, financial burden on the community. Court referred cases resolved but not reconciled and again leave much space for traditional leadership to interfere, otherwise the enmities remain as it is as revenged is not taken by one or another party.

3;The jirga system which was unique of its nature and only in Pukhtoon belt evolve at Hujra developed best code of conduct Pakhtoonwali, become a bad name now due to misused at other community and culture by the name of Punchayth, Fasilo, Kacherye. They are given also the same name of jirga. Human rights violation in other culture especially on women that were not in practice Hujra and Jirga since its inception are put on jirga and Hujra. Pukhtoon leadership never turned their attention to this side and also joins hand those, who criticized Hujra and jirga culture with the name of modernization. While for their own interest the same local and international leaders used, jirga for conflict transformation and reconciliation with the Pukhtoon when was needed. Outsider and modern insider always support outside ideas with the arguments that change is inevitable and such institution will die today or tomorrow. New approaches were imposed on Pukhtoon community from above and no one tried to modernize the existing institution or system that give very good results for any issue rose in the past.

4;Pukhtoon traditional leadership with a systematic approached were targeted one way or another ,especially in afghan war ,many of them faced target killing by the name of supporting government or militant in their areas ,while others fled away took refuge in other areas for their life and family safety. Some of them were targeted by their own militant, criminals groups as considered threat to their survivals. The leadership themselves adopts silence a way for their existence as felt themselves alone, as the community structure was not in their control now as other groups, specially people with arms, warlord, drug mafia, replace them in their areas. Resolving a conflict through arguments, consensus, wisdom now changes to force settlement.

5; NGO culture by the name of modernization also started campaign against traditional leadership and institution.They harm the traditional structure of decision making, generating own finding, helping through true community participation of Ashar Ghubal, adopt modern way of dependency on foreign aid, way and means as per the interest of the donor with less care of the traditional and religious values of culture adaptation methods. They claim themselves leader with no knowledge of their own culture and traditions and sideline the real leadership naming them traditionalist, uneducated, unaware of human rights value and ethics. They followed modern concepts/ knowledge, tried to educate own community with no plan of ownership, sustainability in their developmental project. The projects were there as and when the money was, when money went, everything gone. The project implemented by

them was for the funding time and duration, when funding was no more everything done was destroyed or taken by the people, create a mess at the grass roots community level. It is interesting to be mentioned that whenever NGO community, government agencies was in need they fully exploited the same unwanted institution as referred by them traditionalist, uneducated, inhuman. The same institution when face some problem utilized jirga and Hujra for their immediate interest but work against them when free from any threats, joined the march with the same speed with others against of it, so called modernized ,socialized community. It is also true that Modern NGO culture is like sunflower, expert in every field where there is money, they are ready to approach for implementation by any cost without ground realities, create many ifs and but for the people on the grounds.

6; Elders of the community was enjoying all social, communal power and all community members specially youth were under the grip of the elders. Any misdeed on the part of youth was properly checked by the elders with many sessions to bring them again to the right path at Hujra. Modernization make youth out of control from parents, elders, control on youth become looses, on the other hand elders are either killed, died, run away due to fear of threats from the scene or adopted life in the corner in silence become only spectators. People brought their conflict to those who were in power (people of kalshanskov, militants, notorious, criminals, gang), who can beat, harm and damage someone instead of resolving an issue through the social and communal practices of Pakhtoonwali. Where offender were facing apart from others humiliation in the community ashamed of sin to face the curse of GOD, and facing, taunting, raising finger, social boycotts by the community for rest of his life.

7; Hujra once considered an institution of learning, respect, tolerance, non-violence, community cohesion, become a threat to individuals, due to political, social, religious biasness, prejudice, worldly gain, jealousy, competition, petty issues and conflict etc. Such practices harm the Hujra culture to great extent and elders and youth gap were widened with the passage of time, exploited by different groups, took power by different name and creates dependency on other sources instead of raising inside resource. The concept to ashar gobal was damaged by NGO culture to a great extent already explained before.

8; Hujra itself also not update itself to face to modern challenges. The needs and challenges of community, elders, youth and children were not address by Hujra due to financial and other limitations/restriction. Modern technology restrict community members to their Batak and drawing ro0m to focus more on TV, Radio, internet, dish as compared to communal type of gossip, storytelling, refreshment, music, storytelling ,social and modern type of discussion.

