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IMPACT OF DEVELOPMENT ON PUKHTOON SOCIETY

(A case study of village Mian Banda Tehsil Timargara, Dir Lower, K.P.K, Pakistan)



Submitted to:
Prof. Dr. Hafeez Ur Rehman

Submitted By:
Riaz Ahmad

**DEPARTMENT OF ANTHROPOLOGY
QUAID -I- AZAM UNIVERSITY
ISLAMABAD**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Quaid-i-Azam University, Islamabad
(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Riaz Ahmad. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "Master of Philosophy in Anthropology".

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The Researcher

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Chapter-01

1.0 Introduction

The development is an international phenomenon adopted to develop infrastructure, education, agriculture output, healthcare, water supply, and access to economic opportunities to meet the needs of the present without compromising the future of the coming generations. It contains within it two key concepts (i) the concept of needs, in particular the essential needs of the poor (ii) the idea of improving the technology and social organizations to meet the needs of the present and future.

Development is a complex issue, with many different and sometimes contentious definitions, but the basic perspective equates development with economic growth. The United Nations Development Program uses a more detailed definition- according to them development is to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community.

Achieving human development is linked to a third perspective of development which views it as freeing people from obstacles that affect their ability to develop their own lives and communities. Development, therefore, is empowerment, it is about local people taking control of their own lives, expressing their own demands and finding their own solutions to their problems.

Development of roads network is the backbone of the development strategies adopted in the western countries to facilitate the agriculture produce transportation to the markets and to transfer industrial manufacturing to different areas. In Pakistan, especially in the KPK, the necessity roads are the basic and important aspect of developed as better developed roads lead to economic prosperity and gaining social status. It has been better explained in different studies

that the roads are the sours of creating new opportunities of economic stability for the people having easy access, while the prices of the property nearby the roads has increased tremendously as compared to the property away from the roads. that has also provided a growth opportunity for the property holders to sell the property and invest the amount for financial gains. The roads network also has its affects to enhance the traditional agriculture activities and trade which are the basic economic indicators for any economy.

Education is also the main change of better roads because after the rapid sources of communication it is easy to access (McGroweder, 2009).

Development describes the growth of humans throughout the life span. from conception to death. The scientific study of human development seeks to understand and explain how and why people change throughout life. This includes all aspects of human growth. including physical. emotional. intellectual. social. perceptual. and personality development (Cherry :2011). The act of developing or disclosing that which is unknown: a gradual unfolding process by which anything is developed. as a plan or method. or an image upon a photographic plate gradual advancement or growth through a series of progressive changes also. the result of developing or a developed state.

Agriculture is the most important part of economic activities in Pakistan, it lays down foundation for economic development and growth of the economy. It directly contributes 25 per cent to gross domestic product (GDP) and provides employment to 48 per cent of the total labor force of the country. In the export earnings, direct as well as indirect share of agriculture is very high. Thus, it is prudent to call agriculture as the backbone of Pakistan's economy. Major proportion of the population depends. wholly or partially on the earnings from agriculture: therefore, the development of agriculture is synonymous to the development of the country and

availability of timely and realistic statistics for sound agricultural development planning (Agricultural censuses: 2000).

“Agriculture is the production of food and goods through farming. Agriculture was the key development that led to the rise of human civilization, with the husbandry of domesticated animals and plants (i.e. crops) creating food surpluses that enabled the development of more densely populated and the art or science of cultivating the ground, including the harvesting of crops, and the rearing and management of livestock; tillage; husbandry and farming. Agricultural relating to or used in or promoting agriculture or farming: "agricultural engineering"; "modern agricultural (or farming) methods"; "agricultural (or farm) equipment": "an agricultural college" agricultural - agrarian: relating to rural matters: "an agrarian (or agricultural) society. Farming communities “the process crops by cultivating large area of soil. (Ibid)

With the spirit of the above state statements, it is evident that the agriculture is the art of getting produce from the soil through different ways and means. Farming in Pakistan has been the largest economic activity till 1993, agriculture, and small-scale forestry and fishing contributed 25 percent of GDP and employed 48 percent of the labor force. Agricultural produce, especially cotton yarn, cotton cloth, raw cotton and rice, are important export items. Although there is agricultural activity in all areas of Pakistan, most of the crops are grown in the Indus River plain in Punjab and Sindh. Considerable development and expansion of output has occurred since the early 1960s, however, the country is still far from realizing the large potential yield due to traditional agriculture strategies. The floods of September 1992 showed how vulnerable agriculture is that dropped dramatically in the Year 1993(*CIA World Fact book: 1994*).

Better roads in these localities make it easier for households to access local market towns that in turn are linked to larger urban centers. Dercon and Hoddinott (2005) documented the

myriad economic links between the survey sites and the market towns that highlighted that in 2004, roughly half of the households were purchasing inputs for crops in the meher (long rain) and belg (short rain) seasons, about 40 percent of households purchased inputs for livestock such as feed in the localities. For the crops grown widely in the sample area (wheat, maize) there was considerable variation in crop's sale ranging from 24 percent (eucalyptus) to 59 percent (wheat) being sold in local market towns. Most notably, the vast majority of livestock and livestock products are sold in the local market towns. Artisanal products made by villagers (particularly by women) such as handicrafts are typically sold in local markets, while more than half of the purchases of goods for consumption occurred in local market towns.

Dercon and Hoddinott (2005) also show that improvements in road quality increase the likelihood of purchasing crop inputs (by 29 to 34 percent, depending on the season) and, for women, of selling artisanal products (by 39 percent). Understanding why agricultural extension has positive impacts is trickier because, apart from the 1999 survey round, we have little direct information on exactly what information is imparted by agents to farmers.

During the 1999 survey, the farmers were asked to describe two most important activities of extension agents. Acting as a source of information about the usage of modern inputs was ranked by 62 percent of respondents being the most important activity, and a further 10 percent of respondents listed it as their second most important activity. Serving as a source of knowledge about new cultivation practices was listed by 16 percent of farmers as the most important activity of extension agents, and 46 percent listed it as their second most important activity. Furthermore, among households using the modern input such as fertilizer, 56 percent of them reported that they were encouraged to do so by extension agents. They also computed Pearson correlation coefficients for the use of fertilizer by a single one visit of an *extension agent*.

In 1994, this relationship was weak, with the Pearson correlation coefficient equaling 0.07, however, by 2004 this association appeared much stronger, with the Pearson correlation

coefficient equaling 0.27 and being significant at 01 percent. In related work, Bachewe, Hoddinott, and Pardey (2008) applied stochastic frontier analysis to the panel data finding that both fertilizer applications and access to extension have played a role in reducing productive inefficiency. Some of the effect may represent transfers of technology or knowledge, and some of the effect may reflect the influence of extension agents in terms of increased use of fertilizer and other inputs.¹

In North West Portugal, roads were considered by the local people as a source of healthy relations among community members. They were of the view that small roads were of less value as compared to spacious roads that were providing a way of happiness for the whole society. During the process of road making, the people were working and supporting them with a view that better roads would make the society integrated and provide a balance between land and the market, while would affect the old ways of communication and traveling for making interaction with the people on a daily basis (De-pina-cabral, 1987).

Development is a process of making changes to achieve economic, social or other benefits, particularly reduction of poverty. The process involves working cooperatively and respectfully with people and institutions by focusing on priority needs identified by patterns and activities contributing to reduced poverty and increase the self-reliance. (Australian Government, USAIDWWW.usaid.gov.au).

As described by Shoaib & Ashfaq:

"The word 'Development' implies a change from existing level to an advance level. This is the sense in which the term development is used to describe the process of economic and social transformation. But if development becomes an

¹ IFPRI Discussion Paper 00840: 2008.

objective of policy, the important question arise, development for whom. A concept of development embraces major economic and social objectives and values that a society strives for."

(M. Shoaib& Dr. M.Ashfaq)

Development is not purely an economic phenomenon but rather than a multi dimensional process involving reorganization and reorientation of the entire economic and social system. Development is the process of improving the quality of human lives with three equally important aspect, firstly raising the income and consumption, level of food, medical services, education through relevant growth process. secondly creation of conducive conditions for to the growth of people, Self esteem through the establishment of social, political and economic system and institution which promote human dignity and respect (Todaro, 1984)⁶.

New roads are the source of fast mobility and communication on regional level which are the sign of development for the local people. they ease transport their agriculture produce easily to the market, while travelling of their families from one place to another by vehicles instead of sailing in the boats, while the construction of roads has also facilitated the migration of people from one area to another either for income purposes or for settling down there for their children education. The education opportunities have also increased due to roads network, the people can move their children for education purposes not only to urban centers but to the neighboring communities, while healthcare centers, hospitals and maternity homes are also in reach due to fast moving vehicles on the carpeted roads. Due to availability of new roads, the youngster are also learning new ways of behaving because of contacts with urban environment and seeking new skills as well as they were changing the *way of* farming and using new ways for better agricultural production (Windle & Cramb: 1997).

In the past, the agricultural productivity was not up to the mark as there were no such improvements in the sector that was the bottleneck for the farming families to satisfy their

economic needs, while there were no roads and fast communication system and accessibility to the market.

Lack of proper studies in the past was also lacking for want of roads, while obtaining of better type of fertilizer, seeds and pesticide along with modern techniques of agriculture was not possible before the construction of roads but was made possible by providing better roads and communication (Dhakal: 2009).

The new roads has brought drastic changes in the existing land utilization patterns and creating new opportunities for the new generation. Positive changes occurred in the price of the land with the expansion of roads that lead to the economic development in the area, while people can easily bring the timber and fodder from the forests which help them in their daily life (Anderson: 2002).

Catherine Butcher was interpreting the impact of the construction of road in the area and discussed:

"Among the negative impacts from historical evidence are a threat to agro-pastoralist Way of life through increased state intervention and the incursion of agriculturalist from other parts of Ethiopia into the dry lowland. Land under national law is Deemed to belong to the state with customary tenure allowing users of land to have Full rights. However use of Agro-pastoralists may not be recognized by officials who Nearly without exception come from non-pastoralists groups."

Similarly Adeline Masquelier pointed out the relation between roads and socio-economic life:

"Roads as a part of a complex economy of violence, power and blood. He further stated that "Roads don't simply facilitate mobility, marketing and the circulation of people and things in the African context. They are simply an order of transformation that involves money and commodities by allowing the movement and transmutation of value across the landscape."

Duncan described as:

"New Roads and infrastructure can make the accessibility easy to the cities and outside areas. In the past days, People were migrating from the origin place to other places but after the construction of new roads they are coming back to the original places because they are finding all the facilities at their own places. Due to the better condition the information can transfer very rapidly which can easily take information about new jobs and current trends. Another positive development is that the access to the market of the natural resources and agricultural productivity which is ultimately upgrading the rural life. Another thing which is really encouraging is the emergence of new contract for the agricultural productivity which is really a source of economic stability and can change their life patterns".

(Duncan: 2007)

The widening of roads is having different impacts which include development in agriculture sector in terms of agricultural productivity and access to the market. After the intervention of the outsiders, the people became aware about the new trends and ways of new life. It also has an impact upon local politics which is the basic tool of the local leaders. Besides that, there are numerous impacts on the communities and people (Ramparsad Sen Gupta, 2007).

"Human society is a stable entity and every part of their member. Existence is interrelated. The human interaction is possible when there are ways of communication like roads, print and electronic media. Road predictability an important place in some of the analyses because their arrival in previously road less regions often become the turning point in the history of communities and an index of their progress at least from the stay point of some analyses"

(Giles-vernick-1996)

The word agriculture is the English adaptation of Latin agricultūra, from ager, "a field", and cultūra, "cultivation" in the strict sense of "tillage of the soil". Thus, a literal reading of the word yields "tillage of a field / of fields". Agriculture is the science; art and industry of managing the growth of plants and animals for making use of by humans. In general, agriculture includes soil cultivation, growing and harvesting crops, rising and breeding livestock, dairy, and forestry (Crop Farming, Animal Husbandry, Dairy Farming, Forestry, Poultry Farming, Soil management). Agricultural chemistry is associated with other important farming concerns like fertilizer application, insecticides or pest control, fungicides, soil composition, agricultural products analysis, and nutritional requirements of farm animals (Wikipedia:2010).

Agriculture is the hub of economic activity in Pakistan; it lays down foundation for economic development and growth of the economy and directly contributes 25 per cent to gross domestic product (GDP) and provides employment to 44 per cent of the total labor force of the country. In the export earnings, direct as well as indirect share of agriculture is very high, thus it is prudent to call agriculture as the backbone of Pakistani economy. Major proportion of the population depends, wholly or partially on the earnings from agriculture; therefore the development of agriculture is synonymous to the development of the country (Pak Agri. census: 2008).

The direct impact of roads on poverty reduction is also impressive and shows that the government's consistent policy of improving access to a strong hierarchy of roads remains a viable and necessary development strategy. What is less clear is what role the toll-road system fills in that strategy. As the focus of attention shifts to the western provinces, rightly, the residual obligation to continue the development of the system in the eastern and central provinces will fall increasingly on the private sector. The more recent research targeted the difference between funding expressways and funding local roads. It assessed the differential impact of that investment on both rural- and non-rural GDP, disaggregated by geographic areas of the PRC. It was found that the GDP return from investment in rural roads was significantly higher than the equivalent investment in higher-standard roads. As a whole, the marginal benefit-cost ratio for high-quality roads was 1.45 in 2001. The southwest region has the highest return, followed by the central region, which were relatively poor regions in PRC. The lowest returns occurred in the northwest and the south. The returns to low-quality roads are much higher.

The average return to low-quality roads was 6.37 Yuan for each Yuan invested in PRC in 2001 that was more than four times larger than the return to investment in high-quality roads. The southeast region has the highest return, followed by the south and southwest, whereas the lowest return occurred in the northwest³⁷.

The rural-road upgrading is needed in all provinces as such roads improve access to markets and employment—both of which are more plentiful in the south, particularly in the southeastern provinces where the impact is highest³⁸. Furthermore, the 2005 S. Fan model points out that the gross increase in economic activity nationwide is higher with expressways, the cost effectiveness of expenditures on roads is much higher for local roads because they cost much less. (Ibid)

The ratio of effectiveness of investment in rural roads in the northern and southwestern provinces is 5 to 10 times greater than the comparative investment in expressways. While this

does not in itself argue for less investment in expressways, it does highlight the need to continue to aggressively focus on local roads. (Ibid)

The recent researches have explored the influence of infrastructure on agricultural production, rural growth and poverty reduction. Hen and lin (2002) observed that rural infrastructure such as irrigation system, means of transportation, storage, primary production markets and weather forecast can decrease the transportation cost, storage expenses, dealing cost, operation risk and enhance production efficiency. It was concluded that rural infrastructure provide indispensable support for the sustainable development of rural region. Peng: 2002 pointed out that country road construction could reduce the expenditure of agricultural production. Fang et al. (2004) discovered that the potentials of agricultural production can be released through rural infrastructure investment. The positive impact of infrastructure on regional economic development is well documented in the literature by Zhang (2004).

1.1The concept of development

The concept of development has been changed significantly: today there are a number of different schools of thoughts with different controversies about the meaning and definition of development such as economist, sociologist and political scientists.

According to UNCTD (United Nation Council on Trade and Development) and UNEP (United Nation Environment Program, 1974).

"Our First concern is to redefine the whole purpose of development. This should not be to develop things but to develop man. Human being has basic need: Food, Shelter, clothing, health and education. Any process of growth that does not lead

to their Fulfillment even Worse, disrupts them is a travesty of the idea of development.”²

Before studying the impact of road development, it is important to study the concept of development that what is the development and through what stages the society passed before getting developed.

