



An investigation into the dynamics of Pakhtunwali: An analysis of conflicts among the Afridi Tribe

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This study examines the influence of Pakhtunwali on the development of internal conflicts within the Afridi tribe in Kohat. The study employs a combination of qualitative and quantitative approaches, where participants are chosen via stratified random sampling. Data is gathered through in-depth interviews, focus group discussions, and questionnaires. The findings demonstrate the importance of Pakhtunwali in shaping societal norms and resolving conflicts, as well as the many viewpoints on morality and retribution. Suggested measures encompass cultural conservation, legislative restructuring, and active involvement of the community to tackle present-day difficulties. The study places a high priority on ethical considerations. The research provides valuable insights into the development of effective conflict resolution and peacebuilding tactics within the Afridi tribe and other similar communities.

Keywords: Pakhtunwali, Afridi tribe, internal conflicts, qualitative, quantitative, societal norms, conflict resolution, morality, retribution, cultural conservation, legislative restructuring,

Introduction:

Intertribal conflicts have been an enduring feature of the social structure of the Pashtun people, specifically among the Afridi tribe, due to the adherence to Pakhtunwali, their traditional code of behavior. These conflicts frequently emerge due to a range of catalysts, such as disagreements concerning territory, entitlement to water resources, preservation of reputation, and seeking retribution for previous offences. In Pakhtun society, honor holds significant importance, and any perceived affront or injustice can result in enduring feuds between families or clans. The Afridi tribe, a prominent Pashtun tribe residing in the rugged areas of Pakistan and Afghanistan, has long been recognized for its unwavering self-reliance and commitment to Pakhtunwali. The Afridi tribe employs a sophisticated framework of mediation, negotiation, and tribal councils to settle disputes. Nevertheless, in cases where these approaches prove ineffective, the situation may escalate into acts of violence, resulting in long-lasting blood feuds that can span multiple generations.

Feuds within the Afridi tribe are commonly marked by recurring episodes of retaliatory violence, in which each act of hostility leads to further acts of retribution. The continuation of violence is frequently driven by a profound sense of honor and the imperative to maintain one's reputation within the tribe. Moreover, external variables like as political instability, economic distress, and competition for limited resources can intensify tensions and contribute to the escalation of conflicts. The endeavor to resolve conflicts within Pakhtun society has proven to be arduous due to the strongly entrenched tribal norms and the restricted jurisdiction of formal legal institutions in distant regions. Efforts

have been undertaken to mediate between opposing parties and foster peaceful methods of resolving disputes. However, effectively resolving conflicts frequently necessitates carefully navigating the tension between honoring tribal customs and maintaining legal principles. Governmental and non-governmental organizations have made recent endeavors to facilitate conflict resolution, foster communication, and offer alternate means of sustenance to populations impacted by conflicts. Nonetheless, the intricate and deeply ingrained nature of these disputes require continuous and diverse interventions that target both the fundamental origins and visible expressions of conflicts within Pakhtun society.

Feuds in prehistoric tribal societies were rooted in the cultural norms and conventional laws that originated from their rituals. The existing tribal framework fosters an environment conducive to peace and serenity, as there has been a rise in the level of education and a decrease in the adherence to traditional practices compared to previous times. Furthermore, it is noteworthy that there has been an enhancement in both official and informal social control, while the significance of customary law has diminished[1]. The researcher stated that the anthropological study of tribal areas reveals a state of instability and lawlessness, characterized by anarchy and barbarism, driven by aggression and customary laws that result in destructive tribal wars and feuds. However, it is important to note that the current condition of tribal [2].

The Afridi, known as Apriday in Pashto, is a Karlani tribe primarily residing in FATA. They reside in strategically significant regions. This demonstrates their shared knowledge and readiness to defend against external assaults. They were utilized in the conflict between Pakistan and India in 1947, namely in the region of Jammu & Kashmir. The study region is completely inhabited by the Apriday people[3]. Dara Adam Khel FR Kohat is a constituent of the Federally Administered Tribal Area, which falls under the authority of a Political Agent. To the east-south of it, Pakhtunwali refers to the traditional code of conduct and way of life followed by the Pashtun people. According to researchers, the term customary law refers to an informal collective agreement among tribal communities that encompasses notions of morality, ethics, right and wrong, daily social practices, and the concept of Jirga. In Pashto language, this collective agreement is known as Pakhtunwali or Pashtunwali[4].

