

Unfolding Rural Dwellers' Perception of Development:

Inferring a Native Model of Development

(A Valuation of Two Villages of Islamabad)



By

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ABSTRACT

The intention of the study is to exemplify the viewpoint of the inhabitants of rural areas on the subject of development and then generate a native model of development on the basis of views and reflections. People were beheld as social actors who are knowledgeable correspondents of their lives and development as a result their voices were at the heart of the analysis.

The method adopted was grounded theory approach. The sample for the study was drawn from populace residing villages Talhar and Gokina sited at Margalla Hills, Islamabad. Data was accumulated by means of in-depth interviews, semi structured questionnaire, focus group discussions, case studies, and participant-observation.

The results indicate that there is divergence on the meaning of development at individual, community and village level. The core category appeared to be 'development'. The six common auxiliary categories for both villages Talhar and Gokina were health, education, roads, transport, employment, and role of Government and Community participation. Besides these, for Talhar village, the other auxiliary categories were religion and traditions and belief system; and for Gokina village, poverty, child labor, and role of non-government organizations.

Some of the needs of both villages are parallel and some are local and context specific. The prevalence of a concern varies in degree and magnitude. Even though, being at a similar landscape and in close vicinities, both villages have several diverse traditions and historical context. A substantive model elucidating the route of development, focusing on the rural people's point of view and field observation, in their acute rural setting, is developed. Their perceptions and solutions concerning development reflect a combination of their conventional values, social settings, process of social and economic change, and the impact of being in close proximity to the urban setting.

This study asserts that the one shoe fit all approaches of development are not pertinent in all scenarios and in view of that lay emphasis on the need to localize the context and process of development in a holistic way.

Keywords: Rural Dwellers'; Perception; Development; Native Model; Talhar; Gokina; Constructivist Grounded Theory

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List of Acronyms

AHKRC	Akhtar Hameed Khan Resource Center
AP	Andhra Pradesh
BISP	Benazir Income Support Programme
BRAC	Bangladesh Rural Advancement Committee
GDP	Gross Domestic Product
GT	Grounded Theory
HD	Human Development
HDI	Human Development Index
IMF	International Monetary Fund
MDG	Millennium Development Goal
NGO	Non-Governmental Organization
NRSP	National Rural Support Program
OPP	Orangi Pilot Project
PPAF	Pakistan Poverty Alleviation Fund
PWC	Post Washington Consensus
RRA	Rapid Rural Appraisal
RSPN	Rural Support Program Network
SAP	Structural Adjustments Program
SDPI	Sustainable Development Policy Institute
SEWA	Self-employed Women's Association
UN	United Nations
UNDP	United Nations Development Program
UNESCO	United Nations Educational Scientific and Cultural Organization
WB	World Bank
WC	Washington Consensus

Glossary

<i>Aab o Hawa</i>	Climate
<i>Ameer</i>	Affluent; wealth ; having goods and riches in abundance
<i>Biradari</i>	Brotherhood; community
<i>Bunayadi dhanja</i>	Basic infrastructure
<i>Bunayadi zaroriat</i>	Basic needs
<i>Chashma</i>	Spring
<i>Dushwar</i>	Difficult; not easy
<i>Faqay</i>	Starving
<i>Ghurbat</i>	To be extremely poor
<i>Hakumat</i>	Government
<i>Halaat</i>	Situation. State of affairs
<i>Insaaf</i>	Equitableness
<i>istakahaat</i>	Privileges
<i>Jamma pounji</i>	Saving
<i>Jannat</i>	Heaven or paradise.
<i>Katcha</i>	Not concrete
<i>Katcha Pakka</i>	Semi-concrete
<i>Kitcher</i>	Covered with mud.
<i>Kcum amdani</i>	Less income
<i>Mazameen</i>	Subjects or courses. Branch of Knowledge as courses of study.
<i>Mazhab</i>	Religion
<i>Mehanga</i>	Costly; expensive

<i>Pakka</i>	Concrete
<i>Paisay</i>	Money
<i>Rishtaidar</i>	Relative
<i>Saihat</i>	Health
<i>Tabdeel</i>	To change or alter
<i>Taleem</i>	Education
<i>Taraqi</i>	Local word for development; improvement in wellbeing and welfare
<i>Zabta Hayat</i>	Code of Life
Zijki kay douran mout	Maternal Mortality

Chapter 1

Introduction

“Development would be to see my family contend and having all basic necessities”.

(A 19 year old lady from Talhar village, fieldwork)

“Development is to wake up in the morning and not worrying about whether I would find labor for today....I hope such a day would come into my life someday.”

(A 53 year old man from Gokina village, fieldwork)

1.1) Prelude and Locating the Research Context

The term ‘development’ has been extensively being talked about in differing scenarios. Development, itself, is an intricate term and its implication is not alike for different populace, organizations and settings (Chambers, 2004, 2005; Roodman, 2012; Todaro & Smith, 2009). Development is related to numerous terms such as progress, quality of life, environmental sustainability and change (Arndt, 1981). When closely intervened, these related terms are a universe in them and as a result making it more difficult to give one particular meaning to the notion of development.

At present, development has become multidimensional and has come too far from just being an indicator of economic growth. Now, it also talks of political, historical, social, cultural, religious, attitudinal, humane, institutional elements and settings (Coetzee, 2001; Cypher & Dietz, 2008; Fussell, 1996; Gharajedaghi & Ackoff, 1986; Todaro & Smith, 2009). Until 1970s, the meaning, approaches, models, and policies of development were inclined towards top-down agenda. Those were blamed to be of technocratic, exclusive, and standardized nature. They tend to be supply oriented and application of such tools resulted in massive destruction, inequality, and failed to address several diversified concerns. From here the birth of new agenda based on inclusive, endogenous, and diverse factors materialized, which put forward the humane, social, and cultural ingredients on upfront.

Any development intervention that surpasses the local knowledge and aspirations cannot be long-term and essence. To be precise, the people who are the real development actors and assets must be the focal point of development (Korten & Carner, 1984; Preiswerk, 1980).

This research study seeks to get the insight of rural people vantage point on development and figure out a locally deduced model of development based on these insights and field observations. This study lies on four economic, sociological, and anthropological theoretical frameworks. The method applied is constructivist Grounded Theory (GT) and the selected villages are Talhar and Gokina of Islamabad.

1.2) Statement of the Problem

The statement of the problem is that the one shoe fit all approaches are not appropriate for all the development processes as ‘development’ has not the same meaning for each person, community, nation, and setting. It is essential to comprehend that every locale has its own distinct needs and priorities; therefore, its model of development should be in accordance with these needs and priorities.

As the horizon of research has broadened, many studies have pinpointed that the all the dominant modus operandi (techniques) of development have at recurrent instances proved to be ineffectual. The underlying principle is that dominant techniques are unable to recognize and take in the needs and demands of varying populace, organizations, nations, and settings.

The highest strata of all the nations’ utter development, development and development; however, lots of times overlook the lowest strata assessments and needs. The really affected and takers are the common mass; in consequence it is crucial to involve them effectively in the process of development. Otherwise, no sustainable and effectual development would be there. Without uncovering the ground realities and people’s issues, the results of development interventions would be short-term and would have a fizzling effect.

Most of the citizens in developing nations live in the country-side. The country-side or rural areas tend to be poor, resource less and succinctly underprivileged. A sizeable number of rural people are found in Latin America, Africa, and Asia. (Conway, 1998). Likewise, Pakistan’s preponderance population is rural and is hardly a part of development discourse in

true sense. They are just waiting and waiting to see when the door of hope knocks at them. Islamabad – capital city of Pakistan- also like other cities has rural-urban divide. It has 133 villages in its suburb where hardly exists priorities of any development intercession.

1.3) Objectives of the Research

The overall objective of this research study was to seek out the meaning of development from the grassroots level and then based on these derivations and field surveillance build up a local working model of development.

However, the specific objectives were:

1. To publicize the major socio-economic features and demanding concerns of villages Talhar and Gokina. For this, the data and opinion on the way of livelihoods, median income levels, education level and opportunities, status of health system and other public utilities, family systems and other socio-economic dimensions of life was gathered. Furthermore, the questions related to pertaining issues in the samples villages were also probed.
2. To see how these rural dwellers view development. This objective was achieved by asking questions such as what do you think development is all about? Where does development come from? Who brings development? How are the reasons of underdevelopment explained?
3. To decipher the dwellers' view, then construe an internally induced model of development for the sampled villages and relate it to relevant theory, model, policy, or paradigm of development. The categories established from the data analysis were linked together for the construction of a working model.
4. To put forward some considerations on these basis specifically for villages Talhar and Gokina so that the state of development in these village can be improved.

1.4) Theoretical Framework

Every individual observes the facts differently and has his or her own set of beliefs pertaining to it. The set of beliefs can be broadly categorized as the positivist and constructivist. The positivist beliefs tend to be objective and can be counted by applying typical procedures. On the other hand, constructivists tend to be subjective and expect the facts to be based on values and language. My standpoint is inclined towards constructivism which is one of the factors that induced me towards this research and its line of attack.

1.4.1) Social Constructivist

Constructivist stance is that in this world there exist numerous facts related to one situation and there are jointly created by the respondents and investigator. The meaning is generated through the process of interaction and dialogue.(Breckenridge, Jones, Elliott, & Nicol, 2012; Marcel, 2001).

Creswell (2012) stated that the social constructivism has the proposition that the realities are created and impacted by changing social settings. For this study, I have drawn from Charmaz's social constructivist analysis. The social constructivism put emphasis on the observations that this world is full of multiple and complex interactions and, therefore, there are manifold realities and facts within it. The communication and dealings give birth to opinions that vary from one individual to another and from one society to another. As Charmaz (2006), accentuated that the frame of constructivist grounded theory views that theory and data are created by involvement of both the investigator and investigatory in an interactive setting. The focal point of it is that it lends right to be heard to the investigatory.

1.4.2) Postmodernism

This research has also extracted from postmodernist view that also believes in existence of multiple realities. It propagates that it is the culture or society that shape up the views of people and that internal variations are there (Fawcett & Hanlon, 2009). At the heart of postmodernism, lies the propositions that the language and discussion are of utmost importance; there exists a strong nexus between knowledge and power; and less

consideration of grand theories (Berg, 2004; Foucault, 1970a, 1970b, 1994; Lyotard, 1979, 1984).

To sum up, the post-modernism is relativist and based on information flows (Fawcett & Hanlon, 2009). It produces knowledge through simulation and modeling as well as commemorates pluralism (Jameson, 1991; Lincoln, Lynham, & Guba, 2011).

1.4.3) Actor-Oriented Approach

The actor-oriented approach (Long, 1990) put forwards that within parallel conditions there is diversity that needs to be walked around. Otherwise, the upshot would not be viable. This research is also coherent with Foucault's viewpoint that all concerned actors must have primacy including the less resourceful one. The lowest strata of the society welcome the transformation if they consider it to be of utility. At many instances, their internal knowledge and wisdom proved to be of vitality as they know the inner issues and complexities better than the outsider experts (Long & Long, 1992). Subsequently, putting some reflections of actor-oriented approach in this research study was productive.

1.4.4) Sen's Capability and Development as Freedom Approaches

This study has also enriched from the Sen's capability and development as freedom approaches. The capability approach broadens the human development perspective (Robeyns, 2006). Sen's hypotheses were that skills vary from individual to individual; people picked adaptive choices and existence of choices is more important than whether they are opted or not. He proposed that evaluations should be what people can do best rather than how they can consume income (Sen, 1999a; Sen & Nussbaum, 1993). This approach takes into account the individualistic wellbeing and diverse human attributes. A major shortcoming of this approach is that there is no defined list of capabilities (Nussbaum, 1987, 2001).

Further, Sen (1999b) envisions development as freedom. He argued that that there are five types of freedoms: economic; social; political; transparency and security. To acquire development, it is important to provide such freedoms to the citizens so they can freely live and enhance their welfare and wellbeing.

In a nut shell, the aforementioned theoretical frameworks that govern this study, ascertain that views are influenced by people's thinking and socially bound. There are multiple meanings of a single phenomenon. The local wisdom should not be taken for granted as it is of immense significance. It is also emphasized that populaces' abilities are important and it is highly essential to free the society from unfreedoms and increase human capacity through providence of opportunities and valuing human and moral ethics and norms. All of this together can set a strong base for development.

1.5) Conceptual Framework

Some innate concepts form the substratum of the at hand study. These concepts are as follows:

Perception

Perception is the procedure through which human beings reach out understanding of their surroundings via sensory information (Pomerantz, 2003). It is a subjective concept based on values generated from profound emotions and simultaneous reactions (White and Van Boven, 2012). Perception abets in being aware of activities and facts (Ingold, 2000).

This study interprets the concept of perception as to comprehend what development for the villagers is, how they understand its implications, and how they want it to occur.

Development

The notion of development is time and again used sweepingly with the economic growth. These concepts are equally contrasting in the sense that as economic growth speaks about substantial increase in the gross domestic product (GDP) or the income per capita (Adefila, 2008). Conversely, development embraces not just the quantitative increase in the national output but also qualitative advancement in the condition of well-being (welfare) of the individuals as contributors to the national growth and development. Additionally, where there is development, the economy will observe an immediate decline in unemployment, dismal poverty, and spatial differences. In the present-day economic thoughts, it has been

indicated that development consists of social justice, equity and impartiality in the provision of necessary goods and services in the society (Adelment, 1995).

In this study, the term development is used in its multifaceted and comprehensive sense and captures all the economic, social, cultural, political, and historical dimensions.

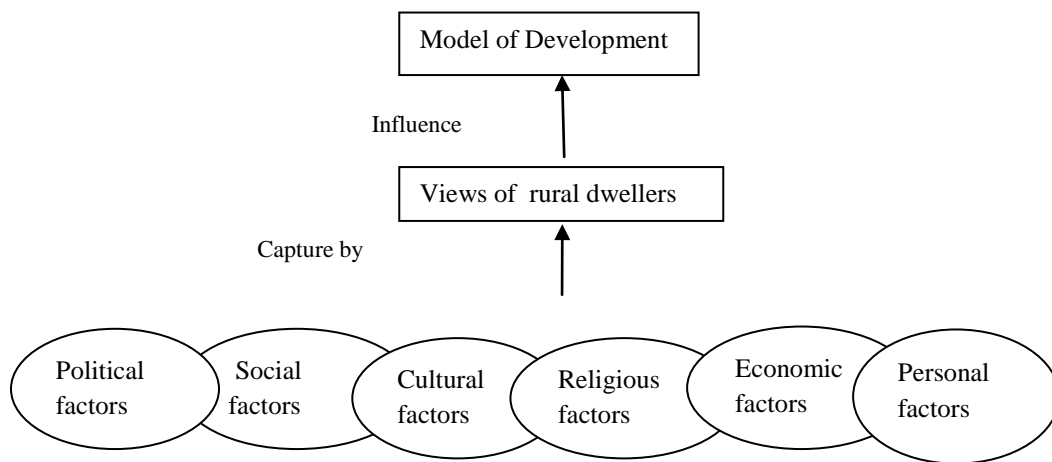
Native model

Native refers to local or innate. Model means a set of cognitive elements sketched through a schema or figure.

In this study, native model would mean to symbolize the major concepts that people refer to while conferring development.

Against this backdrop, the conceptual framework for this present study is that the perception of development derived from the rural dwellers' would bring more pragmatic and rigor to the meaning, process and to the overall objective of development as well as precisely to the grass root level development policy making.(See Figure. 1)

Figure 1. Conceptual Framework for the Study



The above given sketch of conceptual framework depicts that the perception of development can be influenced by a large number of factors directly or indirectly. The fabric of these factors sharpens the view of development held by rural people. This study goes around three key terms, which enable to form a conceptual framework that depicts that perception is an

outcome of multitude factors. The opinions people have should be acknowledged and inculcated in planning and policy making. It is important to mention here that the conceptual framework has been kept broad purposively, so that the soul of grounded theory does not get wounded.

1.6) Locale

In the present study, the universe consisted of two villages i.e. Talhaar and Gokina villages (See Map 1) chosen from Islamabad Capital Territory, Pakistan. The procedure of selecting these villages was as follows: Shah Allah Ditta UC was randomly selected and then through the procedure of simple random selection these villages were chosen. Shah Allah Ditta is a village and a rural union council positioned at the foothills of the Margalla Hills. It is approximately more than seven hundred years old and was used as a way from Kabul to Gandharan city of Taxila..

Map 1. Research Sites



Source: Google Map

This union council comprises of four villages i.e. Shah Allah Ditta, Gokina, Talhar, and Jouri. The sub sections given below presents brief description of the sampled villages.

Two villages were selected to gather rich and diversified data and model of development.

1.6.1) Talhar Village

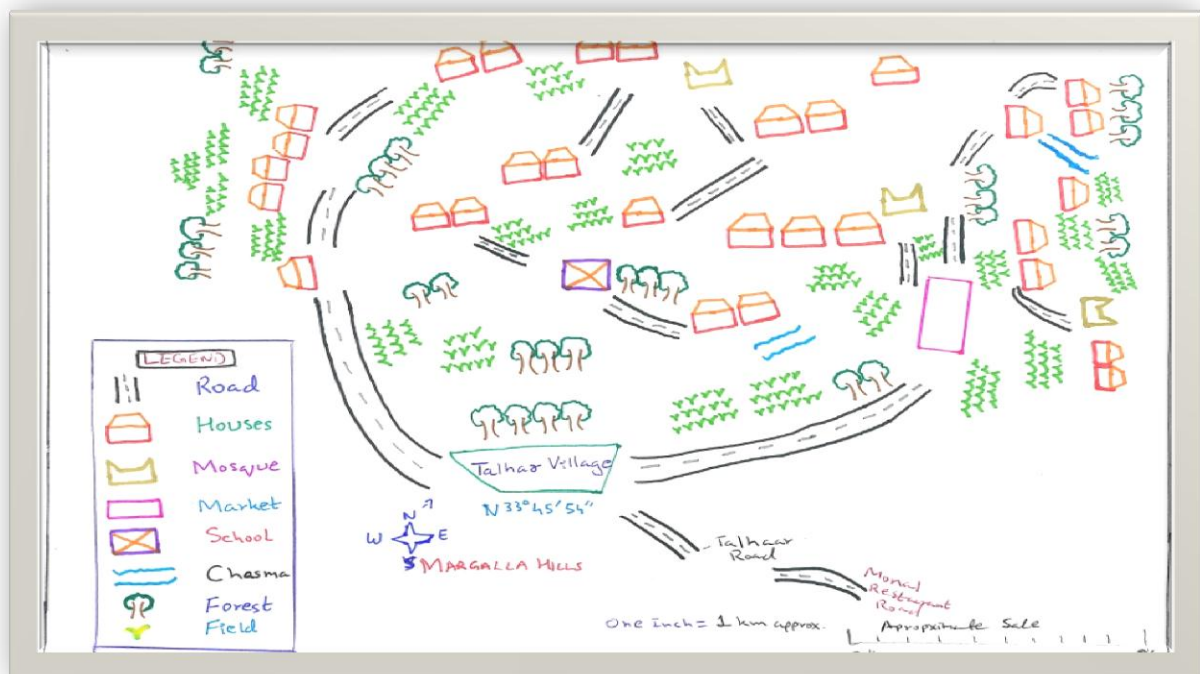
Coordinates:

33°46'12"N 73°1'24"E

Location:

Talhar village is located on Daman-e-Koh road near Peer Sohawa and Monal restaurant. It is a lush green village situated on small hills. The houses are scattered all over the hills and some of the vicinities are far apart from one another. Map 1 shows a rough sketch of how Talhar village looks like.

Map 2. A Rough Hand-Drawn Sketch of Talhar Village



History behind its Name:

When exploring about the history behind the name of this village, two different accounts were narrated. According to one narrative, there was a common place in this village where majority of the villagers used to come together to graze their cattle and for this reason it was named Talhar. On the other hand, it is believed that as this village is located at steeper place so it is known as Talhar as derived from *Tal hati* (a Sanskrit word to define *utrai*).

Population:

A population of about 3,298 people is inhabited there. All the people belong to Muslim faith.

Mohalas:

1.Char 2.Ksie 3.Pakota 4.Sayre 5.Patiyan 6.Parmala 7.Dayre 8.Taali 9.Chamar 10.Dakaan 11.Gali 12.Gojre 13.Darota 14.Talhra 15.Jalse 16.Bagecha 17.Kingaria 18.Gohra 19.Kandi 20.Kangghar 21.Mahar 22.Kndonia 23.Gojar 24.Masyhari 25.Thrayhre 26.Thakeya

Castes:

There are four notable clans in Talhar: 1.Mughal 2.Rajputs 3.Syed and 4.Gujars. The majority of people here are from Mughal tribe.