“Development is a process in which economy and society has to grow to attain an advance stage, it is movement towards a good society, growth in per capita in-come and change in the living conditions of people is called development.”³

The United Nations Development Program used a more detailed definition:

“To lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community.”⁴

The word “Development” implies a change from existing to advance level in the sense in which the term development is used to describe the process of economic and social transformation, but if development becomes an objective of policy, the important question arises that development for whom. A concept of development embraces major economic and social objectives and values that a society strives for. (Muhammad Shoaib & Dr. Mohammad Ashfaq)

“By development we mean all the process by which the efforts of the people living within geographical areas are organized through self help and local initiative with or without the government administration. It also improves economical, political and other socio – cultural conditions of the communities to

² 2006, SalauddinKhan, Local Government and participatory Rural development .Department of public administration, Gomal University Dera Ismail Khan .PhD Dissertation.

³ 2006 javedjan, The Role of Local Government in Community Development. Peshawar University

⁴ 2008 European Union 2011 Voluntary development in global solidarity

*integrate and amalgamate these communities into national life and to enable them to make prosperous in all respect”.*⁵

1.2 Impact of road development in general

A road is a thoroughfare, route, or way on land between two places, which typically has been paved or otherwise improved for running of light and heavy vehicles including a horse and donkey cart. Roads consist of single or dual carriage ways with sideway and abundance of tree planted on the sides and lawns in between the dual roads are used by the public can be referred as public roads or highways.

According to Wikipedia the free encyclopedia:

*“Development comes in many dimensions and affecting the human life in different ways depending upon the social Structure and size of the society. As we know that social structure as an arrangement of persons in institutionally controlled or defined relationship”*⁶.

(Radcliffe-brown)

In the current sociological usage, the concept of social structure is applied to small group as well as larger association, communities and societies.⁷ Many sociologists have used the term social structure to enduring orderly and patterned relationship between elements of a society.⁸ According to Dictionary of sociology, the most influential and effective development is infrastructural development because through infrastructural development we can easily get our objectives like the construction of better Schools, Universities, Hospitals, Dispensaries, Community centers and so on through which the people can be benefited. Through schools and other educational instaurations one can easily imparts new ways of life and culture.

⁵Choudhary M. Iqbal p. (183-184) Pakistani Society .Aziz Book Depot.urdu bazaar .Lahore. Bukhari Printing press al Basit street .Lahore.

⁶ Rao.C.N..Shankar.Primry Principle of Sociology with an introduction to social thought, S. chand& Company L.D.Ram Nagar .New Delhi,2001.

⁷ Ibid

⁸ Ibid

The other dimension of development was social development in which the role of the existing social institution get modifies or changed, like the process of socialization of the infants was very different before the development and after the development. The attitude of younger's towards elders' members of the family also getting rapid changes. Change also comes from joint family to extended family and from extended family to nuclear family. Due to social development, the role of the family members also changed in the past, when the elder was the decision maker but after the development, the earning members became the family heads and taken over the authority of decision making in family issues.

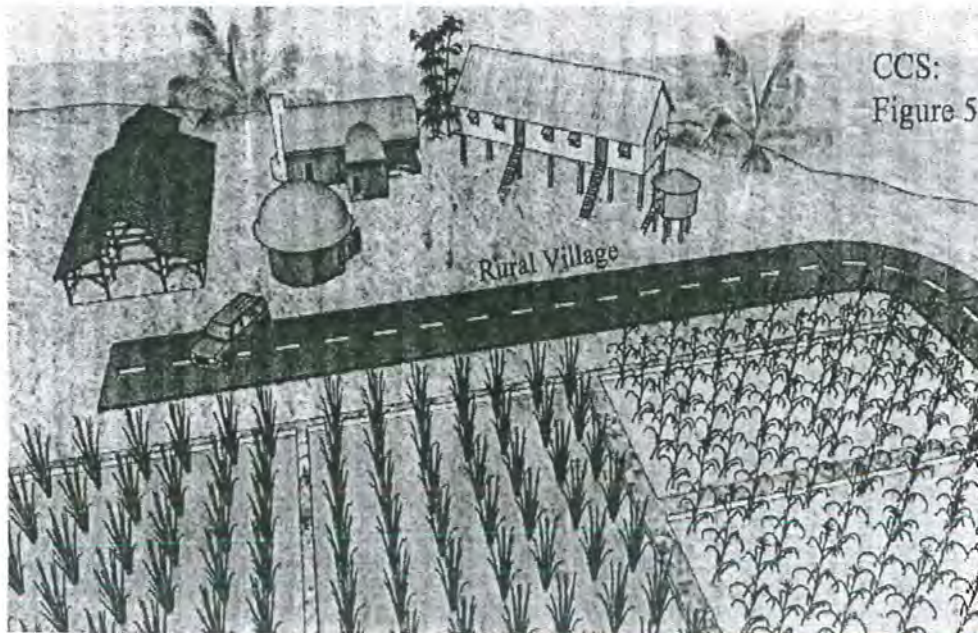
Development also has its effects on agriculture and economy of the area, the farmers were using new machinery and new methods of farming, cultivating their farms with high quality of recommended seeds and fertilizer to enhance their productivity, while the agriculture department was playing its role in providing better seeds, pesticides and improved knowledge, the increased agriculture produce was easily transported by the farmers to the markets through the roads available. The road development has also affected the price of the land as the changing social and economical atmosphere was converting the cultivable land into business centers and markets.

Economy is the main pillar of the society and every society is having a system to run its economy in a better way, but it depends upon the communication and transportation facilities in the area. If the area is well connected by road and transportation means are available to the people for travelling to other places, the economy of the area will flourish.

Road development is also having its affects on educational institution because of easy access either in the suburbs or in the localities away, a student desirous of having higher education can move without any hurdle through available fast mode of transport on the newly constructed roads. With the extension and construction of roads, it has become easier to interact

with the people living in urban centers that is a source of information and modern technology which is influencing the rural people. It also has its impacts on religious education which is also one of the integral parts of any society. After the development of better roads and availability of fast means of transport the students of getting religious education are frequently travelling through the fast moving transport on the better roads constructed for the welfare of the people.

The sketch given below is highlighting the impact of roads on the rural settings:



Sketch reflecting the affect of roads on the rural setup especially on agriculture and
Infrastructure

1.3. Statement of the problem

As the topic of research was “impact of development on Pakhtoon society”, it was necessary to study the means of development in the locale of study *village Mian Banda, Tehsil Timargara, Dir Lower, K.P.K.* To study the road network, its connectivity with different linking locations, running of transport and conditions of the vehicles, accessibility of the common masses to neighboring and far flung areas, education opportunities, access to healthcare centers, facilitation of farmers to carry their agriculture produce to the market and the affect of roads on

the economy etc., was inevitable to make the research viable and authentic in order to meet the requirements of the research. To achieve the purpose, the researcher travelled to different areas to discuss different aspects with the concerned people, to have official view point of the development organizations along with the perception of the people about the merits and demerits of roads, while the past history of the area was also studied to explain the difference between the past and the present.

District lower Dir was a princely state till early 60.s where the transportation was not modern and developed, only a single vehicle was plying from Barwa renamed as Samar Bagh, (the present Tehsil of Jandool sub-division) to Chakdara, the inhabitation at the Dir border, therefore the road was considered a secondary necessity as no one had vehicle, the people used to travel by foot in groups from one place to another. Afterwards, while becoming the part of the Pakistani stage, Dir was not considered worthy for infrastructure even till 2000 due to which the area remained backward. Resultantly, the whole district was in isolation having no political awareness and frequent contacts with the power corridors, no development initiatives were taken there for the development of roads network. It is interesting that no such study was undertaken in the area to highlight the problems faced by the people due to non-availability of proper roads network that could support their economy and tourism.

According to Dictionary of sociology, the most influential and effective development is infrastructural development because through infrastructural development the people can get their economic and social objectives like roads, educational institutions, hospitals, dispensaries, community centers, markets etc. The researcher also studied the aspiration of the local people about the development and impacts on their life style. They were of the view that in the past their life was simple and everyone was happy but after the construction of roads, the whole system was affected after the construction of roads, the economic uplift changed the socio-economic

environment, while the old traditions and customs were replaced by modern ways of living that created different conflicts in the traditional society. The marriage ceremony celebrated in the past was totally changed in its form and characteristics, the culture was influenced by the modern theories and approaches, people were leaving their old professions and adopting new income generating activities that were not there in the past such as selling of mobile phones and mobile cards, property dealing, running of hotels, restaurants and marriage halls. PCOs and cold drink spots etc. According to the people, the change in the socio-cultural environment was due to the construction of roads in the area.

The other important areas of social life that were affected by the road construction as per the local people were *Jirga* and *biradari* system. In the previous time, the conflict resolution and decision making was resting with the elders but after the development initiatives, the education elite replaced the traditional elders in conflicts resolution and decision making. To study the atmosphere, attitudes of the people, perceptions of the elders and expectations of the young education segment of the society, the researcher stayed in the locale of study for a long time beyond his schedule.

Another aspect of research was the study of road impact on healthcare and education in the locale of study being the important parts of the society as education was the source of providing means to a person according to his aptitude, talent, and capabilities in such a way that he might be able to adjust in the prevalent environment.⁹ In other words, education is the socialization of an individual providing skills and knowledge either through formal or informal institutions¹⁰. The researcher was interested to study the educational improvements in the area due to the roads development because in the past, education was a neglected area that

⁹Choudhary M. Iqbal, p. (159) Pakistani Society, Aziz Book Depot, urdu bazaar, Lahore; Bukhari Printing press al Basit street, Lahore.

¹⁰ Ibid

tremendously improved with the availability of roads and means of transportation that were with the blessing of roads too.

The researcher was also documenting the health related issues and problems because health was the most important and basic need of the society which was ignored in the past. according to the respondents, many of the children and their mothers died during travelling to hospitals in the neighboring areas by traditional means because of having no proper roads there. Moreover, it was very difficult for the people to provide immediate treatment in emergency or during natural disasters as there was no healthcare unit in the area. They were facing great difficulties in the past for carrying their patients to the hospitals available in the neighboring urban centers on horse and donkey carts when there were no roads. but the availability of the roads has facilitated the general public to travel to far flung areas in shorter time to the better hospitals as it was also the aim of the study to examine the impact of roads and transport on the lives of the general public.

The researcher also studies the agriculture industry because agriculture was the major source of earnings for the rural people. In the past, there were many problems due to non-availability of roads for the farmers for getting maximum benefits from the land away from their households. while obtaining of seeds, fertilizer and equipment like tractors and thrashers was also a problem but with the construction of roads and availability of fast transport changed the whole scenario which was one of the research objectives to study the agents of changes facilitating the farmers for having access to their land and taking their farm produce to the market.

1.4 Objectives of the study

In the anthropological research, the objectives of the study are determined prior to undertaking the research to keep the study within a designed framework according to the topic of

research that helps the scholar to follow a pre-determined guideline to achieve the research goals without wasting extra time and energy. The following were the objectives of the research:

- (i) To record the impacts of physical development on the social structure of the society;
- (ii) To explore the impact of roads on health and education;
- (iii) To identify the impact on agriculture and economy.

1.5 Hypothesis

A hypothesis is a proposed explanation for a phenomenon, while the word has been derived from the Greek language meant for "to put under" or "to suppose." A working hypothesis is a provisionally accepted idea proposed for detailed research.

The *hypothesis* refers to a provisional idea requires evaluation; the framer of a hypothesis needs to define and specify its operational terms. A hypothesis requires more work by the researcher in order to either confirm or disprove it. In the due course of time, a confirmed hypothesis may become the part of a theory or occasionally may grow to become a theory itself. Normally, scientific hypotheses have the form of a mathematical model. Usually hypothesis is based on observation; in case of its failure the study must not be rejected, the researcher must be aware to work on alternative aspects to achieve his research goals.

Hypothesis is a conjectural statement of relation between two variables" (Rafiq, 1987). Hypothesis is a proposition which is tested to establish its validity; generally such a proposition contains two or more variables (Goode & Hatt, 1981). Similarly, the household level impact study also consists of a hypothesis as the non-development initiatives have affected the household economy of the local population in the locale of study.

During the research study some of the controversial ideas were proved with regard to impact of road development in the area facilitating the people, with some of the demerits. However, the hypothesis framed for the research by the researcher was:

- Physical development of roads has impacts upon education;
- Physical development of roads has impacted the healthcare facilities;
- Agriculture has gained a viable sector due to availability of roads;
- With the construction of roads the area has been uplifted economically;
- The social structure has been upgraded with the development of roads.

1.6 Significance of study ethnography

The study undertaken by the researcher was significant in dealing with numerous aspects concerning to the roads development in the locale of study. The important aspects that were to be explored during the research were the impact of roads on socio-economic conditions, healthcare and education, facilitation to farmers for taking their agricultural produce to the market, easy access to the far flung areas, prices of land and property, changing occupation pattern, livelihood means and overall the changing cultural pattern replacing the old values and traditions and decision making etc.

According to an old proverb prevalent among the people:

“If you want to develop an area make road to that area, the development itself will go there”.

The study of numerous aspects of social and economic life connected directly to the availability of roads has made the study significant because as per the knowledge of the researcher, no such detailed study had been conducted in the area before to explore the changes in socio-cultural and socio-political sectors to analyze the past and present.

Due to its vast canvas of portraying the differences between the past and present, the study has a momentous nature that will not only provide insight to the future research initiatives but to facilitate the tourism industry because the Dir district is full of natural beauty, high snow peaks, rivers and stream and abundance of forests having variety of wild animals, while roads are the main obstacle for the tourists. Moreover, it will be a guideline for those who are responsible for the development of infrastructure and policy makers not only at the provincial level but at the national level. Further, it will also facilitate the environmentalists, business communities, Architects, educationalist, health professionals and livestock and Agricultural developers as guideline.

The study will also be favoring the archeologists because of having numerous historical sites and ancient rituals as the remains of Sikh rule are waiting to explore their history, while it will provide awareness to the local people to understand the meanings of development and its benefits.

1.7. Methodology

Anthropology and other social sciences have to depend on the methodology proved as the milestone in the ethnographic field work which is marked by an intense and conscious participation of the explorer in the cultural life he confronts, however, the methodology is about the organization of activities directed towards satisfying a particular problem or question, delineating the various concepts involved in the question which are to be studied in the field, describing and justifying the allocated explanatory power ascribed to the concepts being studied and making clear the relationships among various variables or values involved in these concepts through interacting with the people either by formal and informal discussions or involving them in a series of interview.

According a description of Bernard:

"At the specific level, it's about what kind of sample you select, whether you do face to face interview or use the telephone, whether you use an interpreter or learn the local language well enough to do your own interview and so on."

(Bernard H Russell, 1994, Pp. 2).

The phenomenon provides exciting opportunities to an ethnographer to look inside the process of slightly different cultures having different socio-cultural norms by interacting with the people in harmony without losing what Frederick Barth has characterized as '*ethnic boundaries*'. The research methodology is the major framework of a research project consisting of various stages and phases for the rapid, reliable and authentic data collection, while methods on the other hand are concrete tools used to collect data.

The methodologies used by the researcher for making the research more elaborate and authentic were rapport building, key informants, sampling, senses survey, case studies, interviews, formal and informal discussions, daily diary, photography and field notes etc.

