
**“Analyzing the Economic Modeling of Pashtun Cultural Tradition of “Ashar”
for Socio-economic Development of People of Tribal Set-ups in Southern
Pashtunkhwa**

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Abstract:

”Ashar” is a cultural tradition of *Pashtunwali*-Pashtun code of life. It is a kind of community based collective set of works/tasks related to ordinary business of tribal life. It includes mostly socio-economic and socio-cultural set of household jobs/tasks that are undertaken in collective mood by the village members in most of the Southern Pashtunkhwa. It might be proved as one of the most efficient and optimal economic models in tribal set-ups due to its integral attributes of the absence of monetary markets, service exchange among the individuals without any wages, no price signals, cultural gifts exchange, ecological friendly, tribal economic modeling, sustainability without surpluses and shortages of goods/services, labor productivity, kinship promotion, cultural promotion, no dishonesty propelled by abnormal profits, and no boom and busts in rural economy. Its economic modeling provides widespread prosperity, less economic disparity, equality, redistribution of income and services, no windfall gains or losses, basic nursery for new job comers and young lot of the population, training and development in community services, and many other attributes the modern economic models could provide to the mankind.

Keywords: Ashar, cultural tradition, Pashtunwali, Economic Modeling of Ashar.

Introduction:

Culture is defined as, “... complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor 1920 [1871]: 1). It includes all those tangible and intangible values, which are not only used by society, but also pass on with variations in nature, both a creation and possession by human societies in known course of human behavioral history. It is a kind of bond created by members of a society in a specific sphere of social life. It includes most of the social, economic, and anthropological aspects of human life (Julia, 1996).

Culture is aggregation of dynamic behaviors, a system of values including symbols and ideas functional in working systems of human societies that provide a dynamic picture of life as a whole. Thus, culture is an integrated system of institutions that work together to meet the needs of the group including any aspect of social and economic attributes. The Pashtun code of life, “Pashtunwali”, is also a cultural and anthropologically evolved cultural code of life evolved by Pashtun community as a systematic set of dynamic beliefs, values, customs, symbols, ideas, as above all a

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purely Pashtun way of living. It is also termed as Pashtun way of life or it encompasses those aspects of Pashtuns' history, politics, war, economy, social and cultural structure that provide norms and values to the whole Pashtun community living both in Pakistan and Afghanistan rural set-ups (Baos, 1934, 1988; Bhabha, 1994, Kuper 1999:56; Erinn, 2003; Asar, 2005; Kakar P, 2010; Jasper, 2010; Mohyuddin & Khan, 2015).

Pukhtoonwali consists of a number of different concepts and among the most famous are *badal* (revenge), *malmastyā* (hospitality), *jirga* (elders committees), *nanawati* (Sanctuary) *nang* (Honour), *darawai* (decent love/friendship with a girl), and *ashar* (community participation in mostly economic activities). The misconception about Pashtunwali and its cultural and historical process describe it to cultural relativism (Mohmand, 1327H; Habibi, 1382H; Asar, 2005; Khalil, 2011; Kakar, 2012; Mohyuddin & Khan, 2015).

Since, most of the codes of Pashtunwali are somewhat affected by economic conditions in rural and tribal set-ups of Pashtun people as per economic theory and practice in the rural/tribal set ups or poor economies of the world. It is evident in most of the developing rural economies of the world that cultural codes are sustained with influential people and/or societies that are stronger on economic grounds (Banerji and Duflu, 2011). It implies that a society or people may be able to easily exercise the codes of hospitality, heading the elders committees, give sanctuary, more active in honor and revenge, and do better communicate based on more economic prosperity in Pashtun society. The socio-economic cohesion of interfamily marriages and alliances is also dependent upon strong economic collaborations among the families in urban set-ups of Pashtuns population both in Afghanistan and Pakistan. The linkages between monetary based economic positions of families and their socio-economic cohesion are likely to be detrimental to Pashtuns codes of Pashtunwali of self-respect, harmony, unity, integration, collective prosperity, and many other cultural positive customs and beliefs. To emancipate Pashtunwali from disintegration and providing an alternate economic model for the preservation of Pashtunwali and its integral codes of conduct, "ashar" could be used as a core economic model that could rescue the economic injustice, inequality, less participation, ever widening alienation among Pashtun tribes, difference between the rich and the poor, and socio-economic no cohesion between the haves and have not in a sample Pashtun village or tribal set-up of Southern Pashtunkhwa. This paper analyses the economic modeling of Pashtun cultural tradition of "ashar" in tribal set-ups of Southern Pashtunkhwa.