Customary law is an oral traditional system that distinguishes the Pakhtun society from the rest of the world. It may conflict with sharia or state legislation. It includes peaceful qualities such as hospitality, fraternity, and respect for women; but, it also exhibits conflicting qualities such as aggressiveness, anarchy, and savagery. Tarboorwali is an ideology that serves as both a unifying force and a cause of competition. Another notion is that of Trabgani, which refers to a well-established framework of norms and values governing collaboration, competitiveness, marriage, and ways of coexisting with Tarboor[5]. The nature of this conflict between rival cousins is indeed congruent with the societal framework, and these feuds among relatives endured for several decades. The district of Kohat is located approximately 25 kilometers away. Peshawar, the provincial capital of Khyber Pakhtunkhwa, is situated around 40 kilometers to the north. The region is bordered by the Khyber and Orakzai agencies to the west and south, respectively[6]. The region is characterized by its undulating terrain, with the inhabitants residing in the valleys nestled amidst the mountains. Pakhtunwali refers to the uncoded principles that govern the way of life of the Pakhtun ethnic group. In this work, the terms Pakhtunwali and customary law are used synonymously. Islamic law, derived from the Quran, which establishes specific obligations and punishments to govern the conduct of Muslims. Tarboorwali is a term used to describe the relationship between cousins who are related through their fathers, and it is associated with a sense of competition or rivalry. If an individual seeks retribution for a wrongdoing

even after the passage of a century, it is commonly stated that they have exacted vengeance in an instant[7].

The scholar argues that honor is the fundamental characteristic of customary law, surpassing other factors such as land or money. Moreover, the author established a connection between customary law and the land and its inhabitants. This area, characterized by marginalization and a lack of social hierarchy, as well as the absence of government authority, creates an ideal environment for conflicts and disputes to flourish[8].

The core elements of Pakhtunwali encompass Milmestia (Hospitality), Hujra (Guest house), Pannah (Refuge), Rorwali (Fraternity), Namus (Dignity), Azadi (Liberty), Aman (Harmony), and Khoshaly (Well-being). Pakhtunwali possesses distinctive characteristics, however it also draws its power from customary rules, councils of elders, Islamic law, and state law. In tribal regions, social connections are predominantly marked by intense antagonism and struggle around reputation, position, and access to resources[9]. The Pakhtun people are unique in their appreciation for Dushamny, or hatred, particularly against their own relatives (Tarboorwali) and neighboring nations. Tarboorwali resulted in a profound animosity that is passed down to subsequent generations of the same relatives. Enmity arises from various sources, but one significant aspect is the historical establishment of hostility as a deeply ingrained institution imposed upon the Pakhtun people[10]. When a Pakhtun is subjected to enmity, it is customary for them and their family to patiently await years to seek revenge for a killing or any other offense. Customary law refers to an informal and unwritten collective agreement on moral standards. It grants individuals autonomy and establishes a wide range of kinship laws, lifestyle patterns, and societal structure inside the Pakhtun community. By following Pakhtunwali, a tribal member is considered respectable. Providing a comprehensive description of Pakhtunwali is both challenging and unlikely, as adherence to these laws by each tribal member is necessary to be considered a true Pakhtun[11]. It serves as a method for both escalating and settling disputes, with no adherence to the rules of the state and all matters settled based on tribal laws. Customary law serves as a mechanism for local communities to resolve disputes in the absence of legal and/or religious authority. It relies on a well-known cultural and ethical system that fosters social cohesion among rural communities. The code was designed by Rural Communities to address disputes, evaluate actions or culpability, and impose penalties on individuals who violate local regulations. Rural Afghanistan frequently exhibits the presence of customary law systems[12]. Customary law is enforced by the Arbakian, a group of youthful tribe members who are tasked with carrying out the judgments made by the Jirga. Occasionally, they are also instructed to set fire to the wrongdoer's dwelling. However, these proceedings are in violation of state regulations, leading to friction between the state and Pakhtun tribes. The possession and utilization of firearms is permitted and seen essential for safeguarding one's reputation[13].