1.7.1 Rapport building

An Anthropologist while enters in the research locale as an unknown, unexpected and usually un-wanted person, to make frequent contacts in an alien society is a difficult task, to deal with the problem a rapport building with the inhabitants is inevitable to proceed for the research purposes. Being a basic and important step, the rapport building was initiated by the researcher with the help of some known locals by introducing the researcher, his intention of presence and by assuring them being not the part of any government agency or any NGO visiting the area for official motives. In the initial stages, the researcher could not fully gained the confidence of the people but with the involvement of some of the village elders, the rapport building was achieved

by participation in their happiness and sorrow, daily gathering on different spots discussing the matters of their interest. Actually the rapport building process was started well before the start of research work; the researcher paid three visits and met the influential local community members of different strata, some were health workers, property dealers, teachers, landowners (*Maliks*) and government employees who ultimately facilitated the rapport building.

The people of Mian Banda were religious, hospitable, friendly and trustworthy who undoubtedly provided tremendous support to the researcher for carrying out his research with peace of mind and fear free travelling to different areas. The researcher stayed for a long period of six months in the Dera (*Betak*) of Main family in the locale of study.

In fact, the impact of war on terror was there in the minds and hearts of the people as they were the victims of calamities of sever combat between the insurgence forces and the armed forces lasted for reasonable time, therefore the researcher has to fact some problems being an unknown person there especially in interacting the people for discussion and interviews, but after a long struggle, the confidence building was achieved after their satisfaction that the work started by the researcher was of academic nature. For building more confidence, the researcher participated in the engagement (*Kovezdan*) ceremonies, where almost all the participant were of young age. The researcher also participated in at least 09 marriage ceremonies, un-recorded death rituals, religious gatherings in the mosque and Eid's festivities in their traditional manner to satisfy their souls.

1.7.2 Sampling

The method of sampling was used for selection of targeted group in Mian Banda village for free flow of related information. The researcher interacted with the sample size for obtaining information about the study related aspects at household level by providing equal chances to each and every respondent. The sample size was selected as the representative of the whole

population of the village. As there was no other source to count the exact number of households, the exercise was accomplished with the census survey method applied by the researcher.

The total population of the Union Council was 15550 according to 1998 Census Report, as no census was conducted after 1998 in the area. The whole of the population was divided into different mohallas alphabetically, mohalla-A was having 2850 individuals, mohallah- B 3449, mohallah- C was accommodating 2751 individuals, mohallah - D was having 2952 individuals and mohallah- E was consisting of 3548 inhabitants. Out of the total population, a sample size of 16 male respondents was selected through purposive sampling from each of the mohallah for getting non-controversial data.

According to Goode and Hatt:

"Sample is a selection of hopefully representatives of the total population or universe that one desire to study" (Bailey, 1978). "Goode and Hatt" explains Sample as "a name implies, is a smaller representation of large whole."

(Goode & Hatt, 1981)

Bernard defined the sampling as:

"Sample is used to estimate the true values, or parameters of statistics in a population, and to do so with a calculable probability of errors."

(Bernard, 1998)

1.7.3 Case study method

A case study method is an intensive analysis of an individual unit (e.g., a person, group, or event) stressing developmental factors in relation to context. The case study is common in social sciences and life sciences to explore the relevant data in accordance with the characteristics of the topic.

Thomas described the following definition of case study:

"Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more methods. The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame - an object - within which the study is conducted and which the case illuminates and explicates."

(Thomas)

The case study method is used for in-depth and longitudinal examination of a single instance or event that provide a systematic way of looking at events, collecting data, analyzing the information, and reporting the results. As a result, the researcher may gain a sharpened understanding of why the instance happened as it did, and what might become important to look at more extensively in future research. The case studies also tend to generate and test the hypotheses.

The case study is defined as a research strategy, an empirical inquiry that investigates a phenomenon within its real-life context. The case study research means single and multiple case studies that may include quantitative evidence, relies on multiple sources of evidence, and benefits from the prior development of theoretical propositions without a mixer of quantitative and qualitative evidence. The single-subject research provides the statistical framework for making inferences from quantitative case-study data.

As Lamnek argued:

"The case study is a research approach, situated between concrete data taking techniques and methodological paradigms."

(Thomas, 2005)

Keeping in view its validity and importance, the tool of case study was adopted by the researcher for collecting the in-depth and detailed data about events and perceptions of the people regarding development of roads and their impact on their social and economic life. The case studies supported the data historically by the comparison of the past and present perceptions of the village people, the social organization changed with the development initiatives. According to Pelto and Pelto:

"A chief anthropological concern is the patterning of people's beliefs and conceptualization of past events, rather than the truth or falseness of these accounts."

(Pelto and Pelto 1978: 76)

Almost 08 case studies were conducted during the stay in the village to gather genuine data about the subject, while the main advantage of case study lies in the richness of its description through which the subject was deeply studied and all information on the research topic was gathered in detail.

1.7.4 Questionnaire

Questionnaire is used for gathering a variety of data through asking different open ended questions prepared well before time keeping in view the requirements of the information to be extracted from the respondents.¹¹ A Questionnaire is a pre-formulated written set of questions through which the respondents record their answers in a friendly atmosphere. It is an efficient data collection mechanism when the researcher knows exactly what is required and how to measure the variable of interests.¹²

¹¹ Ibid P(62)

¹² Ibid P(63)

By considering the case study technique reliable and useful for the research purposes, the researcher used it with the support of questionnaire method for the collection of true and reliable data.

According to Good and Hatte:

"Questionnaire is a device for securing answers to questions using a form which the respondent fills himself".

(Good and Hatte)

1.7.5 Interviews

In-depth interviews are a useful qualitative data collection technique that can be used for a variety of purposes, including needs assessment, program refinement, issue identification, and strategic planning. In-depth interviews are most appropriate for different situations as open-ended questions are floated among the respondents to elicit depth of information from relatively few people (as compared to surveys, which tend to be more quantitative and are conducted with larger numbers of people). This paper provides a brief introduction to in-depth interviewing as a tool for collecting rich information that can inform program development and evaluation.

The researcher used in-depth qualitative interviews to explore the respondents' perceptions on the subject. Through applying the technique, loosely structured informal interviews were conducted by the researcher during the fieldwork. To ensure the quantity of data, numerous interviews were conducted with the informants of different age groups (above and below forty years) and data about the development, impact of roads on the socio-economic conditions, farmer's accessibility to the markets, educational and healthcare opportunities, biradai system and change in decision making authority etc.

Ranjit Kumar has defined the interview as:

“Any person-to-person interaction between two or more individuals with a specific purpose in mind is called an interview.”

(Kumar 1999: 109)

The methodology adopted was an important nature as it was capable of obtaining variety of data by sitting face to face in a friendly atmosphere. The method was face to face verbal interchange of views attempted to elicit information and personal experiences on the topic of research.¹³ An interview guide consisting of written points to cover the entire area according to topic was used during the interviews.

1.7.6 Participant observations

The participant observation is a structured type of research strategy widely used in many disciplines, particularly, cultural anthropology, sociology, communication studies, and social psychology for close and intimate familiarity with a given group of individuals and their practices through an intensive involvement in their cultural environment, usually over an extended period of time.

In anthropology, participant-observation is organized so as to produce a kind of written ethnography. A key principle of the method is that one may not merely observe, but must find a role within the group observed from which to participate in some manner, even as outside observer.

The participant observation is both a humanistic method and a scientific one that produces the kind of experimental knowledge that lets you talk convincingly.¹⁴ Participant observation is the core of the anthropological fieldwork, it is the most important technique used by anthropologists for data collection.

¹³ Ibid P(66)

¹⁴ Bernard .Russell .Research Method in Anthropology . Qualitative and Quantitative Approaches 4th edition, 2006, p.342

The participant observation was used by the researcher being a very important and a primary technique for the collection of data, the researcher stayed in the village for a period of six months for the motive of the participant observation. The discussions with the participants provided a lot of data about the determinants of development and its impact on the social, economical, political, educational and healthcare of the people. Mosques, markets and other meetings places were visited that were considered the main source of getting together from where information about the community's actual ways of livings and their social behavior was gathered¹⁶. Local aspects like food pattern, dress pattern, daily routine etc., were observed through the participation in day to day activities of the villagers. Rapport was established with the community members soon through adopting all kind of local ways and etiquettes of rural life patterns.

As quoted by Pello and Pello:

"The anthropological fieldworker should totally universe himself in the lives of people; and that can only be done through month of residence in the local community. Whenever possible the fieldworker should master the language of the people, through much of the behavior available for observation is non verbal."

(Pello and Pello1978: 68)

According to Malinowski

"To grasp the native point of view, with relation to life to realize the vision of this world"¹⁵

(Malinowski: 1922)

In the first few days, the researcher faced problems because it was a new experience to stay in a un-known community for conducting a study in a very systematic way. some of the villagers were against the development for losing traditional norms due to connections with the urban centers by virtue of road construction were making hindrances for the smooth mobility of the researcher, but with the passage of time they became comfortable with the researcher but they never cooperated with the researcher.

1.7.7 Focus group discussion

Focus group discussion is a very advanced tool of data collection through which a researcher can get maximum data from different people regarding any issues even in a single sitting. The researcher also conducted a focus group discussion to know the impact of development on social structure, health, education, agriculture and economy of the area and also the change in social life. Researcher also investigated both positive and negative aspects of development. because in anthropological research, the researcher should study different view point of the common masses. In the anthropological study this approach is having great importance because it is the direct way of collecting authentic data. In focus group discussion, the researcher discussed every possible aspect relating to the topic of research and recorded for record in a single sitting.

1.7.8 Key Informant

The term key informant is generally associated, though not exclusively, with qualitative research in which a researcher employs interviewing of knowledgeable participants as an

¹⁵Corbeta ,2003.5

important part of the method of investigation. During the fieldwork, an investigator might have several informants who could be identified for their effective role. Key informants can extend the investigator's reach in situations where he or she has not, or cannot, be a direct observer, and they can illuminate the meanings of behavior that the researcher does not understand. They can also serve as a check on the information obtained from other informants. A key informant might turn out to be that person who occupies a central structural position or who may be situated strategically in the communication network within the organization.

Key informant interviewing is an important and major source of getting information on the subject under investigation. Being an important methodology for collecting information about a social situation by talking to a selected number of the participants, it has been widely used by the anthropologists in their research as it is particularly associated with anthropology. As Tremblay referred to as "*the anthropological technique*." Unfortunately, this association of a technique with a particular discipline obscures what may be a more important consideration, its frequent use in situations where the crucial variables or questions have not been fully formulated or where more refined techniques are unavailable. If key informant interviewing is in fact associated with particular conditions of social research, we may confidently predict its widespread use as such exploratory or unstructured situations are confronted in research on underdeveloped areas or in the many new sub-fields of social science that are opening up.

The technique of key informant was applied by the researcher for the collection and cross checking of data that really proved to be very helpful for the researcher; it also helped in rapport establishment among the people of the community. The selected key informants were well aware about the rural culture and perception of the people regarding development activities in the area. Keeping in view the characteristics of key informants, they were selected from different biraderis, occupation, educational and age groups.

11. Russel Bernard described their selection process:

“Do not choose Key ethnographic informants too quickly.... When you have several prospects, check on their roles and statuses in the community”

(Barnard 1994: 168)

Key informants are the people who possess knowledge about the past of their society, the dynamics of their present community life. The researcher selected three key informants (i) Aurangzeg Khan who was the secretary, union council and also was a member of Mian's family of Village Mian Banda who provided every information which was related to the subject and helped the researcher's participation in their daily activities especially the marriage ceremony, death rituals and many other social events. (ii) The second informant was Syed Inamul Haq who was a social worker and a human activist in the community. He was also leading an NGO namely, *Mercy Hands* for the welfare of the community, he helped the researcher for collecting the ethnographic data on the subject till the completion of the task (iii) The third was Kifayat Ullah Shah, known as Haji baba, he was almost sixty years old and also one of the respectable member of the Mian family, he also helped the researcher to collect the historical and present information about the area as he was living in the area from last sixty years and knew each and every aspect of the community.

1.8 Organization of the thesis

The study is comprised of six chapters in which the researcher has covered the areas of impact of road development on health, education, agriculture and social structure of the area. In the first chapter, the researcher documented the background of the topic and importance of the topic, the researcher also described the methodology which the researcher used for conducting the research. In 2nd chapter, the researcher described the area in which the researcher was conducted, its social life, history, life pattern, environment, culture, population, and detailed

ethnology of the area which will be helpful for the coming researchers for conducting research studies in the area. In the 3rd chapter, the researcher described the social organization of the area and types of values and customary ways of life. In the 4th chapter the researcher described the impact of road development on health and educational institution because the road development was having many impact on both the sectors in the village, while in the 5th chapter the researcher studied the impact of road development on agricultural production, land price and economy of the area as the agriculture was the major source of income for the people of the village Mian Banda.

Chapter-02

2.0 Area profile

The research locale was village Mian Banda, Tehsil Timargara in District Lower Dir. The other neighboring locations were Timargara, Tamar and Balambat. According to the elders of the area, the village was existed before the partition sub-continent and was the part of the princely state of Dir. The village Mian Banda was located in the north along the Chitral road almost three kilometer away from Timargara and was six to seven hour drive from Islamabad the capital of Pakistan. One of the elder members of the village Mian Banda Mr. Aurangzeb told that the Sadat family had been providing traditional healing in different sort of psychological and social problems. With the passage of time Sadat become a huge village of Saddat (Mian means the ancestor of Prophet Muhammad (Peace Be Upon Him)).

Till 1880, Dir continued to be ruled by different chiefs, in 1881, Khan Umara Khan of Jandool captured Dir and brought all petty chiefs under his control, within a period of three years, he expelled the ruler of Dir Muhammad Sharif Khan from the state. The later took up refuge in Mardan district. In 1895, getting alarmed with the growing influence of Umara Khan, the British government took a large force and defeated him in an engagement near Malakand. Umara Khan left the area and went to Afghanistan and died there.¹⁶

¹⁶.Provincial Censes Report of N.W.F.P (KPK), 1998,Population Censes Division ,Govt of Pakistan,July 1999, p 18

The British Government restored the former ruler, Muhammad Sharif Khan to the *gaddi* of Dir state who was called the Khan of Dir and later on re-titled as Nawab. After his death, his son Nawab Muhammad Shah Jehan Khan, succeeded to the *gaddi* of Dir.¹⁷

The Pakistan government, therefore, in accordance with the wishes of the people of the state, deposed and removed him from the state, together with his second son, Khan Shahabuddin Khan of Jandool, the eldest son of the Nawab and Prince Muhammad Shah Khan Khusro succeeded Nawab Shah Jehan Khan in October, 1961. Pakistan Government recognized him as rightful ruler of the state Dir, like other princely states acceded to Pakistan on its inception in 1947, the Princely status of Dir along with the adjoining states of Swat and Chitral were brought to an end by a presidential declaration in 1969 and each one of them was merged with the then province of West Pakistan as separate administrative districts. On 13-08-1996, the Dir district was bifurcated in to two districts of Lower and Upper Dir.¹⁸ Lower Dir was declared as full fledged district of Malakand division on 13-8-1996 that was composed of two sub divisions Timargara and Jandool, the sub-divisions were further divided into six tehsils: namely Samarbagh, Munda, LalQillah, Balambatt, Timergrara and Adenzai located from 34° 37' to 35° 07' north latitudes and from 71° 31' to 72° 14' east longitudes bounded on the north by Upper Dir district, on the east by Upper Dir and Swat districts, on the south by Malakand protected area and on the west by Bajaur Agency and Afghanistan. The total area of the district was 1583 square kilometers.¹⁹

District Dir was previously administered by Deputy Commissioner who was the administrative head of all the departments of the district but after the implementation of Devolution Plan, the district Nazim has taken over the administrative control of the district. The district was comprised of two Tehsils namely Tehsil Temergara and Tehsil Samarbagh headed

¹⁷ Ibid

¹⁸ Provincial Censes Report of N.W.F.P (KPK) 1998, Population Censes Division, Govt of Pakistan, July 1999, p- 13

¹⁹ Ibid.

by the district Nazim, while NaibNazim, District Coordination Officer (DCO), Tehsil Nazimeen, Union Council Nazimeens and heads of the entire district Departments were his subordinates assisting him to run the affairs of the district's administration. As the newly emerged system of local government has completed its first tenure, the fresh team was expected to take over the district probably next year. Superintendent of Police was heading the police department of the district level supported by three Sub-Divisional Police officers and a number of police persons.