Literature Review :

"Ashar" is one of the integral codes of Pashtunwali that describes the community common tasks or activities to be undertaken on participatory bases for socio-economic uplift of the rural or tribal Pashtun society. It is defined in many variants; however, the central idea encompasses the following aspects of socio-economic obligations and responsibilities from the community members.

It is community participation in day to day activities in rural set-ups. Tasks and activities are collectively undertaken by the community members in a village or tribal unit in Pashtun society. In “ashar” means of production like labor, conventional capital, tools of undertaken common activity, time provision by the service suppliers, tasks distributions, allocation of sub-tasks or sub-activities, and the target completion of tasks/activities are all considered as whole unit for the sole purpose of a socio-economic obligation and responsibility in Pashtun society (Ahmed, 2019; Murtazashvili, 2009; Kakar P, 2010; Khan and Ullah, 2018; Wexler, 2011).

The above studies provide “ashar” as one of the central tasks of Pashtun tribal set-ups to solve its socio-economic problems of basic economic needs of constructing shelters, managing fuel for household activities, community participation activities, subsistence farming, attending the tribal and religious rituals, marriages and funeral ceremonies, and other village level tasks of common interests for the betterment of a typical Pashtun society. It has been one of the main activities of rural Pashtuns in their villages. It has been one the alternate socio-economic model that has left Pashtun tribes man not to rely on urban economy, liberal market mechanism, market economy, and on a greedy system of losses and profits. With the passage of time, as market globalization emerged and international war-politics have invaded Pashtun regions, the cultural tradition of “ashar” is made effectiveness in modern-day Pashtun society. Its nature and extent has been compromised due to the dilutions of Pashtun society and other codes of Pashtunwali. It is even quoted that, “the traditional institution of “ashar” for collective participation of community is undermined during the jihad period in Afghanistan to weaken Pashtunwali” (Asar, 2005; Kakar P, 2010; Kakar, 2012; Habibi, 1382H; Khan and Ullah, 2018; Ginsburg, 2011).

Other codes of Pashtunwali are also dependent upon the functionality and dynamism of “ashar”. It may be considered as one of the complementary parts of “jirga” (elder tribes committee) in Pashtun culture. Since, “jirga” is authorized and made responsible by Pashtun social institutions as a dispute settlement mechanism at macro level of a tribe or society and “ashar” is a micro social unit at village level of Pashtun cultural institutions to solve socio-economic problems of personal work from harvesting to home constructions. The social mechanism of “ashar” in Pashtun society resembles to an alternate economic model to the existing market and monetary based economic models that are solely dependent upon capitalist versions of economic system.

However, at global level, the era of neo-liberalism, mostly from the West, has started with the promise of devolution of power, deregulation of macro-policies, democracy at local levels, and free flow of resources and technology to steer socio-economic development at unit levels of human dwelling settlements. The development paradigms of 1980s, millennium development goals of 1990-2015, and now the era of sustainable development goals (2015-2030) has not reduced much the poverty index, extreme hung ness, shelter, food, education, health, and decent way of living for the rural and tribal set-ups of most of the developing economies of the world

(Jensen and Miller, 1996; Sen, 1999; UNDESA, 2010; Sachs, 2005; Easterly and Easterly, 2001, 2006; Zaidi, 1999, 2017; Zaman, 1993; World Bank, 2010; Banerji and Duflu, 2011; UNDP, 2015; WDI, 2018; Ahmed, 2019).