Languages:

Languages spoken in Talhar village include Punjabi and Urdu.

Division of Labor:

The male members are the earners whereas most of the female folk look after house chores and children.

Crops, Fruits and Vegetables:

Wheat, corn, oranges, grapes, lemon, tomatoes, ladyfinger, kadu, saag, and onion.

1.6.2) Gokina Village

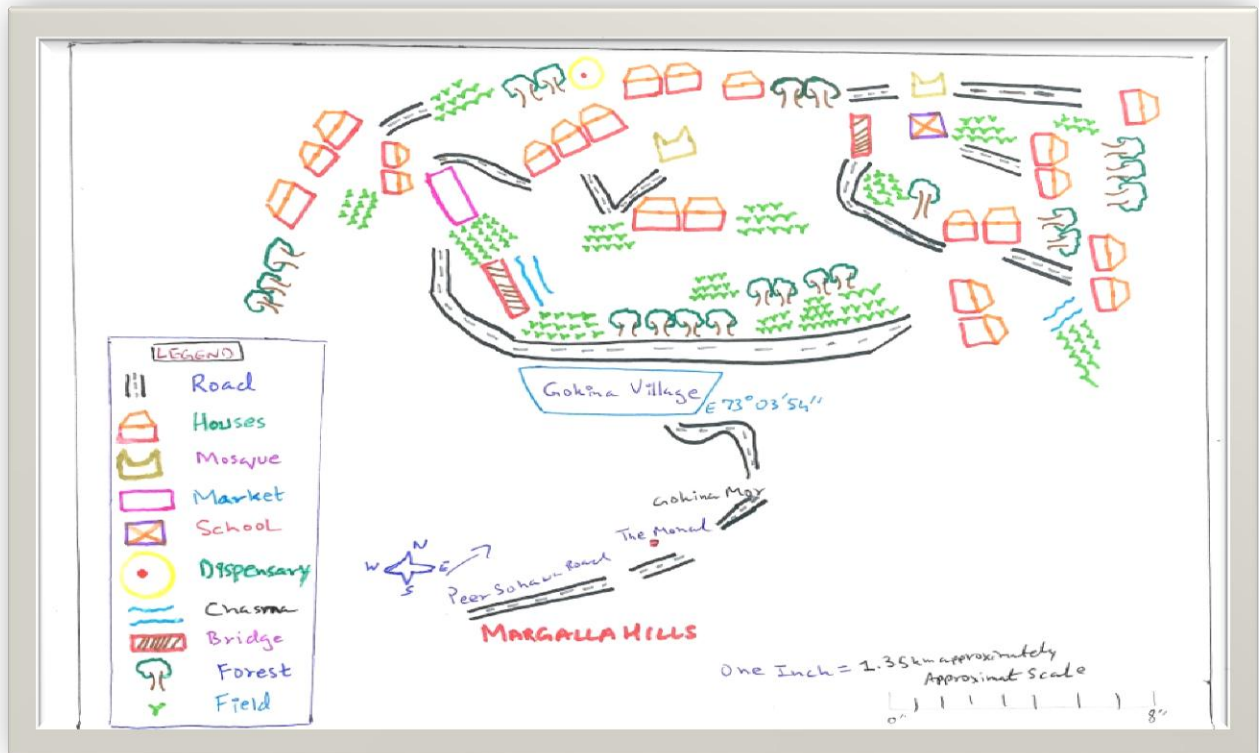
Coordinates:

33°46'9"N 73°3'56"E

Location:

Gokina village is located on Peer Sohwa Road and adjacent to the Monal restaurant. This village is also placed on small hills and is exquisite as well as full of greenery. Like Talhar village, there also the houses are spread all over the hills and a number of vicinities are at a distance from one another. Map 2 demonstrates a rough sketch of how Gokina village looks like.

Map 2. A Rough Hand-Drawn Sketch of Gokina Village



History behind its Name:

When discovering about the history behind the name of this village, two different versions were described. According to one narrative, this village is named after two brothers known as Kurd and Kallan. In contrast, it is believed that this village is named after a Hindu cleric known as Goki.

Population:

It inhabits a population of around 4,427 people. All the people are Muslims there.

Mohalas:

1.Bangaya 2.Nartupa 3.Dara 4.Jalsi 5.Kalsi 6.Dahkrini 7.Darhi 8.Mastari da mahla 9.Huter 10.Bomidaka 11.Mutri 12.Ziyarat 13.Dari 14.Guhra 15.Ahda 16.Daral 17.Dahandoga 18.Matror 19.Halan 20.Cahcah 21.Maraji 22.Daran 23.Magalpara 24.Jalhyar 25.Darfash 26.Joliyan

Castes:

The main tribes in Gokina are Abbasi, Mughal, Awan, and Chaudry.

Languages:

Punjabi is the main language of this area whereas Hindko or Pohtawari is also spoken by some.

Division of Labor:

Mostly the male associates are the earners while females' usually take care of domestic responsibilities, children, and livestock.

1.7) Impetus and Vitality of the Research

During the coursework of M.Phil degree, while going through a lot of collected works and books on various dimensions of development, some thoughts hit my mind again and again particularly: Is development for all intents and purposes is targeting, capturing all stratum of the society and is it really working for grassroots level? Finally, I got a mini project for a

core course on what is development for the villagers. This project augmented my quest and ensued to be hinge factor behind this at hand thesis.

Besides, in Pakistan there is still a need to explore the villager's perception of what is development. Although, there are several studies which have assessed villager's views on different components of development like natural resources, tourism, community development, etc. Accordingly, the aim of this study is to reflect rural people thought on all dimensions of development and their development related aspirations. In fact, how they want their area/village to be developed.

The significance of this study is as follows:

1. It has tried to capture the views from both male and female as well as the youngsters, adults, and the elders in villages Talhar and Gokina.
2. To see how a notion prevails in two nearby villages.
3. To come up with the meaning of development embedded in the villagers' view.
4. To serve as working model and rapid need assessment or baseline survey of these villages.

1.8) Limitations of the Research

Like other research studies, this is also confined to limitations. As it is a perception based study, it must be kept in prospect that people opinions varies sooner or later as they are dependent on multitude factors like mood, time, health and so on. The findings of this study are of specific context. Due to the issue of finance, it was difficult to indulge more than two villages in this study.

1.9) Structure of the Research

Chapter 2 represents a broader review of literature. It gives details of history, theories, policies, and models of development. In particular, it also tells why the local insight of development is imperative. Chapter 3 describes the procedure adopted for this research study. It explains the sample, tools and ethical considerations employed in this study. Chapter 4

gives an account of field work and broader findings extracted from data analysis. Chapter 5 presents the specific and pertinent results and discussion pertaining to this study. In Chapter 6, the local model of development extracted from the study's findings and analysis is established. The relevant literature is also cited. Finally, Chapter 7 describes the conclusions derived and necessary suggestions.

Chapter 2

Review of Literature

2.1) Overview

As the research interest and rationale are already uncovered in the prior chapter; therefore, the aim of this preliminary review of literature was to scrutinize the subject matter ‘development’ from various angles. This review was carried out with the following aspirations:

1. To identify various strands of development
2. To come across numerous key words of the overarching theme development in pursuit of understanding it and
3. To formulate a rationalize research problem, appropriate research design and methodology

The literature for this chapter and for the other parts of the study was gathered by online search, articles, books collection, and personal interviews. For online search tools like Google web, Google scholar and Medley literature review were used. Some of the terms exploited for literature exploration were:- community participation; development; development theory; development model; development policy; local perception of development; meaning of development; people-centered development; social change; rural and urban development; rural and urban development in Pakistan; wellbeing; and so on.

2.2) Comprehending Development

Being of variant nature, to grasp what is development required to look into numerous threads that hold or constitutes this notion. It revealed a layer upon layer was knotted to be opened up. The following sub-sections would elucidate various dimensions of development’s history, meaning, theory, policy, and models.

2.2.1) Dawn of Development

Till date, it is not determined what was the exact timing of the origin of development (Hopper, 2012). Some of the scholars trace it back to the ancient times and some to enlightenment era. During the ancient times, development was related to the concept of struggling and making progress towards good life. It has been pinpointed that during enlightenment era the prevalent themes were modernity, progress, and rationalism. Then, the term development transformed to the issues such as industrialism, science and technology, colonialism, etc. However, some scholarship traces the emergence of term development to the year 1945 (Amin & Wolfers, 1990; David Alexander Clark, 2006; Desai & Potter, 2013; Hopper, 2012).

2.2.2) Perspective of Development

Under this section, the acuity of development as held by famous scholars, organizations, and common people is articulated. Besides literature, it also includes viewpoints gathered through online correspondence and personal meetings.

2.2.2.1) Renowned Scholars and Institutions Perspective

Development is transformation from a traditional stage to a contemporary one (Goulet, 1960; Salman, 2005) where one reaches through deliberate endeavors (Gouldner, 1971). It is a continuous process attributable to the fact that a society allows change and advancement overtime (Morris, 1976).

Development is society bound and receptive to its origin locale. The understanding and insight on development relies on the determined standards and values of the particular society (Turner & Hulme, 1997). In the year 1970, Rene Maheu¹ in a conference asserted that human being is the central focus of development. Thus, the concept of development had transformed from the economic to social and soon it will approach cultural aspects of life. Now-a-days, the crucial elements of development are cultural attitudes, point of views, and other human factors.

¹ The then Director General of United Nations of Educational, Scientific and Cultural Organization(UNESCO)

Development tends to take in the quantitative and qualitative features together, as a consequence making it a multidimensional concept (Osagie, 1985; Todaro & Smith, 2009). Development has its core transformation in the living conditions, values, and economic activity.

In his well-known book, “Development as Freedom”, Sen (1999b) argued that development is mutually a means and an end in itself. He emphasized that development should be taken as freedom and related the notion of development to the augmentation of choices and prospects for the common man along with increasing human agency. Sen argued that the removal of deprivations is indispensable for development. Democracy and propagation of human rights are equally vital for the enrichment of development. As Lewin (2000) put forward that the liberation from ailment, adequate diet, food security and basic education are fundamental human wants that should be met for improvement in the material conditions of life.

United Nations Development Program (UNDP)² views development as: i) to live long and healthy lives, ii) to be informed, iii) to have the right to use the assets that are necessary for a decent level of comfort and living and iv) to have capability to contribute in the life of the society. According to the World Bank³, development means growth plus change. The term ‘economic and social development’ must not be spoken to refer development as it should inevitably include both.

The predicament with development is that it is exogenous and there is a need to bring in endogenous models of development (Escobar, 1991, 1996, 1997, 2000, 2011). Such projects also provide pathway to political actors to get into the lives of common people by raising enchanting slogans of social developmental issues like poverty reduction, etc (Ferguson, 1990). Mostly, it is seen that in cases of the development interventions, the main beneficiary is the bureaucracy that expands itself on the expense of these aid interventions. Another impact is that both the state and poverty are depoliticized. For these reasons, Ferguson labels development as anti-politics machine. It looks as if the target of these development projects

² For more detail see official website of UNDP. <http://www.un.org>

³ See <http://www.worldbank.org/>
http://www.worldbank.org/depweb/english/beyond/beyondco/beg_01.pdf

is not to fully achieve the predetermined development goals but is to facilitate the politics in an anti-political way. In addition, it helps in strengthening a scenario where the stage is set for foreign expertise to tuck in.

Development practice has shown that when purely outsider experts obtain, evaluate, and process data; then afterwards present this material in reports, the social change generally does not occur. On the other hand, the form of communal wisdom that internal stakeholder engenders and internalize during the participatory planning and execution stages of a development activity results in social change (World Bank, 1996).

Stiglitz (1998, 2002) stressed that the term development is centered on the openness, transformation, voice, participation, comprehensiveness and transparency. Bryant and White (1982) emphasized that development means enhancing the people's capabilities so that they can improve the future. For this, they argued that the development process should be strong enough to empower people, increase their capacity, and the benefits of development must reach the underprivileged segments of the society plus the process of development should be long-term.

Dr. Abdul Hameed Akhtar⁴ believed that development is the outcome of taking advantage of the individual's potential. He envisioned the community development to be an epicenter of development and stressed on (i) formation of self-help groups, (ii) supplying the technical and economic resources and (iii) guidance to the masses.

Anwar Rashid⁵ enunciated that for development and reducing poverty, there is a need to recognize the common mass as a foremost stakeholder, comprehending the matter-of-factness, and utilizing the resources at hand. There is also a need to build on trust in people and enhance community participation. He believed that development should be community driven and should be in compliance with the social and cultural norms. The process of development must integrate the diverse factors and issues that are intrinsic to each society.

⁴ Dr. Akhtar Hameed Khan was the pioneer of community development in Pakistan.

⁵ Anwar Rashid is currently the Head of Orangi Charitable trust and is one of the pioneers of Orangi pilot project. He expressed these views during the Microfinance 2013. I was lucky enough to have an half an hour one to one session with him to get his insight on the conceptualization of development.

Elsewise, the development would not be favorable. He also drew attention to the fact that there should be accepting and respecting of cultures.

Dr. Akmal Hussain⁶ strongly believes that development occurs when the ‘inclusive growth paradigm’ is espoused. He held the view that the crucial factors of inclusive growth are: localized capital; small and medium farmer strategy, small and medium enterprises strategy, and institutional framework promoting equity.

Roomi Hayat⁷ considered development to be a change that improves peoples’ lives and increase their access to the basic necessities of life. Development depends upon what is needed in a particular area as different areas have disparate requirements. Culture and development are interlinked in a way that while bringing development interventions, culture of a particular should be kept in mind. Policies and strategies should be culturally sensitive as this also helps to keep the intervention sustainable. Good governance and devising proper strategies to deal with social issues are also significant.

Fayyaz Baqir⁸ held that development in real sense is the realization of human potential. There are values of self- respect, hard work and brother/sister hood present in each religion and culture, which provides the soil in which saplings of development can be planted.

2.3) Theories and Policies of Development

As the development context has been on constant move, the theories and policies have also been floating in one after the other (Chambers, 2008; Hettne, 1990; Hopper, 2012; Lehmann, 2010; Pieterse, 2010; Preston, 2010; Ray, 2007; Schuurman, 1993).

The modernization has been the dominant theory of 1950s, which propagated that developing countries should follow developed countries’ strategy of development (Apter, 1987; Parsons & Jones, 1960; Rostow, 1960, 1990). This approach of development was accused of being too simple, superficial, technocratic, and ignorant of internal diversification.

⁶ Dr. Akmal Hussain is the renowned social activist, economist and author. He is a specialist on action research on development.

⁷ Roomi Hayat is a development trainer and expert in Pakistan with a vast experience of working in development agencies.

⁸ Fayyaz Baqir is Director at Akhtar Hameed Resource Center (AKHRC) and had held various designations at UNDP and other development institutions.

In 1960s, the dependency theory was set forth that stressed that if developing countries want to progress, then they must stop being reliant on developed countries rather they should strive for self-support and autonomy (Amin, 1974, 1977; Amin & Pearce, 1974, 1976; Amin & Wolfers, 1990; Apter, 1987). If not, they can never come out of poverty and inequality trap (Ibid).

To retort, there came in the world system theory that underscored that there exists supremacy of elite class within the developing countries.(Wallerstein, 1974a, 1974b, 1979, 1984) and that underdevelopment is on account of inequality of trade (Ibid).

In 1980's, the neoliberal theories and policies were permeated that talked of dripping effect (Harvey, 2005; Nye Jr, 1988). At their heart, rested the liberalization, privatization, and deregulation (Ibid). In the 1970s and early 1980s, the modernists at the World Bank (WB) and International Monetary Fund (IMF) espoused the neoliberal thoughts of economists and executed them in the form of structural adjustment programs (SAPs). At the same time, when their antagonists were pushing different bottom up approaches for instance, Rapid Rural Appraisal (RRA), etc (Chambers, 1992b).

In 1989, the Washington Consensus (WC) became popular, which asserted that government should bind their activities to sound macroeconomic management and the supply of public goods. Nonetheless, the other economic tasks should be left to the private sector to follow under free market competition (Williamson, 2000, 2009).

As a critique to WC, sprung in the Post Washington Consensus (PWC). The key building block of PWC is the recognition that responsibility of state in development process is central (Ahrens, 2000; Hayami, 2003; Stiglitz, 1999; Van Waeyenberge, 2006). The PWC also supports liberalization of the market and reliance on markets; states and markets are considered as complements rather than substitutes (Ibid).

In the mid-1980s, development was enthralled in a sig alert. The basis for the stalemate can be found at the level of development philosophy and the real world transformations and tribulations. Modernization theory, footed on neoclassical economics, does not seem to give much benefit as economic growth turned out to cause more problems of environmental, economic, and social nature than resolving issues. It was apparent that the neo-liberal and

growth agenda with the structural adjustment program in 1980s and 1990s were not always coupled to the other development goals for example inequality, employment creation, and poverty lessening or the provision of basic needs. Acceleration of globalization, addition of new theoretical approaches such as post-modernism feminism and post-colonialism, plus the increasing acknowledgment of the diversity of the third world, development theories, and processes were confronted even more.

In the 1990s, under Mahboub Ul Haq and Amartya Sen, the United Nations (UN) decided to amend the development discussion from a free-market and growth-crazed model to the one that is more focused on human needs and capabilities, thus birthing the Human Development (HD) concept (Kothari, 1988; Ul Haq, 1996).

By the mid-1990s, new-fangled models thinking about development policies emerged, the most outstanding ones being part of the new institutionalism group. It, in essence, argues that in order for any durable economic progress to take place, first of all there has to be some plausible and legitimate institutions which shape public standards (Brousseau & Glachant, 2008). Some foremost institutions include healthcare, property rights, a civil service system, mental health centers, and an efficient criminal justice system, but there are other institutions which in a broad sense must be interpreted as those bylaws, policies and regulations that form the conduct of individuals, especially their economic activities (Ibid). Hence, the new institutionalism is related with the idea of free market.

The stress on participation was a key element of the post-impasse dialogue of development theory and the debates led to ideas about participation of beneficiary. There were two fundamental reactions to the impasse of development theory and policy.

1. To look for alternative development with the intention of restructuring and redefining the goals of development (Pieterse, 1998).
2. The post development thinking, which was a drastic reaction to the quandary of development. It could be illustrated as a pessimistic response to the series of failures and lack of genuine impressive progress of development cooperation since its origin (Escobar, 2000; Latouche, 1993; Matthews, 2004; Pieterse, 1998; Rahnema, 1997).

In 2000s, the UN charter of Millennium Development Goals (MDGs) bounded its members to achieve the set goals by 2015.⁹ An elemental revolution that has taken place in the contemporary history of development is that agency has become more significant. It is now more affixed in societies' subjectivity, instead of in overarching structures and institutions¹⁰. Development is tilting more towards local people and participation has become progressively more like a verge situation for the local development.¹¹

2.4) Models of Development

This section gives a sketch of various models of development implemented or testified at various national and local levels.

2.4.1) National /Macro Level Models

This section would give a review of some of the models of national development.

2.4.1.1) Worldwide

In the eighteen century, the Great Britain was the first nation that became industrialized and developed as it had the right ingredients for it. The Black Death pushed the wages of labor upwards and the position of Great Britain in the world trade made it feasible to have cheaper rates of energy. The other conducive factors that facilitated the Great Britain's development were:- agricultural revolution, plentiful natural resources, political and financial stability, educated populace, navigable rivers, etc (Allen, 2006, 2009, 2011; Laybourn, 2012).

Germany, in the nineteenth century, attained the status of developed nation. The noteworthy causes behind it were massive investment in education sector, ample production of iron and coal, and expansion of markets permitted by the state (Henderson, 2013).

⁹ <http://www.undp.org/content/undp/en/home/mdgoverview/>

¹⁰ For example, the state or international bodies such as UN agencies.

¹¹ Democratization is now becoming a condition for national-scale development. Democratization is participation on macro level.

The bases of Sweden's model of development are primarily fair taxation system, free education, and social development (Bergqvist & Lindbom 2003; Freeman, Topel & Swedenborg, 2008; Rojas, 1998).

2.4.1.2) Asia

Japan's model of development centered on various elements: abolishment of feudalism, investment in education, state funded the expansion of major industries (Minami, 1986). This made Japan to catch up with the developed nations.

