



E-ISSN: 2706-8927
P-ISSN: 2706-8919
www.allstudyjournal.com
IJAAS 2020; 2(3): 629-632
Received: 18-06-2020
Accepted: 23-07-2020

Farhad Momand
Lecturer, Herat University,
Afghanistan

Fahim Rahimi
Ph.D., Scholar, Andhra
University, Visakhapatnam,
Aandhras Pradesh, India

Position of proverbs in conflicts resolution

Farhad Momand and Fahim Rahimi

Abstract

Proverbs is one of the best examples of Pashto oral literature, which has given special beauty, richness and value to Pashto folk literature. Proverbs are the most precious, best and mature sayings of our forefathers, which have been passed down from mouth to mouth and come to date where the phrases are humorous, short and have a great purpose. The purpose of this study is to discuss the role and effectiveness of proverbs in resolving social conflicts and disputes in the society, how to find solutions to these conflicts on the strength of proverbs and put an end to them. In the present study descriptive and library methods were used. The finding of this research shows that proverbs play a crucial and unique role in resolving social conflicts, so that leaders and Jirgas can easily and simply convince both sides of the conflict, briefly provide a comprehensive concept and reconciliation between the two sides.

Keywords: Proverb, conflict, resolution, position

Introduction

The aim of this research paper was to investigate the position of proverbs in conflict resolution. At the beginning of this article, we have briefly discussed the proverbs. After that the conflict was explained, conflict is the difference between the two perspectives and the dispute of interests of the parties. Finally, the important issue of this topic was discussed, as well as the famous proverbs were collected which are widely used in Pashton society and contributes directly to conflict resolution. The position of each proverb was explained and it is also showed that how proverbs help in resolving any conflict. The conclusion and references of the subject are also mentioned at the end of the article.

Significance of the study

The significance of this project is the importance and value of proverbs in resolving social conflicts and disputes in Pashton society, as well as its special position in resolving disputes, so that conflicts can be resolved in this way, and put an end to the controversy.

Aim of the Study

The aim of this research is to understand the position and effectiveness of proverbs in resolving social conflicts and problems in the society, as well as to know the real and allegorical meanings of proverbs and the scope of their use.

Research Questions

Do proverbs play a role in conflict resolution?
Do their work necessary and useful in resolving disputes?
Do they convince both sides of the conflict?

Research Hypothesis

The proverbs have a special power of reasoning and a comprehensive concept; they may play an important role in resolving disputes to a greater extent.

Research Methodology

A lot of work has been done on folk literature in Pashto language and especially on the collection of proverbs. Many collections of proverbs have been published, so for the completion of this project I referred to these books. The proverbs are briefly and comprehensively described, the library and the descriptive method have been used to complete this work.

Corresponding Author:
Farhad Momand
Lecturer, Herat University,
Afghanistan

Proverb

Proverbs reveal the level of knowledge and awareness of a nation as a product of its social, educational and psychological observations, and they also reflect the manifestation of the habits and character of a nation, which is the mirror of the knowledge of each nation. It also shows the level of knowledge, experience and intellectual excellence of each nation. Folklorists believe that proverbs originated in the languages of peoples whose languages had not been captured. The eloquence of a proverb is that it is short in form, metaphorical and allegorical in meaning, simple and easily understandable in communication (Dost, 2006) [1].

Proverbs are considered to be one of the best instances of Pashto oral literature. They have given special beauty, enrichment and value to Pashto folk literature. These are the most precious, and mature sayings of our forefathers which have been passed down from mouth to mouth and have come to this time where the phrases are humorous, short and have a great purpose. In this regard Habibullah Rafi said that "Proverbs are the sacred, pure meaningful short sentences which declare the living examples of the culture, knowledge, wisdom and the representatives of the high ideas of the people (Wafa, 2014, p.122) [8].

Proverbs are utterances that are used to strength quote from events or speeches. They are used to reassure, believe and truth while speaking, reasoning words, adding sweetness in speech and increases the confidence of the listener or reader. Pashto proverbs are the common property of all Pashtons and that are the pearls of everyone's mouth. They have unknown history and no specific speaker, they are said in every age and everyone uses them.

There are two types of proverbs: One which has poetry characteristics like meter, rhyme, form, and rhythm (timing), for instance *دلاری مل، ښه عمل،* (Good deeds, along the way). The other which has Prose features such as:

چې ښه وي، بد دي اور واخلي (if there is better, take the evil fire),
په ډېرو ليوونی خونين وي (The crazy wants more) and so on.

Conflict

Conflict literally means quarrels, fights, dispute, and infringe. In Latin it means to rub two things in order to get something, just like rub two stones to get fire. The term conflict is a process of disagreement between two or more parties, groups, sects and countries, etc., who seem to have conflicting goals, interests and values. Conflict refers to the difference between two perspectives, the dispute of interest between the parties, and the disagreement over clear and unambiguous goals and aspirations (Shah, 2013) [6].