The global liberal economic version of Washington Consensus (1998) has increased socio-economic uncertainty and more economic havoc to almost all the free economies of the World. The sub-prime mortgage crisis of USA and later on its spillover effects to the Western economies like, Greece, UK, Germany, France, and other countries in other parts of the world has brought detrimental effects on standard of livings of people across the globe. The decent way of living is decreased, unemployment has increased, wages of the labor class are reduced, foreign exchange did not favor developing societies of the world, trade deficits of the conventional economies are increased, banking sectors got contracted, and economic uncertainty peak rocketed in market economies of the world. The decent way of living has compromised in the wake of global economic crises in most of the developing countries of the world. The open and liberal economy model of West capitalists like global economic paradigms of the last four decades face the global 80 population to compromise their livelihoods in the shape of more poverty, less food for nutrition gaining, less and wasteful education facilities, mass hunger ness, food insecurity, less shelter to use in rural and tribal areas of the world, wage reduction and disparity between the lowest earners and highest earners in market economies, increased inequality, cultural damages to the less developed societies, socio-economic shocks to the rural and tribal population of the haves-not societies, and more diseases and environmental calamities to the global world (OECD, 2018; IMF, 2018; WEF, 2019; Vision-2025, 2015; World Bank, 2019; UNDP,2019).

On empirical basis, in literature, the facts and figures show that 736 million people across the globe in rural, tribal, and slums still live in poverty of extreme levels and 1.3 billion people live under the phenomenon of multidimensional poverty. These people have no social, cultural and economic models to lift them out of poverty. At least, modern capitalist versions of pragmatic economic models could not provide prosperity conditions to these disadvantaged groups of people across the global villages. In Asian rural and slum areas alone, 63% of the world's hungry people reside due to market economy failure and its exploitative distribution of food resources for nourishment. The collective way of cultivation and harvesting through cultural traditions like "ashar" may reduce this malnourishment in rural areas of the Asian continent. Around 1.3 billion people around the globe live in very weak and fragile conditions without having basic needs of decent life. The concept of "ashar" could provide decent shelter and minimum way of decent living to most of these people if this Pashtun tradition is being the status of practicable institution in these rural areas of miser conditions. The inequality is empirically recorded at peak in societies where no social-economic model like "ashar" is being in practice. It is said that 2.3% of the world population does not having access to basic sanitation and around 1.1 billion people live without any shelter. The developing countries may set

housing construction strategy for its no-shelter population on the concept of community participation, “ashar”. Regarding the food wastage, around 1.3 billion tons of food is wasted due to no community participation and redistribution mechanism to the already 2 billion malnourished populations of the developing economies of the world. In such situations, the literature suggests that societies or economies having less integration with the dynamics of capitalists’ global liberal economy have proved to be less affected by the world economic crises of any shape from the last four decades. The cases of sub-Saharan African societies, some sectors/parts of China, rural India, and less integrated countries like Afghanistan, Korea, and some African countries have not faced the detrimental consequences of the last two versions of global economic crises. These emancipation blessings have been reported by the functionality of local variants of socio-economic models inherent culturally in these societies. The Pashtunwali code of “ashar” could be used to save and redistribute this wastage of food for diet provision in the rural areas of agrarian settlements of South Pashtunkhwa. The data regarding social injustice, conflict, and corruption reveal that \$1.23 trillion are prone to corruption; 1 billion individuals from socially weak backgrounds are illegally made invisible by powerful institutions, 49% of women got social violence, and 10 million people are stateless and society less across the globe. All these statistics are reported about the people and societies and people living without collective form of social and institutional bargaining in the global affairs in different countries of the world. The above mentioned problems are mostly afflicted to those segments of the world population that have no collective form of cultural tradition, no unanimous social bargaining power, having less social recognition, having ineffective codes of cultural values and beliefs, less developmental and socially integrated societies, disadvantaged people, peripheries of the many countries, rural and tribal societies of the world, and societies with less sustainable and integrated development way of living (FAO, 2009; Ahmed, 2019; UNDP, SDGs-2019; World Development Indicators, 2019; WHO, 2019; UNESCO, 2019).