The topography of the district was dominated by the mountains and hills which were the part of the ranges of the southern Hidukush. The mountain ranges scuttled from north to south with highest peaks in the upper northern part of the district having a height of more than 3000 meters, while in the central part the height varies between 1800 and 2000 meters. In the south, at the junction of Panjkora and Swat rivers, the height rapidly decreases to around 600 meters. The mountainous ranges were cut by Panjkora River and its tributaries that run through the valleys where people practice agriculture, water in rivers and nullahs was in abundance but due to mountains on both sides of the banks, it was not easy to utilize it for irrigation. The major valleys of the district were Timargara, Janadool, Maidan , Samar Bagh, Asban, and Adenzai.²⁰ The most important river was Panjkora, which enters the district from northeast and flows southwest along the boundary line with Bajaur agency up to its confluence with Swat River, on its western banks it was joined by two major nullahs/ khawar, from the southeast. Finally, the Panjkora River joins the Swat River. The Swat River flows along the southeast boundary of the district joined by some nullahs flowing downwards from the southern and western slopes, the noteworthy was the Shewakhwar.²¹

2.1 Detailed descriptions of village Mian Banda

²⁰ Provincial Censuses Report of N.W.F.P (KPK) 1998, Population Censuses Division, Govt of Pakistan, July 1999, p. 13

²¹ Ibid

According to the interviews and case studies conducted by the researcher, the history of the village Mian Banda was almost 200 hundreds years old. The people were of the view that it was the center of the whole area because the native people of Mian Banda were Sadat having a strong faith on Islamic teaching and were called Mian or Jan Saib. They were having a respectable social status in the society being ancestors of the last Prophet Hazrat Mohamad (S.A.W.W). The Sadat of Mian Banda were also providing spiritual healing to the people both in ailments and worries, while poor families were provided with financial help in terms of Zakat and Sadqa by the people of Mian Banda.

2.2 Dress pattern

The dress pattern of the people was simple and traditional, the women wear *Shurur Qamiz* with a long *Zarukay* (Shawl) used for covering the body and face, while men wear a thigh-length or knee length, long-sleeved shirt with a belt at the waist with a skirt to cover the lower half and a sleeveless waistcoat was worn over the shirt. Another form of dress was the long-sleeved, ankle-length '*chupan*', a long coat made of wool, often white in color and worn by the mountain people in the winter season. The *chupan* was worn over loosely fitted jackets and trousers wrapped around the body like a cloak. There was also a similar type of coat made with stripes of darkish colors.²² Children and adults wear sandals or a form of boot for protection against rough mountainous earth. Men wear white hand-made cap in hot weather and woolen cap known as *Pakol* in winter season.²³

2.3 Social setup

The village Mian Banda was mainly an agrarian setting, most of the people were living very simple and homogeneous life. The traditional conflict resolution institution *Jirga* was

²²Provincial Censes Report of N.W.F.P (KPK) 1998.Population Censes Division, Govt of Pakistan,July 1999, p. 44

²³ Ibid

playing an important role in the village for providing quick and cheap justice to the people. The most common tradition of the village Mian Banda was hospitality, while the language was Pashto spoken by 99.35 percent of the population according to 1998 census. Urdu language was rarely spoken by 0.13 percent of the total population while other languages were negligible.

Marriages were mostly arranged by the elders mostly within the family or kin relatives, while Purdah (veil) was strictly observed by the female population. As far as the food pattern of the village Mian Banada was concerned, people usually eat roti (bread), vegetables, rice fresh Salad etc. The socio-economic condition of the village was not encouraging at all; the majority of the population was poor while some of the landowners were enjoying prosperous life. Likewise, the literacy ratio of the village was also very low, mostly the people were uneducated having no livelihood means to support their families, economically most of the people were poor having low ratio of literacy. The most acceptable pattern of living was joint family system prevalent there from centuries, while the household pattern was similar to other rural areas. There were mostly katcha houses made of mud and free available material, however some of the houses were semi katcha made of stones or bricks, while pakka houses though were rare owned by the land owners, businessmen and families getting frequent remittances from abroad.

The village MianBanda was a rural area with the exception of Timergara, the district headquarter and the sole commercial and trade center of the area. No industrial unit existed in the district; therefore the economic dependency of the people was on agriculture and remittances from abroad. The main crops of the village were Onion and Tomato. Most of the area was surrounded with extended southern Hindukush ranges, while the climate was favorable for forestry and wildlife encouraging the environmental atmosphere and tourism.²⁴ As the residents of the village Mian Banda were religious, there were well built and decorated mosques, the

²⁴Provincial Censes Report of N.W.F.P (KPK) 1998,Population Censes Division :Govt of Pakistan,July 1999 ,p. 19

places of five time gatherings for prayers, while the Mullahs have a significant status and respect in the village having influence on the general public.

2.4 Family

Family is a social group characterize by common residence, economic cooperation and reproduction” (Murdock) “A family is a group of people emotionally involved and related either by blood, marriage or adoption, responsible for reproduction and rearing of children living together (ChaudryIqbal). Male member were the responsible for managing all the matters of the family. Basically it’s a patriarchal type of family structure in which male member of the family were responsible for the overall management, economic activities and other matters associated with the members of the household. Mostly the father was heading the family and if father was not there then the elder son or the most productive person was leading the household and having the authority of decision making.

In the village Mian Banda, there were different family patterns consisting of nuclear, joint and extended. but the most common family pattern was joint family. In a joint family, two or more nuclear were lived together and sharing the same kitchen. while in extended families father, mother, their children, uncles aunts and their children with old parents lived together under a one roof sharing their income for the welfare of the family members irrespective of gender bias. There were also some nuclear families in the village where a father, mother and their children lived together. As the village Mian Banda was an old inhabitation, therefore the preference of the people was joint or extended families, people generally believed that joint and extended families enhance harmony, brotherhood and unity among the family members and resolve mutual conflicts within the family without external interference.

Table No.1: Statics of the different families

Family	Number
Joint Family	70
Nuclear Family	30
Extended Family	20
Total Families	120

Source: Field survey

The above table shows that out of one hundred and twenty families, there were seventy Joint families while thirty were nuclear and twenty were extended families in the village.

2.6 Ethnic groups

Ethnicity is the most fundamental and the most important aspect of any culture because it is the only way through which people can easily interact, cooperate and have their identification. During the field work, various types of castes in the village were found living in different mohallahs, while the main caste of the village was Miangan, other castes were Miangan, Mashwani, Gujjar, Malakanan, Tajak (Migrated from different places to Mian Banmda Sarkhani, Mataki.

Majority of the people were Miangan (Sadat), considered the main pillar of the village because ninety percent of the land was owned by them. The Mian families were cooperative, generous and kind to other villagers; they were supporting the natives in conflict resolution through Jirga usually headed by them. The people of the village were preferring to resolve their problems through indigenous Jirga institution and were reluctant to refer their cases

to the formal courts because of heavy expanses and frequent travelling to the courts. In very rare cases, the conflicts were referred to the formal courts as the Jira was resolving all kind of problems within the village.

Table No.2 showing the ethnic groups of village Mian Banda

Name of the cast	Percentage
MianGan	85%
Mashwani	6%
Gujjar	3%
Malakanan	2%
Tajak (Migrated from different places to Mian Banda)	2%
Sarkhani	1%
Mataki	1%

Source: Field survey

The table shows that 85% of the population of the village was consisting of Mian family, six percent were Mashwani forming a second major group. three percent were Gujjars, two percent were Malaks. Tajaks two percent (migrated from other parts of the area to Mian Banda), Sarkani and Mataki were one percent.

2.7. Marriage & Betrothal ceremonies

The marriages were generally held within one's own biradari or tribe. but there were no restrictions on marriages out of the tribe, caste or biradari. The trend of marrying a girl from

outside the tribes was increasing day-by-day due to increased awareness and education. In the village Mian Banda, usually the parents were arranging marriages of their children, while the age of marriage was 17 to 20 years.

There were certain tribes where the marriages were arranged in early ages of 15 to 20 years, while there was no ban on early marriages in the villages; some of the rituals were performed in early age while the final marriage was arranged on attaining the proper age. The practice of early marriage was not significant as compared to other rural areas of KPK and the neighboring country Afghanistan.

Kweden or Kojden (engagements) were held ceremoniously, while Wada (Marriage ceremony) was celebrated after one or two years, however, sometimes the marriages were held just after engagement according to the needs of both the parties. In Mian Banda, between engagement and Rukhsati, the concerned families make preparation well before the event, while the bride family needs more time to arrange for the dowry according to the traditions and social status, during which the girl usually was not allowed to appear before her fiancé or his close relatives.

The boy visits the girl's family along with his parents and relatives and takes precious gifts for the girl and her close relatives. The first visit of boy to girls' house was called khpey arta (start stepping), on return: he was given gifts such as dresses, a wristwatch, shoes and a golden ring. According to the village norms, the boy was allowed to visit his in-laws on special occasions of Eids, Ramadan and Shab-e-barat.

On the departure of the bride to the groom's house, a procession called Junj carrying Doli (dolai) visits the girl's house on a prefixed date. The bride was seated in the Doli (palang) and Junj returns to grooms house, during the activity, young, adult and elderly participants fire

armaments for joy. The bridegroom visits the bride's house for Salami where he was given a warm welcome by his fellow friends.

On arrival of jung at the house of the bridegroom, the whole procession was welcomed by the elders of the brides' family. The bridegroom with his friends and elders of the family sit in a separate room and Nikkah (wedlock) was performed by a religious leader called Mullah of the area in the presence of family members and witnesses, with mutual consent of both the bride and bridegrooms and after the Nikkah, sweets were distributed among the participants and both the girl and boy were declared husband and wife.

As a last episode of the marriage ritual, food was served to the guests usually comprising of Pulao (rice prepared with mutton), Qorma and sweet dish called Ghalla.²⁵ Next morning the bridegroom family gives a feast called Walima to all guests including friends, relatives and members of the bridegroom side.

2.8 Kinship system

The people of the village were having strong kinship ties, as a whole the social organization of the village was based on kinship. The people of the village were living together sharing each other's happiness and sorrows and helping each other in the time of need; the social tradition was called *Rori* or *Rorewali* (brotherhood). The *rori* helps them on many occasions like disputes, quarrels and conflicts, while it unites them in other social and political decisions giving them a unique social status.

2.9 Religious practices

The religion is one of the important and basic institutions of any society that forms a set of interrelated norms, value and rituals, myths and belief that regulate the relation of human beings with the super natural power. The people of Mian Banda were almost Sunni Muslims

²⁵In local language the food served at the time of Marriage is called Ghallada Wada Rotae which means food

believed in oneness of Allah and all the Prophets of Allah sent for the betterment of the people. The people of the village have made an Islamic organization which was struggling for Islamic laws in the village. The people of the village were very punctual in offering five times prayers and celebrating Islamic festivals like Eid-ul-Azha, Eid-ul-Fiter, Eid i- Milad-un-Nabi and Ramadan with fervor and religious sentiments.

2.10. Social stratification

The social stratification is the division of society into permanent groups linked with each other by relationship of superiority and subordination and ranks the society in terms of prestige, power and authority. Social stratification layers the people into classes and castes based on social, economic and occupational basis.

The people of Mian Banda were also divided into different classes and castes but the leading castes were Miangan and Mala because of having land, while most of their educated members were working in different government departments. Mashwani were belonged to lower social class, while Tajak ,Gujjar and Tarkhani were the lower castes.

2.11 Migration

Migration means change of residence from one place and location to other. migration means change of abode that is common in human life since ancient times, it refer to the movement of people from one place to the other from rural to urban or urban to rural and from one country to the other for the purpose of refuge, earning of livelihood or education of children.

Many of the people had migrated from the village Mian Banda due to unemployment and dart scarcity of natural resource and lack of facilities in the village. The economic and social factors forced them to change their residence in order to achieve better standard of life through better earnings to upgrade their status in the village. Economic factor

was the most significant pushing factor and attraction for earnings, better living conditions and more facilities pulling the people to leave the village either to urban centers or to foreign countries. According to statistics gathered during the field work, most of the people were there in the village while some of them had migrated to neighboring urban centers like Mardan, Peshawar and Rawalpindi. It was also observed that many of the people of other localities also migrated to Mian Banda because of having business opportunities there due to massive development to adopt agriculture for which the land was available on nominal rates.

2.12. Occupations

The people of the village Mian Banda were engaged in different occupations, while agriculture was the main earning activity, a small number of people were engaged in government service because of having no other alternative, there were no industries or small scale manufacturing units, therefore most of the population was unemployed. A group of people was busy in mobile phone and computer related business because of its bright future, while some of them had adopted the property related business as the sale and purchase of land was increasing due to roads development. In short, 60% of the population was doing agriculture and 25% were performing different jobs in education, health, telephone, electricity and district administration offices, while the teaching was the dominant profession. A small segment of the people was engaged in industrial units, private institutions, hospitals and shopping malls in the nearby urban areas to support their families.

Table-3: Employees status of Mian Banda people

DEPARTMENT	NO OF EMPLOYEES
Telephone	05
Health	15
Electricity	17
Education	32
NGO	20
Police	06
Bank	04
Tehsil Municipal Administration (TMA)	15
Doctors	02
Others occupations	50

Source: Field survey

According to above statistics, 05 people were employed in the Pakistan Tele Communication Corporation, 15 in health department, 17 in WAPDA, 32 in education department, 20 in Non –Governmental Organizations, 06 in police, 04 in the Banks, 15 in Tehsil municipal committee, while 02 were doctors practicing in District Headquarter Hospital, Timargara, 50 were engaged in other occupations like Barbar, bread (naan) making, Masons, Daily Wagers, property dealers and small scale roadside huts offering cooked fish.

2.13 Housing pattern

The housing pattern in the village was traditional one as in other rural areas of Dir district, there were Pakka. Semi pakka and Katcha houses in the village. Pakka houses were made of bricks and cement usually owned by the landowners and those who were frequently receiving remittances from abroad, Semi pakka houses were made of bricks, mud and somewhere with cement owned by the middle class, while katcha houses were made of stones and mud owned by the poor people having no sufficient income.

Table1-4: Details of dwelling patterns

Type of houses	Numbers
House made of bricks (pakka)	70
House made of mude (Kacha)	30
House made of bricks and stones (Semi pakka)	20
Total	120

Source: Field survey

The above table shows the structural status of the houses in Mian Banda in which seventy houses were pakka, thirty katcha while remaining twenty houses were semi pakka. The pattern of houses highlighting the economic condition of the village, the majority was owning pakka houses who were mostly land loads or having their members in the foreign countries sending frequent remittances to their families, while other were running their business or earning through government service, while the presence of poor people was limited as only 30 house were katcha.