The East Asian miracle of development had these vital strands: export-orientation; homogeneous development, investment in human capital and good governance (Gereffi, 1989). However, this model of development has mixed success rate.

In spite of the fact that China borrowed the elements from various successful models, policies and theories of development worldwide, China adapted and adopted it in Chinese suitable milieu (Aziz, 1978; Fan, 1997; Perkins & Yusuf, 1984; van Dijk, 2011). This approach has made China one of the most developed nations in Asia.

2.4.1.3) Pakistan

Pakistan has advanced to almost more than sixty-six years of independence. During this course of time, it has adopted numerous development strategies (Hasan, Kemal, & Naseem, 1997; Husain, 1999; Saeed, 2000)¹² which were more or less of same nature with slight variations. They were imported and ignorant of endogenous culture and aspirations of the masses and were tailor-made to seek political gains or make foreigners contented. Since autonomy, the generals and top bureaucrats of Pakistan have always been influential in policy making and have been under the influence of overseas advice and demands. The grand model espoused was the capitalistic model which is still in function in a somewhat disguised form.

¹² Also check out <http://archives.dailytimes.com.pk/editorial/24-May-2005/view-retrospect-on-development-strategies-in-pakistan-syed-mohammad-ali>

During 1960's, the focus was on the import substitution policy. The development model followed in 1972-77 was Keynesian Populist Approach. During 1980s and 1990s, the structural adjustment programs and privatization were in full swing. At the moment, Pakistan is committed to MDGs.

At present, Pakistan is the sixth heavily populated nation worldwide. It falls in lower section of Human Development Index (HDI). This basically depicts that Pakistan lags way behind in social sector development. This largely is attributable to misappropriate policy-making, implementation of dictated agendas and misallocation of resources.

Up-to-date, Pakistan is coping up with multitude, chronic and critical challenges (Bari, 2010; Waseem, 2011; Yasmeen et.al, 2011) where one insecurity breeds insecurity (Malik, 2011; Rice, 2007).

2.4.2) Local/Micro Level Models

This section would give a review of some of the models of local development.

2.4.2.1) Worldwide

The Amish, community of America, is apparently isolated from the large matrix of the society but in reality is knitted to it in its own custom. They are not dead set against development but have their own point of view regarding development (Donnermeyer, Kreps, & Kreps, 1999; Olshan, 1981). The Amish society disregards those components of modernization and development that are threatening to their religious and social customs and beliefs (Ibid). However, they are receptive to those changes that do not harm their social fabric and are vital to sustain life (Ahrens, 2000; Donnermeyer et al., 1999; Olshan, 1981). Many scholars and travelers have acknowledged in their writings that the Amish are a role model for those countries that suffer from energy crisis (Olshan, 1981). The reason being that even today there is no electricity in Amish society and still they are living their lives to the fullest. They have not made their lives dependent upon electricity.

Dickins (1950) in a study concluded that the change in the living and occupational patterns of the southern family of United States took place as a result of progress in technology; urbanization, and scientific developments.

Munch (1970) in his classic study showed how successfully a society balanced its social harmony and traditions with development implications caused by influx of fishing industry, which initially disrupted their social values and fabric. Nevertheless, by placing their norms and values ahead of development implications, they sustained their traditions and maintained their social integrity along with economic prosperity.

The experience of FARM-Africa's implementation of dairy goat projects in various regions of four countries in East Africa revealed that A Dairy Goat 'Model of good practice' can be implemented by other organizations involved in assisting smallholder farmers to develop a more concentrated and productive system of goat production. It has been demonstrated that farmers implementing the FARM-Africa Goat Model can increase their income around \$100 to \$1000 per year (Peacock, 2008).

2.4.2.2) Asia

A study by Van der Kroef (1954) revealed that the change in a rural area of Indonesia was attributed to Islamization and western secularization.

The successful project of rural development Saemaul Undong in Korea had the following aspects:- increase in income, scientific farming, attitudinal change, spiritual revolution, participatory community development, women's social participation, and enhancement in status (Douglass, 2013; Park, 2009; Reed, 2010).

China's rural economy has benefited by engaging resources in land reform, education , collectivization, modernization, structural restructuring and principle of equity (Aziz, 1978; Perkins & Yusuf, 1984).

The Bihar state of India model of development rested upon the following major factors: good governance; improved law and order situation; fiscal management and bicycles given to girls. In Bombay, AMUL- a development project- was successful. It helped in working out the market problems of small livestock vendors (Chawla, 2007; Patel, 1998).

In case of Ahmadabad and its nearby areas, the Self-employed Women's Association (SEWA) aided in fulfilling necessities of self-employed women (Datta, 2000).

In Andhra Pradesh (AP) and Karnataka, the endorsement of watershed user associations by national government had improved the management of groundwater and improved the resources on which dry land farmers depend.¹³

In Karnataka and West Bengal, the empowerment of local democratically-elected bodies– the panchayat– has improved involvement in decision-making for a, predominantly among castes and classes that have been conventionally marginalized by local political processes.¹⁴ In case of West Bengal, the government's twofold promise to democratic decentralization and social welfare has formed a sequence of pro-poor policies, including higher agricultural wages, stronger land tenure, and enhanced access to rural credit.¹⁵

The successful model of Grameen Bank of Bangladesh was formed on the principle of development that the rural people, especially women, must be supplied with microcredit that would not only empower them but would uplift their socio-economic status (Abdullah & Uddin, 2013; Dasu & Mohapatara, 2013; Hashemi, 1997; Hassan & Renteria-Guerrero, 1997; Hossain, 1998; Yunus, 2003).

Another exemplary model is the Bangladesh Rural Advancement Committee (BRAC) that envisioned that rural areas could be developed by the availability of education and training prospects in these areas (Abdullah & Uddin, 2013; Montgomery, Bhattacharya, Hulme, & Mosley, 1996).

2.4.2.3) Pakistan

Agha Khan Rural Support Program (AKRSP) was implemented by a nongovernmental organization (NGO) with dedicated leadership and the intention was to improve the lives and welfare of around twelve hundred rural inhabitants in the northern areas of Pakistan. A number of guiding principles that have helped make the approach successful embrace: (1)

¹³ See Krishna, Uphoff & Esman (1997)

¹⁴ Ibid

¹⁵ Ibid

holding dialogues with villagers to categorize their needs and aspirations and accordingly develop the action plan; (2) underscoring productive activities; (3) organizing villagers for communal action; (4) improving villagers' productive capacities; and (5) generating capital resources by means of local savings and credit schemes (Ibrahim, Nayyar, & Khan, 1994; Khan, 1992). Hence, AKRSP model lied on these important aspects: mass participation and spirit of co-operation. Daudzai project in then NWFP (now Khyber Pakhtunkhwa) pursued the similar percepts.

Hassan (2000) articulated that the Orangi Pilot Project's (OPP) purpose was to determine the causes that were creating problems in Orangi and come out with people based solutions. This approach was pioneered by Akhtar Hameed. He believed that the state owned programs failed as they do not provide account for the social, economic, and cultural aspects of low-income and underprivileged communities living in informal settlements.

Pakistan's Rural Support Network Programme (RSPN)¹⁶ is based on the local society organizations (LSO) apex approach, which is to muster village based self-help groups of households into village and district level organizations to channel them into the process of development.

National Rural Support Program (NRSP)¹⁷ lies on the philosophy of mitigating poverty via social mobilization, capacity building, advocacy etc. The aim is to increase the set of choices for the rural and poor people. Through social collaboration, it is assessed what these people desires and how they want to improve their well-being and welfare. Moreover, the goal of NRSP is to mainstream the underprivileged population in the Pakistan's development policy and agenda.

Pakistan Poverty Alleviation Fund (PPAF)¹⁸ is a dynamic model of public-private partnership, which works to mitigate poverty and bring socioeconomic change. Today, it is acknowledged as one of the most successful venture of public-private partnership regarding local development.

¹⁶ <http://www.rspn.org/>

¹⁷ <http://nrsp.org.pk/>

¹⁸ <http://www.ppaf.org.pk/>

Ali (2003) concluded in a micro-level in-depth study regarding change in the agrarian structure of Potwar that the change took place due to transformation in technology, which saved hard labor and time. Consequently, they could avail some other lucrative employment. In the absence of males, the women played pivotal role in taking care of agricultural and household tasks. Despite, the transformation in agrarian structure, the central system prevalent was traditional, which was strongly rooted in *biradari* system. Islam was the binding force and way of life for these people.

In the book “The Unplanned Revolution”, Hasan (2009) appraised the various social change and development movements that took all across Pakistan since its inception such as 1947 migration, Green revolution, local council system 2001, etc. Besides, the study critically reviewed the process of change in the mountain areas, deserts, and urbanization. It also narrated the viewpoint of the population. The result was that the socio economic changes and development varied from locale to locale owing to a host of factors such as multi-ethnicity, stratification in social and family system, and accessibility to economic and social services, etc.

2.5) Implications of Local Perspective and Models of Development

Development process destroys the diversification as they are only homogeneous replica (Alvares, 1992; Escobar, 2011; Ferguson, 1990; Kay, 1989; Kothari, 1988; Latouche, 1993; Rahnama, 1997; Rist, 1990, 2002; Sachs, 1992; Seabrook, 1993). There is a need to be reflexive in examinations of the developing states and recognize that there exists heterogeneity within states and considerations of citizens must be acknowledged (Mohyuddin & Chaudhry, 2012; Nustad, 2001; Pramanik, 2006; Udombana, 2000; Wood, 2001).

Most modern debates in development have progressed from holistic theorization towards more localized, practical and inductive techniques (Mohan & Stokke, 2000). All decision-making organizations have to capture some explanation of the requirements and answers of their users; in view of the fact that even the feeble could have weapons that they can bring into play against the hard-hitting one. The most desired development objectives can barely be understood and attained if the target recipients’ perceptions are not going well together with those of the executors.

2.5.1) Pros

Having the local perception of development increases local autonomy, which in turn raises the self-esteem and self-respect. It also adds up to the project effectiveness (Desai & Potter, 2013).

Mamdani (1973) exposed in a study that the family planning venture was fruitless in India as there was divergence between what the external actors' hypothesized and internal actors' requirements. On the contrary, in this case the planners alleged that the internal actors' unawareness was the cause of failure. A study on Maori communities in New Zealand by Loomis (2002) illustrated that the local stance about resource management had resulted in sustainable development rather than relying on proliferated paradigms.

2.5.2) Cons

Development programs and models that illustrate the usage of local opinion or participation are often alleged to be rhetoric (Mosse, Cooke, & Kothari, 2001); rubber stamping (Mohan, 2008) and often failed to empower the local people (Mohan & Stokke, 2000). It is time and again, subjugated by the western interests and agendas (Jackson, 2005).

Ferguson (1990) has assessed critically the failure of development projects in the Third World and has also analyzed the aid and modernization. He has proved his points by taking up a case study of Lesotho and also quoted examples of failed projects there. The picture of Lesotho highlighted in reports of international agencies is in reality at variance. They just give an insight of what justifies their intervention and do not study the real situation, concerning issues and also pay no attention to the indigenous knowledge. What in the end is mostly a failed intervention. Frequently, the aid injected in this way is completely the opposite of what in fact is required.

Gardner (1996) revealed many case studies where not involving local people in development caused issues of sustainability, unequal access to resources, lack of ownership, etc. Long (1992) calls for 'actor-oriented' research, which has repeatedly founded that far from being 'irrational', populations in poor nations are open to change if they recognize it to be in their benefit. They frequently are discerned far better than development planners in what way to

strategize to acquire the best from challenging state of affairs. Though modernization tactics hardly ever, if ever, give consideration to local knowledge. Certainly, the local or indigenous culture is usually either overlooked by planners or treated as a constraint.

Hobart (1993) argued that viewing the local as uninformed is a grave failing. He stresses that there is a need to go further than the nature of professional knowledge and the supremacy of science and use local knowledge to help understand the enduring process of transformation and intervention involving different actors and heterogeneous domains of knowledge.

2.6) Summary of the Chapter

The literature assessed in this chapter unmask that the inkling of development cannot be limited to an exacting darling meaning; it has its own meaning in each varying setting and also varies from individual to individual and it also takes into account the native's insight of development as they are the possessors and judges of their own areas and circumstances. Thus, a homogenous view of development by no means can be pertinent and in particular cannot be successful. The literature also draws attention to the importance of provision of basic needs, use of local resources and indigenous knowledge for development especially of rural areas.

The framework for 'development' is altering. If the outlook for development is varying then the study of that 'development' will have need of, in some manner, to adjust to these varying circumstances.

It is imperative to carry out need assessment and involve citizens in the development process. The approaches, models, theories and studies of development that are not settled on the people's historical and contemporary experiences, conditions and objectives will be akin to a tree devoid of roots; without promise of sustainable growth and well-being.

Hence, this study would put the accent on that the rural dweller's perception of development is incredibly decisive to be considered for the development of their area/locale and their insight could be very constructive for the planning and implementation of development activities in the their locale.

This evaluation of literature has enhanced discerning of the rudimentary concept, themes and process related to development. Hence, it has helped in understanding the main concepts pertinent to this study, in structuring improved research questions, and how to approach the research design.

In addition, the literature review has been helpful in letting me select an acceptable and appropriate methodology for this study as the basic requirement of this study is to have a frank and wide-range view-point of people of development and form a native model of development on the interpretation of their perception. For this the best approach would be utilization of the grounded theory. The next chapter would explain the methodology applied .

Chapter 3

Research Methods

3.1) Overview

This chapter would explain the research design and methodology in detail. The process of sampling adopted, toolkit employed and data analysis procedure is explained in the sub-sections of this chapter. It also gives details of ethical considerations.

3.2) Research Design and its Rationale

With the intention of understanding the local insight of development and bring in an effective model, the qualitative research approach was primarily undertaken. As indicated by a number of research studies, it is preeminently suitable to make use of qualitative techniques when trying to grasp the meaning of phenomenon and facts concerning people experience and life (Creswell, 1998, 2012).

The reasoning for preferring qualitative approach in this study was multi-layered. Predominantly, the nature of the research questions presupposed a qualitative approach. The purpose was to find out and comprehend “how” rural people professed the notion of development. Additionally, the research is exploratory in nature. The purpose of the study was to search for a model that could shed light on the common perceived understanding and experiences of these rural dwellers as related to the notion of development. No preconceived hypothesis is suggested as to what the data would show. A further reason for using a qualitative study was to present a far-reaching assessment of the subject matter. The hub of the qualitative research is populace wisdom and practice. The participants’ thoughts and their experience are reckoned as valid and factual- as this is their levelheaded worldview.

3.3) Research Methodology

This section would explain the material related to sampling, data collection, data analysis, and ethical considerations. Generally, sampling is a mode of picking out a part of an aggregate of material in the belief that the part selected will exhibit the whole and would be a

true representative of the whole. Sampling helps to collect data in less expensive manner. It saves a lot of time. The data can be gathered and analyzed more quickly. Nonetheless, the role of sampling in case of grounded theory is to ensure that such samples are chosen that can facilitate in discovering and refining appropriate and relevant themes and categories.

The grounded theory¹⁹ research has been applied in this study. In keeping with the various researchers, it is a method that seeks to build theory or model about topics that have immense prominence in people's lives. It does this through a process of gathering data in an inductive way and the researcher has no predetermined ideas to endorse or repudiate. Thus, the fundamental idea of grounded theory is to re-read and re-read the transcribed record and then label concepts, categories and their interconnections, in order to get to a theoretic construction or model of the actuality being questioned. This approach demands that the researcher permits the embryonic patterns lodging in the data to appear. Its objective is to conceptualize the meaning construed from the data analysis. The grounded theory approach is used primarily for gathering the first hand qualitative data directly from the field level. However, in order to be aware of holistic and valid socio-cultural realities existing in these two villages, the multi-instrument research approach accompanied with a multi-kit of tools was selected for the present study.

The whole field work undertaken was on the whole directed by listening to and learning from the villagers of the study area. It would be realistic to say that the ethnographic approach provided the researcher a chance to discern a holistic and effective portrait of the community life and the perception of development in these villages.

3.3.1) Selection of Sampling Unit

The sampling unit in this study was the individual as regards socio-economic survey and in depth interviews. On the other hand, the sampling units for focus group discussions were the

¹⁹ For more description and understanding see: (Anells, 1996; Birks & Mills, 2011; Antony Bryant & Charmaz, 2007; A. Bryant & Charmaz, 2010; Calman, 2013; Kathy Charmaz, 2003, 2006; K. Charmaz, 2013; Corbin & Strauss, 1990; Dick, 2006; Barney G Glaser, 1992, 1998; Glaser & Strauss, 2009; Goulding, 2002; Martin & Gynnild, 2011; Oktay, 2012; Stern, 1980; Strauss & Corbin, 1994; Suddaby, 2006; Urquhart, 2013).

key community members for instance Imam Masjid, shopkeeper, cobbler teacher, health officer, etc. In case of case studies, the eldest individuals of the villages served as key informants.

3.3.2) Selection and Conscription of Participants

The characteristics of chosen participants were as follows:

- willing to be included in this research study
- either male or female
- not less than 15 years of age
- In case of interviews, the three age groups were defined: 15- 40 years, 41- 65 years and 65 years and above to have maximum variation sample. Besides, the sample blocks were formed on basis of castes to capture the viewpoints of all the castes.

In case of the qualitative research, particularly grounded theory, it is foremost to gather as much information as plausible; so that the best explanatory concepts and categories relevant to the phenomenon under study can be created (Glaser & Strauss, 1967). Consequently, it is essential to acquire a reasonable sample size. When the ground theory methodology is employed the data is generated until new ideas, concepts and categories stop emerging and all emerged categories have no more plausible information to add on (Glaser, 1978). In simple words, data is extracted until there starts suppletion and replication of information. The researcher carry on increasing the sample size till data collection tools supplies not any new and distinct information (Locke, 2001; Goulding, 2002; Douglas, 2003). Theoretical sampling is recommended for grounded theory in most instances, as this type of sampling allows methodical discovery of the related concepts (Oktay, 2012). This type of sampling helps to identify those samples that permit exhaustive search of the relevant conceptions. Though, the first respondent was selected by the techniques of purposive and criterion sampling; however, the rest of the sampling was guided by the theoretical sampling. On the other hand, the sampling technique that was adopted for interviews, focus group, and case-studies was the purposive sampling.

The plan was: for survey, each enumerated block was made on the basis of estimated number of houses in the village. Each enumerated block consisted of 125 houses on average. Then

from each block around 25 individuals were to be chosen purposefully. One individual from one house was to be chosen purposefully starting from first house of the right side of the each enumerated block and then from every fifth house on basis of theoretical sampling. (see Table 1 below)

Table 1: Sample Size and Method for Survey via Questionnaire

Sampled Villages	Population	Average number of individuals per house *	Estimated Houses	Total enumerated blocks (when each enumerated block consists 125 houses)	Total individuals to be chosen for survey via questionnaire when 25 individuals are chosen from each enumerated block
Talhar	3298	6	550	4	100
Gokina	4427	7	632	5	125

The average number of individuals per house has been taken from local council Islamabad

Source: Local Council Islamabad and Researcher's own enumeration

The plan was: in case of in-depth interviews, each enumerated block was made on the basis of the number of castes in the village and consists of 100 houses on average. Then from each block approximately 2 females and males were to be chosen purposefully from the following three age groups: 15- 40 years, 41- 65 years and 65 years and above to have maximum variation sample. One individual from one house was to be chosen purposively starting from the very first house of the right side of the each enumerated block and then from every sixth house. (See Table 2).

Table 2: Sample Size and Method for In-depth Interviews

Sampled Villages	Castes	Total enumerated blocks (when each enumerated block consists 100 houses)	Total individuals to be chosen for in-depth interviews (when each 2 females and males are chosen from each enumerated block on basis three age groups respectively) <ul style="list-style-type: none"> • 15-40 years • 41-65 years • 65 years and above
Talhar	Mughal,Rajputs, Syed and Gujars.	4	48
Gokina	Abbasi,Mughal Awan and Choudary	4	48

Source: Local Council Islamabad and Researcher's own enumeration

In total, I had survey session with 64 respondents from Talhar and 73 respondents from Gokina. However, the data saturation point was reached at 52th number respondent of Talhar and for Gokina it reached at 58th respondent. The number of respondents was increased to 64 and 73 respectively to ensure there is no elimination of any basis on the part of my biasedness or any other misjudgment. In addition, I also conducted 48 interviews in each village respectively and furthermore did two case studies in each village. Thus, the grand total of participants was 237.

Table 3 below provides the summary of data instruments, sampling unit, techniques and sample size.