9; The cultural change with passage of time resulted in establishing of private or personal Hujra instead of communal Hujra. The main environmental setback was witnessed due to creation of personal Hujra, which gradually curtailed the role of communal Hujra, sitting place of collective decision making vanished and the number of decisions has been multiplied as much as the number of Hujra's, disassociation with each other, which increased the gap in between the society members that resulted in social degradation.

10; Decay in the institution of Hujra adversely affected other institution like Jirga, Pakhtoonwali, communal skilled learning and practices. For detail, please visit my books on jirga and pukhtoonwali, Towards Understanding Pukhtoon jirga and who learns from whom, Pukhtoon traditions in modern perspective. The youngsters most of the time used to sit in Hujra, which is now considered as the wastage of time. The cultural change has saved time for productive economical activities. This increased family earnings, which changed life style. The liabilities of group system are minimized. Many believe that we became free to construct our own personal Hujra and became independent in decision-making and to share the burden of other i.e. community. The thrust of people in time of distress, epidemics and human and natural disaster remains in quenched. Lost the symbol of unity at village level, which created selfishness in the community and competition with each other's started that harm community cohesion. Tolerance, dependency, unity, Love and sympathy with each other declined to greater extent.

11; The Society responsibilities fall on the individual to face all that were before supported/shared by the community at Hujra. Wealth and economic status of an individual/ family creates symbolic status and dignity for an individual and people from simple living, existence diverted to such individualism. Simplicity, honesty, straightforwardness, truthfulness, check and balance, vanished with the name of nice bungalow and personal Hujra, latest car, status is weight with strong linkages in government and social political circle gain by any means. Such individual's group's exploitation was further cashed by political parties as they replace the village leadership now by provision lavish facilities to the officials of government and other agencies. Concept of self-help, living on own resources replaced by looking to other sources, external agencies for support. Decay leads to negative impact on social cohesion, check and balance; Hujra culture was based on own resources, based on tribal, clan, family structure of Pakhtoonwali. Such norms of Pukhtoo and Pakhtoonwali gone with time and people become open to other external values by the name of human rights, modernization, right and needs based approaches.

14; youths get education and employments at different locations, adopted new ways of livelihood and lifestyle. Hujra verbal knowledge, with disintegration of Hujra stopped and closed the door of Hujra based education and the youth knowledge retracted to modern scientific knowledge of education in English language only. Development of NGO's, CBO's, which try to take the role of Hujra in the Society flourished without gross roots acceptance, preparation to modernize existence structure of jirga and Hujra. Patience, tolerance, cohesion, for group living is declined. There were games, which were used to teach tolerance to the youths, such games become traditional now, which were played in Hujra and the whole community, even female was watching and entertained. The youths diverted to European style games, which are played in playgrounds instead of Hujra as place at Hujra is limited. A good place for enjoyment especially at night has lost, which were contributing to the Psychological reliefs of elders and youth together along with children and women watching it at the top of the roof of surrounding houses. Women from the community were coming in groups having their own gossip, sharing of good and bad along with enjoyment and entertainment. Individualism leads to tension and mental pressure as the center for relaxation, enjoyment, at the community and easily accessible to Hujra and conflict resolution mechanism at Hujra at their doorstep lost its credibility .A Support mechanism for the mitigation of Psychological complexities with spiritual healing lost with patronage feelings to affected children and women, disabled orphans, widows was also lost forever.

13; During the Afghan war youth join holy war and focus more on Afghanistan independence. Later youth were hijacked by criminals to use them and provide them cheap, easy job and get more benefit to revolt against the system they self declared in different parts and pockets. Within Afghan war another trends develops when Hujra major function like three days prayers, jirga diverted from Hujra to mosque. Mosques were mostly led by Afghan refugees in majority of the cases in Khyber Pukhtoonkhwa province. There are two types of pash imam leading five time prayers. One is preacher and other is teachers. Teachers are very less in numbers while preachers who were mostly Afghan and were involved in Afghan war through one way or another become the leaders of the mosque. Pukhtoon as a nation mostly not unite on any issue more than religion. Uneducated religious preachers by such preachers misguide the youth to adopt violent means as the non-violent ways and means to them were blocked with the vanishing of Hujra system. Government justice provision system also becomes bleak due to heavy corruption from top to bottom; the youth future looks to armed groups totally who use only weapon and education wise are blank and dark. The only way was an undeclared revolution in the shape of militancy adopted by groups organized themselves kicked traditional institution of Hujra and jirga to a side and build own center for training and places for operation. There were different groups, exploited the vulnerability of the youth in such situation. Youth, who were influence by their own agendas of reaction, revenge followed strictly that. Another group was criminal who organized themselves and used different name at different time and motivate youth to join them. They started looting, kidnapping, and other methods to give power and money to unemployed youth. Third were politically and economically motivated groups who motivated youth groups to take arms and get whatever they want. Fourth was those exploited by the justice system and were looking for change and, Fifth were those who were exploited by the khan, Malik, Political Agents and system of tribal area FCR(frontier crime regulation) of the area in the past and react to take revenge from the corrupt system. They were interested to bring change through arms .In the absence of strong leadership who were taking control on youth, guide them, tame them and cool down their emotion at Hujra and jirga, other groups fully exploited the situation for their own interest.