2.14 Education

In the Mian Banda village, the literacy rate was though not encouraging, but with the development of roads and running of better transport, the position was improving and people were sending their children to schools, even there was no ban on female education. There were two government schools, one for girls and one for boys: while two were public schools and two madrassas enhancing the literacy rate of Mian Banda. There was no college or university in the locale of study, the detailed are given in the table given below:

Table No-5: Details of educational institution

Type of school	Numbers of schools
Government school primary	02 each for boys and girls
Public schools	02
Madrass	02

Source: Field survey

According to statistics gathered during the field work, there were 02 primary government schools, two public schools and two madrassas fulfilling the education needs of the people of village Mian Banda. The children from neighboring villages were also getting benefits of the available schools and madrassas but there was no chance of further education, while higher education was out of question for the poor families. The influential people could afford to send their children to urban neighboring cities but poor were to stop their education at primary level.

Table No-6: Details of educational opportunities

Gender	Percentage
Male	Up to metric 76 Percent
Female	Up to metric 44 percent

Source: Field survey

The details of school going children has been given in the above table. according to statistics gathered from the village. there were 76% male students and 40% were female students going to the schools for getting education irrespective of their social status in the village Mian Banda.

2.15 Livestock

Keeping of livestock was the part and parcel of every household in the village Mian Banda. people were domesticating animals for their domestic needs for milk, butter, lassi and desi ghee, while the animal dung was used as fuel and manure. The domesticated animals and birds were hens, buffalo's goat and sheep's, while there were two poultry farms fulfilling the frequent needs of the people.

Chapter-03

3.1. Social organization of the village

From the very beginning, the human beings from different social groups had been facing multiple types of problems. To cope with the evils the people of a particular group were coping by utilizing the inbuilt skills and through negotiations with each other or through a group of influential people. By studying the social organization of the village Mian Bana, it was evident that the people were divided into different particular groups. Within the categorization of the groups, the principles of group work for further categorization within the society, there were social institutions helping the people in resolving their disputes and conflicts headed by the influential people having the support of the masses. As Wolf described:

“Social Organization appears no longer as a category opposed to categories of material culture or ideology, but as a complex process by which groups of people within societies relate themselves to each other or different from each other in the setting of available resources.”²⁶

In the light of primitive nature of social organization, carrying almost some of the norms, the social organization of village Mian Banda was thoroughly examined to explore its characteristics for understanding the prevalent social set up.

3.2 Pukhtoonwali

The Pakhtoon social structure which has attracted the attention of many scholars was mainly governed by a code of life having conventional traditions and norms was known as Pukhtoonwali which was the keystone of the Pukhtoons' social fabric. It exercises a great influence on their actions and has been held untouchable through generations. The Pukhtoonwali

²⁶ Wolf, 1964, P.55

or the Pukhtoon code of honor embraces all the activities from the cradle to the grave. Like other pukhtoon communities, it also imposes upon all the members of the Mian Banda village. The people of village Mian Banda were practicing all the conventions of Pukhtoonwali being the code of conduct.

3.3 Badal

According to the field data, in case of murdering an innocent person the grand Jirga intervenes into the affair by receiving a request by the Jirga head or its members who were the notable personalities of the area. Before the start of Jirga, an oath was given to participants of both the parties for telling the truth and accepting the decision without any hesitation and observation.

After the oath, both the parties present their arguments through their nominated representatives and present witnesses to satisfy the Jirga members. After the detailed hearing and listening to the witnesses, the Jirga announce its decision and impose penalty on the accused party payable either in cash or in the shape of any commodity acceptable to the other party.

Self-respect and sensitivity was another essential trait of the area, the poorest among them has sense of dignity and honor. they strongly refuses to submit to any insult. in fact every Pukhtoon considers himself equal if not better than his fellow tribesmen and an insult was therefore taken as scurrilous reflection on his character. An insult was sure to evoke insult and murder was likely to lead to a murder.

The people of Mian Banda believed and acted in accordance with the principles of Islamic Law, an eye for an eye, a tooth for a tooth and blood for blood. They wipe out insult with insult regardless of cost or consequence and vindicate honor by wiping out disgrace with a suitable action. But the urge for Badal does not mean that they were savage, blood thirsty or devoid of human qualities. They were kind, affectionate, friendly and noble and forgives anyone

who kills their relatives by mistake but they not allow any deliberate murder go un-revenged. The People of the village were proud of becoming offensive only when an insult was hurled at them or some injury done to them deliberately. They chase their enemy, scans the surrounding area and hills, waiting for months and years, undergoes all hardships but does not feel content till the efforts of wreaking revenge on their enemy were crowned with success. According to the custom, those who fail to fulfill the obligations of Pukhto (self-respect) by wiping out insult with insult, lose their prestige in the eyes of their compatriots, render themselves liable to Paighore (reproach) and earn an unfair repute. According to Nang-e-Pakhto or code of honor a un-revenged injury was the deepest shame and dishonor that could be redeemed only by a similar action.

3.4 Nanawatay

Nanawatay was used when the defeated party was prepared to go into the house or hujra of the victors and beg forgiveness. There was no nanawatay when the dispute involves Tor or injury to women.

According to the rules of the biradary in the village of Mian Banda, Nanawatey was the grant of asylum and hospitality to fugitives being an extension of the idea of Melmastia, (hospitality) in an extreme form, stepped up to the highest degree, but the grant of protection or shelter was only one aspect of Nanawatey while its exact definition and true spirit seems to have been ignored. As a matter of fact, it was a means to end longstanding disputes and blood feuds and transform enmity into friendship. It was a custom in the area that under Nanawatey a penitent enemy was forgiven and the feuding factions resume peaceful and friendly relations. Thus it creates a pleasant atmosphere for peaceful co-existence and mutual understanding through eventual reconciliation.

In village Mian Banda when a person feels sorry over his past aggressive postures and aggression and expresses a desire to open a new chapter of friendly relations with his enemy and wish to live in peace and amity with him, he approaches the elders of the clan or elder of the Miangan family for intervention on his behalf for a settlement. In that regard the Jirga's efforts were always countenanced with favor and the very presence of the suppliant in the enemy's Hujra creates a friendly atmosphere for resumptions of friendly relations. It was also a custom that the host, who used to scan the neighborhood to avenge his insult, exercises patience and kindness and gently pardons his opponent for his past misconduct followed by slaughtering of a buffalo, cow, or few lambs or goats that were provided by the prayerful. A feast called *Rattae* was arranged in the Hujra, thus the enmity comes to an end.

3.5 Malmastya

The people of Mian Banda were very hospitable and caring for the guests, they believed that the arrival of guest was the blessing of the Allah, while the Malmastiya or generous hospitality was one of the characteristics to greet their guest warmly with a broad smile on their faces. They feel delighted to receive a guest regardless of his past relations or acquaintance; he was served with delicious meal with warm treatment. Generally the pukhtoons regard dispensation of hospitality as a sacred duty and serve their guests with food according to their means. In the village Mian Banda, guests were usually entertained in a Hujra, a general meeting place, while on the guest's arrival some welcoming words were uttered like *Har Kala Rasha* and *Pakhair Raghley* and *Starrey Mashey*, *JorrYai* (are you well) *Jorr Yai"* (are you quite well) and *TakrraYai* (are you hale and hearty)⁷⁴ The guest gratefully acknowledges and use traditional appreciatory words *Pa KhairOssey*, (may you be safe) *Khudai de mul sha* (May God be with you) *Khushal Ossey* (may you be prosperous and happy) and *Ma Khwaraigey* (may you not be destitute). The arrival of the guest in Hujra was immediately followed by tea and later by meal

consisting of *Halwa* (a special sweet dish), *Pullao* (rice dish) and other seasonal dishes, while on departure of the guests, the same sentiments were shown by the host and given proper farewell by uttering the *Pa Makha De Kha* (may your journey be safe and happy).

The guest of an individual was considered as the guest of all and he was jointly entertained by the villagers in Hujra. A variety of dishes were prepared and the elders of the family joined in lunch and dine by sitting side by side on Daster khawan (a piece of cloth) spread over the carpet, *Qalinor a mazri mat*. It was one of the cardinal principles of Pukhtoon's hospitality to request the guest to take few morsels with the village folk even though the guest might have had his meals but the etiquette enjoins upon the guest to oblige his hosts by taking few more morsels. After the meal, all of them pray to Allah to give the host the prosperity and power of entertaining more guests

According to one of the elder member of the community, Saeed Ahmad Jan Pachar:

"The giving of hospitality to the guest is a national point of honor, so much so that the reproach to an inhospitable man is that he is devoid of Pakhto, a creature of disrespect. It is the greatest of affronts to a Pathan to carry off his guest, and his indignation will be directed not against the guest who quits him but to the person who prevails on him to leave. This, or something like it, was the reception accorded to the outlaws from British justice who fled to the hills."

There was an old saying about the Pakhtoon hospitality prevailed in the village:

"Hospitality is the finest of virtues. Any person who can make his way into their dwellings will not only be safe, but will be kindly received."

3.6 Ashar

The concept of *Ashar* was also practiced by the people of the village Mian Banda from centuries, according to *Ashar*, the people were sharing the burden of others especially the poor class at the time of sowing and harvesting. The villagers lend a helping hand to those who seek their help and those who have no male members. They take out their pair of bullocks to plough their fields at sowing time and assist them in reaping the crops at the time of harvesting, in return without taking into consideration their social status, they arrange a feast in the honor of their helping mates, where they also invite their *biradar* members and friends.

3.7 Gavande/Hamsaya

The word Hamsaya in Persian and Urdu languages stands for a neighbor but in Pashto it applies to a man who disposes of his home either due to poverty or blood feud and seeks protection of an elder of another village. But in the village Mian Banda, it was regarded as a very important relation of the Gavande because in every emergency and need one could easily call his Hamsaya for help without any return as Muslims consider their neighbor as their family members. It was therefore, incumbent upon the protector to save his Hamsaya from insult or injury from any source, but it has no marked bearing on the Hamsayas' social status, even the lower castes like Barbers, Cobblers, Butchers, Blacksmiths, and Carpenters etc., were practicing the traditional activity of helping their neighbors.

3.8 Hujra

In the village Mian Banda, Hujra was considered a common guest house, sitting or sleeping place for male guests where people discuss their mutual problems, problems faced by other people, matters relating to their area and community, political and socio-economic disparities and so on. There were three to four Hujras in the village, the biggest Hujra was

belonged to Mian family namely Syed Ahamad Jan Pacha who was the leader of the village. In the village almost every Hujra has a mosque closest to it in the village to facilitate the Hujra and other neighboring people for offering their prayers, the Hujra was also representing the convivial character of the Pukhtoons and was a useful institution playing very important role in the life of the people, it serves as a club, dormitory, guest house and a place for ritual and feasting.

For all the villagers, it was a center for social activities as well as a council hall for the settlement of family and inter-tribe disputes. It was used as a male dormitory where bachelors of the village and guests sleep. It was a guesthouse where guests were jointly entertained by the village folk, while it was used as community center for betrothals, marriages and social functions, even condolences were offered in the Hujra on the death of a person and sympathies were expressed with the bereaved family. It was a place of public resort where village elders and youngsters get-together in their leisure time to discuss tribal, national and international affairs and matters of mutual interest. The guests and strangers were fed and sheltered free of cost in the village Mian Banda.

According to the custom of the villagers, Hujra and Jirga were inter related with each other, Hujra was used for meetings and as a platform for the Jirga's meetings where important decisions were taken to resolve family conflicts and tribal disputes, while the Hujra happens to be the property of one man. Cheelam and Rabab (String instrument) were the part of it. Music of Rabab with the accompaniment of the pitcher was vanishing and replacing by radio, transistor and television.

The Hujras in the village were generally well fortified having one or two towers with surrounding walls for the purpose of defense of the village and firing down and along the wall in case of an outbreak of hostilities. The youngsters of the village in general and bachelors in particular sleep in the Hujra to guard the village in case of blood feuds. The Hujra usually

consists of two or three rooms with adjacent veranda and a courtyard. A number of beds, bed sheets, pillows and quilts and praying rugs were made available in the Hujra for the people lived there.

3.9Jirga

Jirga was a traditional assembly of tribal elders called for various purposes whether waging war or composing peace in tribal or inter-tribal basis. An atmosphere of equality pervades in the village Mian Banda, even a poor man dressed in rags considers himself equal to his adversary or his rich national. The Jirga also played an important and constructive role in solving the matters. It was an authority for settling disputes and dispensing even-handed justice to all irrespective of their social status, influence and wealth. All matters including peace and war within tribal limits fall within the purview of the Jirga headed by Mians or Maliks. There were no hard and fast rules for the selection of Jirga members. All elders spinn geeri (grey-beards) were considered eligible for its membership and each one of them has a right to speak and freely express his opinion. However, Jirga generally consist of persons known for their honesty and integrity like Mohammad Ismail-Khan and Saeed Ahmad Jan Pach who were the main pillars of the biradari in the village Mian Banda. The Jirga exercises both executive and judicial roles and settles all disputes pertaining to the distribution of land, property, blood feuds, blood money and other important inter-tribal affairs on the basis of regional conventions, traditions and principles of justice. It performs judicial functions while settling disputes and discharges police functions when a threat to peace and danger to the life and property exists within the tribal limits. The Jirga in the village Mian Banda was dealing with inter-tribal affairs and serves as an instrument for dispensing speedy and economical justice. After careful consideration, the Jirga decides the disputes on the basis of available evidence.

The Jirga assembles in a Hujras of Mian's family or Malik's families in the village Mian Banda, the Jirga members usually sit in a circle without any presiding leader. The round table conference without a chairman clearly reflects their love for democracy and principle of equality irrespective of birth and wealth etc.

The Jirga conducts its proceedings in a simple manner: the members listen to both the parties by giving them equal chance of presenting their views. The Jirga makes every possible attempt to find out an impartial and acceptable solution of the problem. The Jirga's decision was generally based on Shariat, local traditions and justice and fair play. In serious cases, the Jirga asks a party to clear itself of the imputed charge by taking an oath on the Holy Quran to settle the issue once for all, as the religion was an extremely strong force for them. It announces its decision only when the majority of its members reach on an agreement. But Jirga members deem it prudent to obtain the consent of both the parties before making its verdict public. The practice was known as *Waak* or *Ikhtiar* (power of attorney). It was through the instrument of *Waak* or *Ikhtiar* that the Jirga bound both the parties to abide by its decision. The *Waak* also gives a binding force or some sort of legal cover to the Jirga's verdict and binding on all to honor the decision.

In the village Mian Banda, the Jirga reprimands the party, which refuses to accept its award. In popular parlance the refusal was called *Makh Arawal* (turning of face) or expression of disapproval over the party's behavior. In such a case, the Jirga also resorts punitive measures for the enforcement of its decision, which includes fine of money and social boycott with the disobedient members. It was because of such harsh action that no one dares to violate a Jirga's decision after customary approval in the form of *Waak* or *Ikhtiar*. The Jirga does not interfere in small and petty family disputes until a formal request was made by a party to intercede on its

behalf. Moreover, in the cases of grave concern and serious nature, the Jirga assembles on its own and persuades the parties concerned to submit to its award.