Table 3: Summary of Data Instruments and Sampling

Instruments	Structure	Sampling Unit	Sampling Technique	Sample Size
Participant-Observation				
Survey via Questionnaire	Semi-Structured	Individual	Theoretical Sampling	Talhar : 64 Gokina: 73
In-depth Interview	Open ended	Individual	Purposively and maximum variation sampling	Talhar : 48 Gokina: 48
Focus group	Semi-structured	Key Community Members	Purposive Sampling	2 groups of males and females from each village comprising of 8-10 members
Case Studies	Open Ended	Eldest Individuals	Purposive Sampling	4 (One of the oldest man and woman from each village respectively)

Source: Fieldwork

3.3.3) Profile of Respondents

For Socio-Economic Survey, in Talhar village, male respondents were 36 and female respondents were 28. In Gokina village, male respondents were 53 and female respondents were 20. For In-depth Interviews, in Talhar village, 24 were male respondents and 24 were female respondents. In Gokina village, 24 were male respondents and 24 were female respondents. Table 4 represents the various characteristics of these respondents.

Table 4: Profile of Respondents

	Socio-Economic Survey				In-Depth Interviews			
	Male Respondents		Female Respondents		Male Respondents		Female Respondents	
	Talhar	Gokina	Talhar	Gokina	Talhar	Gokina	Talhar	Gokina
Age Groups								
15-40 years	44%	48%	46%	39%	39%	33%	42%	38%
41-65 years	46%	45%	41%	47%	36%	38%	39%	41%
65 years and above	10%	7%	13%	14%	25%	29%	19%	21%
Education								
Matriculate or above	36%	21%	26%	19%	38%	20%	31%	14%
Middle Pass	23%	28%	15 %	13%	21%	29%	10%	8%
Primary Pass	22 %	25%	18 %	22%	20%	23%	15%	32%
Not Educated at all	19%	26%	41%	46%	21%	28%	44%	46%
Occupation								
Student	17%	15%	14%	11%	19%	16%	20%	17%
Daily wage worker	27 %	36%	Not applicable (NA)	NA	25%	35%	NA	NA
Public Sector Employee	31%	28%	NA	NA	30%	30%	NA	NA
Private Sector Employee	11%	7%	NA	NA	12%	5%	NA	NA
Self-employed	8%	5%	NA	NA	7%	4%	NA	NA
Unemployed	6%	9%	NA	NA	7%	10%	NA	NA
Teacher and lady health worker	NA	NA	3%	1%	NA	NA	NA	NA
Housewife	NA	NA	83%	81%	NA	NA	80%	83%

Source: Fieldwork

For the Focus Group, in both the villages Talhar and Gokina, the Male Focus Group included: (Village elder men, namardar, school teacher, local doctor, local shopkeeper, Imam Masjid, student, social worker etc.). Female Focus Group included: (Village elder women,

school teacher, local doctor, lady health worker, student, social worker, religious teacher etc.) For case studies, ages were above than 60 and the education level was irrelevant.

The case studies respondents were:

1. Rafiqa Bibi, aged 75, is one of the oldest women in Talhar village. She is a widow. Presently, she is living with her youngest son's family. She is diabetic as well as heart patient. Today, Rafiqa Bibi walks with a stick, listens aloud but her memory is still very alert. She very capably interlinked the various stances. She was very keen to share her experience of living in Talhar village and witnessing its development. Rafiqa Bibi recalled with joy that she was born in Haripur. She paused for a moment and then told, *"At age 15, I got married to my rishtaidar (relative) who lived in Talhar."* Now it has been six decades since Rafiqa Bibi has been here.
2. Sultan is one of the oldest men in this village (Talhar), who is more than 100 years old. At the moment, he is residing with his wife and youngest son's family. He has born and bred in Talhar village. Sultan is not educated at all but possesses tremendous Islamic knowledge and also has learnt numerous lessons from experiences of life. His ancestors have lived in this village as well.
3. Barkat Bibi, aged 64, is one of the oldest women in Gokina village. Currently, she is living with her youngest son's family. She is struggling with chronic cough. Barkat Bibi informed that she was born in this village and never went outside this village.
4. Baba is one of the oldest men in Gokina village. He is more than 90 years old. At the moment, he is residing with his youngest son's family.

3.4) Ethical Considerations

In this study, all the ethical considerations were adopted throughout the study:

- Consent of Respondents
- Fair treatment
- No discrimination
- Anonymity of Respondent

3.5) Data Collection Instruments and their Importance

- Rapport building
- Participant-observer technique
- A socio economic survey via semi structured questionnaire (based on demographic, socio-economic conditions of respondents, their opinion about their village, community and other important issues and how they perceive development)
- In-depth interviews (primarily based on questions related to perception of development, village life and state of development)
- A focus group discussion (based on cultural, social and economic issues of the village and perception of development)
- Case studies

These instruments were specified to disembark at understanding and interpreting that how developed are the chosen rural areas and what are their genuine concerns. Above all, these instruments were applied to acquire comprehensively how the rural populace recognizes development and how they covet to observe the development of their locale.

3.6) Designing and Implementation of Instruments

Keeping in sight the objectives of the study, the instruments were primed and pretested. The data gathering instruments were semi-structured so that other related components or relevant questions, if and when requisite and relevant, would be included all the way through the data collection and analysis course. For the questionnaire, the interviews, case studies and focus group discussion, the questions on the perception of development were included.

Topical guidelines for the questionnaire, interviews, case studies, and focus group discussion were prepared in English and were translated in Urdu, Punjabi, and Potwari. The easiness of the interviewee defined the lingo the questionnaires would be done in.

3.6.1) Participant-Observation Technique

I was a part of their several activities with their prior acquiescence. It was just to corroborate that what they articulated is similar as what they have and execute in actuality. The other reason was to be in the boots of the natives to understand from their lens.

3.6.2) Survey via Questionnaire

The survey was conducted in individuals' homes. Each of the survey took around approximately 30-50 minutes to administer and furnish. A self-administrated semi-structured questionnaire guide was used. The questions incorporated related to the various aspects of life. It served in getting a multidimensional and multivariate vision of development, thereby, engendering an inclusive, and concise citizen's model of development for the villages under study.

3.6.3) In-depth Interviews

In-depth interview is one of the best tools for eliciting individual's opinion (Bernard, 2005; Niazi, 2012). Pre-developed main questions were used to kick off and direct the interview²⁰. When a respondent replied to a key question; in case there is a need for clarification or the I requested additional instances, probe queries were posed. I endeavored to make certain that the questions were graspable, short and crisp, and devoid of academic jargons. It was ensured that the respondents who participated in the in-depth interviews were not included in the survey or any other instrument.

3.6.4) Focus- Group Discussions

Focus groups were done in a group setting and used for getting hold of a better reflection of participants' stances and values (Aref, 2011). There were two Focus Group discussions in each sample village: one male and one female group, with about 8-10 members each. Both groups were interviewed one at a time. Two survey team members conducted each group discussion: one facilitator and one note-taker. A female member of the team facilitated the

²⁰ For better understanding see (Kathy Charmaz & Belgrave, 2003; DiCicco-Bloom & Crabtree, 2006; Fontana & Prokos, 2007; Stewart, 2010; Mason, 2010)

women's group and a male member of the team facilitated the men's group. There was no list of formal interview questions; however, a rough draft was prepared to guide small group discussions. The topics covered were related to village history, socio-economic characteristics, infrastructure, community life, perceptions of development, etc.

3.6.5) Case Studies

The four individuals (one of the oldest man and woman from each village respectively) were purposively selected to get deeper insights. They were requested to share their life history with particular focus on how their village had changed overtime. Besides, the meaning of development and its implications were also enquired.

3.6) Quality of Research Considerations

The purpose of taking up more than one research method was to maximize the eminence and intensity of data analysis by triangulating findings from diverse phases. The use of a variety of methods also helped me to benefit from the strengths of each method and to affix their weaknesses. Other techniques to ensure the quality of the study applied included peer review, member checks, and cross-references. I played the role of both the insider and outsider in this study so that I could see from their lens without compromising the intellectual reflexivity.

3.7) Data Analysis Procedure

The data analysis was along the lines of the constructive grounded theory methodology. It called these steps to be applied.

- Open coding:
It was done by going through data line by line to explore useful and vital words, phrases, and concepts. This practice reduced the probability of missing the important concepts.
- Focus coding:
This was done with the intention of linking categories and sub categories that had emerged from data collection, analysis, and constant comparison.

- Early memo writing using focused codes:
At this stage, the memos were written to notify the emerging categories and explore their subcategories along with their intra-category and inter-categories causes and effects. All imperative details from data that helped in reaching to these categories were also outlined.
- Advanced memo writing using axial codes:
At this stage, more comprehensible and clear categories had emerged so more exacting memos were written.
- Theoretical sampling:
This was done to elect samples that could enrich the research.
- Saturation :
This was the phase when no additional category was found.
- Ordering memos to discover the argument:
All the memos were read at least five times (in some cases more than ten times) to unleash the major argument and form linkage with the core category.
- Theoretical Coding to generate theory or model:
This step required me to be reflexive. The end product of all this analysis is usually the creation of fundamental core categories that are entirely saturated. At the end, either one of the following or a combination of these would be formed:
 - 1) A new theory
 - 2) A new conceptual framework
 - 3) A model

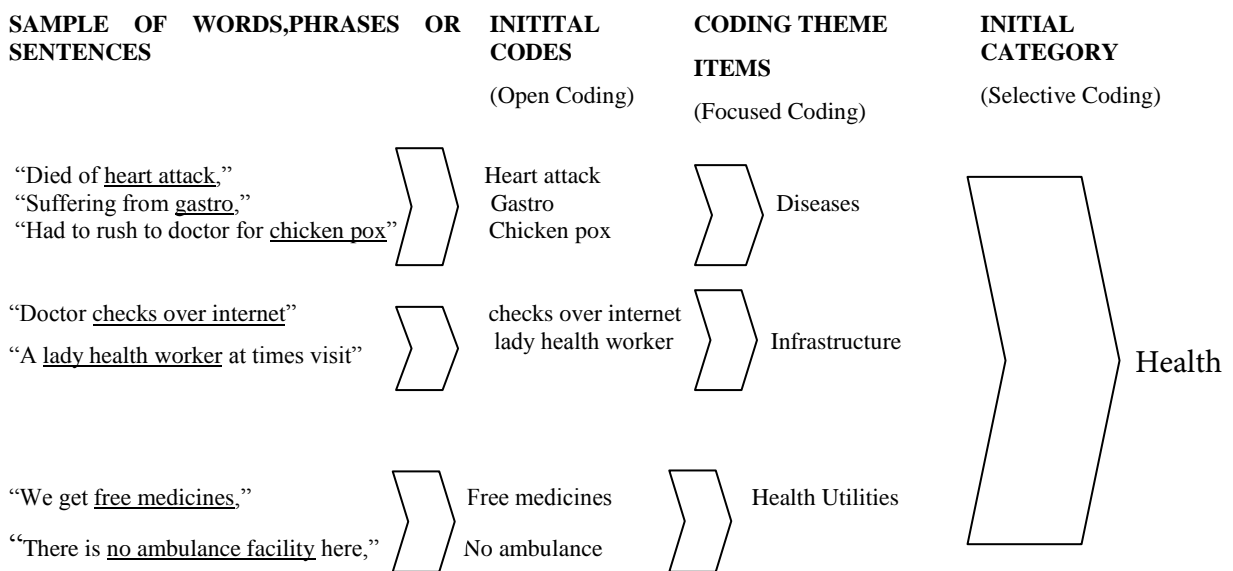
The model or theory was formed by making different explanations till a preminent fit is developed. The best fit being the simplest model that relates as many of the miscellaneous outcomes as conceivable in a constructive and practical way.

In explaining the findings, wherever required the data analysis has been presented in form of tables, charts, and graphs that would shows statistics in form of frequency counts or percentage.

Each participant was assigned a particular number at the time of collecting data. The data was analyzed by applying all steps of grounded theory thoroughly and in full length. Along with the forms, memos, indexes and paper cards; furthermore the software MS Excel was utilized to store, analyze, compare, filter, re-analyze, re- compare and re- filter the data were put into use. At each stage, all the major and minor details were taken into consideration to ensure that data was factual and the best fit model was constructed.

The process in Figure 2 would give a rough idea about how I reached out the initial core category of health for village Gokina. Firstly, I read all the transcripts, outlined the major words to assign initial codes, then moved to other samples, analyze, re-confirmed, compared and fitted them into relevant theme; and then moved to the other samples, repeat the process to carefully conclude an initial category.

Figure 2. Example of Procedure for Deriving at Initial Category of Health in Gokina Village



In the example cited in figure 2 initially the text was read line by line. The key terms related to health were identified, then terms relating to a certain concept of health were labeled and finally all the concepts corresponding to health formed the health category.

In some cases, to reach out a refined category took more than two weeks. It might appear to be a simple analysis procedure, at sight. But, in reality, it involved reflective and profound physical and mental labor. There were occasions when I was totally blank and had to revitalize myself by relaxing. This data collection and analysis required constant comparison and, therefore, necessitated the need of vigorous, vigilant, and cognizant psyche and body. Nevertheless, it was a continuous process and at times I felt fatigue; however on the very next moment I felt blissful. Nonetheless as a novice researcher, I got to learn a lot during the whole study and also go to discover new aspects of my own self.

Chapter 4

Fieldwork and Findings

4.1) Introduction

This chapter would explain the findings and results of data collected using various tools under the light of thorough data analysis procedure (described in previous chapter). Prior to it, brief description of fieldwork has been given.

4.2) Pilot- testing and Fieldwork

The whole fieldwork comprised of about three months. Prior to the formal data collection and analysis, about two to three trips were made in both the villages to form contacts and establish rapport and credibility with the villages. In Talhar village, I had done a mini project about a year ago, so I had some contacts there. Thus, I approached the people in Talhar village through a known family and in Gokina village; I approached inhabitants through some personal contact.

For this study, on the very first visit, I just went to form acquaintances there. On the second visit, the real purpose was disclosed to the villagers and formal consent was taken by the third visit. In both the villages, one male and one female accompanied me as local guide and co-worker. From here on next visit was made for pilot testing and an initial data was collected. Each and every bit of information was thoroughly studied to fill in gaps, to carry out initial coding and select the next criterion. Accordingly, from here on several trips to both villages were made to gather data for all developed tools. The visits and revisits were done until the data was fully gathered and verified.

4.3) Findings:

The specific findings and substantive model would be explained in the succeeding chapters. The broad findings gathered after through scrutiny of all the data tools are being presented as follows:

4.3.1) Demographic Characteristics of Villagers in Talhar and Gokina:

The data analysis revealed that

- 98 percent of the households are male-headed in both villages.
- Mostly the household head is the sole earner in both villages.
- The average household size is six for Talhar village and seven for Gokina village.
- In Talhar village, 98 percent of the people are living since birth whereas in case of Gokina village around 87 percent of the people are living since birth there.
- In both the villages, the majority of the people live in joint family and extended family system.
- In both the villages, the men and women wear Shalwar kameez. Dupatta is considered as an obligation for the female folk. There are few young boys who wear shirt and jeans.

4.3.2) Socio-Economic Characteristics:

4.3.2.1) Employment and Income

In both the villages Talhar and Gokina, not many economic opportunities were available; thereby, resulting in the increased dependency of inhabitants on the natural resources which are utilized for subsistence living.

Most of the people work in the nearby cities of Islamabad and Rawalpindi. In Talhar village, the villagers are usually milkmen and daily wage laborers. A few of them own small shops and some of them work in government sectors. In Gokina village, most of the inhabitants are working as daily wage laborers. However, some are also working in public sector, particularly Capital Development Authority (CDA). A number of young girls of aged 7-13 are working as maids in main Islamabad city and Rawalpindi.

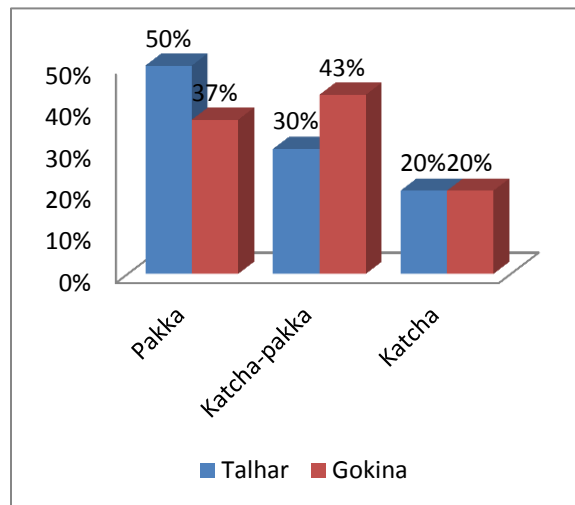
The average monthly income of majority household is Rs. 7,000 - Rs. 20,000 in Talhar village. Though, there are a few families who earned around Rs.35, 000 or more due to presence of two or more bread earners in the family. The people of Gokina village earns on

average Rs.3, 500 – Rs. 16,000. About 10 percent of the families earn monthly around Rs.28, 000 or more.

4.3.2.2) Housing Conditions

The findings of participant-observation, questionnaire, interviews, and case studies revealed that in Talhar village 50 percent of the houses were *pakka*, 30 percent of the houses were *katcha-pakka* and only 20 percent of the houses were *katcha*. In Gokina village, 37 percent of the houses were *pakka*, 43 percent of the houses were *katcha-pakka*, and only 20 percent of the houses were *katcha*. A few houses constructed of hay were also observed. Figure 3 shows the trend of housing structures in Talhar and Gokina villages.

Figure 3. Housing Structures in Talhar and Gokina Villages



Source: Fieldwork

In both the villages, most of the houses had roofs, bricked walls and cemented floors. A few houses were mud-constructed in Gokina village. Several houses had three rooms and a courtyard in case of Talhar village. On the other hand, in Gokina village, majority of the houses had two rooms. A large number of the people used one room for sleeping in both the villages.

The courtyard was used mostly for sitting, cooking and washing. Only a few number of households had separate kitchen for cooking

Picture 1. Place of Cooking in One of the Sampled Villages



Source: Fieldwork

In case of Talhar village, a small number of households had latrine facility within the home whereas mostly people used it in neighborhood. However, in Gokina village, there are still many households who used open spaces for latrine.

4.3.2.3) Land Ownership

In Talhar village, it is a tradition that if anyone had one kanal land, that person gets up to eight kanal free ownership of land in Shamalat. In case of Gokina village, if anyone had one kanal land, that person gets up to four kanal free ownership of land in Shamalat.

In both the sampled villages, the land owners have used the land for residence purpose and some of the people have planted crops, fruits, and vegetables for their consumption.

4.3.2.4) Livestock Ownership

In both the villages Talhar and Gokina, most of the families had one or two buffaloes or cows, some had two or more goats, and some own hens. The milk of buffaloes or cows and hens' eggs is utilized for consumption; however, some sell it to earn living.

Some of the people were not at ease while reporting about their livestock, maybe they thought that I possibly will want to assess their income through it.

The following two pictures are of goats and buffaloes in the sampled villages.

Picture 2. Goats in One of the Sampled Villages



Source: Fieldwork

Picture 3. Buffaloes in One of the Sampled Villages



Source: Fieldwork

4.3.2.5) Best Things about Living in Talhar and Gokina

Despite difficulties, the villagers of all ages wanted to live in Talhar village. The majority of the villagers answered that it is a peaceful place and is close to nature. Some of the villagers said that they liked it as it is their birthplace whereas some stated that they could acquire free natural resources here.

Talhar Case Studies

Rafiq Bibi said that the best thing that she likes about Talhar is *sakoun* (serenity), *aab o hawa* (climate), social integration and respect for elders. The biggest problems she said that there is no gas and very few employment opportunities.

She condemned the ill effects of urbanization like television, mobile, and internet. According to her, they are a waste of time and create noise pollution.

Sultan:

“My village is my life....it is my *Janat* (Paradise),”

uttered Sultan with tears in his eyes. All people here live in harmony and my advices are taken and followed in different walks of life.

Source: Fieldwork

In case of Gokina village, the majority of the respondents replied that it is a serene place and have minimal crime rate. Several held that they liked it because it is their hometown.

4.3.3) Main Issues

This section would present some of the major problems being faced by the residents of villages Talhar and Gokina.

Talhar:

The following major issues were identified in Talhar village (Table 5)

Table 5. Main Issues in Talhar

Area	Issues
Health	No public health facility is available
Education	No college , inadequate number of schools
Transport	Non-availability of public transport
Employment	Very few employment opportunities
Roads	Roads within village are semi-paved and especially during rainy season they become muddy
Other	There is no post office in the whole village.