14; Fear of collective gathering;

Hujra before was considered a place for peace harmony and community cohesion. With new militancy, kalshanskov culture, it becomes a place of terror where community can easily be hijacked if Hujra is taken. The groups can easily take /kidnapped youth, elders with in Hujra as they are present at group as compare to take them one by one. Hujra was first for collective defense; now individual defense is more preferred and maintained as community is facing internal and external threat within the community. Many community members adopt militant way by force or will were now members of the Hujra, developed linkages, and were a symbol of fear for the community were not trusted as before. Community members are also affiliated to different parties, groups and have different type of interest at Hujra usually trying to exploit for their own interest. They manipulate Hujra for their own benefit and interest left the communal interest at stake. Such individualism further divided Hujra for personal and individual interest where elders before were speak on behalf of community and now for his own interest.

15; defamation by media;

Since media is free now, can expose many issues at a time to the attention of the people across the globe. Any bad incident is immediately taken by the media of Hujra and jirga while many good events like rogha(reconciliation) of the years long bloodshed never brought up, is ignored that also leads to the decay of Hujra culture. Similarly women issue that is happened even in other culture is stamped with the name of Hujra and jirga.

Negative implication on Pukhtoon culture . with few through provoking question?

In the beginning conciseness development, caring of others, bring them together for joint action, were much common in the Pukhtoon community. That's why Pukhtoon is still considered as one of the oldest tribe in the world in Pakistan and Afghanistan. Western media along with non-Pukhtoon civil society organization narrate; present a lot of negative images and implication of joint decision making process of Pukhtoon. Uneducated Pukhtoon with no knowledge of Pukhtoon culture also joined them and make a joint strategy to eradicate the system of jirga and Hujra from Pukhtoon community.

Another trend was internal dynamics within the Pukhtoon culture, group consultation (Jirga) has declined and the decisions are multiplied as the number of Hujra has increased in the recent past due to different reason. This trend harm social and culture unity, give birth to individuals decisions making, without developing consensus and collective wisdom, vision, coexistence, every such good practices has reduced to a single individualism. Unaware writer took firm stand without differentiating different system in Pakistan and difference between jirga and Maraka, blame corruption in jirga and Hujra systems. For example jirga now change to Maraka, which are few people decision, at Hujra, Batak, drawing room, street, knowing nothing about Pukhtoon wisdom, knowledge, code of Pakhtoonwali and other code of Pukhtoon life decide a case on visible arguments and witnesses. Such decision is not jirga decision and there is possibility of corruption instead of jirga at Hujra or open space in front of thousand people where each member witnesses the decision, transparent, with consensus and according to the prevailing Pukhtoon code. Outsider and even many insiders don't know such difference and blame jirga and Hujra with a single shot.

The stage for sharing ideas, experiences, cultural conservation and presentation, information's has vanished, which is the loss of a one of the best informal education of social institution so called Hujra. The secured transfer of verbal knowledge and culture is decreased or even stopped. There were activities, which were the group responsibility, but now it is the individual responsibilities, which overburden the individuals in all respect, financially, socially, mentally, psychologically. It further increased expenses of individuals, as they have to construct their own Batak, Hujra and operate it on individual basis. In this case the poor are more deprived and psychologically depressed specially the youth who have no job, money, and other resources and are trapped in many complexes. Abrupt change in the norms and values affected the respect for elders, women, guests and passengers. Jirga that was all the time available at Hujra, for resolving the conflicts lost its place in the community, when Hujra lost its credibility at the community. Jirga system was introduced to others as a corrupt, elite class, uneducated system oldest forum for conflicts resolution slowly and gradually disappeared and the only system left is

criminal justice system that is expensive, lengthy, time consuming and without reconciliation ,healing and rehabilitation at community level with zero community involvement.