Due to the nature of economic, social, politics, and ecological problems faced by poor communities of the world, a set of policy options based on cultural traditions and institutions, which must also be unique and specified to rural and tribal set-ups, are needed to eradicate poverty, extreme hunger, economic injustices and corruption, environmental issues, socio-economic problems, and other forms of inequality in societies of the world. The failure of liberal market mechanisms advocates the revival of the traditional institutions like, “ashar”, and other forms of culturally accepted forms of mini and micro-economic models to ease life easy and simple for socio-economic development during the economic crises periods. The insights from the development theories also attracts the practices of conventional and socially accepted versions of economic models to be revitalized and introduced in the paradigms of development progressions in rural and tribal societies to secure the poor and disadvantaged people and household from the detrimental consequences of

liberal market failures and inherently globalized liberal market mechanism during economic crises (Ray and Dasgupta, 1986; Jensen and Miller, 1996; Sen, 1999; UNDESA, 2010; Sachs, 2005; Easterly and Easterly, 2001, 2006; Moss, Pettersson and Walle, 2006; Kristof and WuDunn, 2009; FAO, 2009; Banerjee and Duflu, 2011; Ahmed, 2019)

Thus, the case for bringing forth the institution of “ashar” as one of the culturally accepted versions of economic models to be empirically and descriptively analyzed as for socio-economic development of people of tribal and rural set-ups in Southern Pashtunkhwa. The literature gap suggests describing economic modeling of “ashar” based on the following research methodology in subsequent section of this study. The Pashtunwali culture to be preserved also demands for cultural and social, as mentioned by Hassan (2012) relativisms and development of Pashtuns’ cultural traditions as institutional revivalism for socio-economic and socio-cultural development of rural and tribal people of Pashtun regions.

Research Methodology :

It is a descriptive study. Different sources of information are used for the relevant materials and completion of this study. The methodology of description include of desktop text reading, its content analysis, assessment of culture and its text analysis, the analysis of modern economic system, the codes of Pashtunwali, the concept of cultural tradition of “ashar”, the practice of “ashar” in Southern Pashtunkhwa, meeting with “ashar-gari” (i.e., “ashar” participants), informal discussions with “ashar” participants and elderly folk, and primary and secondary reports, research studies, and some books related to economy, culture, Pashtunwali concepts, history of Pashtuns and its culture.

Economic Modeling of “ASHAR” :

After following the descriptive steps of research methodology, the proposed economic modeling of Pashtun cultural tradition of “ashar” possesses the following integral attributes and properties. This model is being considered in the context of village life of Southern Pashtunkhwa. It is confined to the Pashtunwali codes of cultural tradition being practiced in Pashtunkhwa of Balochistan and adjacent parts of Afghanistan near the disputed Duran-line.

1. **Cultural institution of “ashar” in Southern Pashtunkhwa:** It is one of the cultural codes of Pashtunwali that has been practiced in socio-economic lives of people in Pashtun villages since the practice of Pashtunwali as a set of social institutions in Pashtun society. Likewise in other parts of Pashtun region, the Southern Pashtunkhwa has also accommodated this cultural tradition in its socio-culture and socio-economic affairs of rural and tribal set-ups.
2. **Functions of “ashar” in Southern Pashtunkhwa:** The functions of “ashar” are multipurpose in villages of Southern Pashtunkhwa. It includes helping in times of farming, cultivation, and harvesting in rural agriculture sector. Village people are given manual and technical help in service provision for