Objective:

This study aims to analyze the impact of Pakhtunwali on the emergence of internal conflicts within the Afridi tribe in Kohat. The study seeks to investigate the impact of Pakhtunwali on societal norms and dispute resolution techniques within the tribe by employing both qualitative and quantitative research methods. The research aims to examine the diverse perspectives on morality and retribution within the Afridi tribe. Furthermore, the study seeks to provide strategies for tackling current challenges within the community, such as preserving cultural heritage, reorganizing legislation, and promoting community engagement. Throughout the study process, ethical considerations are given priority. The primary objective of the study is to offer significant insights into the formulation of efficient

strategies for resolving conflicts and promoting peace within the Afridi tribe and related communities.

Material and Method

For the purpose of studying feuds among the Afridi tribe in Kohat, the region is divided into Afridi tribal settlements using stratified random sampling. Subsequently, participants are chosen at random from each respective area. This approach guarantees the inclusion of individuals from different geographic regions, allowing for a comprehensive understanding of the varied conflicts within the Afridi group in Kohat. The study will employ both in-depth interviews and focus group discussions (FGDs) as methods of qualitative data collection to provide a comprehensive understanding of the feuds within the Afridi tribe in Kohat[14]. The process of conducting in-depth interviews will entail actively interacting with significant sources of information, such as tribe elders, community leaders, and those who are directly implicated in conflicts. The interviews will follow a semi-structured format, enabling a versatile examination of participants' viewpoints, encounters, and stories about feuds, Pakhtunwali (the Pashtun code of conduct), methods for resolving conflicts, and the variables that contribute to conflicts. The study seeks to get comprehensive understanding of the intricate dynamics of intra-tribal disputes within the Afridi tribe by extensively examining individual viewpoints.

In addition, focus group talks will be arranged with community members from various regions of Kohat. The purpose of these FGDs is to facilitate group discussions and collaborative analysis of feuds, tribal dynamics, and local methods of resolving conflicts. Participants will be prompted to express their viewpoints, beliefs, and individual encounters about disputes and tribal connections, promoting a substantial interchange of ideas and encouraging a more profound comprehension of the communal dynamics underlying conflicts within the Afridi tribe in Kohat. During the qualitative analysis phase, the study will transcribe and conduct a thematic analysis of the qualitative data collected from interviews and focus group discussions (FGDs). The procedure entails a methodical examination of transcripts to uncover recurring themes, patterns, and deviations in participants' narratives concerning feuds and the resolution of conflicts. The study seeks to reveal profound insights into the fundamental processes and attitudes surrounding intra-tribal conflicts among the Afridi tribe in Kohat by systematically organizing qualitative data into relevant categories and themes[15]. Simultaneously, the process of quantitative analysis will entail inputting survey data into statistical software for the purpose of analysis. The study will utilize descriptive statistics, such as frequencies, percentages, and means, to provide a concise summary of the demographic variables and survey responses pertaining to feuds among the Afridi tribe. The statistical measures will present a quantitative overview of important factors, providing insights into the prevalence and distribution of views, attitudes, and experiences related to feuds within the community.

Moreover, inferential statistics, specifically chi-square tests, will be utilized to analyze the relationships between variables, such as demographic parameters and perceptions of feuds. The statistical analysis will reveal possible correlations and trends in the data, leading to a more comprehensive comprehension of the elements that influence intra-tribal disputes among the Afridi tribe in various regions of Kohat. The study seeks to conduct a thorough examination of feuds within the Afridi tribe by combining qualitative and quantitative methods. This will allow for a comprehensive understanding of both the qualitative intricacies and quantitative patterns within the society. Integrating findings from both qualitative and quantitative methodologies is essential for obtaining a thorough understanding of feuds among the Afridi tribe in different regions of Kohat. The study seeks to analyze intra-tribal disputes in a comprehensive manner by combining qualitative and

quantitative data, resulting in a detailed understanding of their complex nature. The qualitative narratives will be used to validate and enhance the understanding of findings by comparing and contrasting them with the quantitative survey data. The process of triangulation guarantees the dependability and resilience of the research results by confirming observations from many data sources[16].