Conflicts are a part of human life, because human needs, values and beliefs which are not always the same and sometimes contradict each other. It happens when individuals and groups do not get what they want or need and attempt to achieve their own interests. Most conflicts affect different areas of life.

Proverbs position in Conflicts Resolution

Proverbs are an effective ways of convey meaning, strengthening various emotions and indirectly giving a piece of advice to the people. We use them in meetings, assemblies and Shuras, to make the Wolesi Jirga more important and valuable. They are also use to reduce lengthy

talk and solve the problems. Proverbs have a great impact on people when they are used in the right time and place, and reinforce the topic of discussion.

The identification of proverbs has two sides, one is to know the real meaning of the word and second, to identify the place of its use, which is concerned with a metaphorical and figurative meaning (Kadwal, 2015) [2].

Our society is a traditional society and most disputes and conflicts are resolved through Jirgas and dialogue. The leaders of the Jirgas use relevant proverbs in appropriate places, so that both sides are satisfied and the dispute gets resolved. Some people inherently have the power and talent to resolve disputes, and this is also important to say that conflict resolution is a professional art (Shah, 2013) [6].

له كلي وځه، خوله نرخه مه وځ - **La kili woza khu la narkha ma oza**

Leave the village, but don't leave the tradition (Zhawak, 2013, p. 121) [11].

This proverb helps us to resolve disputes when a person or a family in our society violates the social norms and a law of their community against another person or family, as a result conflict arises. So, we want them to pay attention to these laws and resolve the conflict peacefully, as well as accept the values and principles and act in accordance with the customs and traditions of the community. This proverb is especially used in disputes which are caused by bride price.

ژرندد که د پلار ده، هم په وار ده. - **Jaranda ka da plar dah ham pa war dah**

The use of the mill is by turn even if it belongs to his father) Samim, 2017, p. 341) [5].

The above proverb encompasses social etiquette and their observance. This proverb calls us to the social order and system, forbids us from eating the rights of others and prevents disorder in the society. We use this proverb in resolving disputes that arise due to non-compliance of taking turn.

په مری که، نو مری که - **par me kra nu mar me ka**

Blame me than kill me (Kadwal, 2015, p. 38) [2].

په سلو و هلی ښه دی، نه په یوه پر

Kill me by a hundred (men) but let not be shamed for one (Samim, 2017, p. 81) [5].

In our Pashtun society, blaming is a hard and heavy tradition. Our people accept personal and financial loss in a matter, however they do not like blaming, because blaming seems so heavy and difficult to them. When there is a dispute between two people and families in our society, the third party which is called (Jirga Mar) takes empower to resolve the dispute. The (Jirga Mar) first finds the cause of the conflict and guilty person, after that the places lost and indemnity of the dispute on the shoulders of the guilty person and he will also excuse the other party. The excuse in our society is that the guilty person or party will go to the other person's house or place with one or two sheep and accordingly the conflict is resolved.

وینه په وینه نه وینخل کیری - **wena pa wena pa wena na wenzal kigi**

Blood cannot be clean by blood (Wasim, 2017, p. 132) [7].

ya chi tori chaligi nu weni bahigi

Yah! When sword is using, blood is flowing (Zhawak, 2013, p. 43) ^[11].

This proverb helps us a lot in resolving disputes that have escalated to the point of killing. The people (Jirgamar) attempt to convince both sides of the conflict who are going to kill each other. They say that taking revenge and beating each other is not the way of solution, and it also leads you to destruction and ruin. It is better to avoid revenge, lay down your arms and sit down and talk, because conflicts are resolved through words, not through war.

Ghota chi pa las khalisgi hajat ee ghakh ta nashta

If a knot can be opened by hand, there is no need for mouth (Khan, 2014, p. 20) ^[3].

Sometimes there are conflicts in the society which is basic and easy to resolve, even without the need for a third party (Jirga Mar). But sometimes such disputes are complicated by the parties. This proverb is then used by another benevolent person and gives them the message that this is a basic dispute; you can easily resolve this issue among yourselves without authorize someone else to resolve it. This proverb also shows us that conflicts are resolved through dialogue, so there is no need for war and bloodshed.

ka ghal na awari mal di wawari

If the thief does not comeback, so mate should comeback (Mangal, 2014, p. 33) ^[4].

Chi ghal na tahkhti mal di watakhti

If the thief does not run away so the mate should run way (Zhawak, 2013, p. 47) ^[11].

Sometimes we face conflicts in the society where the parties are against each other and this conflict has led to prolongation of the conflict. The third party (Jirga Mar) attempt to resolve such conflicts by using this proverb to once side of the party convince them and the conflict would be resolved amicably.

chi zi zi abazo tab a razi

How far you wander you will eventually return to Abazo "From where you started" (Zgham, 2015, p. 81) ^[10].