mud house construction on mutually participatory basis. Thus, it works for provision of housing and shelter facilities to the village and tribal people. In the start of the Winter seasons, young segment of village population get-together in groups and/or collective forms, find means of animals and physical tools, manage time on specific days, make a planning and strategy to go out for cutting wild trees and wood plants for firework at their homes. They go in groups and gossiping and singing, thus, providing harmonization of social integrity and tribal cohesion to be strengthen more for collective purposes in the village. This participatory nature of “ashar” provides training and development to the junior and young up-springs of the tribes in village systems of Southern Pashtunkhwa. The junior also feel and learn a sense of collective social being and community participatory approaches towards the solution to basic socio-economic problems without any price mechanism and money charges systems. To complete the carpets and rigs weaving, as essential requisites for warmth and shelter, the people of a village works collectively to assist for the production of rig weaving of a person in the village. This sort of production is skill based and juniors also participate as apprenticeship in rig weaving or entwining during the “ashar” activity. As per the cultural traditions in Southern Pashtunkhwa, the host tribes man or villager could not pay the remuneration or charges of the services of “ashar-gari” (i.e., the participants of “ashar”), but instead, the host is traditional obliged to serve the participants with food and tea or other traditional food items as per Pashtun culture. The women also practice this get-together for their collective ways of tasks to help in the personal works of another woman in villages. Their tasks are limited to women based daily works mostly during the days of marriages, engagements, and death ceremonies (Interviews with villagers from Barshore Karezat, Kakar Khurasan, Pitao Bayanzai, Borai Kibzai and Toba Kakari)

3. **Collective, social, and cultural obligations of participation in community works of Southern Pashtunkhwa:** All the activities and functions of “ashar” are culturally traditional. These are integral parts of social obligations from the Pashtun community to take part in “ashar” at village level. No-participants are considered not good and helpful villagers by the tribes man socially and not behaved well in response by the Pashtunwali traditions of “Killoghi” (i.e., the institution of community social affairs in a Pashtun village). The participants have to provide all its human and capital resources devoted for the activity of “ashar” as per its cultural obligation in village life of Southern Pashtunkhwa (Interviews with villagers from Barshore Karezat, Kakar Khurasan, Pitao Bayanzai, Borai Kibzai and Toba Kakari).
4. **Properties of economic modeling of “ashar” being practiced in Southern Pashtunkhwa:** The following properties are being observed in “ashar” as an economic model of Pashtun culture for solving the socio-economic problems

of people in Southern Pashtunkhwa. The following properties of “ashar” may likely provide a parallel or alternate economic model, to that of globalized liberal market, for Pashtun tribes in Southern Pashtunkhwa to work for their socio-economic development subject to rural set-ups, village life, and tribal collective economic affairs. It will not be workable at an open level and it is a much closed economic model confined to rural based socio-economic and cultural activities of agrarian nature of Pashtun society. It may not, in any shape or form, be compared with agglomerates of urban economic models, global liberalized markets, monetary and price signaling based market economic models. However, it provides stronger foundations to tribal economic system to emancipate Pashtun people from the detrimental inherent consequences of liberalized global natures of capitalist and monetary/price based economic models of modern world.

- 4.1 **No monetary price signals:** The cultural tradition of “ashar” is purely participatory based and no monetary price signals are involved in allocation of resources of human and capital among the suppliers and demanders in a typical Pashtun village of Southern Pashtunkhwa. Due to the absence of price signaling, no surpluses and no shortages of goods or services occur as the inherent detrimental phenomenon associated with other types of economic models. Due to this there is no price signaling, no exploitations of resources occur in social life of Pashtun community. All the bad and displeasing social and political outcomes of the mechanism of price signaling of the liberal market economic systems likely are made reduced with the help of economic models like, “ashar”, where no monetary price mechanism exists. The presence of this price signals may be one of the reasons of reduced social, economic, and cultural inequality in status of the people living with comparatively better equal status in most of the villages and tribal set-ups of people of Southern Pashtunkhwa.
 - 4.2 **No financial sector:** The financial obligation and all its variants are completely observed missing in the involvement of “ashar” activities at village levels in Southern Pashtunkhwa. The negative effects of financial crises; like that have been occurred in most of the Western and advanced economies of the world, especially, financial crisis of 1898 in Asian Tigers and recent sub-prime crisis of USA, that made millions of people unemployed and lowered their livelihood earnings; may not affect the earning and employment conditions of village people as “ashar” is immune culturally to the usage of financial sector and its involvement in Pashtun villages.
 - 4.3 **Productivity matches to both demand and production:** The tasks of “ashar” are demand based and the supply of service or/and any skill or physical tools from the community are supplied break evenly to the demand of that “ashar” specified activities only in Pashtun societies of Southern Pashtunkhwa. Thus, there is observed a complete cohesion, perfect match,
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social and economic equilibrium, and no excess of demand and supply in the activities that are supposed to be undertaken at village level via the cultural tradition of “ashar”. An economic system with the property of equilibrium in demand and supply of goods and services are theoretically desired by all the social, economic, cultural, and political rationality in the world.