Ethical issues are of utmost importance throughout the entire study process. Prior to data collection, explicit consent will be acquired from all participants, assuring their comprehension of the study's objectives and their entitlements as research subjects. The privacy of participants will be safeguarded by eliminating any identifying information from transcripts and survey data, ensuring confidentiality and anonymity. The study will comply with ethical protocols for conducting research with human subjects, placing utmost importance on the welfare and respect of all those participating in the research endeavor. The study will analyze and present the findings by considering the broader context of Pakhtun culture, Afridi tribal dynamics, and local socio-political issues. This contextualization provides clarity on the fundamental causes of disputes among the Afridi tribe in Kohat, shedding light on the historical, cultural, and structural elements that influence conflicts within the tribe[17].

. The research report will include a thorough and detailed account of the methodology, findings, conclusions, and suggestions for policymakers, practitioners, and academics. The study seeks to enhance informed decision-making and advance evidence-based interventions for conflict resolution and peacebuilding in the region by efficiently distributing the research findings.

Results and Discussion:

Pakhtunwali, with its numerous nuances and expressions, including customary law, serves as the fundamental and crucial foundation of tribal culture and life. Pakhtunwali is the foundation for all the rules and values that are firmly established. Practices such as birth ceremonies, marriage ceremonies, festivals, and even conflicts are governed by the customary law outlined in Pakhtunwali. Pakhtunwali, a code of conduct followed by the Pashtun people, can be considered a manifestation of Asabiyyah, a sense of social cohesion. However, when Pakhtunwali is not properly regulated or controlled, it can potentially result in conflicts and disputes. Additionally, there are two contrasting aspects to Pakhtunwali, which can be seen as a form of consensus. On one hand, it fosters social integration and unifies people who identify themselves as Pakhtun. On the other hand, it can lead to conflict due to its elements of retaliatory freedom and chivalry, as described by researcher in his conflict theory. The association between Pakhtunwali and dispute is assessed by the utilization of the Chi-square test. The findings will be examined and analyzed in the following manner. A strong correlation exists between Pakhtunwali and feuds. The present study's findings indicate that Pakhtunwali holds significant importance within the Afridi tribe, and all customs and traditions are conducted in strict adherence to it.

Pakhtunwali is a code of conduct followed by the Pashtun people. These findings suggest that Pakhtunwali encompasses tribal conflicts. Pakhtunwali also offers a means for resolving such feuds. Pakhtunwali, as previously said, is an uncoded set of principles that govern the way of life of the Pakhtun people. The current findings clearly demonstrate the correlation between Pakhtunwali and feud. Feud is both local and inside the scope of Pakhtunwali for Pakhtun. These findings are consistent. Barfield's analysis suggests that Pakhtunwali mostly disregards both sharia and civil law when it comes to resolving feuds.

Table: Analysis of Pakhtunwali Influence on Intra-Tribal Dynamics: A Survey Study among the Afridi Tribe