The Jirga's meetings usually last for a day or two, but in some complicated cases, its deliberations continue to three or four days. It was, however, the utmost endeavor of the Jirga to settle the dispute politely as early as possible.

It was also one of the functions of the Jirga to ensure law and order for durable peace in the area. The local people resemble the Jirga with the General Assembly of the United Nations joined by all peace loving nations; the Jirga was composed of such elders who have stainless characters and spotless records struggling for peace and harmony among the local people. As no decision is taken in the United Nations without a majority vote, likewise the majority opinion also prevails in the Jirga. The Jirga was more powerful to enforce its decisions through a social enforcement through the family and biradary heads to punish the accused party.

3.10 Nang

Nang is composed of various aspects, a tribesman must observe to ensure his honor and that of his family. *Nikkat* derives from the noun *Nikka* which means grandfather. In the tribal areas, *Nikkat* means the equal distribution of profit and loss that each tribe and sub tribe has to bear. It thus has the meaning of hereditary rights and obligations, or here determents. This distribution is not based on the current population figures but fixed some generations ago and may therefore appear unbalanced and unfair in the viewpoint of the present population. The Nang was practiced in the village Mian Banda.

Qalang was taken by a landlord from his tenants common among the Yusufzai tribe, while *Rogha* means settlement of a dispute between warring factions. The word *Saz* was used for blood money or compensation in lieu of killing. Under the custom of *Saz*, a person who feels

penitent after committing a deliberate murder approaches the deceased's family through Jirga and offers payment of blood money to end enmity between them. All hostilities come to an end between the parties after acceptance of *Saz*. Sometimes the payment of compensation takes the form of giving a girl for marriage to the aggrieved party called *Suzurah* in the village Mian Banda which binds together the two parties in blood relations and thus helps in eradicating ill will and feelings of enmity.

In the tribal society, the *Tarboor* or father's brother's son has a connotation of agnatic or cousin rivalry and enmity. A mutual accord between two tribes or villagers is called *Tarr*. For instance, after sowing wheat or any other crop, the people of the village agree not to let loose their cattle to graze in the fields to damage the crop. The violator's have no right to claim compensation for an injury caused to his cattle by the owner of the field.

If a Pukhtoon discovers that a particular person was having an affair with any female of his house, he neither spares the life of the female nor that of her seducer, that was called *Tor* in Pashto (literally meaning black but used for public disgrace and defamation) or stigmatization of both male and female who were found guilty of illicit amour on sufficient evidence. Both the man and woman were put to death according to the customary law. Besides adultery, death penalty was prescribed for elopement which also falls under the purview of *Tor*. In cases of *Tor* murder was not accounted for and the woman relatives were justified by the tribal law to kill their female relation as well as the paramour. In case of adultery, the heirs of the female have every right to kill both of them, and otherwise the matter remains *Paighor* (reproach).

Tor has two aspects, if a woman was criminally assaulted and raped by force by a man with whom she had no previous illicit relations, then the woman was spared because of her innocence and the guilty man alone was put to death by her, by her brother or father to wipe out the insult. The second aspect of *Tor* was that if the infidelity of a woman or the alleged

involvement in adultery of both male and female was proved, both of them were put to death just to teach a lesson to other to refrain from such shameful activities.

Chapter-04

4.0 Impact of road on education and health

This chapter is comprised of the data about the impact of road development on the education system and health related facilities of the village Mian Banda that was a semi urban area having strong hold of religious and traditional customs. In the past, there was no such concept of road development because the people were not that much aware of the benefits of the construction of roads and their use. People were leading a simple life and there was no need to travel a lot because most of the time they were traveling by foot, while the road was considered as the secondary source of their life. Most of the people were belonging to lower middle class having no sources to have any vehicle for them, while there was only one bus functional owned by the Nawab of Dir and everyone requiring to travel by the bus was bound to observe the timings.

Mechanization was also not that much developed, the traditional ways of cultivation were used by the farmers, even by the big landowners, therefore they does not felt any need of transportation, the use of road was quite limited and the life of the inhabitants was in worse condition. The royal family was using horses and horse carts to travel but in very rare case.

4.1 Education

Education being a source of knowledge and awareness is the basic need of the human beings living in human societies: it creates numerous opportunities for development of infrastructure leading to strengthening the education, healthcare, development of social organization, attracting socio-economic benefits for the betterment of the human beings.

According to Peter Brougham:

"Education makes a people easy to lead, but difficult to drive: easy to govern, but impossible to enslave".

(Peter Brougham)

G. K. Chester son expressed his views about education:

"Education is simply the soul of a society as it passes from one generation to another".

In every society, education is known to be the most important aspect of human life throughout the world because it is the only way of development and progress in any part of the world. Better standard of education is only possible when there are fast ways of communication and transportation .Education in the largest sense is an act or experience that has a formative affect on the mind, character and on physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

In ancient Greece, Socrates argued that education was about drawing out what was already within the student. The word education derived from Latin word e-ducere meant *to lead out*. At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions within the city-state. The central task of the education is to implant a will and facility for learning: it produces not learned but learning people. The truly human society is a learning society, where grandparents, parents, and children are students together.²⁷

"No one has yet realized the wealth of sympathy, the kindness and generosity hidden in the soul of a child. The effort of every true education should be to unlock that treasure."

(Ayn Rand: 2002)

"The only purpose of education is to teach a student how to live his life-by developing his mind and equipping him to deal with reality. The training he needs is theoretical, i.e., conceptual. He has to be taught to think, to understand, to integrate, to prove. He has to be taught the essentials of the knowledge discovered in the past-and he has to be equipped to acquire further knowledge by his own effort."²⁹

(Ibid)

"The aim of education should be to teach us rather how to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men."²⁹

(Ibid)

²⁷ . Eric Hoffer,1999

"The one real object of education is to leave a man in the condition of continually asking questions."²⁸ "The central job of schools is to maximize the capacity of each student."²⁹

Till 1960, Tehsil Timargara remained under the influence of Nawabs in which no one was allowed to get education that's why there was no such infrastructural development in Timargara. There was no even single school in the district Lower Dir, while a major road was constructed which was linked from Chakdara to upper Dir and lower Dir. The road was not in good condition due to which the whole population was facing day-to-day difficulties for travelling to different places.

All those who were eager to get education, they have to leave the district Dir on the directive of the Nawab because there were no educational institutions; therefore people were not taking initiatives to educate their children. In 1964 when Nawab's government was overthrown and he was arrested by the Government of Pakistan, his son Nawab Khusru taken steps for the construction of schools and after that people started getting education in the district but no attention was given to the construction of roads that was the major hurdle for the spread of education in Dir.

As and when the development of roads initiatives were taken by the Pakistan government, each and every socio-economic aspect became developed and the people of the Tehsil Timargara were fully satisfied with the development which changed their life and brought numerous changes in the sectors of education, health, communication, trade and economic prosperity.

²⁸ ibid

²⁹ Ibid

4.2 Impact on education

The researcher conducted a comprehensive study on roads development and its impact on education system of Mian Banda village. Before the construction of better roads, there was only one primary school and one High school in the urban council, the High school was upgraded to Model High School providing one of the best services in the education sector but there were no proper trained teachers in the school. The students travel to neighboring localities for getting education through the fast mean of transport running on newly developed roads.

Due to the construction of the new roads, the communication and transportation become very fast and it was very easy to communicate with other surrounding communities. New public schools and colleges were established in the area which raised the education of the village Mian Banda in particular and in general for the whole Tehsil Timargara. The progress in education sector was analyzed and it was observed that it was due to construction of roads in the village Mian Banda. Hundreds of new students were enrolled in the newly established schools, while some of the families were sending their children to other neighboring educational institutions for higher education by availing the roads and fast transportation. In addition, the village Mian Banda was gaining its status in terms of education and awareness and moving towards a modern village having all human facilities. Technical education was also available to the natives due to establishment of technical training institutions there. The trained manpower was creating new horizons to the village and its people: there would be industrialization and prosperity as compared to other rural areas of Dir district.

4.3 Impact on modern technology

The development of any community depends on adopting modern technologies through its awareness among the people especially the young generation. The new innovations in the field of education like use of computer and internet are basically the tools leading to progress and

prosperity, likewise engineering technology brings industrialization and knowledge to adopt mechanized methods replacing the traditional methodologies of indigenous nature not only on household basis but in agriculture, farming, preservation and quality control. After the construction of the new roads, many of the computer training institutions were established for providing proper training for the use of computer technology which was required for working in any develop organization.

In the village Mian Banda, majority of the people were having access to computer and internet because of the establishment of computer centers providing coaching for different computer courses for the students of pre-medical and pre-engineering student in Tehsil Timargara which was the dream of the students of the Timargara because for such coaching they have to travel to Peshawar and other neighboring areas. But due to the provision of newly constructed road network, travel from village Mian Banda to Timargar and running of best transport vehicles made the access not only easy but also time saving.

4.4 Impact on existing education system

The village Mian Banda was improving its education standard with the provision of new roads, the new institutions were came into being equipped with necessary tools, like model high school of the village Mian Banda which was lacking computer laboratory and related infrastructure for which the students were travelling to other areas by wasting lot of time and money. But with the construction of roads, it has became easier for the student to travel even to far flung areas and urban centers through fast moving modern vehicles on newly constructed roads without wasting lot of time and extra money.

Liaqat Ali Khan, a respondent residing in the village Mian Banda told the researcher that when he travelled to Upper Dir for attempting the examination of Primary standard teaching course (PTC), he reached there in almost six hours, but with the construction of roads and

provision of modern mechanized vehicles, he covered that distance in three hours. When the researcher asked about the views of the station trainers visiting district Dir to train the local teachers to meet the new challenges in education held by the education department with the help of some NGOs, majority of the respondents were of the view that during the training, the trainers were introducing some new techniques and methods of teaching to keep the students attentive but the methodologies were centuries old and outdated.

4.5 Impact on Quality of Education.

The researcher conducted a comprehensive study on the quality of education in Tehsil Timaragara. Mian Banda observed that due to the roads development, the prevailing education system was up-graded to some extent because in the schools there was no concept of computer literacy but in the last few years the condition and quality has been improved, new and advanced public schools and colleges have been opened to strengthen the education of the area. The teaching pattern has been changed due to teacher's trainings, the traditional methods of teaching have been replaced by the modern ones, and the students were allowed to interact with the teachers to discuss their problems, while it was not possible before the changes in the society.

Access to different sources of relevant material for the studies, the internet was available for the students, while the establishment of Malakand University in 2000 provided higher education opportunities to the local students, those who wished to get admission in Peshawar university but could not get succeeded due to limited number of seat, both male and female students were happily joining the Malakand University for their higher studies. All that became possible with the availability of new roads and frequent availability of transport.

In Tehsil Timaragara, female education was a neglected field, no one was ready to send their female children to the schools due to some traditional values, according to them, after

getting education their children does not obey them and decide their future at their own, but such kind of miss-conceptions were the creation of illiterate minds. Due to easy availability of transportation and frequent communication with the educated people, the people of Mian Banda sending their children to the schools which raised the ration of female education.

According to one of the respondents, after the construction of new road, many private schools have provided pick and drop services to the students that minimized the burden of parents to taking them to school and back to their homes, the parents were happily sending their children to schools by availing the pick and drop facility.

4.6 Impact on health services

Health is one of most important aspect of human life, no one can compromise on the health of his family, likewise every society has a transparent system of dealing with the health related issues and problems. Health related issues of mother and child health, maternal mortality rate, emergency, accidents, easy availability of doctors in the hospitals in the time of emergency, availability of specialist doctors for ENT, cardiologist, skin diseases and for gynecology were provided in the local hospitals.

4.7 Historical perspective of health care facilities in the area

In 1965, district head quarter hospital was started as referral hospital which was initially examining the patients and referring them to other hospital of Swat, Mardan and Dargai hospitals for further treatment as there were no such facilities available in the village. In 1987, the district headquarter hospital started its functioning like tehsil head quarter hospital with many changes made for the betterment of the patients, in 2000, it was given the status of B-category for having all the facilities relating to meet the emergencies, while before the up-gradation of the hospital, the people were travelling to far flung areas to seek proper treatment to their patients especially for pregnant women.

The local Daïs and local Hakeems were dealing with such issues but the methods of treatment were highly risky and dangerous for the patients. while transportation of patients was also problematic for the people. according to the respondents. there were some examples where some of the women gave birth to their children on their way to the hospitals or to traditional healers. Due to the hurdles, the Infant mortality rate and maternal mortality rate (MMR) was high in the area.

4.8 Impacts on awareness and information

The most important aspects of human life is the information and education regarding health related issues like family planning, vaccination of mother and child, information about different diseases like Hepatitis C and B, Tuberculoses, Hiv-Aids and so on. In the village Mian Banda, the people even does not have awareness about pregnancy and its complications but after the construction of new roads, the communication process became quick and fast, the government and non-governmental organizations were taking interest to aware the masses about the immediate health initiatives and getting immediate access to the hospitals and to resolve their problems.

Another major change was observed in the attitude of doctors in dealing with the patients, the doctors were not frequently available in the late night and in rainy season to meet emergencies, but with the development of roads and frequent transportation, the problem was solved and the people were taking benefits of healthcare in emergency at any time because of fast mobility. The change was welcomed by the local people as they were getting maximum benefits of roads and transport running on the roads. Most of the people were of the view that:

"If you want to develop an area, construct better roads, the development will automatically will knock your door."

After the construction of new roads, many national and multi-national medicine companies opened their outlets in the area and all the medicine that were only available in Mardan and Peshawar were readily available in the village.

4.9 Case studies

A case study is an intensive analysis of an individual unit (e.g., a person, group, or event) stressing developmental factors in relation to context. The case study is common in social sciences and life sciences, they may be descriptive or explanatory. The latter type is used to explore causation in order to find underlying principles, they may be prospective (in which criteria are established and cases fitting the criteria are included as they become available) or retrospective (in which criteria are established for selecting cases from historical records for inclusion in the study).

Thomas described the following definition of case study:

"Case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more methods. The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical frame — an object — within which the study is conducted and which the case illuminates and explicates."

(Thomas)

By using samples and following a rigid protocol to examine limited number of variables, case study methods involve an in-depth, longitudinal examination of a single instance or event and provide a systematic way of looking at events, collecting data, analyzing information, and reporting the results. As a result, the researcher may gain a sharpened understanding of why the instance happened as it did, and what might become important to look at more extensively in future research. Case studies lend themselves to both generating and testing hypotheses.

The case study is defined as a research strategy, an empirical inquiry that investigates a phenomenon within its real-life context. The case study research mean single and multiple case studies that may include quantitative evidence, relies on multiple sources of evidence, and benefits from the prior development of theoretical propositions and could not be confused with qualitative research based on any mix of quantitative and qualitative evidence. Single-subject research provides the statistical framework for making inferences from quantitative case-study data.

As Lamnek argued:

"The case study is a research approach, situated between concrete data taking techniques and methodologic paradigms."

(Thomas, 2005)

For its validity and importance, the tool of case study was adopted by the researcher for collecting the in-depth and detailed data about events, individual's actions, about the development as a result of construction of roads and availability of frequent transportation and its impacts on education, health, economy and socio-cultural life of the village village Mian Banda. Accordingly, the case studies were managed to determine the changes in the area as the case studies support the data on historical and recent perspective on all matters relating to changes in the social setup of the village. According to Peltó and Peltó:

"A chief anthropological concern is the patterning of people's beliefs and conceptualization of past events, rather than the truth or falseness of these accounts."