- 4.4 No boom or bust like of market economies are observed in “ashar”.** The business cycles are also inherently observed in modern economies of the financially and globally liberalized economic systems. The downturn and meltdown of economic and financial systems are not likes and accepted socially and politically throughout the governments in the world. The entire mechanisms of government interventions through public policies are justified by the presence of these business cycles in economies of the world. People are observed to face lots of economic and social problems due to uncertain economic situations of the bursts of economic and financial sectors. Since, the economic modeling of “ashar”, in its traditional way, has not observed ups and downs in its functions and collective activities at village levels in the Pashtun regions. That is, why the economic model of “ashar” is prone from facing the boom and busts of liberal market economy in rural and tribal set-ups of Southern Pashtunkhwa.
- 4.5 Subsistence farming or productivity:** The farming activity is confined to subsistence level of cultivation in economic model of “ashar” in Pashtun regions. The time of farm watering, seed sowing, harvesting, and cutting the agriculture output are based on subsistence nature of farm productivity and technology. That is, why commercialization is not involved in “ashar” activities of agricultural yield production mechanism in Southern Pashtunkhwa.
- 4.6 Ecologically sustainable:** The economic model of “ashar” is community based, agrarian in nature, social and culturally integrated, loyal to the manual and green technology, and village people participate in activities to help a person not on the costs of environmental degradation of ecological costs. The social and familial affiliation of tribes to its natural flora and fauna are made on strong traditions and cultural norms which are very strong to be disturbed. All these work in favor of the ecological order and no activities at collective levels are favored that damage, in any shape, the ecological sequence of the village tenure system and its natural habitats. The economic modeling of “ashar” is seen to strongly follow the norms of ecological sustainability and sequence on the traditional values and beliefs of familial affiliations with the rural and tribal natural habitats.
- 4.7 No detrimental for any economic sector of the community:** There are very few activities that could encompass the whole mechanism and much closed system of economic activities of a sampled village in Pashtun land. One activity, for example, of the rig weaving or carpet weaving may not
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economically disturb the production of agriculture yield in economic modeling of “ashar”. This is not the case in other forms of capitalists’ version of liberal economic systems. Modern economic systems have made macro each sector dependable on other sectors of the economy. A crisis once gets start in one sector may detrimentally spillover the effects in other sectors, thus, may create jam the most fragile economic sectors and affiliated segments of population more at disadvantaged positions. The havoc of economic crises has been witnessed due to the start of crisis in one sector and its impacts on other sectors as well. Notwithstanding, the economic model of “ashar” may not face interconnectedness of economic sectors so intensively to affect each other negatively.