Sometimes we come across conflicts in the society which have been decided by the village elders. But both parties do not accept the decision and disobey the decision of the elders, so the elders use this proverb and say: No matter how much you kill each other, fight and shed blood each other finally you will resolve the dispute through talks. After hearing this, the two sides of the conflicts become soften in their stance and left the mediators to resolve the dispute and bring peace.

da kabar kasa naskora dah

Arrogance bowl is collapsed ((Mangal, 2014, p. 16) ^[4].

da zalim omer land di

The cruel life is short (Samim, 2014, p. 263) ^[5].

Sometimes there are conflicts in the society where one of the parties is cruel and arrogant and does not accept the

decision of the Jirga and continues their oppression. In order to resolve this dispute and prevent cruelty, the Jirga Mar refers to this proverb and says that do not oppress because man is not in the same condition all his life. If you are strong today, you will not have this power tomorrow, and you will regret your actions, and then repents has no benefit.

ghugak ba ghati sar ba biali

You will earn the ear but lose the head (Yasini, 2003, p.194) ^[9].

Sometimes we also come across conflicts in the community that long-lasting and are pursued at a greater cost than a benefit to both parties. So, the small problem becomes biggest one. Therefore, in order for the dispute to continue and for the parties not to incur major losses, the mediator uses the same proverb as advice, so that both parties could be convinced and the dispute can be resolved.

qarz pa warkra khalisigi

Loan is repaid by paying back (Samim, 2017, p.401) ^[5].

Debt-disputes are common issue in our society due to non-payment of debts on time. In order to resolve such conflicts, we use this proverb and convince the debtor that the only solution to this dispute is to pay off the debt.

ghar ka lor di pa sar ee lar shat

If the mountain is high but there is way to go (Zgham, 2015, p. 81) ^[10].

Sometimes we face complex and difficult conflicts the society that seem impossible to resolve. This proverb teaches us patience, perseverance and diligence in resolving such conflicts. It shows that every conflict and problem has a solution; every hard and strong man has weaknesses in his life.

mal paida kigi magar da abi rawari na.

Wealth will be regained but sibling from mother will not find again (Samim, 2017, p. 468) ^[5].

In our society, disputes over property and state are more frequent between brothers; sometimes even they extend to the point of killing. To resolve such disputes, we use the above proverb and convincing them by saying: That wealth and state can still be earned, however brother cannot be reborn and brother and brotherhood should be valued instead of money.

ter pa heir baqi rozgar

Forget the past, start the business now (Wasim, 2017, p.30) ^[7].

yah! Chi ter shi khaga heir shi

Whatever is done, forget about it (Zhawak, 2017, p.43) ^[11].

The above proverbs are used to resolve disputes which have been caused by mutual losses to each other. The parties are angry with each other and one side blames the other. Using the above proverb, the Jirga calls on both sides to make peace and reconciliation and tells them to forget everything that happened before and return to their former friendship.

oba pa dang na biligi

Water cannot be separated by stick (Yasini, 2003, p. 12) ^[9].

ياھ! نوک او اورى نه سره بېلېږي **yah! Nok aw wari na biligi**

Nail and thumb cannot be separated (Zhawak, 2013, p. 131)

[11]

Sometimes we come across conflicts in the society in which the parties are brothers, relatives and so on. The above proverbs are used to resolve such disputes, both parties pay attention to their relationship and give them the message that you are one with them, share your pain and sorrow and your separation is impossible.

Conclusion

The result of this study shows that proverbs play an extremely important and valuable role in resolving social conflicts. Thus leaders and Jirgas easily and simply convince both sides of the conflict. They use it to strengthen the power of their speech and to make it more important and valuable to the Wolesi Jirga and its decisions. It also is used to resolve conflicts or to justify speech as well as for reassurance, trust and truthfulness when speaking, reasoning and creating an atmosphere of trust and confidence in the audience and present it as an accepted community law. Proverbs give Jirgas the key to resolve disputes.

References

1. Dost MD. Pashto Folk Literary Ways. Danish Publication, Peshawar, 2006.
2. Kadwal Sh. Exploring of Pashto Proverb. Afghanistan National Movement's Cultural Department. Kabul, 2015.
3. Khan MN. Historical Proverbs. University Book Agency. Peshawar, 2014.
4. Mangal AM. Pa Tol Talali Khabri "Effective Thought". Shoib Press, 2014.
5. Samim MA. Proverbs Collection. Momand Publication, Jalalabad, 2017.
6. Shah A. Humanitarian Conflict Resolution Management. Translation: Noorullah Haqmal, 2013.
7. Wasim R. Pashto Pearls. Godar Book Store. Nangarhar, 2017.
8. Wafa MD. Guide of Pashto Folklore. Momand Publication. Jalalabad, 2014.
9. Yasini A Sh. Folklore Investment. Khakhi Cultural Association. Peshawar, 2003.
10. Zgham A. Effective Writing. Afghanistan National Movement's Cultural Department. Kabul, 2015.
11. Zhawak M. Pashto Proverb. Kandahar Publicaiton, Kandahar, 2013.