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Locating Livelihood Patterns of Wahi Pandhi within Three Interpenetrating Modes of Production: A Marxist Analysis – Kashif (2016-2018)

This research focuses on change and shift as result of technological and economic advancement in village of Wahi Pandhi, Sindh. The premise of observation is modes of production i.e. pastoral, subsistence agriculture and capitalist market economy. The fieldwork was conducted using qualitative research strategy and the techniques were ethnography, participant observation and interviews. Furthermore, this research is thick description of change in area with local perspective on the course of change.

Key Findings

1. Firstly, the study finds that three modes of production are neither independent nor isolated; they depend on nature and are interpenetrating in social environment of village where study is carried out where rapid and gradual, social, economic and technological changes are occurring. These changes are not isolated, therefore, equally impact on nature thus nature changes as well. Thus such changes affect livelihood of local agro-pastorals communities.
2. Secondly, the change in livelihood and division of labour put local identity in crisis. The identity of local people also plays significant role at superstructure level and at the base respectively. Then, this research adds that in the analysis of class relation and class structure of Wahi Pandhi. Thirdly, the dominant mode of production in region is agriculture and subordinate mode of production is pastoralism. Pastoralism as being distinct mode of production because of the forces of production at the base is different than agriculture and market mode of production.
3. Pastoralist and nomadic communities are understood as very distinct from sedentary and permanent settlers. These are not under the state obligation, more often than not; they do not pay even direct taxes. In Wahi Pandhi the special case applies to livestock market where exchange and trade is without paying direct tax. Purchaser and seller directly exchange cash or delay payment.

Policy Implications

1. Agriculture in present times accounts for larger portion of production in Wahi Pandhi. Therefore looking at present condition of agriculture we find that yield is getting higher per year but the price and market fails farmer and *zamindar* at large. For that reason, government must intervene in market mechanism and set a proper price setting in which farmer and landowner can benefit. They must get profit because without profit they are very vulnerable toward money lenders and find themselves in debt for long time. There is strong monopoly in setting rate by dealers and suppliers, where farmer say is absent. This also discourages farmer because he only knows the real time investment he makes in cultivating land including his and family labour for year.
2. Rain has substantially decreased in area and agriculture production now relies heavily on electric water tube-wells. The energy shortage in Pakistan has impacted farmers because the supply of electricity is not ample. Electricity plays significant role for land to provide water on time from tube-wells. For that reason government and state institutions must ensure that during agriculture production they shall provide full electricity supply to villages like Wahi Pandhi for their better growth of production.
3. Due to political patronage system most of villagers do not get government aid and projects for water supply and irrigation system. These irrigation systems, water supplies and other facilities are given to rural and political elite in Wahi Pandhi. By this larger segment of village population is deprived of government projects. Hence there must be accountability and monitoring of government funded projects in the village. Also, expert team shall be executed before starting any project to validate the genuine location and true beneficiaries get those projects.
4. There should be local guides to guide the tourists instead of non-local guides. With the hiring of local guides, the tourists can be guided properly and they can visit particular places and the locals' private life may not be disturbed.