- 4.8 **Equity in resource distribution:** Due to absence of market forces of demand and supply, lack of price signaling, no financial sector involvement, and no profit and no losses attributes in economic modeling of “ashar”, it is observed seldom the unequal distribution of productive resources and allocation of services unequally among the participants of the “ashar” in Southern Pashtunkhwa. All types of resources, like productive, skill based, services, physical tools, and natural resources are distributed on equitable bases, on the principles of peoples’ needs and requirements, justification of “ashar” committee, socially and culturally accepted mood, and for the formation of “ashar” based activities and tasks without any types of financial greediness, losses or profits, and without market mechanism. That is, why economic model of “ashar” observed and practiced in Southern Pashtunkhwa is based on equity in resource distribution.
- 4.9 **Justice in resource distribution:** Social, economic, cultural, tribal, and traditional types of justice are seen and found in all the functions and activities of “ashar” being practiced in tribal set-ups of Southern Pashtunkhwa. An economic system based on equal trade-off between equity and justice is both applicable and sound in theory for the socio-economic development of mankind. It is also appreciated by political and social progressive forces an economic model based on balance between equity and efficiency optimization on socio-cultural bases for peace and development in human society.
- 4.10 **Cultural values are exchanged among the community members:** In the economic model of “ashar”, community members exchange cultural and social values among them on a set of socially accepted modes of conducts in tribal set-ups of Southern Pashtunkhwa. No one feels inferiority complex, superiority disorder, financially stronger, odd in social and economic bargaining, and exchange of service, skills or tools exchanged without any financial or monetary rewards. Women seek cultural immunity and social safety being part of “ashar” activities. Children actively take part as learners with the tasks performed collectively by the “ashar” participants in villages
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across Southern Pashtunkhwa. The codes of Pashtunwali like, greater participation, chivalry and gallantly way of helping others, kinship, and hospitality are exchanges, promoted, and valued more in the economic affairs of “ashar” in rural areas of Pashtun regions. Traditionally, the culture of “ashar” is considered one of the complementary part of “jirga” (i.e., parliament like committee of village elders) to make Pashtun society ready for solving its socio-economic problems based on Pashtun codes of living in contemporary world of globalization.

Conclusion:

The concept of “ashar”, as an economic model, is described in the light of the recommendations of theories and empirics of development economic that demand for local, indigenous, and aboriginal economic system to preserve suitability in the promotion of socio-economic development of Pashtun people. This model is integral part of Pashtunwali and culturally a traditional way of doing ordinary business of life for solving basic issues of food, shelter, firework, basic necessities, inevitable of life, events celebration, and many more undertaken in rural and tribal set-ups of Southern Pashtunkhwa. It is completely immune from the demerits of failures of liberal global economic models. The absence of market price mechanism and financial losses/profits make “ashar” as sustaining an economic model as its cultural values. The institution of “ashar” provides, at least, minimum way of decent living and a minimum threshold of socially and politically accepted levels of living for a common Pashtun who live in areas where “ashar” is a practical code of economic model. The proposed economic modeling of “ashar” provides justice, equality, participatory approach, exchange of values and beliefs, immunity to economic crises, and ecologically sustainability to its users in their ways of living. Thus, the socio-economic development of Pashtuns may likely be enhanced through the economic modeling of “ashar” and its practical institutionalization under the broader category of Pashtunwali in rural and tribal set-ups of Southern Pashtunkhwa.

Limitations of the study:

The study is confined to the following limitations.

1. It is just confined to rural and tribal areas of Southern Pashtunkhwa.
 2. It is just confined to the cultural limitations of Pashtunwali.
 3. The model is partially in practiced and may parallel be used with the liberal global economic models of contemporary world.
 4. It is by no means the substitute of macroeconomic models based on the strong assumptions of price signaling and financial incentives.
 5. In combination with monetary mechanism and economic incentive based economic models are interlinked with the analysis of this model.
 6. It will work only in closed rural and traditional set-ups of Pashtun communities and urban and metropolitan economies are beyond the limitations of its scope.
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7. The government sector and its economic policies are also beyond its scope of implementations in closed rural set-ups of Pashtun communities.
8. The functions of “ashar” are confined to culturally and socially accept forms of socio-economic and socio-cultural activities and transactions and its functions are not extended to conceivable set of pure market activities and transactions based on contemporary economic systems and its models.

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