Statements	Response	Feud		Test Statistics
		Positive	Negative	
Pakhtunwali is a significant characteristic of the Afridi tribe.	Yes	54 (67.5%)	23 (28.8%)	3 (3.8%)
	No	5 (6.3%)	2 (2.5%)	3 (3.8%)
	Don't know	1 (1.3%)	1 (1.3%)	2 (2.5%)
In a tribal organization, individuals have the right to retaliate after they have been offended.	Yes	41 (51.3%)	22 (27.5%)	7 (8.8%)
	No	10 (12.5%)	6 (7.5%)	4 (5.0%)
	Don't know	3 (3.8%)	1 (1.3%)	4 (5.0%)
The notion of morality is derived from the principles of Pakhtunwali.	Yes	36 (45.0%)	17 (21.3%)	7 (8.8%)
	No	7 (8.8%)	4 (5.0%)	2 (2.5%)
	Don't know	3 (3.8%)	1 (1.3%)	2 (2.5%)
In indigenous cultures, there is a practice known as "life for a life."	Yes	49 (61.3%)	21 (26.3%)	6 (7.5%)
	No	6 (7.5%)	4 (5.0%)	2 (2.5%)
	Don't know	3 (3.8%)	1 (1.3%)	2 (2.5%)
Tribal communities exhibit a state of anarchy and engage in acts of barbarism.	Yes	18 (22.5%)	11 (13.8%)	4 (5.0%)
	No	34 (42.5%)	14 (17.5%)	7 (8.8%)
	Don't know	6 (7.5%)	2 (2.5%)	1 (1.3%)
Being prepared for conflict is inherent to tribal behavior.	Yes	25 (31.3%)	15 (18.8%)	4 (5.0%)
	No	29 (36.3%)	20 (25.0%)	6 (7.5%)
	Don't know	4 (5.0%)	3 (3.8%)	1 (1.3%)
Chivalry is a crucial element of tribal organization.	Yes	42 (52.5%)	19 (23.8%)	6 (7.5%)
	No	5 (6.3%)	3 (3.8%)	2 (2.5%)
	Don't know	3 (3.8%)	2 (2.5%)	1 (1.3%)
Safeguarding one's honor is the primary responsibility of individuals.	Yes	48 (60.0%)	22 (27.5%)	6 (7.5%)
	No	6 (7.5%)	5 (6.3%)	2 (2.5%)
	Don't know	2 (2.5%)	1 (1.3%)	1 (1.3%)
Not seeking revenge results in a loss of honor for an individual.	Yes	35 (43.8%)	18 (22.5%)	7 (8.8%)
	No	8 (10.0%)	5 (6.3%)	2 (2.5%)
	Don't know	3 (3.8%)	1 (1.3%)	1 (1.3%)

Pakhtunwali Significance: A significant majority of interviewees (67.5%) confirmed the importance of Pakhtunwali in the Afridi tribe, emphasising its deep impact on the community's customs and traditions. This acknowledgment highlights the commitment to Pakhtunwali principles, which act as fundamental values that influence social relationships, dispute resolution, and moral behaviour within the Afridi tribe. The acknowledgment of the significance of Pakhtunwali demonstrates an inherent cultural identity and a shared sense of belonging within the people.

Right to Retaliation: A majority of the participants (51.3%) acknowledged the tribal entitlement to seek revenge in response to an offence, suggesting a widespread acceptability of retaliatory behavior within the Afridi tribal framework. This perception is consistent with the conventional concepts of justice and honor ingrained in Pakhtunwali, where the act of regaining one's honor frequently include seeking vengeance for perceived wrongdoings. Nevertheless, the existence of conflicting viewpoints indicates a level of heterogeneity in perspectives regarding the validity and importance of using retaliation to resolve problems.

Derivation of Morality: A considerable percentage of participants (45.0%) concurred that morality originates from the ideals of Pakhtunwali, while a noteworthy portion (8.8%) held contrasting perspectives. This discrepancy indicates a subtle comprehension of the origins of morality within the Afridi society, since certain individuals ascribe moral principles to cultural customs while others may contemplate alternate sources of moral direction. The divergence in viewpoints underscores the intricacy of ethical deliberation and its understanding within the tribal framework.

The recognition of the "life for a life" practice by a significant majority (61.3%) among indigenous cultures highlights the widespread presence of this principle within the Afridi population. This principle embodies the idea of blood feuds and retributive justice, when the act of killing is regarded as a fitting reaction to the death of another. Nevertheless, the existence of conflicting viewpoints indicates a range of perspectives concerning the moral and pragmatic consequences of these behaviors within the modern tribal community.

Anarchy and Barbarism: A small faction (22.5%) held the belief that tribal communities demonstrate a state of anarchy and partake in acts of barbarism, whereas a substantial number (42.5%) expressed disagreement with this viewpoint. The variation in viewpoints stems from contrasting interpretations of tribal conduct and the frequency of aggression among tribal societies. While certain individuals may view tribal civilizations as intrinsically disordered and lacking in legal systems, others may highlight the existence of social conventions, systems of governance, and methods for resolving conflicts within tribal communities.

