

ძალადობის კულტურის მენეჯმენტი არაძალადობრივი  
მეთოდებით: ხუდაი ხიდმატგარის მოძრაობის ნიმუში  
ხიბერ–პახტუნხვამი, პაკისტანი

საიდ მინჰაჯ ულ ჰასანი  
ჰონგ კონგის ბაპტისტური უნივერსიტეტი

ხიბერ–პახტუნხვას პროვინცია დასახლებულია კარგად ცნობილი პუმტუნი/პახტუნი/ავღანელებით. პუმტუნები ცნობილი არიან თავიანთი ბრძოლისუნარიანობით და განიხილებიან როგორც დაბადებიდან მეზობლები. მიუხედავად მათი ასეთი რეპუტაციისა პახტუნთა ეროვნული ლიდერის ხან აბდულ გაფარ ხანის ინიციატივით XX საუკუნისმიწურულს სწორედ მათთან ჩაისახა არაძალადობრივი მოძრაობა, რომელმაც ეს მოძალადე ერი მშვიდობისა და არაძალადობრივი მეთოდების მომხრეებად გარდაქმნა. კარგადაა ცნობილი მისი ისეთი წამოწყებები, როგორებიცაა: აზად მედრესების(დამოუკიდებელი სკოლების) შექმნა ტომის ბავშვებისთვის უფასო განათლების მისაცემად; მან ასევე გააცნობიერა პახტუნთა ცრურწმენები და ექსპლოატატორული ტრადიციები და საზოგადოების მათგან გასათავისუფლებლად საფუძველი ჩაუყარა მოძრაობას “Anjuman Islah e Afaghina”(ავღანელთა რეფორმაციის ორგანიზაცია). თუმცა ყველაზე ცნობილი და მნიშვნელოვანი მოძრაობა, რომელიც გაფარ ხანმა წამოიწყო იყო Khudai Khidmatgars ანუ ღვთის მსახური. ამ მოძრაობამ დიდ წარმატებას მიაღწია ძალადობით გაჯერებული კულტურის არაძალადობრივად გარდაქმნის საქმეში.

## **Managing Violent culture through non-Violent methods: A Case Study of *Khudai Khidmatgar* Movement in Khyber-Pakhtunkhwa, Pakistan**

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The Province of Khyber-Pakhtunkhwa is inhabited by the well-known Pakhtoons/Pashtoons/Afghans. Pakhtoons are known for their fighting skills and are considered as born-fighters. The British have acknowledged them as people of the 'Marshal Race'. If we look at the history and culture of the Pakhtoons it is full of fighting, skirmishes and tribal wars. The Pakhtoons' savagery and barbarity have been made the topics of their writings by Tagore and Rudyard Kipling, the well-known 20th Century writers.

The British officials and historians have also widely written about the campaigns and wars on the territory of Khyber-Pakhtunkhwa. They were the one who have termed the Pakhtoons violent and wild. Actually these tendencies in the nature of Pakhtoons are due to environment and culture. The majority of Pakhtoons' lands are arid, semi-arid and mountainous; and not suitable for agricultural purposes. Due to harsh environment they developed aggressive nature and culture. Amongst many traditions of the Pakhtoons, *Badal* (revenge) has contributed more than anything else in the incessant wars, fighting and tribal feuds. Under the tradition of *Badal* if any injustice, damage, injury or fatality is incurred upon a Pakhtoon, then he, his family, or even tribe are bound by traditions to take revenge. Once this happens then it becomes a continuous phenomenon and feuds run in generations.

In spite of this reputation a non-violent movement was initiated amongst them during the closing of the 2<sup>nd</sup> decade of 20<sup>th</sup> century by a well-known Pakhtoon Nationalist leader, Khan Abdul Ghaffar Khan (1890-1988), which transformed this violent nation into a nation of non-violence and followers of peace. Before launching this movement Ghaffar Khan had to his credit many other initiatives/organizations for the reformation of his Pakhtoon brethrens' culture. The well-known such endeavors were the establishment of *Azad Madrassas* (Independent Schools), in order to impart free education to the children of the tribesmen. He also started a business in order to encourage his co-tribesmen to do the same in order to help them in removing their poverty and exploitation at the hands of non-Muslim businessmen (It is worth mentioning that in the Pakhtoons' culture business was looked down upon and was not considered worthy of a true Pakhtoon). Ghaffar Khan was also conscious of the superstitious and exploitative traditions of the Pakhtoons. To rid the society of such traditions he launched a move-

ment by the name of “*Anjuman Islah e Afaghina*” (Organization for the reformation of Afghans). This organization tried to encourage the tribesmen to abandon non-sense and illogical traditions. Under this Organization Ghaffar Khan also tried to peacefully settle the tribal feuds.

But the most well-known and famous movement which Ghaffar Khan launched is known as *Khudai Khidmatgars* or the Servants of God. It was launched in 1929 as a socio-cultural movement, which was aimed at serving the Pakhtoons without any greed or prejudice. This movement proved a great success in transforming the violence ridden culture into a non-violent one. This movement later on also took the political shape due to the atrocities of the British and played a very important role in the socio-political awakening of the Pakhtoons. The movement helped the people of Indian sub-continent in general and the Pakhtoons in particular in the liberation of their territories from the yoke of the British imperialism. During this struggle for independence Ghaffar Khan, his family and followers suffered tremendously. The British used every kind of violence against them but Ghaffar Khan and his followers never reacted in violence. This was unthinkable and unbelievable of the Pakhtoons because they are considered as the most violent, emotional and warlike people. But in spite of these characteristics Ghaffar Khan was able to convince them to shun violence from their culture and adopt non-violent and peaceful means for the betterment of their society and future.