Source: Fieldwork

Gokina:

The following major issues were ascertained in Gokina village (Table 6):

Table 6 Main Issues in Gokina

Area	Issues
Poverty	Lees income, food insecurity, no skills
Education	Minimal level of education
Employment	No opportunities
Caste issues	Discrimination
Transport	Non-availability of public transport
Other	No markets no utility store, child labor, poor health facilities.

Source: Fieldwork

4.3.3.1) Education

Talhar:

There is a public school of secondary level in the village for girls. Two private community schools are running for younger children of ages 3-5 years. The data analysis showed that 70 percent of the respondents currently aged 15 to 27 (both male and female) were educated up to secondary level whereas 99 percent of the females' respondents of age greater than 27 years had no formal schooling ever. On the other hand, the 70 percent of the male respondents age 27 to 50 were primary pass and 10 percent of the respondents were middle pass. Presently, the young girls are being educated and the villagers are willing to educate their children especially girls.

Gokina:

There is a public school of secondary level in the village for boys. Two private community schools are running for younger children of age 3-5 years. The data analysis showed that 45 percent of the respondents currently age 15 to 27 (both male and female) was educated up to secondary level whereas 99 percent of the females' respondents of age greater than 24 years had no formal education in their lifetime. Though, the 35 percent of male respondents age 27 to 50 were primary pass and 9 percent of the male respondents were middle pass. Nowadays, some of the young girls are being educated and the inhabitants were eager to educate their children particularly girls.

4.3.3.2) Health

In case of Talhar village, there is only one private dispensary, which hardly met the needs of the people. It remains open for six hours daily and per visit consultancy fees is between Rs.250 and Rs.300. People expressed grief over the availability of government hospital, dispensary, or any other health facility. On Saturdays, mobile doctor visits for some hours. Majority of the villagers when fall sick visits the government hospitals in Islamabad city. Owing to this, several people have lost lives due to high blood pressure, heart attack, and zijki (delivery) cases. Also, four to five lady health workers (LHWs) are there. Most of the people were satisfied with the knowledge of LHWs but they showed distress over the number

of LHWs. The major disease here was *kharish* (allergy). The old people typically were suffering from tuberculosis and blood pressure.

The availability of health services in Gokina village is just a bit better than Talhar village. There is a public dispensary in which the lady doctor consulted the patient through videoconferencing and free medicine was provided. There are around four to five lady health workers which are not sufficient for needs of the village. *Zijki kay douran mout* (maternal mortality) is a big challenge. Besides this some common prevailing diseases were diabetes, tuberculosis, hepatitis, gallous, toothaches and other teeth related issues. Disable population is about 12 percent. There were a few cases of polio as well.

4.3.3.3) Public Utilities

Electricity:

Both the villages were fully electrified. Firewood was used for the purpose of cooking and heating.

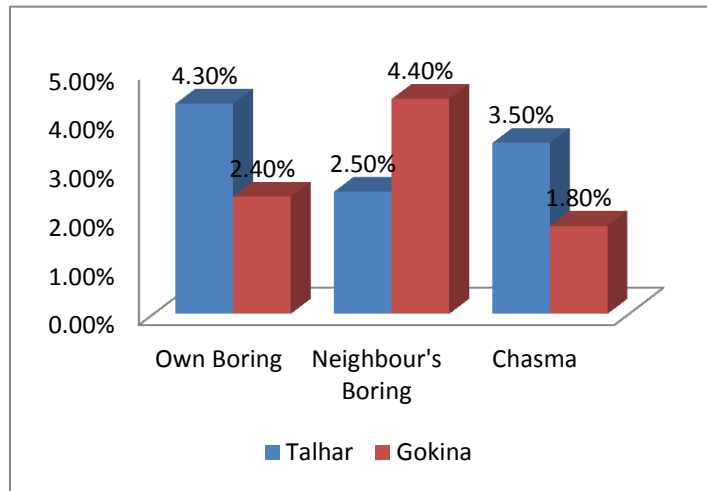
Use of Firewood:

Firewood was used for the purpose of cooking and heating. There is non-availability of Sui-gas; due to which the people of these villages are heavily dependent on the Margalla Hills National Park's resources for their energy demands. People, especially females and children, collect the fire wood on daily basis to fulfill their needs.

Sources of Water:

Figure 4 shows the type of sources of water being used in Talhar and Gokina villages. The findings demonstrated that for 33 percent of the respondents their own boring was the source of water, 38 percent used neighbor's boring as source of water and 29 percent of the respondents used *chasma* for obtaining water. In Gokina village, 22 percent of the respondents said that their own boring was the source of water, 43 percent of the respondents used neighbor's boring as source of water, and 35 percent of the respondents used *chasma* for obtaining water.

Figure 4. Sources of Water



Source: Fieldwork

4.3.3.4) Marriages

The marriages usually took place within the family and caste in both the villages. Nonetheless, there were few marriages that have been outside the caste in Talhar village. Mughals and Rajputs had done inter-caste marriages. In case of both the villages, in the marriage ceremony the whole village gets together. It usually takes place in an open area or at times within a house.

4.3.3.5) Decision Making Unit

In Talhar village, the main decisions are taken by the Panchayat. It also solves any conflicting issues. The Panchayat is usually called in a house. The women are not a part of a Panchayat at any level. However, in Gokina village, the family head takes major decisions and women are not part of decisions.

4.3.3.6) Migration

There is hardly any trend of migrating from Talhar village. A very small number of people had migrated to seek employment or for the sake of educating their children. A few families had migrated from Gokina village for the betterment of their quality of life. Nevertheless, the

opening of restaurants nearby had increased the number of people who had migrated to Gokina village for employment purposes.

4.3.3.7) Village Life and Development since Last Thirty Years

Since the last thirty years, life and state of development has changed in the chosen villages. In both the villages, the positive changes included the formation of main paved road, telephone lines, trend of female education, and employment. However, the situation of health and sewerage was still not in good state. The number of schools is not enough to accommodate the school aged population of these villages. There is also a need of constructing college there.

Talhar Case Studies:

Rafiqa Bibi(village Talhar.): She went down the memory lane and whispered slowly,

“Jub mai Talhar ae thee shaadi kay baad tau yahan bunayani dhanja he nit ha... hum bohat zada ghareeb thay... aksar auqat humay faqay karnay pertay thay. (When I moved to Talhar there was hardly any infrastructure here.....we were very poor....sometimes had to sleep without food and water)”.

But with a joy in her voice and eyes she exclaimed,:

“Allah ka bohat shukar hai! Aaj humaray halaat bohat baihtar hain. Khana , kapray, sarkay sub mayasar hai. (Thanks to Allah! Today, we are in a better condition have food to eat, have clothes to wear, have roads to travel”.

Sultan (village Talhar): He said his life has been full of struggle. He used to sustain on prayers, small agricultural land which was rain fed and livestock. But now after so many years Sultan conceitedly says that his hard work has not got in vain. He is very happy to see his children settle and his grandchildren and great grandchildren are getting education.

Sources: Fieldwork

Gokina Case Studies :

Barkat Bibi: She said that she was born in this village and never went outside this village. She recalled,

“ kuch dhayan pehlay, na yahan sarkain thee na paisa. Hum cheezay ko badlay cheezay daitay aur laitay thay. Kafi din faqay karnay pertay thay aur yahaan haad darja ghurbaat thee.. (Some decades back, there was no roads and cash economy was non-existent. We used to do barter trade and had no for days, there was extreme poverty.”)

During the conversation she reinforced that many issues have solved now and people have adopted urban values. Still, food insecurity and cycle of very low incomes is persistent in some families including ours”.

Source: Fieldwork

4.3.4) Acuity on Development

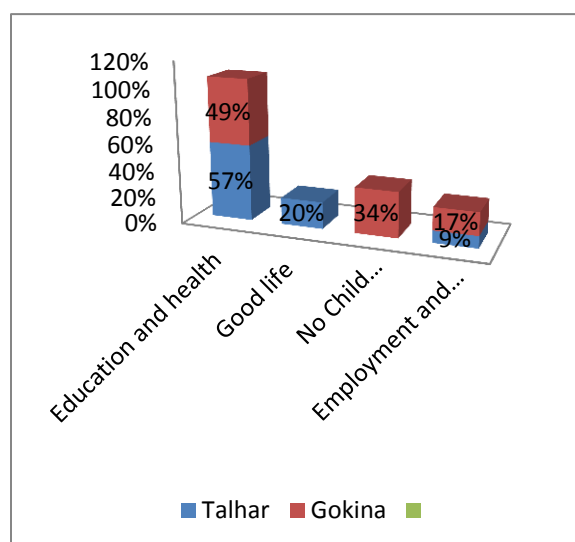
How the villagers perceive development was elicited through a number of questions. Such as what is development? what are the tools of development? who brings development?, etc Some of the opinions in this regard are presented in the following sub sections.

4.3.4.1) Defining Development

Views of Youngsters:

When the meaning of the term development was inquired in Talhar village, the majority of the youngsters (males and females) denote it to good education and health. Around 20 percent of the youngsters related the term development to good life. In case of Gokina village, when the meaning of the term development was queried, the preponderance reply of the youngsters (males and females) was good education, health, no child labor and availability of proper roads and transport. Approximately, 57 percent of the youngsters in Talhar village and 49 percent of the youngsters in Gokina village considered that development is to have better education and health amenities. As regards Talhar village, 17 percent of the youngsters and 9 percent of the youngsters in Gokina village associated development to employment and wealth. (See figure 5)

Figure 5. Views of Youngsters on Development



Source: Fieldwork

Some prominent definitions of development given by youngsters were:

“.....Development meant, having saholat (facility) of Sui gas.”

(A female aged 16 from Talhar Village)

“.....Having a laboratory in her school.”

(A female aged 17 from Talhar Village)

“.....Development meant to have markets in the locality.

(A male aged 24 from Gokina Village)

“.....Having role in decision making.”

(A female aged 22 from Talhar Village)

“.....Having vocational training.”

(A female aged 21 from Gokina Village)

“.....Development stands for life full of respect.”

(A male aged 16 from Gokina Village)

“.....Development as sakoon (peace).”

(A male aged 24 from Talhar Village)

Views of Adults:

In Talhar village, a large number of the adults (males and females) believed that development symbolizes healthy, peaceful, and good life. Around 44 percent of adult respondents related it to job security. In Gokina village, a proliferation of the adults (males and females) understood that development is life where there is food, water, and employment security. Around 24 percent of adults related it to water security. Some important definitions of development given by adults were:

“.....Development as being owner of pakka house”.

(A male aged 47 from Gokina Village)

“.....Having Sui gas and good manners.”

(A female aged 32 from Gokina Village)

“.....Development as having less and tunduroust (healthy) children”.

(A female aged 38 from Talhar Village)

“.....Developments as tension free life.”

(A male aged 45 from Gokina Village)

Views of Elders:

In Talhar village, when the sense of the term development was asked, the majority of the elders (males and females) responded that it meant to be in line with Islam and traditions of their ancestors. More or less ten percent related it to good life. However, in Gokina village, when the sagacity of the term development was posed, the common answer of the elders (males and females) was it is not for us. Approximately, nineteen percent of the elders related it to Islamic life. Some prominent definitions of development given by elders were:

“.....Seeing his extended family enjoying good life.”

(A male aged 67 from Talhar Village)

“.....Development meant greenery and clean atmosphere”

(A female aged 72 from Gokina Village)

Talhar Case Studies:

Rafiq Bibi : Throughout the conversation she reinforced that it is the firm faith in Allah that brings good luck, prosperity and development. She stressed that religion plays a very important role in all spheres of life. In Rafiq Bibi's words,

“Taraqi ka mathlab hai har banda kama raha ho.(Development is to see that every man is earning)”.

If Rafiq Bibi ever gets plentiful resources, she would spend them for the welfare of Talhar village.

For Sultan, Development refers to “*dilly sukh*” (inner peace) along with material gains. He said government should seriously do something for health and transport amenities in this village.

Source: Fieldwork

Gokina Case Studies:

Barkat Bibi: In her words,

“Taraqi (development) is to see her granddaughters educated and end of child labor.”

For Baba, development refers to

“Helping one another in improving their quality of life”

Source: Fieldwork

4.3.4.2) Source and Responsibility of Development

In case of Talhar village, the answer to the question that from where does development comes from was that it comes from the government. As far as inhabitants of Gokina village are concerned, the response to the question that from where does development comes from was that it comes from the NGO and government.

On the other hand, when asked who brings development, the majority of the people in Talhar village answered that it is brought by combined effort of local people and the government.

Conversely, when inquired from Gokina inhabitants that who brings development, the bulk of the people responded that it is brought by collective endeavors of local people and NGOs.

4.3.4.3) Factors and Forces Hindering Development

The main factors and forces hindering development in Talhar village were reported to be negligible health facilities, pitiable standard of available public school, low income, transitory jobs, lack of motivation, poor distribution of resources, misuse of funds and more focus towards urban areas development. On the other hand, the focal factors and forces hindering development in Gokina village were accounted as pathetic standard of existing public school, low income, ephemeral jobs, lack of motivation, poor distribution of resources, meager maternity care facilities, and negligible transport.

4.3.4.4) Tools for Development

According to the study participants, the means of development of Talhar village should be proper planning, management, construction of link roads, schools, basic health unit, and use of Talhar resources. In the eyes of the study participants, the means of development for

Gokina should be increase in wage rate, secure jobs, building of link roads, transport, schools, health, and use of Gokina's resources.

Views of Youngsters:

Most of the male and female respondents aged 15-23 in Talhar village stressed that the best tactics for development would be to build education and health institutes and to improve standard of education. Similarly, in case of Gokina village, most of the male and female respondents aged 15-23 stressed that the preeminent tactics for development would be to build education and health institutions.

As regards majority of males and females aged 24-40 years, in both Talhar and Gokina villages, marked that the greatest tactics for development would be provision of permanent jobs and better salaries.

Views of Adults:

As regards most of the males aged 41-65 years, in Talhar and Gokina villages, regarded that the greatest tactics for development would be provision of permanent jobs, better salaries, and proper public transport system. The females aged 41-65 years in both the villages considered that the best tools would be opening up of vocational training centers and provision of gas and health facilities in both sampled villages. Some of the female respondents aged 50-65 stated they can only pray for it and a few female respondents aged 41 or above stated that men can better answer this.

Views of Elders:

Sixty percent of the male respondents aged 65 or above, in Talhar and Gokina villages, stated for development to occur in actual sense requires interest of local government. 32 percent of female respondents aged 65 or above in both the villages did not respond to this question.

4.3.4.5) Benazir Income Support Programme (BISP)

In Talhar village, the people complained that they have not received the support from this programme since one year. However, earlier some of them were receiving. A large number

of people feel that it is a minimal amount in high inflation. A few people said that they used to buy ration or clothes for young kids from it. In Gokina village, majority said that they applied for it but has not received any assistance. Though a few people informed they got it for a year or a two. They exclaimed sorrowfully that the amount is negligible as compared with the inflation. Some alleged this scheme to be fraud and others expressed that it beneficiaries could only be those people who have political affiliations.

4.3.4.6) Opinion about Villagers Attitude towards Development

In case of Talhar village, majority of the respondents had a positive attitude towards development. They raised demand for proper platform where they can advance their concerns, discuss solutions, and have advancement. It was highlighted that there was lack of basic resources and poor local planning. On the other hand, in Gokina village, majority of the respondents had a mix attitude towards development. They stressed that there was an absence of awareness among people as regards their civic rights.

4.3.4.7) Opinion about Government Attitude towards Development

A large number of the respondents in Talhar village expressed that government pays more attention toward city development as well as possesses poor planning and management. Nonetheless, they believed that government can play a vital role in development of the village; if the Government have determination and do sound planning. The major focus should be equitable distribution of resources. Likewise, in Gokina village, most of the respondents articulated that Government lacks proper planning and management.

4.3.4.8) Opinion about NGOs Attitude towards Development

Generally, respondents in Talhar village stated that the NGOs based development interventions are short-term. Though, they hold the view that NGOs can play a significant part in changing people's viewpoint about various fundamental needs and services. On the other hand, a large proportion of respondents belonging to Gokina village said that the NGOs are significant for development. They said the NGOs are vital as they offer vocational training and facilitates in uplifting the socio-economic status.

4.4) Summary of the Chapter

The findings unravel that a single definition of development cannot be pinned down. For the youngsters of Talhar village development is to have availability of education and health; whereas for youngsters of Gokina village development is also to have availability of education and health along with eradication of child labor. For the adults of Talhar village development is to have healthy, peaceful and economically sound life; while for adults of Gokina village development is to have food, water, and employment security. The elders of Talhar village believe that development is correlated to religion, traditions and cultural values and for the elders of Gokina village development is linked to Islamic way of life; however, they believe that development is a condition enjoyed by the rich people. It is also indicated that the socio-economic status of the inhabitants of the sampled villages has changed over the last thirty years. However, education, health, and infrastructure are still not in good state and they must be the priority issues for development. These villages are facing challenges of inadequate infrastructure, less productive opportunities, financial services, social safety networks, etc. The younger educated lot and urbanization are inculcating change that is visible in the everyday lives of the people, their systems, habits, rituals, and aspirations. The opinion about the state and NGOs role in development is mixed. Nevertheless, the viewpoint about villagers' role is positive. Local people believe that creating awareness about civil rights is extremely important and it can have sustainable impact.

Chapter 5

Results

5.1) Introduction

This chapter would interpret the broad results that have emerged from the analysis. This would unpack the categories that were formed through interrelation of manifold codes and categories.

5.2) Results

The core category was ‘development’. The six common auxiliary categories for both villages Talhar and Gokina were health, education, roads, transport, employment, and role of Government and Community participation. Besides, for Talhar village the other auxiliary categories were religion, traditions and belief system; and for Gokina poverty, child labor and role of NGOs. All these would be discussed one by one below and where ever applicable the relevant literature would be cited.

5.2.1) Development

The core category “development” was refined by assembling various codes, concepts, and categories together. It is very evident from the data analysis that development is not same for all. There exists multicuity of rudiments that weaves this fabric. In addition to the socio-economic and infrastructural constituents, the religious and social-cultural beliefs play a decisive role in perceiving any reality or concept including development.

In case of both the villages Talhar and Gokina, the term development for most of the younger lot and adults was confined to good education, health, employment, better roads and transport. They held that these aspects are interlinked and are a necessity for good life. According to some of the respondents,

“.....Taraqi ka matlab hai istakahaat ka honay jaisay kay taleem aur saihat. (Development means to have privileges like education and health.)”.

(A male aged 23 from Talhar Village)

“.....I consider that development can happen if there would be changes at grassroots level in education and healthcare system.”

(A male aged 33 from Gokina Village)

“.....Mairay liay taraqi ka mathalb hai kay mairay school mai science kay mazameen houn. Mai science kay mazameen muntakhib karna chate thee magar maiary pas koi. (For me, development is to have option of science subjects in my school. I wanted to choose science but had no such choice.)”

(A female aged 19 from Talhar Village)

“.....Development means a resourceful society and good roads.”

(A male aged 36 from Talhar Village)

“.....Oh! If you ask me, it is to have fewer and healthy children.”

(A female aged 28 from Talhar Village)

“.....I believe that development can take place if the woman also have role in decision-making.”

(A female aged 23 from Gokina Village)

The natives' also related development with religion and traditions. They asserted that religious values and social norms should not be overlooked in the process of development. In fact, these values and norms should be an integral component of development. Against this backdrop, a selection of remarks of the respondents was as follows:-

“.....It is so simple answer. Development! To be in line with religion”

(A female aged 63 from Talhar Village)

“.....Development is to hold the societal ties tight and follow your customs religiously.”

(A male aged 70 from Talhar Village)

“.....Religion and socio-cultural beliefs should not be compromised for development.”

(A male aged 58 from Gokina Village)

Many people in these villages are not much literate and also have less exposure to the outside world. This study also revealed that some local people hold very innocent and naïve views of development such as:

“.....What can I say? If my grandchildren eat fruits-it is development for me.”

(A female aged 61 from Talhar Village)

“.....Development is what only ameer lough (affluent people) can experience. Hamaray liay ni hai (It is not for us).”

(A male aged 42 from Gokina Village)

“.....I do not know. May be some male member of my family can let you know what it is.”

(A female aged 30 from Gokina Village)

“.....Development is dua (prayer).”