Preparation for war: Opinions about the natural readiness for war among tribal cultures were divided, with approximately equal numbers of individuals expressing concurrence and dissent. The diversity of viewpoints may stem from varying understandings of tribal identity, cultural values, and historical encounters within the Afridi tribe. While certain individuals may perceive preparedness for confrontation as an inherent element of tribal fortitude and self-protection, others may raise doubts over the need and usefulness of continuing a culture characterized by violence and aggressiveness.

Chivalry in Tribal Organization: A significant proportion of participants (52.5%) regarded chivalry as an essential component of tribal organization, highlighting the significance of honor, respect, and ethical behavior in tribal relationships. The acknowledgment of gallant conduct demonstrates the adherence to customary principles and societal standards that regulate interpersonal connections and dispute resolution within the Afridi community. Chivalry acts as a moral guide, directing the behavior of a tribe and strengthening the principles of honesty, bravery, and generosity among its members.

Safeguarding Honor: The fact that 60.0% of participants agree that safeguarding honor is the main duty of individuals highlights the importance of honor in tribal culture. Honor is a crucial element of identity and social standing in the Afridi society. It is expected that individuals maintain their honor by exhibiting virtuous conduct and adhering to cultural norms. The focus on honor highlights its importance as a motivating factor in social interactions, decision-making, and conflict resolution within tribal society.

retribution and Honor: Nearly half of the participants (43.8%) expressed the belief that refraining from seeking retribution leads to a diminished sense of honor for an individual. This underscores the complex connection between revenge and honor within tribal culture. This perception exemplifies the cultural appreciation of revenge as a method of regaining honor and dignity when one feels offended or treated unfairly. Nevertheless, the existence of conflicting viewpoints indicates different understandings of honor and the moral consequences of pursuing vengeance within the Afridi group.

Conclusion:

To summarize, the study results highlight the complex nature of Pakhtunwali and its significant impact on the Afridi tribal population. The recognition of the importance of Pakhtunwali emphasizes its function as a guiding structure that influences social norms, ethical behavior, and methods of resolving conflicts within the tribe. Although there is a widespread conviction in the tribal entitlement to seek revenge and the principle of "an eye for an eye," there is a range of viewpoints concerning the origin of moral principles, the characteristics of tribal conduct, and the ethical consequences of seeking retribution.

Chivalry plays a vital role in tribal organization, highlighting the significance of honor, respect, and ethical behavior in interpersonal connections[20]. The protection of honor is widely acknowledged as a fundamental duty, highlighting its importance in tribal culture and its impact on social standing and individual identity. The intricate correlation between revenge and honor underscores the sophisticated comprehension of moral principles and the ethical quandaries inherent in tribal traditions. In general, the survey results demonstrate the complex and diverse aspects of Afridi tribal identity and the deep relationship between traditional customs, ethical principles, and societal standards. Amidst the challenges posed by modernity and globalization, it is crucial for the Afridi community to comprehend and safeguard the diverse and valuable Pakhtunwali legacy. This is necessary to retain unity and strength within the tribe. To effectively address the contradictions between tradition and change and promote a unified and inclusive tribal identity, it is imperative to engage in additional exploration and debate in the future[18]. Due to cultural constraints, we were unable to obtain the opinions of females in the research area. We anticipate that these challenges will be resolved in the future by meticulous examination of the issue. It is possible to imagine that there may be some information remaining for future researchers[19].

Recommendations:

- Establish educational initiatives aimed at conserving and advancing Pakhtunwali cultural principles.
- Establish formal structures for dispute resolution that are based on the ideas of Pakhtunwali.
- Promote legal reforms that acknowledge and incorporate Pakhtunwali principles into the justice system.
- Advance gender parity and inclusiveness among tribal establishments.
- Promote inclusive and constructive discussions within the community to tackle the various viewpoints about Pakhtunwali ideals.
- Enable young people by providing them with education and involving them in the promotion of cultural values.
- Promote cooperation among tribal communities to share and implement most effective methods.
- Provide assistance to study endeavors aimed at enhancing comprehension of Pakhtunwali traditions.
- Promote global acknowledgement and assistance for the rights of indigenous peoples.

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