Most of the Pukhtoon intellectuals link Hujra system to the agrarian system within Pukhtoon belt. I personally don't agree with this logic, as Hujra also exist in those parts of Pukhtoon's where the land was barren and Pukhtoon community relies on other sources for their existence. It may be one aspect of Pukhtoon communal life but other factors like threats from others tribes, being Worrier community, self protection, respect for tribal, clan, family lives, living together and sharing together the life good and bad are few to be mentioned as well.

Change always come when internal dynamics of a system become weak, enough room is available for external flow to open the weak system to absorb such or external elements by force implementation or evolutionary changes. Internal dynamics also welcome such changes for betterment or harm the collectivity of a nation or community to great extents. Such multiple factors invaded Pukhtoon culture as well and tried to bring changes by the name of modernity, human rights, scientific approaches, education that were successful or not I leave it to the future generation to decide and answer.

Some factors that brought the changes are; Group Consultation changes to Individuals decision making, Collective harmony changes to individualism united Culture break down change the responsibility from community to individual. Community lose a place called Hujra for sharing joy and sorrows, a basic right of expression, a place to entertainment of self and guest collectively serving with less financial burden, focal point for family and community cohesion, co-existence, education and brought up with in their reach.

Restriction of moments for all; Hujra was a place for all to sit ,share, and get feedback with like minded people right from early morning to late midnight. Elders, youth, children were using Hujra at different time under proper guidance and supervision. That place is diminish and every one left on his own started using street, stream, drawing room for entertainment that increase mental, social, psychological pressure and burden, restrict tolerance ,mental and communal peace and harmony, collective vision and knowledge. Increase family financial burden, social and communal responsibilities, degradation in children brought up, exclusion from the communal structure to individual life and loneliness, damaged check and balance non-violence etc.

There are few questions to those who still oppose Hujra and Jirga; why after years of litigation parties still approach Jirga at Hujra for reconciliation? Even for Afghan issues the reconciliation process started from Bonn jirga, and now coming down to jirga between Pakistan, and Afghanistan? Between Native forces and Taliban, Jirga of different parties at Khyber Pukhtoonkhwa for taking financial share, and political parties Jirga for different important issues is in operation? If the system is so much corrupt, why it is still in use on local and international level? In my question my focus is on jirga but jirga sit in Hujra the first community based institution that developed Pukhtoon code of life called Pakhtoonwali, so HUIRA-JIRGA-PUKHTOONWALI are interrelated the Answer must cover all these three taken it as one component of Pukhtoon life and daily routine. "If a fish were an anthropologist, the last thing it would discover would be water." Margaret Mead

Revival of Hujra

The old concept of Hujra is not any more recommended within the parameters of present paradigm shift from traditional to modern scientific changes but the concepts of Hujra is still alive/ workable at the village level. In the village four main systems are in operation, one is Jirga at Hujra, second CBO's at their small offices, Third grass roots democratic system of Union council, Nazism and elected representative, Fourth is religious clerks at Mosque. "That is what learning is. You suddenly understand something you've understood all your life, but in a new way."

1; Equality, Hujra was a place for equality, human rights preservation and education in the past through traditional way. Hujra Culture was based on equality, as all were belonged to the same tribe clan, part of the villages mostly from agrarian background. The community is now extended but lives in the same area. They still use Hujra for different ceremonies like death three days prayers, mirages, engagement, jirga, etc and also have a claim on the Hujra. To make Hujra updated in order to face the modern time challenges, Hujra needs modern equipments like TV, Newspaper, library, indoor games, fan, and water cooler, to make it more attractive for the community elders, youth and children all together. In other sense Hujra was place claimed by each member as their own, as they were shareholder through one way or another. Pukhtoon tribes land of all shamailath was used for its construction, skilled landless used their skill in its construction, other do labor job if landless and poor, even minorities were given share in Hujra maintenance and care. rules were also same for all, elders were respected, children were blessed, youth were volunteers, so equality in all respect were maintained at Hujra without any predijous that is not available now in any institution as owned by government or individual, groups clan, family.