(A female aged 50 from Gokina Village)

5.3) Common Auxiliary Categories

5.3.1) Health

One of the most vital aspects of development is health (Sen, 1999b). Rural people are in greater need of health services as they have access to few or minimal preventive health utilities and in fact, suffer more from chronic syndromes as contrast to urban population (Bailey, 2009; Hartley, 2004).

Likewise, the state of affairs of health services in the sampled villages Talhar and Gokina is not up to scratch. Talhar village is even deprived of a dispensary. The people rush to main Islamabad city whenever they fall prey to any disease. In contrast, in Gokina village, an E-health program has been initiated by Government of Pakistan in collaboration with COMSATS internet service providers. However, many of the villagers are unaware of it.²¹

²¹ On the other, the suppliers deemed that the whole village Gokina was aware of E-health centre and is being benefitted from it.

The inhabitants in both the villages are urging the need of properly functioning BHU, ambulance, and maternity care facilities. For case in point, the views of respondent were as follows:

“.....It is dushwar (too difficult) and mehanga (costly) to go from here to main Islamabad city for hospital.”

(A female aged 18 from Talhar Village)

“.....Due to poor health infrastructure in our village and nearby villages, the ratio of maternal morbidity and mortality is too high.”

(A male aged 52 from Gokina Village)

5.3.2) Education

The significance of education cannot be denied for development especially in rural vicinities (Abdulahi, 2008; Atchoarena & Gasperini, 2003; Moulton, 2001; Navaratnam, 1986). Education is a tripled faced commodity i.e. it acts as a public, private, and social commodity. The implications of education are far-reaching (Aref, 2011; Jaiyeoba, 2009; Lincoln et al., 2011; Oktay, 2012).

Presently, the populace in both villages Talhar and Gokina realizes the worth of education much better than thirty years ago. It was pleasure to witness that they have begun to value female education as well. As majority of the female respondents I came across, aged 15-22, were at least matriculated.

The problems of education in these villages are multiple. The number of schools is less as compared to their population and the quality of education is abysmal. At secondary level, at present, science subjects are not being offered. Some of the teaching staff in these schools is from the same or nearby villages and a number of staff members are from the main Islamabad city. It was revealed during fieldwork that most of the staff spends its time on mobiles or in chit-chat. The teachers usually come thrice a week and leave before off- time. Many parents who were participants of this study did not know about privately running pre-schools. Out of those, who were aware, numerous parents did not send their children there; as

they complained that the distance is too much from their homes. The following were some responses of the respondents.

“.....Mairay ghar say school bohat dour hai. Mujhy paidal jana hota hai. (School is too far from my house. I have to walk all the way. The food in school canteen is not good and ripe)”

(A female aged 15 from Talhar Village)

“.....We need more schools nearby.”

(A male aged 17 from Gokina Village)

“.....I do not send my children to school as they are very far. They cannot go alone.”

(A female aged 34 from Gokina Village)

“.....There is need to improve the quality of education in the available school.”

(A male aged 25 from Talhar Village)

5.3.3) Roads

Roads act as a gateway between rural and urban areas. They are means and ends in themselves. Roads create various linkages, such as:

- Intra-linkage within an area
- Inter-linkages with other nearby areas
- Inter-linkages with other distant areas

The significance and utility of roads is unquestionable (Howe & Richards, 1984). Roads are similar to a support system and bring in a heavy loaded package with them. Roads bring in multitude facilities i.e., transport, markets, trade, employment, health, education, etc. Properly paved roads help in reducing distances and make the journey more convenient.

As far as villages Talhar and Gokina are considered, the main link roads are in pretty good condition and paved now. However, the roads within the villages are semi-paved and at some

vicinities even they are katcha. Some remarks of the respondents in this regard were as follows:

“.....During the rainy season, it’s difficult to move within my vicinity; kitcher hota hai, phisalnay ka b dar hota hai (the roads get muddy and slippery)”.

(A male aged 55 from Talhar Village)

“.....If roads in our village get better, then the travelling time for reaching school and even for collecting fuel wood and water would reduce. Please! Do something!”

(A female aged 17 from Talhar Village)

“.....Can you do something for roads? My grandchildren have to walk for two hours to reach their school. They get tired on the way.”

(A female aged 65 from Gokina Village)

“.....Good roads can bring in more infrastructure like markets, sui-gas, transport etc.”

(A male aged 45 from Talhar Village)

5.3.4) Transport

Transport is the fundamental element of social advancement, quality of life, and development. The meagerness of transportation infrastructure can radically decrease production and market opportunities and make population undergo an abridged social contact plus restricting employment opportunities (Howe & Richards, 1984; Kilkenny, 1998).

In both the villages Talhar and Gokina, there exists a dire issue of public transport. As a respondent said,

“.....Transport is the biggest concern in this village and nearby villages.”

(A male aged 35 from Talhar Village)

At times, some Suzukis are available but they have no fixed routes, timings, and fares. There is also an issue of overcrowding. As some respondents said,

“.....Sometimes there is no transport for days. We cannot afford taxi as it is too costly.”

(A female aged 43 from Gokina Village)

“.....The drivers overload them which is endangering.

(A male aged 23 from Gokina Village)

5.3.5) Employment

To earn a substantial living is the right of all human beings and sustainable livelihood is of critical impetus particularly to the rural and poor people (Chambers & Conway, 1992; Ellis, 1996, 2000). The issues of permanent jobs and opportunities are apparent in both the sampled villages. As pointed out by the respondents,

“.....There are no job prospects in our village.”

(A male aged 45 from Talhar Village)

“.....My sons and grandsons have no permanent jobs. Their income is very less.”

(A female aged 70 from Gokina Village)

The inhabitants of the sampled villages attributed the following factors with widespread unemployment or underemployment: less education, being unskilled, less prospects, not secure jobs, dearth of savings, etc.

5.3.6) Role of Government and Community Participation

The role of the Government along with meaningful participation of community is a crucial factor for development to take place and be sustainable. This fact is also realized by the inhabitants of the villages Talhar and Gokina as they said,

“.....People together with the state can play a pivotal role in development.”

(A female aged 15 from Talhar Village)

“.....Agar hukumat bunayadi saholyat faram karadai aur logoun ko mutaharik kia jay tau tarqai kay hasool kay liay logoun ko baidar kia ja sakta hai (If basic facilities are provided by the state and people are mobilized, a spirit to achieve development can be instilled)”.

(A male aged 32 from Talhar Village)

“.....Self-help groups are decisive for development along with the welfare schemes of the state.”

(A male aged 24 from Gokina Village)

“.....People and Government both lack will.”

(A female aged 28 from Gokina Village)

5.4) Other Auxiliary Categories

5.4.1) Belief Systems

Belief system is one of the components of social organizations that have its own sociological inferences. By and large, a belief system is a fraction of subjective culture that is passed on in human conscious all the way through cultural artifacts, educational institutions, and mass media. In belief system, gender and regional disparities may be found. In general, it is implicit that rural populace is more superstitious as compared to urban.²²

People of the both the villages Talhar had Gokina held various beliefs regarding every aspect of life and development. For example, a statement regarding how the gap between the rich and poor can be reduced was as follows:

“.....The gap between rich and poor can be narrowed by justice.”

(A male aged 28 from Gokina Village)

The good news is that the people of the both villages are in favor of educating girls. They consider that children are important for happy marital life. They assumed that social change and revolution are important, but at the same time it is essential to change the mindset of the people. In comparison to Gokina village; however, the people of Talhar village are more uprooted in their belief system. One of the respondents held the view,

²² On the other hand, a study done in an Indian university has found that urban populace is more superstitious than those having rural background.

“.....People here are not very superstitious. They belief in Allah’s will”.

(A female aged 32 from Talhar Village)

5.4.2) Tradition and Religion

The inhabitants of Talhar village tended to be more hardcore in approach as regards traditions. However, the ratio of belief in superstitions tended to be on low side in the both villages. Out of the individuals who believed in superstitions, evil eye, fate in hands, etc. the number of females surpassed the males. About 30 percent of the respondents informed that they visited shrines.

Respect for elders is very important for villagers and their social ties. To keep their social fabric tied, traditions are given primary importance, particularly in Talhar village.

People of these villages are along the lines of religion to a great extent. They perform Salah (prayers), fast in Ramadan, and celebrate Eid festivals with joy. Some explanations in this regard were as follows:

“.....Rawaiyat aur mahzab donou aham hain taraqai k liay kyun kay samajhe humahagi aur insaf say janab laitay hain (Both traditions and religion is important for development as they breed social cohesion and justice)”.

(A male aged 32 from Talhar Village)

“.....Islam is the zabta hayat (code of our life)”.

(A female aged 18 from Gokina Village)

5.4.3) Poverty

Poverty is chiefly a rural trend and has multi aspects. It incorporates vulnerability, risk, voicelessness, and powerlessness. For rural people, poverty is a local and dynamic condition.

The experience and severity of poverty is varied for different individuals, families, and communities. Whilst the issue of poverty existed in the both villages Talhar and Gokina but its scope is wider in case of Gokina village. The people in Gokina village are poorer than inhabitants of Talhar village. As a respondent shared,

“.....Mai naihaiyat ghareeb houn, Koi jama pouinchi ni hai. Mujhy kai dafa hamsaioun aur rishtaudaroun say paisay aur khana mangna parta hai. (I am so poor that I have no saving. Many times, I borrow money and food from my neighbors and relatives.)”

(A male aged 43 from Gokina Village)

The issues of landlessness, illiteracy, water-borne diseases, and child labor are widespread.

5.4.4) Food Security

The issue of food security exists in Gokina village to some extent. The populace of Gokina is more deprived of than Talhar village inhabitants. Some of the families reported to be food insecure. For instance, some respondents informed,

“.....We live without food for two days sometime due to gurbat (poverty) and kum amdani (less income).”

(A female aged 32 from Gokina Village)

“.....At times, my neighbors give us food to feed our children.”

(A male aged 42 from Gokina Village)

5.4.5) Child Labor

The issue of child labor was of least extent in case of village Talhar. A number of young girls, particularly in Gokina village, are working as domestic servants and boys are selling fruits or vegetables. As a respondent shared,

“.....We are very poor. To meet both hands, my both daughters are working as domestic servants in Rawalpindi.”

(A male aged 38 from Gokina Village)

These children have been singled out from the schools to facilitate families in need. Some have never gone to school in their lives. For example, a respondent's remarks were

“.....Bohat takleefdeh hai k mairy bachy kam per jatay hai school janay kay bajaay (It is disheartening to see all my children working instead of going to school)”

(A female aged 43 from Gokina Village)

5.4.6) Role of Non-Government Organization

Non-Governmental Organization (NGO) is a budding sector working on various economic and social development issues. The people of Gokina village are more in favor of NGOs, especially for vocational training and education for women. They also praised the work of some local NGO related to water supply. A respondent said,

“.....Mai NGO kay haq mai hn (I am in favor of NGOs). They have equipped me with tailoring skills.”

(A female aged 35 from Gokina Village)

On the other hand, the residents of Talhar village are in less support of the NGOs. They believed NGOs can play a better role regarding lobbying and advocacy. As a respondent remarked,

“.....NGOs can tabdeel (change) soch (mindset)”.

(A male aged 28 from Talhar Village)

5.5) Discussion

The at hand study has various standpoints. It is prospective as it had data gathered from both men and women across various age groups and ethnicity. Efforts were invested in carrying out in-depth seminal research to discover the ‘emic’ terms and explanation for development as beheld by the inhabitants of villages’ chosen. For that reason, it was enabled to capture the various dimensions of the buzzword development.

The findings revealed in the previous chapter together with the results discussed in this chapter strengthen the main thesis of this study that development is not identical for all (Chambers, 2004, 2005; Chambers, 2013; Desai & Potter, 2013; Nash, 1957; Todaro & Smith, 2009) and one shoe fit all approaches are vague (Blaikie, 2000; Inglehart, 1997; Jean-François Lyotard, 1984). They fizzle out as they are deficient of local knowledge, history, culture, and socio-economic aspects of a particular location (Arturo, 1995; Escobar, 1997, 2011; Ferguson, 1990).

In this study, it is also divulged that development tends out to be a set of multitude factors along with individual skills and prospects available to enhance the wellbeing, welfare and development (Khan, 2004; Nussbaum, 2003, 2009; Nussbaum, 2001; Robeyns, 2006; Sen, 1999a, 1999b). Different people accredited their limitations and hindrances in conjunction with what can be done to strength the route to development. Categorically, it can be construed that the people living in local areas are not irrational and does not lack constructive vision (Arce & Long, 2000; Fussell, 1996; Long & Long, 1992). Their years of experience and know-how of their locale can be handy for sustainable and effective development interventions. The inhabitants can better pinpoint their real issues and hindering factors (Guthiga, 2008; Makhoul, 1999).

For a better understanding of the core category “development” and its association with the emerged important and less important auxiliary categories, a model is worked out in next chapter along with a much more rich description.

Chapter 6

Model Formation and Comparison with the Literature

6.1) Overview

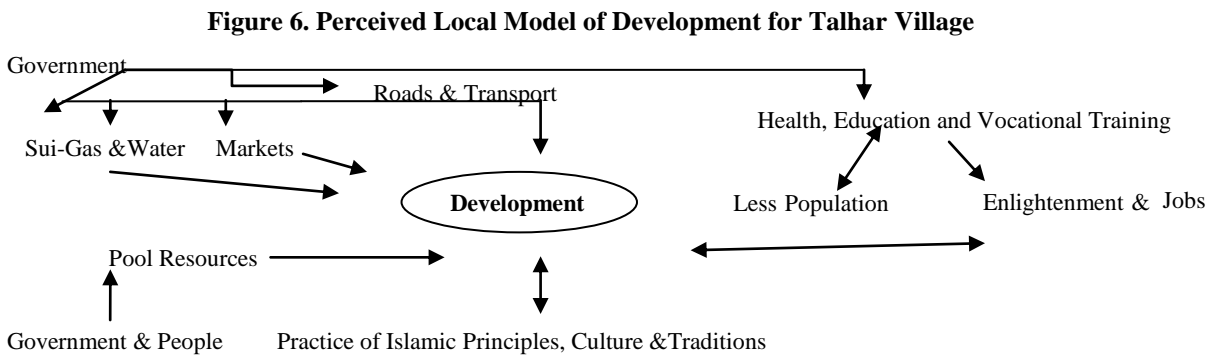
This chapter would construe a native model of development for both the villages Talhar and Gokina and would relate its elements with relevant polices, theories, models and definitions of development, wherever applicable.

6.2) Native Model of Development

The following sections would demonstrate and explain the native model of development for village Talhar and Gokina respectively. Finally, a fusion of both models is formed to epitomize a local model of development based.

6.2.1) Perceived Native Model of Development for Talhar Village

The following model of development (Figure 6) for Talhar village can be deduced based on the villager’s perception and researcher’s observation. This illustrates the factors that constitute Talhar’s village development.



Sources: Fieldwork and Data Analysis

The development of Talhar village has been and will center on the following pillars. Despite the fact that Talhar village has been influenced by urbanization (as it is nearby main Islamabad city) and mass media; nevertheless it has still preserved its traditions and cultural values like Panchayat system for making decisions and resolving issues; respect for elders;

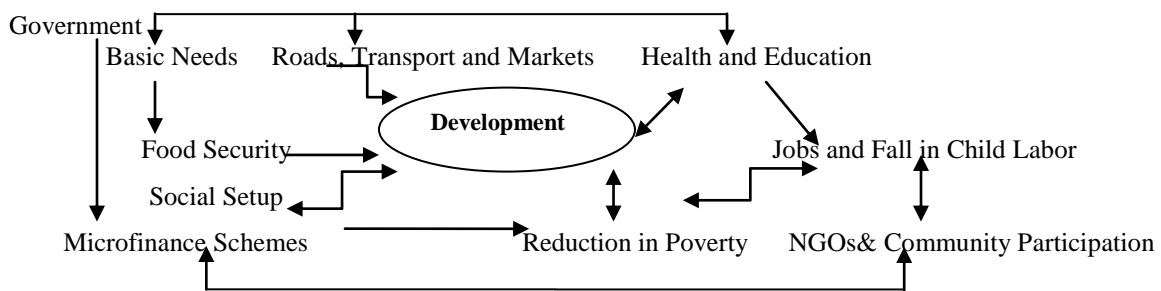
mutual-help; family system, and kinship. Ease of accessing the elementary social and economic necessities and infrastructure is unquestionably the right of every individual and is a route to progress. Development can be more cost-effective and adaptable by utilization of local and natural resources. The successful and productive vintages of development can only be derived through participation at both government and community levels.

No one specific theory or study can entirely relate to the above-stated native model of development of Talhar village. This model can be associated to some extent to the concept of *Gemeinschaft* given by German sociologist Ferdinand Tonnies in 1887. It can also be related to the term mechanical solidarity used by Sociologist Emile Durkheim. The reason being that the social and cultural integration, traditional values and norms are of immense importance for the people of Talhar village. This model is also related with the Basic Needs Approach, community development, and self-reliance paradigms of development.

6.2.2) Perceived Local Model of Development for Gokina

The following model of development (Figure 7) for Gokina village can be deduced based on the villager’s perception and my own observations. The perceived model of Gokina village depicts that similar to Talhar village, it is a semi-rural village; and correspondingly, it has issues of education, health, transport, roads, and market.

Figure.7. Perceived Native Model of Development for Gokina Village



Sources: Fieldwork and Data Analysis

However, Gokina village has several of its own distinct development needs such as eradication of food insecurity, severe poverty (in some families), and child labor. The development of Gokina also perches on provision of very basic necessities along with a

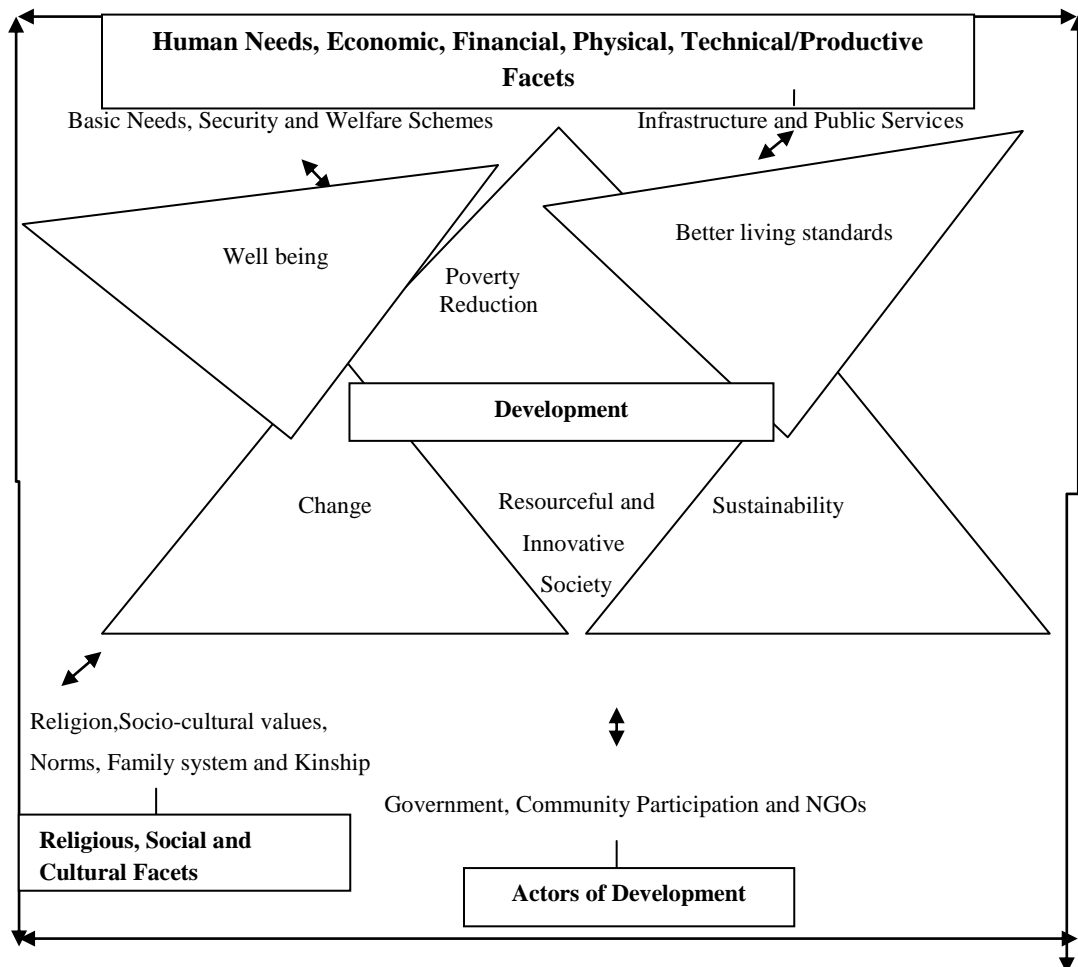
proper network of roads, transport, and other infrastructural amenities. This society tended to be more prone to development induced by NGOs as compared to Talhar inhabitants

Not a particular theory, model, or study can totally relate to the above stated native model of development of Gokina village. This model supports the doctrine of Basic Needs Approach, poverty reduction, financial inclusion, community development, NGOs based development, etc.