(Peltó and Peltó 1978: 76)

Many of the case studies were conducted by the researcher during the field work for the purpose of collecting true and reliable data relevant to the topic and to study the impact of road development on health, education and other related issues. The researcher was interested to explore all the aspects of road development which affected the social life of the inhabitants and the associated impacts through different tools of anthropological research. The following were the case studies conducted by the researcher.

4.9.1 Case study-1

Shah Hassan khan was the member of Miangan family running his own electronics business after his education in the village Mian Banda who told the researcher:

"Agriculture is the most influential and the productive sector of the area .Almost 80 to 90 percent of the population are directly depending on this sector .From the last thirty to forty years no serious attention was given to this sector that is why the local farmers was unable to produce more products ." He farther tells that after the construction of new road in the area there is great change came in the agricultural productivity and the quality of those products ~~improves a lot.~~ He was also of the view that in the old days the roads were not in a good condition and the market accessibility was thought .He was also having strong coordination with the elected kisan (Tenants)Zamendar (although now the local government system is not active now but he is still working on the problems of the local area) . He was of the view that due to better condition of the road we can easily communicate with all the NGO, s and GO, s who are working on agricultural development and betterment. All these things are become possible because of the construction of better roads in the area. He further said that with the help of these organization we are providing new seeds and pesticide which is

also a source of high productivity in agriculture sector which possible due to construction of new and better road"

4.9.2. Case study-2

Another local leader who was a activist of the area was Muhammad Zahir Shah who was the residence of Mian Banda. He was basically a EPI technician having the age of 48 years. He was the active members of the community and most of the time working as health educator creating awareness about different health related issues among the people of the village. During the discussion with the researcher he told:

"He was of the view that it a fact that due to the construction the area has been developed and the agricultural productivity has been increased but on the other hand the cultivating land is going to shifted into the huge markets and plazas and in the next ten Fifteen years there will be no such land for agricultural and farming at all. So it is true that due to the development the people are getting more facilities but on the other hand they are losing their basic source of existence. The people were having strong belief on traditional values and customs but due to development they are become rare in the area"

4.9.3 Case study-3

Another local Malak and landlord of the village Muhammad Faisal of 35 years, an educated person having matriculation certificate was happy with the increase of his agriculture income due to construction of new roads that provided easy and economical access to the market to sell his agriculture produce without wasting extra money and time. He told the researcher:

"He was of the view that before the construction of the new road the agricultural productivity was not that much developed and was not that much modernize it only because of the construction of better roads and ways of

communication which become easy to reach out those lands which was not in the reach of our range but now I can easily take benefits from those lands.

He was of the view that the land price was not that much high before but after the construction of better road the price of the land increase ten time as compare to the previous . He was of the view that due the better way of communication it is easy to go the far areas in such a limited time. New business has been introduced like mobile shop and so all these are because of better roads and transportation"

4.9.4 Case study-4

Syed Inamul Haq was one of the researcher's respondents having 30 years of age, an educated person who obtained masters degree from the Peshawar University in sociology. He belonged to Mian caste and was running a business in the village main Bazar in Timargara. He described his views in the following sentence:

"He was of the view that road development is one of the key development because there are many developments associated with the link road development to the faraway lands, introduction of new seeds and pesticide ,intervention of many NGO,s who are focusing on agricultural production and development. The other development is the access of agricultural products to the market in such a safe condition because the major hurdle was safe availability of their products. Most of the cases they lose their half of the product in the way. The most important aspect was awareness and education regarding agriculture and related sectors of many organization and govt. organization which improves a lot the present situation in general in District Dir lower and in particular in Mian Banda. He was of the view that the price of the land also raised a lot due to which the life standard improves, many people

construct huge plazas and buildings from different purpose like private hospitals and privets schools”.

4.9.5 Case study-5

Mian Kifayat Shah, known as Haji baba who was the only person in the village having performed Hajj belonged to Mian (Sadaat family) and was running his own business at Lari adda of Timargara. He was respected and was availing a higher status among the people of Mian Banda village told the researcher:

“He is very happy with the latest development brought by the roads. he was of the view that in the past the whole district was almost cut off from the whole country because of better road and ways of communication but now a day this district is the center of Malakand division because through dir one can approach to Chitral District and Gilgit. Agriculture was not that much developed, old ways of farming and lack of proper awareness lack of new trends was the, seeds, pesticide the production was not up to the mark. At one side the area becomes developed in the field of education, health business which improves the life standard of the common man in the area.

He further told that I am a business man in the previous year's our business were become very limited due to bad condition of the main road but now it is very easy to reach over here to Timargara.”

4.9.6 Case study-6

The researcher interviewed a lady Gynecologist who doesn't allow the researcher to mention her name, she was working in Mian Banda from the last eight years and was a house wife also, and her husband was a retired government employee. The researcher after repeated requests availed the opportunity to interact with her for having her views about the development

of the area and the role of roads on the development in different spheres of the social life in the village Mian Banda. She expressed her sentiments in the following words:

“When I started practice here, less number of the clients were coming for check up and they were dealing their issues with the local Dai (Mid wife) after getting a small amount of money. This practice remain till some time but after that when the people saw few cases in which Dai was unable to save the mother and child life the people started coming to my clinic . Actually Dai can nurse and help the patient but she cannot deal them because it needs relevant knowledge and experience and in few movements you will have to deal with them that how a can deal without relevant knowledge and experience. Due to such practices high rate (MMR) Maternal Mortality Rate then they started came over here. I personally noticed that road is the basic way which can change any community in short spare of time .so road play the major role in the development of health related facilities and issues”.

4.9.7 Case study-7

Mr. Muhanmad Akbar Khan, a native of 40 years of age who was a human activist and was heading SADO NGO working for the social awareness and development in Timargara from the last ten years. He was much concerned about the village and its people. he while talking to the researcher explained some facts relating to development of the village Mian Banda due to roads development:

“We have conducted a survey regarding the female education in which almost hundred females tell me that due to the lack of awareness and proper resources we are unable to get the education. Although we were interested and committed to study further, for that purpose to minimize the illiteracy level in the area we launch a project and bring the teacher from Punjab to train our local teachers

The basic source was that approaching any organization and professional better ways of transportation and communication is greatly needed so roads are having great impact on the development of education sector. The other impact of better roads is creating much more better facilities in health because in the previous days or years only District Headquarter Hospital was dealing in which there was such a limited arrangement for dealing any emergency but now by the grace of Allah and proper attention of the Government officials the roads become better which is really affecting the human life in such a positive direction".

4.9.8 Case study-8

A respondent Mr. Javed Jan who was an educated person working in Anti Narcotics Force as a Liaison Officer from the last four years and having a very clear glance over the socio-economic development of the area told the researcher:

"He was of the viewed that means of transportation and communications are playing a significant role in the socio-economic development of area as far as the newly constructed road of the area is concerned that brought a lot of social and cultural change in the area, such as opportunities for getting better facilities of life has been improved, access to higher education has been improved, approached to treatment and health facilities were been improved now the health professionals are coming easily from far and wide areas of the province, the economy has been improved due to easy access from field to market, the local farmer adopting new ways of farming and using machine for their cultivation and getting better reward of their struggle, employment opportunities were increased, people become very active in political actives due

to easy communication with other people, the rate of crime has been reduced due the better transportation and communication, law and order situation has been improved, because now the people become very civilized and socialized due to easy contacts with other groups, the living standards of the people has been improved due to availing the basic facilities of life. This construction of roads has brought a lot of changes in the area. Now the area will become developed with the passage of time”.

4.10 Problems associated with the old road

The researcher conducted a comprehensive study on analyzing the problems related to old roads which were the source of problems due to their bad condition, as the people of the area were unable to take their patients to the hospitals in time as the fast travelling on the old and rotten roads was not possible. moreover the conditions of vehicles that were running were of primitive models and could not attain the required speed, but with the construction of new roads, the people could deal with any sort of emergency in a limited time. The most serious problem they were facing was the transportation of pregnant women to hospital in emergency because it was very painful and time consuming to travel on rough and cut off roads, in most of the cases both the mother and the un-born infant lost their lives on the way to hospital.

The researcher personally observed that a family who was carrying a pregnant woman to the hospital, the un-born baby lost his life and the condition of the mother became very serious because of delayed and uneven journey.

In the past there was a custom that on the marriage and burial ceremonies the far relative used to stay for several days, the reason was the tiresome journey on rotten roads while taking of

reasonable rest was inevitable especially for the elderly persons. The scenario was changed with the construction of new roads.

The position was explained by one of the respondents, according to him it was difficult for the people to return back to their destinations in a single day because of bad condition of roads and un-easy buses plying in between the localities at a reasonable distance. therefore it was necessary for the guests to stay at least for one night and travel next day. But the situation was completely changed with the availability of new and spacious roads and comfortable and fast vehicles, the people were managing their return journey without taking rest for a night.

Chapter - 5

5.0 Impact of road development on agriculture and economy

In this chapter, the impact of road development on the agriculture and economy of the village Mian Banda has been discussed in details. The targeted village was a semi urban area having a strong hold of religious and traditional customs supported by a rich culture. In the past there was no concept of new methods of transportation, the farm modernization and farm mechanizations. the farmers were using traditional methods in agriculture. They remained busy in their subsistence farming because of lack of productive market and govt. support that could not realized their problems because of political instability and political victimization. In the olden days, the people of Mian Banda faced a lot of communication problems because the people were not that much aware of the benefits of the construction of road, therefore they never protested against the non-availability of roads, while the government was total ignoring the area.

Moreover, the people of the village were religious minded and having a strong hold of inherited traditions, they were of the view that the availability of roads would negatively affect the purdah system and cultural settings of the area. They were living very simple life and avoid traveling except in emergent circumstances not by vehicles but by foot. In the past road was considered as the secondary source of their life and most of the people were from lower middle class and there was no source of having any vehicle for them. Mechanization was also not that much developed and traditional ways of cultivation were there that's why no such need of the road was felt. In the light of the past history, the researcher was interested to study the impact of better roads on agricultural productivity and changes in the land prices. Besides the provision of basic facilities to the area, the government initiatives for construction of roads were probably to have an access to the poppy cultivated area. A project was launched by the Ministry of Narcotics

Control sponsored by the UNDCP³⁰. Dir District Development Project (in collaboration with the Narcotics Control Division, Government of Pakistan). The Objective of the program was to contribute to the reduction and eventual elimination of poppy growth in the district.

The objectives of the project were:

- To increase farm income from non-poppy crops and livestock by introducing farming techniques and rehabilitating irrigation systems;
- Training of youth and land-less farmers in off-farm income-earning skills to offset loss of income from discontinued poppy cultivation, by facilitating an increase in the level of functional education, vocational capacity and managerial skills;
- Awareness-raising and community development to prevent the production and use of drugs;
- Improve access to roads and electricity so as to integrate the project area into the economic and social structure of the country, and thus effectively enforce the ban on poppy cultivation³¹

The mandate was to make the area free of poppy cultivation and to direct the attention of the farmers towards other livelihood means; the people growing poppy were agreed but demanded a huge compensation to stop poppy cultivation which was their sole earning source. The donors were agreed with their demand and decided terms and conditions for a formal agreement between both the parties and the project named Dir District Development Project (DDDP)³² was launched specifically for Upper Dir starting from Town *Wari*. After some years the people of the Lower Dir demanded the same compensation because of not cultivation of

³⁰UNDCP is stands for United Nation Drug Control programme.

³¹United Nations in Pakistan , 2001, retived from <http://un.org.pk/gend-proj/undcp>

³²DDDP is stands for Dir District Development Project. its office is still in TimargaraBalambatLower Dir

Poppy, while the people were poorer than Upper Dir. Another project International Fund for Agricultural Development IFAD³³ was launched for the Lower Dir areas.

The Dir Area Support Project (DASP) was implemented in remote areas of the Upper and Lower Dir districts in the North-Western Frontier Province. It was designed as a multi-sectoral area support project aiming at the reduction of rural poverty. The most distinct feature of the project was its explicit reliance on village women to serve as launching pads for a multitude of activities related to agriculture and livestock development, social forestry and soil and water conservation, village and irrigation infrastructure including roads, and off-farm employment generation. The evaluation of Dir Area Support Program was conducted around one year prior to project completion.³⁴

On the same lines, the Malakand Agency was also given a developmental project called Malakand Rural Development Project³⁵. The Malakand Rural Development Project started its operation in 2000 which was a multispectral, participatory, area based rural development project being implemented in the North West Frontier Province of Pakistan. The project's overall objective was poverty reduction, but it has a strong gender and development (GAD) objective as well. Project components include village development services, financial services, road development and implementation support and capacity building for community-based organizations, including community-based health services.

The objectives of MRDP were proposed to be met through various measures including improvement/development of physical infrastructure, farm to market roads, irrigation and water supply, sanitation and drainage system and micro level power generation. The specific projects in each area were developed with the community involvement by using participatory approaches.

³³ IFAD stands for International Fund for Agricultural Development (IFAD)

³⁴ Remarkable impact: Will it last? Pakistan, Dir Area Support Project, July 2008, retrieved from www.ifad.org

³⁵ MRPD Stands for Malakand Rural Development Project, Swat

Formulations of project's packages for the victims were introduced to improve on-farm and off-farm incomes in agriculture, forestry, farming, and livestock & dairy development. Improvement in the nutritional & health status of the population and the women's literacy levels were also included, while the establishment, promotion, and strengthening of village-based community organizations and enhancement of its capacity to plan, implement the development activities and to implement the schemes according to the objectives³⁶.

The reasons for formulation of terms and conditions were made with the local people to enhance the roads network within the District that was actually the responsibility of the foreign funded projects not the government funded schemes. Previously the concept of linking the area with roads was aimed to have an eye on the poppy cultivated and its transportation under the foreign pressure and United Nations Organization. Meanwhile, for some reasons, the funding was suspended for the project and it was feared by the people that they were trapped just to discontinue the poppy cultivation and no compensation whatsoever would be made, they threatened the government to restart the poppy cultivation-due to dread of violence and poppy cultivation, the government restarted working in the area and people were provided with compensation amounts as agreed by IFAD. The project developed the linking roads and linking bridges in almost every part of the Lower Dir just to eradicate the poppy cultivation.

A few years back, the government initiated a plan of linking Pakistan northern belt with the central Asian Republican States by the NCC³⁷ road which was a mega project linking Nowshera with Chitral and further to Asian Republic States. The first two projects were aimed at linking every part of the Lower and Upper Dir with marketable areas with the main road and the newly planned mega project was expected to act as a hub for other previously link roads to bring prosperity and boost in the agricultural sector.

³⁶Project design for infrastructure components under MRDP, retrieved from <http://aidusa-llc.net>

³⁷ NCC road Means Nowshera Chakdara Chitral Road

5.1 The Village Mian Banda

According to field data, the name of the village was associated with the local caste Mian or Mia-gan. The people were of the view that the majority of the people belonging to Mian caste were residing there since long even they were the pioneer of the inhabitation. therefore the name of the village was Mian Banda having a relevance with the Mian caste. Basically they were Syeds but the local people were calling them as Mian or Pacha saib or Jan saib. In Mian Banda, the researcher conducted a detailed and comprehensive study on the impact of road development on agricultural productivity. Mian Banda was situated on the main Chitral road near Timargara District head quarter of district Lower Dir. A majority of the people of Mian Banda was directly related to the agriculture and the people were getting maximum production from the land. During the research, the researcher interviewed different people for the collection of true and relevant data.