2; Informal education; Hujra was a place for informal education in the past when community members arranged and shared different type of skill at Hujra. Story telling was old concept but a new method of education transfer at Hujra long time ago. Older community elders were sharing such knowledge, they will accept with much pleasure if linked with the primary schools. The school children in extracurricular class can visit Hujra where elders can give them information about Hujra culture and share many stories, proverb, and poetry even youth can entertain them with traditional music of pitcher Rabab, flute and sitar. Modern games/competition can be arranged if such stories are documented by the children, and arranged quiz at school for the children to assess their knowledge about the community given by elders at school and Hujra. Hujra system, traditions, proverb, poetry can be arranged also at school or at Hujra if taken in their mandate for children brought up. At Hujra a quiz can be arranged by school children for the elders where they can ask question from the elders about the past practices at Hujra and community. It will also attract community to the Hujra once again by developing their interest with modern techniques. Both sorts of activities must be supported by NGO, community, political and social leadership to arrange prizes, refreshment for the children and elders both at school and Hujra.

3;Organic agriculture; organic system was the one that is very famous and healthy for health can be taught by the elders to youth and children at Hujra with skilled people inputs and demonstration of

traditional equipments to acquainted children with their past history and crafts .As they were making different tools, equipments that can be performed and shared with youth and children along with the use of local fertilizer, traditional food, food preservation, traditional medicine, different useful herb and shrub use as medicine at the community.

4; Running cost of Hujra; Fund were generated in the past at Hujra through own resources and other job was performed by the villager through Ashar. Such practices are no more in operation as dependency on other sources especially NGO's community is much more now. The operation of Hujra should be managed by youth committees now taken leads to arranged different utensil for the community needs. The leadership criteria should be resolved as still there is a conflict on leadership role; elders and youth individual may be recognized as leader of Hujra at each Hujra to work jointly. The old system of contribution may be no more workable and there is need to introduce new cost sharing pattern for collective working and management of Hujra. It may like work as an NGO where local fund raising along with donor resources should be utilized for Hujra uplift program. Old system of fund generation especially after crops harvesting should be revived and changes should be brought as per the requirements and choices of the peoples of Hujra.

5; Hujra a place for Democratic knowledge; Hujra was a democratic institution where each member was allowed to express their inner feeling without any hesitation and fear. Elders and youth both get a chance to correct if an individual was wrong in his political, social, traditional philosophy. With individual and group counseling he was able to get psycho-social support, healing with cooling down his emotions.

The present democratic systems bring hate, enmities and division in Hujra system. As after each election many enmities takes place in each community since people are politically less aware and take everything very serious. Political parties should reestablished the same old system where elders guide the youth to express their inner feeling and follow the parties they wishes but not to follow politics of baradere(brotherhood) clan, or inherited politics. Where a grandfather party was party for rest of the members by all means whatever mandate of the party is. The youth should be given a chance to participate in active dialogue, to learn tolerance, community cohesion, patience and acceptance of other ideas by keeping their own with them.

Parties should accept Hujra as an institution for future leadership and give proper space in their parties manifesto to Hujra culture as there is no other institution present for the youth and children education in Pukhtoon belt so far for political awareness.

We in recent past observed that in many constituencies where Hujra was demolished, some of the politician especially in district government system reconstructs those Hujra that is well received by the community and majority of the community elders now are full supporter of them without party affiliation. As Pukhtoon love their history and all codes of conduct, places, and traditions. Any one takes interest in their culture/traditions preservation blindly followed by them.

6; Hujra as NGO resource center at rural area;

NGO's and CBO's established their offices at different part of the community where they pay rent to the owner of the house. Such offices can be established at Hujra also. Where Hujra committees (newly established by youth) of youth can also be accommodated in their offices, to utilize the offices facilities over there. If main hall of the Hujra is used for communal activities NGO/CBO's from their own resources construct a small room with in Hujra vicinity. It will serve double purpose. NGO will get within the community a place that are used now for few events, it will become more operationalized, cost of the Hujra utility bills etc will be minimized and will be bore NGO instead of community. Second the old knowledge of Hujra system community participation through Ashar gobal, elder's support and interest in community uplift program will be re-activated with less incentive. Healthy modern and traditional activities will get its start jointly with financial support of NGO and under the old and traditional knowledge of elders. Old knowledge and joint venture of community development will flourish and grass roots community development, community cohesion will take its start, gap between the old and new generation will minimize, stereotypes against NGO culture in the traditional and religious circle will come to an end.