6.2.3) Native Model of Development for Both Villages Talhar and Gokina

A best-fit linkage of the resulted categories with one another and with the core category was found (see Figure 8).

Figure 8. Refined Form of Native Model of Development for Talhar and Gokina Villages



Source: Fieldwork and Data Analysis

Thus, after a full- fledged data analysis and exercise, the following blend of linear, two-way, and circular concluding model came into being. The model was formed after combining all the major and other auxiliary categories discovered for both the villages. However, it was difficult to deduce a single model depicting the aspiration of the village dwellers and the needs of their villages. For this, the categories that were of relatively similar nature were selected to form a cohesive native model of development.

This native model evidently depicts that the phenomenon of development even when viewed from rural dwellers' lens turns to be a set of various facets. The rural dwellers also beheld that to achieve development various actors have to be on board.

This model has numerous components which are as follows:

- **Human Needs, Economic, Financial, Physical and Technical Facets**

The fulfillment of basic human needs is inevitable for survival as well as well-being. At least the requirements of food, water, clothes, and shelter should be fulfilled. The components of education, health , transports, roads, etc are of essence as they are required for earning a living and making it long-term. They also help in increasing the purchasing power and are necessary not only for survival but for improvement in the quality of life in all forms. They enhance the human capabilities and capacity to think. Additionally, it raises the avenues of choosing from.

- **Religious, Social and Cultural Facets**

It is clearly evident in the above model that the religious, social, and cultural aspects of a community are interwoven and cannot be separated out from the development. Any development devoid of these aspects would be hollow and difficult to digest and accept especially by rural people. The reason being that the rural populace holds these elements as sacred and a fundamental component for their survival. The social integration is the hallmark of such societies. It is the religious, social, and cultural aspects that weave their social fabric and norms

- **Actors in Development**

This model maps out that without involving all key players i.e. the Government, the NGOs and the community itself- the challenge of development cannot be overcome in a sustainable manner.

6.3) Explanation of Model and its Linkage with Existing Literature, Theories, Models of Development and Theoretical Framework

It is extremely essential for the state to deliver the basic needs, public services, economic, physical and financial facets along with the good quality technical facets to satisfy the needs of the populace and also in order to offer endowments of opportunities so that people can have a wide range of options to choose from (Sens 1999a; 1999b). The provision of welfare schemes, social safety nets, and social protection provides the people a sense of economic as well as social freedom along with security plus does not harm their self-esteem. For the people of these villages, the social capital, voluntary and community activity for the well-being of themselves and their areas is of essence (Blackburn, Chambers & Gaventa, 2003). Besides, for the long-term change and development of these areas, the role of religious, social, and cultural norms cannot be discounted (Ali, 2003). Importantly, without engaging all the stakeholders in the process of development, the well-being and welfare of the people cannot be improved drastically and the long-term development in all respects cannot be attained.

If this model is vigilantly looked upon and analyzed, it can be summed up that it relates with various models, theories, and paradigms of development. It relates with Basic Needs Theory as it called for fulfilling the needs of food, water, shelter and housing. This theory was propagated in 1970s. The key points of human rights and right based approaches also can be traced in this model. Sen's Capabilities Approach is also relatable to this model. This approach argues that the democratic states should endow the citizens with a set of options to choose from for securing their livelihoods, polishing their abilities and enhancing quality of life (Clark, 2009; Sen, 1999a). Besides, Sen posed that the freedom centric development can partake the role of free human activities as impetus for change. He refers to expanding choices for human beings and of their control over commodities at all venues of life. He

argued that if the state augment poor populace capabilities they would be able to contribute and participate more willingly in the realm of development (Khan, 2004; Sen, 1999b). This model relates with almost all the goals of MDGs in direct or indirect way. This model is also coherent with the paradigm of sustainable development i.e. is a dynamic inter-generational concept. It encompasses various forms of sustainability: political, social, economic and environmental (Barbier, 1987; Chambers & Conway, 1992; J. Elliott, 2012; Leeuwis, 2000; Lele, 1991; Loomis, 2002; Roorda, Corcoran, & Weakland, 2012; Shepherd, 1998). It also links with the bottom up approach, participatory development, and people-centered development; whose main argument is to involve all the stakeholders in the development process (Burkey, 1993; Roodt 2001). However, various interpretations and degree of participating is evident from the existing literatures and case studies (Allen, 2006; Chambers, 1994a; Cleaver, 1999; Cornwall, 2003; Guijt & Shah, 1998; Kothari & Cooke, 2001; Mohan, 2008; Mohan & Stokke, 2000; Parfitt, 2004; Shah, Bharadwaj, & Ambastha, 1991).

As discussed in Chapter 1, I have employed multiple theoretical frameworks. The analysis of the model (Figure 8) and data analysis informs that these findings of this research are comparable to the applied theoretical frameworks; as explained below.

According to social constructivist viewpoint the social interactions and setting shape up views. In this regard, this model let slip that communal connections and settings have an impact on people's understanding and experience of development. Socioeconomic eminence of village dwellers in conjunction with the accessibility of human capital, physical infrastructure, people's attitudes, and sentiments, their opinion of government, NGO and community role in development and their experience with development schemes shaped up their opinion on what is development, how it should be attained, what is lacking and whose is responsible. The educated youngsters and urbanization are affecting upon transformation that is discernable in the day-to-day lives of the people, their systems, customs, ceremonials, and desires.

Actor oriented and post modernism standpoints argue that the powerless and underprivileged people have treasured knowledge that can be put to use for constructive development and targeted interventions. This study tells that people are well aware of dynamics of their locale

and availability of resource base there. They understand what is imperative for their well-being; community and village development.

As per post modernism; there are multiple perspectives of a single phenomenon and applying grand theories to a problem is not a magic bullet. In line with this, at hand research study clearly pinpoints that the gist of development diverges across people and places. From the perspectives shared in preceding chapters and the model formed, at individual and family levels, development is viewed as provision of basic necessities, health, education, good life, and serenity. On the other hand, at community and village fronts, development is all about availability of infrastructure and public entities; social and religious harmonization; mutual help; community development; etc.

Development is anchored on availability of extensive choices for people to decide on according to their aptitude and capability; as indicated by the above model. Thus, it is in line with Sen's capability approach.

Sen posed that the freedom centric development can partake the role of free human activities as impetus for change. He refers to expanding choices for human beings and control over commodities at all venues of life. He argued that if the states augment poor populace capabilities they would be able to contribute and participate more willingly in the realm of development (Khan, 2004; Sen, 1999b). This model clearly tells that development is more about provision of necessities and removal of socioeconomic iniquities.

6.4) Final Discussion

This research was conducted for reconnaissance of the paradoxes of the development from the lens of individuals (local/rural people) and to define the impediments they confront and overcome in trying to enhance the quality of their lives and locale. It provided with the diversity of the multifarious human knowledge, aspirations, and urgencies that elucidated the phenomenon of development.

The model worked out in the above section clearly indicates that development cannot be attained unless it is viewed and approached in a cohesive and all-inclusive manner. It is a

contested term covering manifold issues and aspects of everyday life. Development is an emblem of multiple facets of daily life aspects and aspirations of the communities.

The findings clearly informs that the impact of new technology and urbanization was evident in the lives and views of the rural dwellers. It is right to infer that the people of the sampled villages are not in opposition of development but they desire that it must be in line with their traditional and religious values and norms. They regarded sustainable and good quality education, health, and transport system as critical factors for development. This native model evidently depicts that the phenomenon of development even when viewed from rural dwellers' lens turns to be a set of various facets. The rural dwellers also beheld that to achieve development various actors have to be on board.

A one clear cut model or theory was not possible to draft. Though, some similarities with various models, theories, and agendas of development were found and indicated through literature.

Against this backdrop, it can be manifestly argued that different sectors of the economy are interdependent. They must be taken in as uncut not as separates or substitutes. In case of development, it is pertinent to understand the aforesaid fact and translate it into policy and render discernible action. This would facilitate in making development effective and long-term

Chapter 7

Summary and Conclusions

7.1) Summary and Conclusions

Intend of this research study is to gather meaning of development from the grassroots level and then figure a working local model of development. To accomplish the objectives and goals, a constructivist grounded theory was put into practice right from the beginning till the end of this research study to make it inductive and near to natives' aspirations. This study has its roots laid in sociological and anthropological lens.

The advantage of combining grounded theory methodology and various sociological and anthropological frameworks is that these all promote the belief that what is being studied is subject to change over time. With this in mind, the results of this study are similar to taking a snapshot of the people's perception of development that will continue to change over time as social conditions, economics, and knowledge change.

Any theory, model or narrative description of human activity is at all times open to amendment and enhancement, as times, conditions and contexts change, so too will accounts vary (Addison; 1989). This study needs to be seen as part of an enduring and unfolding series of tête-à-têtes (Clegg & Hardy, 1996). Each interpretation emboldens the furtherance of self-reflection, and unwraps the differing possibilities of understanding and action within the 'contested terrain' (Reed, 1996) of what is development.

The first objective of the study was to pinpoint the socio-economic features and main issues of the villages Talhar and Gokina. Chapter 4 uncovers the findings against this objective. The data analysis postulates that the demographic profiles of both villages were relatively similar. The people of Talhar village are better off in economic terms as well as in education level as compared to Gokina village. The average monthly income is Rs. 7,000 - Rs. 20,000 in Talhar village. On the other hand, the people of Gokina village earns on average Rs.3, 500 – Rs. 16,000. There are more pakka houses in Talhar village in comparison to Gokina village where most of houses are katcha-pakka.

The availability of health amenities in Gokina village is fairly better than Talhar village. Unpaved and semi paved roads as well as meager transport are one of the pressing issues in these villages. Both the villages are fully electrified; however, the sui-gas is non-existent.

Socioeconomic status has transformed over the last three decades in both the villages Talhar and Gokina. Yet, education, health, and infrastructure are still not in good state and they must be the main concern for development.

Marriages customarily took place within the family and caste in both the sampled villages. Nonetheless, there were few marriages that have been outside the caste in Talhar village.

The second objective of the study was to dredge up the meaning of development from local populace residing in these villages. Chapters 4,5 and 6 divulge the findings against this objective. As people have deviated pattern of thinking and perceiving, several words and phrases were spelt out to characterize development and its germane factors. To give out a single perfect connotation of development is not easy; as it has many strings attached to it. The meaning of development varies across people and places. Socioeconomic status of villagers along with the availability of human capital, physical infrastructure, their attitudes, and beliefs, their view of government, NGO and community role in development and their experience with development schemes shaped up their opinion on what is development, how it should be attained, what is lacking and whose is responsible.

At individual and family levels, development is viewed as provision of basic necessities, health, education, good life, and serenity. On the other hand, at community and village fronts, development is all about availability of infrastructure and public entities; social and religious harmonization; mutual help; community development; etc.

As far as the youngsters of Talhar village are concerned, they beheld that development is to have availability of education and health facilities; while for youngsters of Gokina village development is also to have availability of education and health together with abolition of child labor. For the adults of Talhar village development is to have healthy, peaceful and financially sound life; though for adults of Gokina village development is to have food, water, and employment security. The elders of Talhar village consider that development is

interrelated to religion, traditions and cultural values and for the elders of Gokina village development is connected to Islamic way of life; on the other hand, they think that development is a situation enjoyed by the wealthy people.

An important observation is that the younger educated lot and urbanization are impressing upon change that is observable in the routine lives of the people, their systems, habits, rituals, and aspirations.

The third objective of the study was to work out a local model of development grounded on people's viewpoint and participant-observation. For this purpose, a working model footed on inhabitants acuity and the researcher's surveillance is formed by coalescing essential rudiments revealed during the data collection, analysis, and write-up process. The core category was development. The six common supporting categories for both villages Talhar and Gokina were health, education, roads, transport, employment, and role of Government and Community participation. Additionally, for Talhar village other supplementary categories were religion and traditions and belief system; and for Gokina village poverty, child labor and role of NGOs.

The model (see Figure 8 in Chapter 6) establishes that development is all about availability of basic needs, public utilities and infrastructure for the villagers of Talhar and Gokina. In addition, they hold the view that induction of welfare schemes is important for substantial improvements in quality of life, poverty reduction, and long-term development. The people of the sampled village are not against development; though, they desire that it must be along the lines of their traditional and religious values and norms. Thus, to instill change, there is a need to cogitate on sociocultural and religious aspects as well. It also lays emphasis on the point that the collaboration of government, community participation, and NGOs is the key to development.

As conferred in Chapter 1, I have employed multiple theoretical frameworks. As stated by social constructivist and postmodernism perspectives the views are influenced through social integration and exchange of ideas. Like so, this model divulges that mutual relations and settings have an effect on community's understanding and awareness of development. Socioeconomic eminence of village dwellers in tandem with the approachability of human,

physical and social capital, their opinion of government, NGO and community role in development and their experience with development schemes shaped up their opinion on what is development, how it should be attained, what is lacking and whose is responsible. Transformation is evident in the lifestyles and norms of the village dwellers, which is attributable to educated young generation and urbanization.

Actor oriented and post modernism point of views put forward that the powerless and disadvantaged people have precious knowledge that can be used for productive development and targeted projects and interventions. This study informs that people understand dynamics of their locale and availability of resource base there. They recognize what is of the essence for their welfare; community and village development.

As stated by post modernism; there are numerous standpoints of a single phenomenon and applying grand theories to a predicament is not a panacea. Corresponding to this, at hand research study evidently pin down that the substance of development differs across people and places. At individual and family levels, development is perceived as provision of basic necessities, health, education, good life, and serenity. At community and village fronts, development is all about availability of infrastructure and public entities; social and religious harmonization; mutual help; community development; etc.

The results of this study stresses that development is moored on availability of wide choices for people to choose from as per their aptitude and capability; and development is more about provision of necessities and removal of socioeconomic iniquities. This in line with Sen's capability and development as freedom approaches.

In view of that, it can be encapsulated that one shoe fit all hypotheses of development are not suitable as they cannot exact the heterogeneity that is inherent among settings and fail to take into consideration the populace views and socio-religious customs. Hence, there is a need to have holistic and integrated analysis of a location or community whose development is to be undertaken. Local knowledge should be put into use along with external expertise to have sustainable efforts and results.

For that reason, this study necessitates targeting more effectively the desires and needs of the rural people. The people should be the midpoint of feasible and reasonably priced amenities. The asset base of indigenous people should be strengthened and expanded so that their livelihoods can be sustainable. The prerequisite is to invest in human capital i.e. health, education, and skill development in both villages. There is a dire call for the pavement of the roads, provision of public transport, ambulances, and set up of markets. There is a yawning need to set up a public dispensary at Talhar village. A post office should be established at Talhar village. The unoccupied lands should be used for vegetation. NGOs should provide vocational and entrepreneur training (such as tailoring, embroidery, carpentry, welding, etc) to these rural dwellers so their skill set can improve and their job and income prospects can be expanded.

This study also necessitates that the state should widen the outreach of social development, increase welfare and social safety nets, and set up a sustainable social security system. Also, the element of social mobilization should be institutionalized at community level. Social mobilization is inevitably essential for alleviating poverty and ensuring sustainable development.

In light of the above reflections, the contribution of this research is the formation of a native model of development that adds-on to the theoretical and empirical social science literature on the topic under discussion. Further, this model can be used as an entry point to further the development of villages, particularly Talhar and Gokina. This study draws attention toward the importance of community participation in facilitating development and relevant processes, in that way enabling stakeholders in development to re-focus their approach to development from the existing approaches which are usually conducted by the non-poor and non-rural, who usually, under recognize the situation of the rural people and their aspirations.

7.2) Lessons Learnt and Inferences

During the fieldwork and data analysis, I learnt a couple of lessons. The major ones are discussed below in tandem with their theoretical relevance and insinuations drawn.

- People and Local Knowledge -Vital for Development

One of the prime lessons learnt is that the people (or community as a whole) are central building block of development. Local people have hands-on suggestions as they are better aware of the issues and barriers to development in their native areas. This contention is similar to what actor-oriented agency perspective talks about. In view of that, it is important to integrate indigenous knowledge with technical expertise. Considering this, the local development authorities and service providers must assess the needs of local populace and give credence to local knowledge to ensure that the development interventions comply with people's needs, religious beliefs, and traditions.

- Community Well-being - Key Component of Development

The inculcation of sense of ownership and community welfare breeds community empowerment and involvement in development ideas and intervention. On theoretical front, this observation and lesson has reaffirmed the validity of post development and postmodernism theories.

- Collective Strategy-Prerequisite to Empower People

An important lesson I learnt is that engaging community calls for a participatory approach. Until there is no communal approach, the development projects cannot be long-tern. The reason being that kinship and socio-cultural values are central to rural people. Project activities need to be bespoke to the traditional and cultural values of the sampled community. Thus, this study underpins that cultural traditions and mutual self-help are predominant factors in these villages. Furthermore, the local development authorities and service providers should encourage community participation, infuse spirit of self-help, and realign services to be more equitable, culturally sensitive, and socially apt. In addition, NGOs can play an instrumental role by conducting the baseline research, social assessments, and participatory research.

- Development- A Multifarious Phenomenon and Process

The conclusion of this study also underpins that development is a multivariate phenomenon and process. It takes into account multiple perspectives and facets. It is

unlike for all the people and locale. Taking this into consideration, the policy makers and Government must make policies of development in line with endogenous aspirations and variations that has footings in more holistic view of development from grassroots level. There is a need to harmonize multi-sectored and multifaceted view of development.

To be concise, I would like to share the food for thought for me:

“Development- magic potion or bandwagon. Oh Come on! Wake up! The shell in which we live and flourish must be taken off to see the real face of the development and its upshot. To be aware of its quintessence there is a need to stumble upon with what the general population expresses.”

(Author’s opinion)

7.3) The Way Forward

There is a need to conduct such holistic studies, which focuses on the context specific needs and inhabitants’ aspirations and whose subject matter is brought into light through the local people. The findings of this at hand research and of similar natured studies must be taken into consideration for the practical and sustainable development related interventions.

A variant version of grounded methodology can be used to check what results are obtained then. Furthermore, narrative research can be applied to see what outcomes are attained. This study can be used as a baseline study for upcoming research and development projects in these sampled villages. The model derived can be used to assess the aspiration of the populace in these villages and the development projects in these sampled villages can be planned accordingly.