5.2 Impact on agricultural production

This chapter deals with the impact of road development on agricultural production and about the land price whether it increase or decreased. In the past there was no concept of road construction and the people were utilizing the traditional methods for agricultural practices through which they were unable to get the maximum benefits from the land. Farm mechanization and use of modern Machines like tractor and Thrasher was not in place, only maiz and wheat were the major crops and the rest of the time no such production was there through which the life standard could be developed, the people were living with limited facilities.

After the construction of new and better roads, the production of the land increased because their farms were linked with the link roads, new technology was introduced in the agriculture sector which enhanced the agriculture produce and ultimately the income of the farmers. The farmers were of the view that after the construction of new roads, the accessibility to their farms becomes very easy in a short time of span and they were completing their work in

a short time due to the presence of better road. The major crops of the area were wheat, maize, rice and vegetables especially the Tomato because the area was favorable for the better production of many other vegetables like onion and so many other vegetables. The problem was that after the preparation of the vegetables, they could not take the produce safely to the market because transportation on unpaved roads was a time consuming factor that was damaging the freshness of the crops and as a result the farmers could not get proper price in the market. The other problems was the accessibility from farm to market, because after cutting session there was no such arrangement for the market accessibility of the wheat crop to market for sale on reasonable price due to which the farmers were facing shortage in income but having new roads, they were transporting their crops easily to the market on proper time of market demand and were having better price that helped them to enhance their social status in the village Mian Banda. Majority of the land was situated near *Sholgara*, better land for growing rice; the quality of rice was good called *Medaniwreje* - Medan means flat surface and also the name of a valley Medan. According to the local farmers they were unable to obtain better kind of seed and pesticide that resulted in shortage in production but with the availability of frequent transport running on the newly constructed roads, the accessibility to seeds and pesticides was made possible that increased the agriculture production as compared to the past.

5.3 Impact on access to the market

One of the most important aspects of agriculture was the management and access to market on time to get the maximum benefits. In the past access to market was the major problem, the people were using the manual trolley or bull cart for carrying the crops to the market that was not helping them properly, while during the transportation a major portion of vegetables was spoiled and wasted that was a great loss for the farmers, but after the construction of the better roads they were timely accessing to the market with the safety of the produce and were getting

better price. People from far flung areas were also availing the roads benefits and travelling to different areas with safety and peace of mind.

5.4 Impact on economy

During the field work, the researcher interviewed many respondents who were of the view that in the past the economy of Mian Banda was limited to some specific areas but after the development of roads, new ways of economic development were generated and the life standard of the local inhabitants was improved. The most important aspect was cash crops of Mian Banda which were not grown because of lack of modern facilities such as mechanized machinery, pesticide, better quality of seeds due to long and tiresome journey to the main markets, but with the construction of new roads, they were getting all kinds of facilities in shortest possible time and were able to enhance their agricultural production. Moreover, the uncultivable land was converting into commercial centers because of frequent sale of land on higher prices for establishing plazas, shopping centers and modern hotels with the blessing of availability of roads and better transportation. The landowners were getting maximum benefits by selling their unwanted land and were getting handsome amount of money to strengthening their social status.

Traditional *Topi* called Derojei Spena topai was also a source of income generation for the people of village Mian Banda which was facing downfall due to very limited demand, but the demand increased tremendously as and when the roads were constructed, as a result the *Topi* flourished and income generation increased that enhanced the lifestyle of the people and generated new opportunities for education and healthcare.

Before the development of roads network, the local inhabitants were unaware about the importance of land and its prices but with the rapid development of roads, the land prices improved in the last ten years, the landowners were selling their land for commercial purposes. The property dealing became a profession adopted by many of the villagers who were earning an

attractive income on daily basis, while they were also constructing shopping malls and plazas of their own for rental purposes to enhance their income. The land related activity improved the life standard and brought a change not only to the social life but changed the pattern of economic institutions in the village Mian Banda.

The people of the village were not availing the facilities of hotels and *Tandoors* for getting readymade roti (bread) but with the changed atmosphere of the village, they were having two *Tandoors*, two chicken shops and road side hotels providing readymade roti and other eatables, while the owners were generating income through the business.

5.5 Impact on Jirga system

The Jirga is one of the most important elements of Pakhtoon traditional society, the people were getting their problems resolved through the Jirga because it was easier and more effective for the native people. The Mian Banda village being a Pakhtoon society was also having its Jirga system in the village that was dealing with the disputes and conflicts in impartial way. Majority of the members of the Jirga committee were from Mian caste because of their social status and information sources about all the happenings in the village.

Table No.6: Administrative structure of jirga of Mian Banda village

Name of the Members	Designations
Mohammad Naseb pacha	Chairman
Said Guljan pacha	Member
Mianismailjan pacha	Member

Ahmad janpacha	Member
Mohammad	Member (Non Sadat)
Syed d mustaqeem jan pacha	Member

The table shows the administrative structure of the village Jirga headed by Mohammad Naseb pacha as Chairman, Said Guljan, Mian Ismail jan Pacha, Ahmad jan pacha and Mohammad who was the non-Mian family members and Syed Mustaqeem Jan pacha were the member of the Jirga of the Village. All of them were the most influential's of the village Mian Banda controlling the administrative set up in a impartial pattern for providing justice to the people, but there were also some people who were approaching the courts in some cases of land disputes and other matters who were dissatisfied with the Jirga decisions. The change in conflict resolution system was the outcome of roads and fast mobility of vehicles that has limited the role of traditional Jirga in the village.

5.6 Impact on political institution

With the overall changes in socio-economic spheres, the changes in political institution were also there in the village Mian Banda. The political institution of the village was based on the support of Jamat-e- Islamic because the people of Mian Banda were basically religious minded and Jamat -e -Islami was supporting their religious sentiments, therefore most of the people were the members of Jamat-e-Islami as a political party, including a majority of Sadaat known as Mian family. But amazingly, in the last elections the villagers supported the candidate of the Pakistan People's Party on the basis of cast and biradary system. The reason being the political awareness through the development and the young generation was conscious about the

importance of their votes. They used their choice in the larger interest of the village and the people living there.

5.7 Impact on family institution

Family is the first and most important institution of human society and every society has its existence, it provides caring and rearing to the children. transformation of culture from one generation to the next generation. Beside this one of the most important task is to train its members to become a part of the larger community for rest of the time. In the village Mian Banda, family institution was also functioning, in the past the most elder member was supposed to make the decisions but with the changes occurred in the society, the earning member became the decision maker. The parents prefer sending their children to the public schools instead of government schools, while in occasional ceremonies like marriage, birth of a child the earning member of the family was representing his family, while in the olden days the elder member was participating on behalf of his family.

Chapter-6

6.0 Summary and conclusion

The ethnographic research was undertaken in the village Mian Banda of district Lower Dir, KPK province to investigate the social organization and changes occurred due to road development to portray a comprehensive picture of different impacts on the social institutions of health, education, social structure and the agriculture system.

An attempt was made to understand the social organization of the village and reliable data about the subject and the community was collected through different methodologies. The researcher scrutinized the impacts of physical development on the social structure and its changing pattern to understand the original social set up because the people of the area were basically religious minded where the process of change was slow and gradual. The researcher documented that due to the rapid road development, the communication and transportation became very fast and the inhabitants of the Lower Dir turned out to be more mobilized to having an access to other areas of the province due to which they get more information about different issues like female education which was not preferred by the elders and religious leaders but with the interaction with the urban areas like Mardan, Thanna and Swat, they realized the importance of female education and started sending their female children to the schools.

The awareness process was improved regarding basic health related issues due to the better communication and interaction with the people living in developed areas that brought numerous changes in the socio-cultural sectors also.

A major impact was on health sector due to better communication and transportation in the area because there were many hindrances for interacting with the external healthcare institutions and qualified doctors, but with the availability of roads and better transportation the problem was solved, the mother and child care facilities improved which reduced the maternal mortality rate and infant mortality. Private healthcare units, dispensaries and basic health units sponsored by non- governmental organizations were also established for providing proper medication to the inhabitants. The changes were the blessing of roads and fast mode of transportation that facilitated the people of Mian Banda to avail the medical facilities within and outside the village.

Education being the important social institution of the village was improved due to better interaction with other educational institutions, the existed educational system was tremendously improved by the establishment of private colleges and schools, while the religious education sector gained its momentum through attracting the students of far flung areas as the travel on the improved roads was not problematic for the students coming from far flung areas.

District Dir was basically an agricultural based society and 90% of the population was depending on agriculture, the agriculture sector was an ignored sector for having no access to markets of urban centers, the scenario changed with the development of roads that provided immediate access to markets for earning better price of the agriculture produce to the farmers and enabled them to procure mechanized technology. The farmers were using the modern tools and methods in agriculture and its related sectors that brought a boast in the agricultural field only due to availability of better roads network in the village Mian Banda.

The study was conducted under the hypothesis *Physical impacts of road development upon education, Health, Agriculture, economy and Social Structure of the area*" and it was proved that the road construction in any remote area have long lasting outcomes upon all social

development sectors like health, education, agriculture, economy, social infrastructure and civic services. The study proved the social development as an outcome of the road development in a specific area. The research findings and field data supported the hypothesis regarding impact of road development on social development in a particular community of the village Mian Banda.

Overall, there were numerous impacts of road development on the village, while perception of negative impacts were the outcome of conservative mindset that were also studied and found no logic in the view point of the un-educated elders and religious leaders. The progress and prosperity was in transition and the people were gradually getting the benefits of road development in terms of education, economic, healthcare and awareness that was needed by them.

Suggestions

After undertaking a tiresome ethnographical study in the village Mian Banda, the researchers observed some of the short comings in the available infrastructure that was requiring more efforts to increase their effectiveness. The following suggestions are proposed for those who are responsible for the development in the area:

1. The number of schools and colleges are insufficient to meet the needs of the people, especially the number of schools and colleges for girls should be increased to bring the women folk into the main stream of development;
2. Increasing population is another area of concern which needs attention. The average household size in Dir was 9 persons per house and the average growth rate was 3.2 % per annum, which was very high. Greater awareness and education about family planning, maternal health is required for checking this high growth rate;
3. The existing local cap making (Derojaispena Topai) set up needs more attention to equip it with modern machinery in order to increase the productivity of the unit to generate more employment and increase its sale;
4. The National Highway Authority has improved the roads in the area but proper speed breakers were missing in some of the important points in front of community centers, schools and hospitals- attention of the National Highway Authority is invited to take appropriate measures in this regard;
5. Link roads are still in such a bad condition that are really affecting the lives of the people of Mian Banda because the main road approaching from Medan and Munda was damaged in some places effecting the flow of vehicles- that is required to met with immediately;

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Serial No: _____

The Impact of Development on Pukhtoon Society

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Q.1. Name of the respondent: _____

Q.2. Age of the Respondent:

a.10-20-----○

b.21-30-----○

c.31-40-----○

d.41-50-----○

f.above 51-----○

Q.3. Marital status

a. Married-----○

b. Single -----○

c. Divorced-----○

d. Separated-----○

Q.4.if Married the number of children's.

a.1-3 (infant) -----○

b.4-12(Adults)-----○

c.13-19(Teen Agers)-----○

d. Above-----○

Q.5.No.s of House holds

a.1-3 -----○

b.4-6-----○

c.7- above -----○

Q.6.No of school going childrens.

a) a.1-3-----○

b) 4-6-----○

c) 7 & Above-----○

Q. 07: Mpnthly Income of Respondents

1000-3000-----○

3001-6000-----○

6001-10000 -----○

10001 & Above-----○

Q.08: Do you have the concept of road development?

Yes -----○

No -----○

Q.09: If Yes, then specify and share your information

a. _____

b. _____

c. _____

Q.10: Have you noticed some changes in the roads of area?

Yes -----○

No -----○

Q.11: If Yes then Specify?

a. _____

b. _____

c. _____

Q.12: is there any difference between new road and the old road.

Yes -----○

No -----○

Q13: If Yes then Specify?

a. _____

b. _____

c. _____

Q.14: Do you have your own land .

Yes -----○

No -----○

Q.15: Where the land is Located .

a. near the road-----○

b. far away from the road -----○

c. any other -----○

Q.16: if your land is near the road (new road) what sort of changes came in the land status.

a. Increase agricultural productivity

b. Raised the value of the land .

c. Improve the easy access to the market.

d. Any other

Q.17: if the agricultural product are increased which category increased a lot.

a. Maize

b. Wheat

c. Vegetables

d. Any other

Q.18. is there any change came in the access to the market.

Yes -----○

No -----○

Q.19. If Yes then Specify?

a. _____

b. _____

c. _____

Q.20. what was the difficulties / problems with the old road .

If Yes then Specify?

a. _____

b. _____

c. _____

Q.21. Does the price of the raised due to the construction of new road.

Yes -----○

No -----○

Q.22. if yes then how much .

a. Two times

b. Three times

c. Four time

Q.23. are the local people happy with the construction of the new road development.

Yes-----○

No-----○

Q.24. If Yes then Specify?

a. _____

b. _____

c. _____

Q.25. is there any change occurred in the life style of the local inhabitants after the construction of new road.

Yes-----○

No -----○

Q.26. If Yes then Specify?

a. _____

b. _____

c. _____

Q.27. what is the response of the main stake holders like property dealer. land holders and Local leaders about the road development.

a. _____

- b. _____
c. _____

Q.28. Is there any change occurred in the health related facilities after the road development

Yes -----○

No -----○

Q.29. If Yes then Specify?

- a. _____
b. _____
c. _____

Q.30. What were the difficulties facing by the local people while using the old road the past during emergency or any crises.

- a. _____
b. _____
c. _____

Q.31. What are the changes came in this regards after the construction of the new road.

- a. _____
b. _____
c. _____

Q.32. Do you think that road construction upgrade the social set up or social fabric of the people.

Yes -----○

No -----○

Q.33. If Yes then Specify?

- a. _____
b. _____
c. _____

Q.34. Is there any change occurred in the presently prevailing cultural patterns.

Yes -----○

No -----○

Q.35. If Yes then what type of changes occurred?

- a. _____
b. _____
c. _____

Q.36. Do the local people accept these changes .

Yes -----○

No-----○

Q.37. If Yes then Specify?

a. _____

b. _____

c. _____

Q.38. If No then Specify?

a. _____

b. _____

c. _____

Q.39. Do you have seen any change in the current education system.

Yes -----○

No -----○

Q.40. If Yes then Specify?

a. _____

b. _____

c. _____

Q.41. Do you have seen any change in the present quality of the education system.

Yes -----○

No -----○

Q.42. If Yes then Specify?

a. _____

b. _____

c. _____

Q.43. is there any change came in the present political system due to the development .

Yes -----○

No -----○

Q.44. If Yes then Specify?

a. _____

b. _____

c. _____

Q.45. is there any change occurred in the local political system and decision making process (jirga system, baradary system,) which already exist.

Yes -----○

No -----○

Q.46. If Yes then Specify?

- a. _____
- b. _____
- c. _____

Q.47. is there any change came in the religious practices because due to the better ways Of communication and transportation changes are coming in all walk of life.

Q.48. If Yes then Specify?

- a. _____
- b. _____
- c. _____

Q.49. if yes then what is the response of the religious leaders regarding such development.

- a. _____
- b. _____
- c. _____

Q.50. Is there any change came in the trade or business of the area.

Yes-----○

No-----○

Q.51. If Yes then Specify?

- a. _____
- b. _____
- c. _____

Q.52. Any other information regarding the topic "Impact of development on sokhtoon society".

Annexure-I