7; Disaster management, peace building, non-violence at Hujra;

Hujra is still a place at the heart of the community where people get together for any human and natural disaster at once. Elders still take community in hand for trauma healing, cooling down emotions of youth men and women, containing young, old, individual and groups' aggression and violence are contained and parties in conflict are reconciled. Mental health education is provided individually and groups, single or groups' therapy with traditional way where elders take leads to cool down the emotion of the groups related to Hujra members emotions, fear and threats. Support to individual and groups also are taking place at Hujra with community contribution in cash and kind in case of any emergency, human or natural disaster. Shelter to vulnerable groups, women, and children along with full fledged protection, support, reconciliation, rehabilitation and proper follow up is made at Hujra.

It is interesting to mention that people in the rural and urban sitting still are fed up of prolonged, expensive, time consuming and a decision without reconciliation, proper implementation of the criminal justice system. Petty issues in rural and urban sitting are still resolved through Jirga and marka at Hujra. Cases decided by the courts are again referred by the parties at Hujra to elders for reconciliation. True reconciliation and decision are again made by the elders of Hujra with rehabilitation of victim and offender both at community without government department involvement. True support and shelter, assistance is still provided by the elders of Hujra to women, children vulnerable, and minority groups.

It is also interesting to be mentioned that police and government machinery access those place where a crime took place, while preventive measure, pin pointing criminals, anti social behavior, gambling, dens of narcotics, smuggling in the areas are still made by the elders of Hujra to take direct action or raised it to the police or law enforcement authorities. The real peaceful efforts are made by elders of Hujra by going and begging in nanawateyeh, appeal to the religious and traditional values of good and bad, sin and good, and to be custodian of Pakhtoonwali and to be a strong Muslim to the community and youth.

These are the volunteer efforts of the Hujra community individual and groups to keep peace inside and outside. Elder symbolic juncture of bowing down on feet, holding beard, throwing cap or turban in other feet, bringing Koran are few very strong juncture that melt down some one strong heart full of revenge and emotions, shun down violent behavior and make them ready for sustainable change. They are not only active in their efforts but also involve government if they need further assistance.

8; Revival of headman-lambardar usually called numberdarai and number Das (10) system;

When numberdarai system was there government officials were getting easy access to any issue in the villages' committed by an individual or groups. Numberdar were present at Hujra 24 hour to be contacted by community members. He was present with Hujra community at police station, court, revenue department for any assistance render to them. He was also trusted by the government officials since along with communal work he was collecting revenue from the community on behalf of the government. Along with numberdarai police also with elders and numberdar assistance declare number das (10) in each village. There photo's were placed at police station entrance along with contact information and mobility. In case of any crime number das (10) were called by the police to share the preliminary information with police and further assist them if something comes fresh to them.

Both were helpful to keep law and order within the villages. Local union council, chairman, member, nazim system was basic democracy good system introduced but it also affect the village law and order situation to great extent. As criminal are now protected by political motivated local leadership to gain more sympathies and make good voter bank. Such people keep their eyes shut on the voter wrong doing and support them by pressurizing the police and other government department officials.

On the other hand numberdar are given again power in some district in Punjab province by giving information of the criminals to police department even helping police to bring criminal to justice. They were not dependent on community for their social status or vote bank, to get communal status. In some part such government support gives them bad name to numberdar of exploiting the community as in case of FCR system in tribal areas. Where Malik and political agents jointly exploits community and impose their decision on the community as and when they were interested. Similarly number Das systems now change as such criminal at village and community become a source of income for the police and government officials. They play role of middle man between the criminal, offender, police and judiciary as compared to their past role to give accurate and updated information, anti social behavior of an individual and groups for further investigation and reaching to the root cause of any issue faced by the community.

9;Union counsel's office; Basic democracy system(BD)was launched by president Ayuab khan, there office still exist with sectary presence, full time employee of local government department. That place can be a good place for community gathering where good practices of community development from traditional and modern practices can be adopted and further can be used, as they still have some power and authority of decisions making and have power to implement it for better community. Besides it, they have the representation of women, farmers, labors and each section of the community. Reforms are

needed in the system to make it closer to the modern Hujra, which is more on volunteer basis and the concepts of Aashar/gobal are incorporated in it in true sense with monetary support.

10; local craft, skilled, and teaching institution updates;

Some crafts, skill shown above are now used at the local markets but its origin was Hujra and community. Such skills need further support as it vanishes with traditions degradations and Hujra culture downfall. The main support to such skill were given by Hujra in the past no more exist now. Among such was Kalo khanaeyea Talyea (mud bowels of kalo khan Swabi) paranoia or veil used in different parts of Swabi, Swabi chapel (shoes) traditional, swat warm clothing, woolen made, Charsadda kadam, dir caps, chitralli Patti, mohammand mazarai work. Traditional food, of Katawa, fish at Charsadda, etc are few to be mentioned for large scale production within the villages they are famous for. It will help community and Hujra culture also to reactivate the old ways and means.

11; Hujra culture in Urban setting;

Modern concept of community center with all facilities provided by the community center will be an addition to Hujra culture where instead of community center the name of Hujra can be reactivated. Government builds community center in some urban areas or town ship with no use. Some time such community center are used only as wedding hall while in case of death in urban sitting male sit on the road, women are dumped in small houses face hardship of gathering, hot and cold weather. If Hujra is constructed in the cities, with partition for men and women sitting separately according to Pukhtoon culture, it will take away the blame on Pukhtoon community gender biased ship where in the Hujra men and women can't sit openly and attend their bad and good events with their relatives and friends.

Urban Hujra can generate funding if provide cheap hotel facilities to the outsider. Where instead of going to guest houses and expensive hotel they can stay at Hujra enjoy traditional hospitality and also assist to reactivate old system of Hujra. The cost of staying and lodging can be minimize if instead of beds mattresses are arranged with traditional Afghani pillows, where it can be used for sitting and can be used as bed also.

Arrangements for cooking with all types of utensils, dead body funeral requirements, wedding arrangements, old traditional equipments and tools for the knowledge of the children and youth with reference to men and women in both parts of men and women will not only developed interest of both groups within Hujra but will also get acquaintance with their past. Special competition like cooking, men and women games, embroidery, Eid meala, celebration of religious festivals, with government or civil society organization assistance will attract further community members to Hujra with self fund generation.

Hujra of such type can be made if not in all cities especially in modern town ship like hayatabad, Shamansoor, kanju, Kohat, sheikh maltoon and DIK areas on trail basis that can be extended later to other cities as well.

Hujra culture in other countries;



It is interesting to bring it to the reader notice that Hujra is almost everywhere in each country where Pukhtoon lives. If it is in downfall in Pukhtoon community at home, it is in rise, more wanted in other countries by the same Pukhtoon youth. As it is in the nature of Pukhtoon that they live with each other closely, if they are away from their home country. The main idea again is the same communal life to which they are used to it back home, where they were socialized and where child hood and brought up was in their early lives. They establish Hujra in western countries, where they sit in the evening, socialized themselves; share their daily routine, worldly and national, regional and domestic politics. In each Hujra outside Pakistan apart from other communal events of sharing joy and sorrow together, music especially traditional sitar, Rabab are integral parts of it. Played, listen and enjoyed by all members.



Pukhtoon community from one Hujra in groups attends another in their or closes by cities and performs music with community gathering where elders, youth and children all participate, even some time women as well. Here in such Hujra there are proper arrangements for guest feeding, with much refreshment which they share on regular basis. Eid and other festivals are celebrated on the same way as it is in local Pukhtoon villages. Community members share delicious food at breakfast, lunch and dinners. Food is not only served to local members of the community members but also to others who are not Pukhtoon and known to them. Westerner takes great interest in such communal center and enjoying celebration communal gathering and festivals who are friends to community members of Hujra.

Apart from Hujra gossip and entertainment special jirga are also arranged in such Hujra in outside world. Where an issue is brought up to the Hujra and Hujra members decide the issue through consensus. The problem or issue may be related to their daily routine life or an issue of disaster back home all are kept on the table at Hujra to be discussed and developed condenses and takes joint action. As per practice in outside world Hujra floor is open to everyone, men, and women and youth every one can join the discussion, share their views and thoughts and get feedback by the organizer. contribution for major uplift program ,assistance to the local community at home country are made, team of youth and elders are constituted to go along with the relief assistance and distribute it with report back to the Hujra community.



There other important occasion also arranged by Hujra community in outside world. Eid melea, gala, inviting famous singer, politician from Pakistan, celebration of national days etc all are arranged by Hujra community.

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