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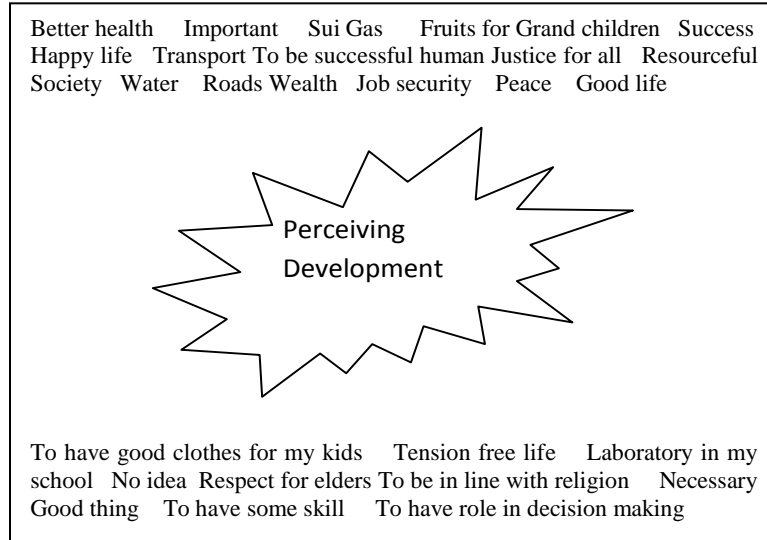
Appendices

Appendices1- Evolution of Major Development Theories and Policies

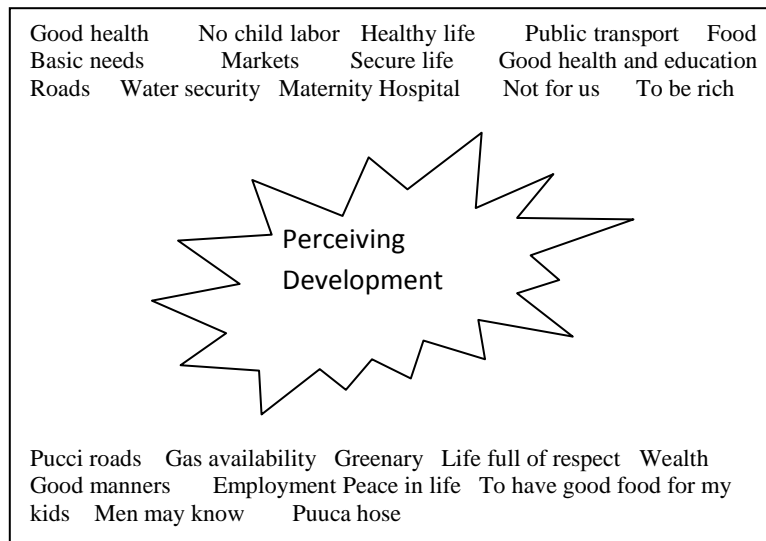
Time	Theory	Major Theorists/ Key Institutions	Key Messages/Themes
1950's	Modernization	Lerner, Rostow	Development can only be achieved through the same processes and strategies that developed countries used
1960's	Dependency	Amin, Frank and Rodney	Third world nations should strive for self-sufficiency and the state is the engine for development
1970's	World System, State theory and Participatory Development	Wallenstein, Chambers	State should have a complementary role; Development should be bottom-up
1980's	Neoliberalism, Washington Consensuses and Post Washington Consensuses	Deepak Lal, World Bank, International Monetary Fund	Trickle down; privatization, free markets and liberalization
1990's, 2000's and onwards	Human Development, Post development, Post modernism, Millennium Development Goals and Sustainable Development	Mahbub-ul-Haq, Sens, United Nations, Rio Summit Conference	Development is now more anchored in people's subjectivity; gender; human security; sustainability; environment friendly

Appendices 2- Perception of Development

(TalharVillage)



(Gokina Village)



Appendices 3- Questionnaire

Questionnaire

District:	Union Council :
Village:	Date:

Firstly, I would like to gather some general information regarding people residing in this house. The purpose is to gather demographic characteristics. I hope you would cooperate and share the relevant information.

Family Members Bio data:

No.	Usual Residence and Visitors	Relationship to head of hh	Sex	Age	Place of Birth	Marital Status	Education Level	Source of Earning
	Please give me the names of the persons who usually live in your household or are staying with you now and guests of the household who stayed here last night, starting with the head of the household. (WRITE FULL NAMES)	What is the relationship of (NAME) to the head of the household?	Is (NAME) male or female?	How old is (NAME) ? (If less than one year write "00")		For all those 10 years and above. What is his/her marital status now?		
(1)	(2)	(3)	(4)	(5) Years	(6)	(7)	(8)	(9)
01								
02								

03								
04								
05								
06								
07								
08								
09								
10								

Codes for Column 3: Relationship to Head of Household

- 1 = Head
- 2 = Spouse
- 3 = Child
- 4 = Grandchild
- 5 = Parent
- 6 = Brother/Sister
- 7 = Son/Daughter-in-law
- 8 = Father/Mother-in-law
- 9 = Other relative
- 0 = Not related

Codes for Column 7: Marital Status

- 1 = Never married
- 2 = Married
- 3 = Divorced
- 4 = Widowed
- 5 = Only Nikah solemnized

Codes for Column 8: Education Level

- 00 = Less than class 1
- 01 = Class 1
- 02 = Class 2
- 03 = Class 3
- 04 = Class 4

- 05 = Class 5
- 06 = Class 6
- 07 = Class 7
- 08 = Class 8
- 09 = Class 9
- 10 = Class 10
- 11 = F.A./F.Sc/C.Com/Diploma
- 12 = BA/BSc (except engineer, medical, compsci, agric)
- 13 = Degree in Engineering
- 14 = Degree in Medicine
- 15 = Degree in Computer
- 16 = Degree in Agriculture
- 17 = M.A. / M.Sc
- 18 = M.Phil / Ph.D
- 19 = Other

From here on it is to be answered only by the selected respondent:

Respondent's Personal Detail						
Name	Gender	Age	Marital status	Ethnicity or Caste	Religion	Occupational status
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	<input type="checkbox"/> Male <input type="checkbox"/> Female					

Section A: Employment and Income Section

What is the main source of your livelihood?	Is there any secondary source of income?	What is the gender and occupation of highest income earner in this household?	How much generally per year is earned?	Does any household member work for a daily wage?
(1)	(2)	(3)	(4)	(5)
				<input type="checkbox"/> Yes <input type="checkbox"/> No

Section B: Credit Section

Do you need to take loans	If yes, then from where do you take loan?	For what reasons you take loans?	How do you payback?
(1)	(2)	(3)	(4)
<input type="checkbox"/> Yes <input type="checkbox"/> No			

Section C: Housing Condition Section

How many people live in this house?	Is this house :	How old is this house? (in years)	Main material of the dwelling (Record observation)	How many rooms are there?	How many rooms are used for sleeping?
(1)	(2)	(3)	(4)	(5)	(6)
	a)Katcha b)Katcha-Pakka c) Pakka		1= RCC/RBC 2= Wood/Bamboo 3=Sheet/iron/cement 4= Other (specify here) = 4		

Is there any courtyard in this dwelling?	If yes, what is it usually used for?	Where do you cook?	What type of cooking fuel do you use? Instruction: TICK AS MANY AS APPLICABLE	Where do you wash clothes?	Is there any toilet facility within the house?	What type of latrine does the household use?
(7)	(8)	(9)	(10)	(11)	(12)	(13)
Yes No			1.LPG/Gas 2.Kerosene 3.Firewood 4.Gobar gas/biofuels 5.Others: Specify:_____		Yes No	

Section D: Durables Assets Section: (Tick the assets owned and specify number)

Assets	Tick	Total No
Radio		
TV-Color		
Watch/Clock		
Refrigerator		
Steel Utensils		
Khat/Chowki		
Almirah/Trunk		
Fan		
Telephone or mobile		
Motor cycle		
Cycle		
Others (specify)		

Section E: Livestock Ownership Section

Live Stock	Total No
Cow or buffalo	
Poultry (Chicken + Duck)	
Goats	
Any Other (specify)	

Section F: Education Section

Can read name?	Can write name?	Have you ever attended school?	If yes, then how many years of school have you completed?	What types of education facilities are available in your village?	Is there a separate school for girls?	Are people of this area willing to educate their children especially girls?
(1)	(2)	(3)	(4)	(5)	(6)	(7)
<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No			<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No

Section G: Health Section

What type of health facility is available in this village?	Is it free of charge?	If not free, then what is their fee?	If no health facility is available, then how far do you have to travel for it?	When sick what is the first thing you do?
(1)	(2)	(3)	(4)	(5)
	<input type="checkbox"/> Yes <input type="checkbox"/> No			

Section H: Food Security Section

Note: For the questions "how often," the answer "rarely" means 1-2 times, "sometimes" means 3-10 times, and "often" means more than 10 times.

In the past 30 days, did you worry that your household would not have enough to eat?	How often did this happen in the past 30 days? 1=Rarely (1-2 times), 2=Sometimes (3-10 times), 3=Often (>10 times)	In the past 30 days, did you or any household member have to eat a smaller meal than you felt you needed because there was not enough food?	How often did this happen in the past 30 days? 1=Rarely (1-2 times), 2=Sometimes (3-10 times), 3=Often (>10 times)	In the past 30 days, did you or any household member have to eat fewer meals in a day because there was not enough food?	How often did this happen in the past 30 days? 1=Rarely (1-2 times), 2=Sometimes (3-10 times), 3=Often (>10 times)
(1)	(2)	(3)	(4)	(5)	(6)

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In the past 30 days, was there ever no food to eat of any kind in your house because of lack of resources to get food?	How often did this happen in the past 30 days? 1=Rarely (1-2 times), 2=Sometimes (3-10 times), 3=Often (>10 times)	In the past 30 days, did you or any household member go to sleep at night hungry because there was not enough food?	How often did this happen in the past 30 days? 1=Rarely (1-2 times), 2=Sometimes (3-10 times), 3=Often (>10 times)	In the past 30 days, did you or any household member go whole day and night without eating anything at all because there was not enough food?	How often Did this happen in the past 30 days? 1=Rarely (1-2 times), 2=Sometimes (3-10 times), 3=Often (>10 times)
(7)	(8)	(9)	(10)	(11)	(12)

Section I: Public Utilities Section

Is there electricity in this village?	What is your main source of drinking water?	What is the main source of water used by your household for other purposes such as cooking and hand washing?	How far do you have to travel to get water?	Do you have to pay any water charges?
(1)	(2)	(3)	(4)	(5)

<input type="checkbox"/> Yes <input type="checkbox"/> No				<input type="checkbox"/> Yes <input type="checkbox"/> No
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Section J: Opinion about the Quality of Life in Rural Areas

1. Which do you consider is a better place to reside in?

- A place where more than 50,000 people live
- A place where between 25,000- 50,000 people live
- A place where 5,000-25,000 people live
- A place where less than 5,000 people live

2. On a scale of 1-10, how would you consider the current situation of rural areas with respect to the following features?

1 = worst and 10 = excellent

- Cost of living
- Safety of the people and area
- Social life
- Closeness to nature
- Pollution level
- Traffic
- Roads
- Public transportation
- Education
- Health
- Communication systems

3. In this village which of the following services you regard as not enough? (Tick as many relevant)

- Education facilities
- Health facilities
- Public transportation
- Water for drinking or non-drinking purposes
- Others (specify)

Section K: Community Specific Questions and Opinion Section

How long have you lived in this area?	Are people in your community willing to help one another?	Who solves the problems in this area?	In your opinion what are the best things about this area?
(1)	(2)	(3)	(4)
	<input type="checkbox"/> Yes <input type="checkbox"/> No		

(5) Name five most pressing problems faced by your community? (Indicate area and issue)	
Area	Issues

What do you consider is significant or unique about this village?	What do you think is important to the quality of life in this village?	What do people you know think is important to the quality of life in this area?	What aspects of the area are you interested in changing or working to change?
(6)	(7)	(8)	(9)

Do you feel the quality of life has improved or worsened over the last 10 to 30 years time? State reasons for yes or no.	Do you fit in to or be familiar with of any particular group that feels that their quality of life is excessively affected by development in the area?	What do you imagine as an ideal future for this area?	If you have a chance to do something for the betterment of this area what will you do?
(10)	(11)	(12)	(13)

Section L: Beliefs, Attitude, and Behavior

To what extent do you believe everyone's fate is written in the lines of their hands?	Do you personally believe in evil eye?	Do you think spirits can harm humans?
(1)	(2)	(3)

<p>In your opinion, what is the main purpose of religion? Which of the following statements best represents your approach?"</p>	<p>Some people believe that one gains nearness to Allah if he/she takes Bait (an oath) from a saint otherwise one can go astray. On the contrary, others say that one should have a strong faith and taking Bayt does not matter. What is your opinion?"</p>	<p>“To be a good human being and a good Muslim, is getting education from a madrassa more beneficial, less beneficial or is there no difference as compared to studying from regular schools?"</p>
(4)	(5)	(6)

<p>In your view, nowadays has the respect for elders in our society, decreased, increased, or remained the same?</p>	<p>Some people hold society responsible for the failure of those who are unsuccessful in life while others blame people themselves for their failures, what is your point of view?"</p>	<p>Some people are rich and other poor. What would you say is the reason for the wealth of the rich; and the poverty of the poor?</p>	<p>In your view, what is the best way to reduce the gap between rich and poor in Pakistan?"</p>
(8)	(9)	(10)	(11)

(12) In your view, to what extent are the following human rights laws observed in Pakistan?"				
	Great Extent	Some extent	Not at all	Don't know
Freedom of Religion				
Freedom of Expression				
Marriage with consent				
Freedom from Torture				
Just and Favorable Remuneration				
Equality before the Law				

(13) Some people believe that NGOs are working for the welfare of the country and society while others believe they are making money and nothing else. What is your view point?"

(14) In your opinion what is the main reason for people to give bribes.

(15) Some people immediately accept and adapt new ideas and changes in the society, while others are more cautious and observe the new changes to asses them before accepting. What do you generally do?

(16) In our society there are three basic kinds of attitudes amongst people. Which of the following attitudes do you think is better?

Our society needs a complete change through revolution

Society needs to be changed gradually through amendments

Instead of talking about revolution and change, the existing society should be improved

Don't know/No response

(17) Many things are important in life. Please rate on a 10 point scale how important the following things are for you"

Practicing religion

Finding employment

Getting education

High standard of living

Good health

Pleasant life at home
 Living with freedom in an independent country
 Living in a terrorism & corruption free country
 Living in a peaceful country

(18) I will read out a few sentences, please tell whether you think they are right or wrong?"

Statements	Right	Wrong
Boys education is more important than girls		
Both husband and wife should work		
Men are better politicians as compared to women or not		
If jobs are in shortage, men should be given priority for employment		
To live a happy life women need children		

Section M: View on Development

What do you think development is all about?	How are the reasons of underdevelopment explained?	What are the criteria for well-being and development?	Who can bring in development?	Where does development come from?
(1)	(2)	(3)	(4)	(5)

<p>What forces are analyzed as accountable for betterment of that area and their wellbeing?</p>	<p>What are the tactics for development, in people's own observation, and what do they perceive as the most helpful measure in order to be developed?</p>
<p>(6)</p>	<p>(7)</p>

(8) Anything else you would like to share?

Appendices 4- Interview Guide

In-depth Interview

Village _____
District _____

Union Council _____
Date _____

The following questions are just a guideline for main questions. These would be followed by some probing questions as and when required. On field, the sequence of question may change.

Respondent's Name (If willing to disclose) _____

Gender _____ **Age** _____

1. What is your level of education?
2. Are you employed?
3. For how many years have you been in this village?
4. In your view, what are the best and worst aspects of this village?
5. What are the major causes of disputes or conflicts in the community?
6. How do you solve social problems?
7. Do you think the quality of life has been better or worse over the last three decades?
8. Do you fit in to any such group that feels that their quality of life is unreasonably affected by development in the area?
9. What do you imagine as an ideal future for this area?
10. What do you think development is all about?
11. Where does development come from?
12. What are the tactics for development, in people's own observation, and what do they perceive as the most helpful measure in order to be developed?
13. Are people of this area getting support from Benazir Income Support Programme (BISP)?

14. If you have a chance to do something for the betterment of this area what will you do?

15. Anything else you would like to share?

Appendices 5- Focus Group Discussion

Focus Group Discussion

Topical Outlines for Data Collection

Village _____
District _____
Union Council _____
Facilitator's Name _____
Focus Group Gender _____
Number of people in group discussion: _____ Date _____

What follows is not a list of formal interview questions, but an outline to guide small group discussions. This is a guideline to help guide the discussion, not a list of questions to be filled in. Keeps the conversation flowing and encourage discussion within the group.

Village Information

1. How old is this village?
2. What is the history of this village?
3. People in this village mostly belong to which religion and caste?
4. Which is the main spoken language of this area?
5. What other languages are spoken here?
6. What are the main trends in this area regarding marriage?
7. Do people migrate from this village? If yes, then why ?

Employment and Income (Primary)

1. What is the present joblessness rate in the community?
2. What has it been historically?

3. Any time of unemployment disparity? What is the average, maximum, and minimum overall income of workers in the community?

Other Income Generating Activities (IGAs)

1. Type of activity, extent of practice, & number of activities practiced?
2. When do you do each of these activities? (Year-round, annually)
3. How much do you earn from each IGA?
4. How do you access raw materials? Are they always available? (seasonality)
5. Demand and use of credit. Is credit available? Sources and terms?
6. Does the government or any other organization support?
7. Any practical skills education? Who provides?
8. Availability of wage labor: How many days/month do you participate?
9. Any gender based wage differential?
10. Migration for job?
11. Trends over the past 5-10 years

Infrastructure—Perceptions of Access/Quality

Transport Facilities:

1. Transport (road type, seasonal accessibility, transport service)

Education Facilities:

2. Schools (all levels):
3. What types of schools? Accessibility? Fees?
4. Where are the nearest schools?
5. Quality of school
6. Valued by community? for both boys and girls?
7. Drop outs & reasons: Why do children drop out?
8. Any difference for boys/girls? Why?
9. How schools are supported (what funds?)
10. General problems and participation in school management

11. How has quality of schools changed over the past five years?

Health Facilities:

1. Accessibility: (time/distance/cost)
2. What kinds of health facilities do you use?
3. Why do you use these different health facilities?
4. Describe the quality of service of the health facilities.
5. Do you consult traditional health providers?
6. For what types of health issues or diseases?
7. Why do you use traditional health providers instead of government health facilities?
8. What types of traditional health providers are commonly used?
9. Are there any health taboos, things the doctor recommends that you won't want to do?

Water (drinking/irrigation/non-drinking):

1. Sources – seasonal availability, distance, reliability
2. Time to collect
3. Quality of water
4. Control of access to water (community/government/private)? Cost?
5. Methods of storage of water, Water Treatment procedure, Costs of water and use pattern
6. Prevalence of arsenic in the water supply.
7. Trends in access to water over the past 5 years? Any changes? Describe the changes.

Markets:

1. Describe the most commonly used market.
2. Accessibility: time/distance/transport available, costs, if accessible all seasons
3. Type / frequency: (Village, regional)
4. Why do you go to market? (primary and secondary uses)
5. Do you get fair prices? How do you know the fair prices (for sale / purchase)?
6. Have prices changed over the past three years? How? Why?

Social Organization:

1. Union / Village leadership
2. Are there women members? Do they participate in meetings & events?
3. Accomplishments – If none, why?
4. What are the usual ways of solving problems?
5. Is there any Jirga or panchayat system?
6. Any Self-help groups or women organizations or any other?
7. Do you feel you are well represented? (Please probe / explain)
8. What are the major causes of disputes or conflicts in the community?
9. Types of conflicts
10. What are the causes and consequences of the disputes?
11. How do you solve social problems?

Perception of Village Life and Community

1. What is important to the quality of in this area?
2. What do people you know think is important to the quality of life in this area?
3. Do you think the quality of life has been better or worse over the last three decades?
4. Do you fit in any such group that thinks that their quality of life is unreasonably affected by development in the community?
5. What do you see as a perfect future for this community?

View of Development and Opinion about Development Aid/Projects

1. What do you think development is all about?
2. Where does development come from?
3. Who brings development?
4. How are the reasons of underdevelopment explained?
5. What forces are analyzed as accountable for betterment of this area and your wellbeing?
6. What are the tactics for development, in people's own observation, and what do they perceive as the most helpful measure in order to be developed?

7. How are the reasons of underdevelopment explained?
8. What forces are analyzed as accountable for betterment of this area and your wellbeing?
9. What are the tactics for development, in people's own observation, and what do they perceive as the most helpful measure in order to be developed?
10. Does the village benefit from any project organized by the Government or other institutions within the past 12 months? Yes No
11. Details of any Socio-economic development programs and project activities in the village within the past 12 months and their impact:
12. Are people of this area getting support from Benazir Income Support Programme (BISP)?
13. If you have a chance to do something for the betterment of this area what will you do?

Appendices 6- Field Observations

Infrastructure Facilities

Which of the following are there in the survey area:

Sl.No	Facility	Total number available with in the village	If “Not” available Nearest place where people go(in km)
I	Education		
	i) Primary School		
	ii) Secondary school		
	iii) Vocational training centre		
II	Health Centre		
	i) Hospital		
	ii) Primary Health centre(PHC)		
	i) Health sub centre(HSC)		
	v) Dispensary		
	v) Registered medical practitioner		
	vi) Trained nurse/ayah		
	vii) Drainage Facility		
III	Water		
	i) Hand pump		
) Overhead tank		
	iii) Open wells		
	iv) Tank		
	v) Canal/Stream		
IV	Veterinary		
	i) Veterinary centre		
	ii) Vet Sub centre		
	iii) Milk collection centre		
V	Transport		
	i) Bus Service		
VI	Social and Religious Places		
	i) Temples/ Masjids/ Churches		
	ii) Panchayat Building		
VIII	Other Facilities		
	i) Electricity		
	ii) Telephone		
	iii) Ration shop		

Other Important Observations: