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Sindh Union Council and Community Economic Strengthening Support (SUCCESS) Programme



Union Council Profile of Dad Khan Jarwar Tando Allahyar, Sindh



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September 2016

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ACRONYMS

BHU	Basic Health Unit
BISP	Benazir Income Support Programme
COs	Community Organisations
ECP	Election Commission of Pakistan
EU	European Union
FGDs	Focus Group Discussions
HHs	Households
KF	Khadija Foundation
KII	Key Informant Interviews
LSOs	Local Support Organisations
NRSP	National Rural Support Programme
PPHI	The President's Primary Health Initiative
PSC	Poverty Scorecard
RSPN	Rural Support Programmes Network
RSPs	Rural Support Programmes
SEF	Sindh Education Foundation
SM	Social Mobilization
SRSO	Sindh Rural Support Organisation
SUCCESS	Sindh Union Council and Community Economic Strengthening Support
TRDP	Thardeep Rural Development Programme
UC	Union Council
VOs	Village Organisations
WB	World Bank

District Tando Allahyar Union Council Dad Khan Jarwar



Source: https://commons.wikimedia.org/wiki/File:Tando_Allahyar_District.svg

1. INTRODUCTION TO THE SUCCESS PROGRAMME

SUCCESS Programme is based on the Rural Support Programmes' (RSPs) social mobilization approach to Community Driven Development (CDD). Social Mobilization centres around the belief that poor people have an innate potential to help themselves; that they can better manage their limited resources if they are organized and provided with technical and financial support. The RSPs under the SUCCESS Programme provide social guidance, technical and financial assistance to the rural poor in Sindh.

SUCCESS is a six-year long (2015-2021) programme funded by the European Union (EU) and implemented by Rural Support Programmes Network (RSPN), National Rural Support Programme (NRSP), Sindh Rural Support Organisation (SRSO) and Thardeep Rural Development Programme (TRDP) in eight districts of Sindh, namely: Kambar Shahdaskot, Larkana, Dadu, Jamshoro, Matiari, Sujawal, Tando Allahyar and Tando Muhammad Khan.

The research component of the SUCCESS programme focuses on exploring household poverty dynamics. A number of studies will be conducted under this component. The research component will provide an in-depth understanding about the causes of chronic poverty, escape from chronic poverty and an analysis and policy and practical guidelines on programme interventions for reducing chronic poverty. Particular attention will be given to track the transformational changes in the lives of the poor over the programme life and trace its linkages with the programme interventions and other socio- economic changes that occur in the programme area. This research component will also look into issues of social cohesion, gender empowerment, community leadership and effectiveness of different programme interventions.

This research component seeks to answer three primary questions of household poverty dynamics through window of the two union councils in district Tando Allahyar, Sindh (Cheema, 2015). One, what are the causes of chronic poverty? Two, what are the pathways and practical guidelines to inform programme interventions, development organisations, civil society, academia, the federal and provincial and local governments for reducing chronic poverty. Three, how far people's institutions (Cos, VOs, LSOs) fostered by RSPs are effective in reducing poverty? Using quantitative and qualitative methodology, the study will track randomly selected households over five years to explore the household poverty dynamics. It will include an annual socio-economic panel survey as well as a number of ethnographic and life history studies. The selected Union Councils as case study sites are Dad Khan Jarwar and Masoo Bozdar from district Tando Allahyar.

2. OBJECTIVE OF THE STUDY

This study entails the profile of the union council of Dad Khan Jarwar. The profile has been developed to serve as a reference point and provide context to the different research studies from time to time. This profile contains information about the history and culture of the people living in this area. In addition, through primary research including interviews, focus group discussions, participant observation, and a carpet poverty scorecard survey, it analyses socio-economic conditions of the people with a focus on various dimensions of household poverty dynamics.

3. METHODOLOGY

This union council profile of Dad Khan Jarwar is based on primary data collected through the qualitative methods of key informant interviews, focus group discussions and participant observation and quantitative data collected through poverty scorecard. In total, 12 focus group discussions were conducted and out of them 8 focus group discussions included men and four focus group discussions involved females.

Total 13 key informant interviews were conducted, including five men and eight women, in different locations of the UC. The interviewees included farmers, labourers, teachers, small scale landlords, religious personalities and youngsters. In the focus group discussions, a wide range of topics related to public services, like the condition of post office, police stations, schools and hospitals, were discussed among the participants.

The other topics were covered about the history, culture, traditions, religious practices, demography, physical infrastructure, climatic conditions, and sources of livelihood, plight of women, social mobilization, health, education and poverty concerning issues in the UC. A great deal of information was recorded which was useful for writing a detailed profile of the UC.

Efforts were made to contain the FGD up to 6 people so that responses could be recorded precisely. However, it was not possible in some cases as shown in Figure 1. Once the FGD would start, other people of village used to gather out of curiosity.



Research participants are expressing their views during the focus group discussion

The household poverty scorecard survey was also conducted in union council Dad Khan Jarwar in March, 2016 by National Rural Support Programme (NRSP). The analysis has been referred to, in this document, where required. As an ethical consideration, oral informed consent was obtained before recruiting every potential participant in this research. Similarly, men, women and children were asked for their permission to be photographed or filmed. In some cases, men and women did not like to be

interviewed and photographed due to their busy schedule or personal preferences. In all such cases, their choices were fully respected. The study participants were also asked for their permission regarding the possible use of their photos in publications. Permission was also sought to use the participants' names while quoting their views. Dummy names have been used where study participants did not wish to be named. All photos were taken by the authors.



Research participants are expressing their views during the Male FGD 5, age group (25-49) 3/2016, Kaishu Kolhi.

In most cases, seeking written consent was not possible due to illiteracy. Where respondents were literate, it was not advisable to insist on written consent due to peoples' sensitivity concerning signing of documents owing to past frauds with some people; they were lured into buying scam lottery tickets with promises that their prizes will be delivered later. Nothing transpired, as expected. Therefore, majority of the people were reluctant to sign any document when requested.

This profile uses Poverty Scorecard (PSC) to categorize the poor. Developed by the World Bank, PSC is a tool to measure change in poverty in an effective way. Relatively inexpensive and quick to use tool, it uses 13 easy to ask questions to meet the triple bottom line objectives i.e. financial, social and environmental results of a development intervention (PPAF, 2012).

Hence, it supports the management of development programmes that focus on alleviating poverty. Therefore, it is a useful tool for social investors who need to measure results of targeted interventions. It also helps project managers to track changes in the lives of poor, along with programme interventions. Field enumerators visit all residents of an area in their homes and ask 12 simple, objective questions, such as, "What is the main source of drinking water for the household?"

The Scorecard uses the 2005/06 Pakistan Socio-economic Living Standard Measurement Survey (PSLM) to construct an easy-to-use, objective, poverty scorecard. Following the scorecard exercise, the results can be used to categorize the households into different categories. This categorization

helps not only to track changes in the lives of poor, but the results are also comparable across service points or geographic regions.

Using this method, each household receives a score (on a scale of 0 to 100) for each question and a cumulative score. The cut-offs in poverty score are useful for the purpose of resource allocation during a particular intervention. They also help in measuring the movement of households in different score cut-offs over a period of time.

In its endeavours to identify the categories of poverty in the households, National Rural Support Programme (NRSP) under SUCCESS program conducted a household poverty scorecard survey in order to collect household level information in Union Council Dad Khan Jarwar in March, 2016.

4. HISTORY OF THE UNION COUNCIL

Dad Khan Jarwar is a Union Council of district Tando Allahyar in Sindh province of Pakistan. It is a part of Taluka Chambar, located in the South of the district at 25°19'5N 68°43'20E (Tripmondo, 2016). The Union Council Dad Khan Jarwar consists of 4,319 households and its population is 25,937 (NRSP, 2016). There is no main Mandi (Bazar) where people can purchase items of daily use. However, a small Bazar can be seen which is often visited by the residents of the village. There is no high school in the whole union council. A Basic Health Unit (BHU) is being run in Ghulam Hussain Lund village, adjacent to Dad Khan Jarwar village, under the President's Primary Healthcare Initiative (PPHI).

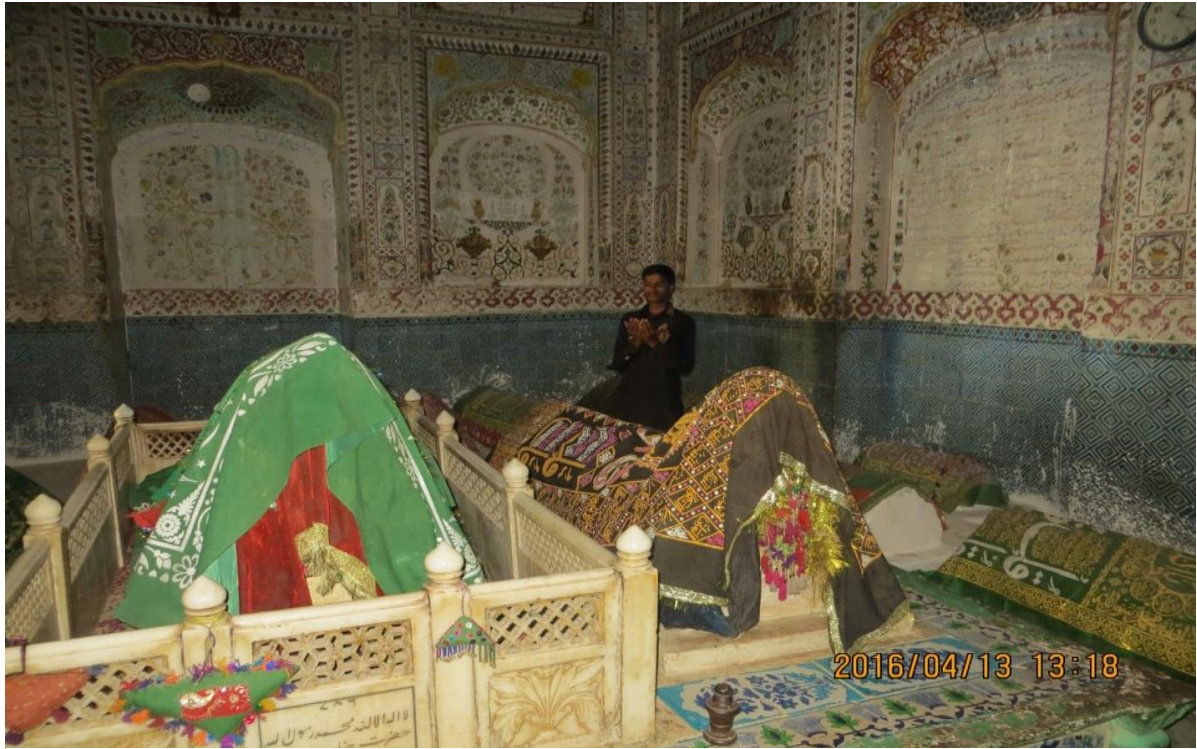
Dad Khan Jarwar was a landlord and very influential personality of the area. He owned 75 acres of agricultural land. He set up the settlement in his name before the independence of Pakistan. "Jarwar is one of the oldest sub tribes of the Marri tribe. Due to tribal feuds and bloodshed among various sub-tribes of Marri, a systematic migration of these tribesmen started in the first decade of the 18th century from the barren hilly area of the Kohistan-e- Marri to the plain lands of the Dera Gazi Khan, Multan. Then, some of the tribesmen migrated to Sindh in search of a better life" (America.pink, 2016).

"The word Jarwar has two possible meanings. First, Jarwar means brave and secondly, it is the combination of two Sindhi words Jar means water and War means management so it means the people who are involved in or responsible for the management of water for irrigational purposes" (America.pink, 2016). Majority population of the Jarwar caste speak Siraiki as their mother tongue, while they can also speak Sindhi as a source and tool of communication. There are also sub-castes of Jarwar, like Muradani Jarwar, Panjani Jarwar, Moosani Jarwar, Bharmani Jarwar and Yarani Jarwar.

Agriculture and livestock are the main sources of income for the residents of this area. Jarwar family is residing in the village Dad Khan Jarwar; 60% population of the villagers identify themselves as members of the Jarwar caste. Whereas, 30% population of the whole union council is consisted of Jarwar caste (Male FGD No. 7, Age Group (52-61), 6/2016, Dad Khan Jarwar). In the whole UC Dad Khan Jarwar, 70% people are from different families, like Lund, Sayed, Otho, Mehrani, Pitafi, Halepoto, Machi, Kolhis, Meghwars and Jogis.

Rama Pir Mela is the most famous annual festival celebrated during the Monsoon season (June-September) in district Tando Allahyar in which people from all around the country and UC Dad Khan Jarwar, especially followers of the Hindu religion, participate (Shah, 2006). Mostly, the visitors come with their families including children in order to get amusement and enjoy the festival. Different stalls are set up to sell commodities at reasonable prices. People purchase toys for children, and other commodities for daily use. There are also four famous festivals celebrated in the district in which people from across the province, especially from UC Dad Khan Jarwar, actively participate to fulfil their spiritual needs.

A few of the festivals are also celebrated in different UCs of Tando Allahyar: Haider Shah Mela (Piyaro Lund village), Sheikh Musa Mela (Bhural Shah village), Gajelo Sharif Mela (Gajelo Sharif village). UC Bukera Sharif is also famous for different festivals in which people from different villages of UC Dad Khan Jarwar take part such as village Haji Khan Lund, Mithoo Bheel, Ghulam Machi, Pir Ali Bux Shah, Imdad Khan Pitafi.



A devotee is praying inside the Dargha (Tomb) of Bukera Sharif



Outside view of Dargha (Tomb) of Bukera Sharif

5. CULTURE, TRADITIONS AND RELIGIOUS PRACTICES

These villages are hubs of cultural and social activities in the rural part of district Tando Allahyar. In the villages of Union Council Dad Khan Jarwar, people daily interact in the fields, public transport vehicles, and social spots, like hotels and Otaq (a place for social gathering). Otaq culture has a central social significance for the people of the UC, where they interact and also receive guests. Hospitality is the core tradition of villages where a guest is considered as the greatest blessing of God and people offer them food along with drinking items. In these villages, people live a very simple life and wear Shalwar and Kameez with a traditional Sindhi cap.

They also keep traditional Ajrak (Sindhi shawl) on their shoulders, as it is their traditional dress code, and greet everybody who meets them on their way to work. Majority of the people in the UC follow Islam. A smaller number of people are Hindus, some of them are classified as “untouchables”, like Kolhis, Bheels, Jogis and Meghwars. All of them live peacefully and help each other in their hour of need.

It is an agrarian society; agriculture and livestock breeding are the major sources of income. The society is traditionally male dominated, with little space for women in the affairs of family and society, owing to historical and cultural pressures and norms. The poor peoples' houses are built of mud and fences of thorny bushes with simple shape of structure. However, their bonding as relatives is very strong that nobody can challenge it otherwise they will face a stiff opposition.

There are two famous Dargahs (a tomb or shrine of a Muslim saint) in the UC. One is situated in revenue village Bouchar, which is adjacent to village Dad Khan Jarwar. The shrine is called Yateem Shah Dargah, visited by hundreds of people to pray for fulfilment of their wishes and in return make pledges to serve food to the visitors, if their wishes are met. Another shrine is situated in village Makan Sharif, revenue village Bouchar. This tomb is known as Makan Sharif Dargah where a saint named Makhdoom Abdul Hameed Qadri is buried.

6. GEOGRAPHY AND CLIMATE

UC Dad Khan Jarwar is situated in Tehsil/Taluka Chambar. Hot winds blow from South to North during the summers, May-August, and the heat reaches up to 48 degrees on the Celsius Scale. Heat stroke is common during this period of time. The winter season continues from December to January, with cold waves crossing in from Balochistan hit the Koh-e-Suleman (The mountain range that separates Sindh and Balochistan provinces). Cold winds blow from North to South during the winters. Most of the year, the region has a pleasant weather.

The weather is conducive for farming; crops such as wheat, cotton, fruits, vegetables and sugarcane are grown by the locals. The irrigation water comes from Jamrao Canal, Kisana Canal, Rohiri Canal, Nasir Canal and Dasdari Canal (Ten canals). The major crops, their yield and area of cultivation in union council Dad Khan Jarwar are given the table below:

Table 1: Major crops and their yield as per area of cultivation

Major Crop	Average Yield	Area Under Cultivation
Cotton	35mnd/Acre	23040 Hectors
Wheat	34mnd/Acre	32010 Hectors
Sugarcane	580mnd/Acre	21000 Hectors

Source: Focus Group Discussion No. 8 with officers of Agriculture Extension, Tando Allahyar dated April 4, 2016

Water is also a precious commodity for the people of this union council. Clean drinking water is a matter of social status for them, as some of them have the power of purchasing bottled water. In 2010 and 2011, flood and heavy rains with thunderstorm badly affected the whole Laar area (District Tando Allahyar) including UC Dad Khan Jarwar, leaving a trail of destruction in its path. A large number of people were displaced temporarily due to the destruction. A small number of people engaged in agriculture had to shift to the urban centres to be able to find work, and survive.

7. DEMOGRAPHIC STRUCTURE AND WORK STATUS OF HOUSEHOLD MEMBERS

The population of Union Council of Dad Khan Jarwar is 25,937 people (NRSP, 2016). The occupations of the residents of this union council are crop cultivation, unskilled labour, skilled labour, and public and private sector jobs. There are no industries or factories where people can find jobs and earn their bread and butter.

Table. 2, based on Poverty Score Card survey, presents details of 4,319 households and 25,937 individuals in the UC. The average size of a household is 6 persons. The average national household is 6.2 (Pakistan Bureau of Statistics, 2014-15).

Table 2: Demographic Composition of Households

Age and Sex	UC Dad Khan Jarwar
Total Households	4319
Total Population	25937
Male:	13405
Female	12532
Male : Female	106.9
Adults (>18)	12057
%	46.5
Male	51.7
Female	48.3
Over 65 years in population (%)	2.2
Children (0-18)	14039
(%)	54.1
Male	52.3
Female	47.7
Up to 10 years in population (%)	37.0
Average Size of household	6.0
Adults/household	2.7
Population age over 15 years	14200
Married (%)	68.7
Never Married	26.0
Divorced (%)	0.2
Widow/widower (%)	4.6
Separated (%)	0.5
Dependency Ratio	82.6

Source: NRSP (2016)

It is also important to note that more than half (54.1%) of the overall population are children. A significant feature of the household composition is that around 39.2% of the population is of the very young and old category—up to 10 years and over 65 years. This causes the overall “dependency” ratio to be an astounding 82.6%, the overall dependency ratio in Pakistan is 65.295% (World Bank, 2015).

Around 4.6% of the population consists of widows/widowers and 0.2% is divorced. A summary of this demographic data is presented in Table 2.

8. POVERTY STATUS

Table 3 shows the number and percentage of households falling in different categories of poverty score. 8.7 percent households of the UC are in poverty band 0-11, 19.3 percent in 12-18, 17.5 percent in 19-23, 32.7 percent in 24-34, 19.7 percent in 35-59 and 2.1 percent are in the poverty score card band 60-100.

Through different interventions under SUCCESS programme, these households in these bands will be approached to participate in programme activities.

Table 3: Poverty Band wise Status of Household and Population

Poverty Score Bands	All Households	% HHs	Population
0-11	377	8.7	3,213
12-18	832	19.3	5,897
19-23	757	17.5	4,667
24-34	1,412	32.7	7,496
35-59	852	19.7	4,010
60-100	89	2.1	654
Total	4,319	100	25,937

Source: NRSP (2016)

9. PHYSICAL INFRASTRUCTURE, HOUSEHOLD ASSETS AND FACILITIES

According to focus group discussion, the study participants stated, "PTCL, Mobilink and Zong services are available in the area and about 40 percent of the population is using these services. While, the public infrastructure like post office, police stations, agriculture extension offices, bridges, canals, availability of electricity and gas are the services provided to this UC. But the UC is also faced with unscheduled load-shedding, the roads are in poor shape and school buildings need repair especially in the Ahmed Khan Lund village. There are small bridges on water courses which are also in pathetic condition and streets lack the proper planning in this UC" (Male FGD No. 3, Age Group (28-50), 3/2016, Ahmed Khan Lund).



Narrow space is given to all streets in the villages which lacks the proper planning

Table 4, based on the poverty scorecard survey, presents the households owning a variety of assets, categorized as (i) consumer durables, (ii) productive assets, and (iii) land ownership.

Consumer Durables: This category includes some key consumer durables that are strongly correlated with the poverty status of households and important facilities for household members. For example, refrigerator, washing machine, air cooler, heater, cooking stove and TV (complete list in Table 4). In the overall population, around 8% of households own any of these assets.

Around 23.3% of households own a TV set, followed by 11.5% who own a cooking stove or microwave oven, and 5.5% households own either a washing machine, a freezer or a refrigerator.

Majority of the households (88.5%) don't have a cooking stove, cooking range or microwave oven. Almost all of the households are using open cooking arrangement that create indoor air pollution and are injurious for health. One of the main reasons attributing to this is that these households do not have access to a gas supply which is required to use such cooking equipment, hence causing them to resort to makeshift stoves.

Productive assets: The productive assets include engine driven vehicles mostly used for transportation and agriculture purposes and livestock ownership. In the union council more than one-third of the households did not own any of these productive assets. 29% of households have livestock, 18.4% own motor cycles and 1.5% have a car or tractor.

Land ownership: This includes cultivable agricultural land and is generally very low, with 88.3% of the households not owning cultivable agricultural land and for those who do own land, it is usually less than 12 acres of land. Only 1.8% of the households own more than 12.5 acres of land.

Table 4: Households Assets

Household Assets	UC Dad Khan Jarwar
All Households	4319
Consumer Durables	
Percent of Households not owning any consumer durables	92.6
Percent of Household owning at least one:	
Refrigerator, freezer or washing machine	5.5
Air conditioner, air cooler, geyser or heater	0.9
Cooking stove, cooking range or microwave oven	11.5
TV	23.3
Productive Assets:	
Percent of Households not owning any Productive Assets	70.6
At least one car/tractor	1.5
Only one motorcycle/ scooter	18.4
Neither car/tractor nor motorcycle/scooter	79.3
At least one buffalo/bullock and at least one cow/goat/sheep	10.4
At least one cow/goat/sheep	6.9
No Livestock	71.1
Land Ownership-Cultivable Agriculture land (acres):	
Percentage of Households having no land	88.3
Percentage of Households having land up to 12.5 Acres	9.8
Percentage of Households having land up to >12.5 Acres	1.8

Source: NRSP (2016)

In Table 5, data is presented on two important indicators pertaining to household facilities, namely, living space and whether a toilet facility is available or not for the household members. Majority of households (72.5%) reported room per person ratio of up to 0.2. Given the average household size of

over six members, this means most of the households have one or two rooms per household and the living space is very congested.

With regard to sanitary conditions, 51.2% of the households do not have latrines.

Table 5: Facilities for Household Members

Household Facilities	UC Dad Khan Jarwar
All Households	4319
Percent of Household owning room per person ratio:	
0-0.2	72.5
>0.2-0.3	25.4
>0.3-0.4	5.2
>0.4	0.8
Kind of Toilets used in the household (%)	
Flush Connected to a public sewerage, to a pit or to an open drain	17.1
Dry raised latrine or dry pit latrine	31.7
No toilet in the household	51.2

Source: NRSP (2016)

10. STATUS OF EDUCATION

Table. 6 shows literacy among adults in the sample households. The adult literacy rate is as low as 27.1% in the overall union council. It is important to note here that the definition of adult literacy here may vary, as in the PSC survey adult literacy is defined as “ever attended school”. By those figures, the rural population in Sindh that has ever attended school stands at 42% (Pakistan Bureau of Statistics, 2014-15).

Among the literate adults, the highest proportion has completed primary level (41.3%) followed by high school (20.4%) and intermediate education (15.1%). Only 2.0% have master level education and 5.4% have completed graduation level education.

Table 6: Adult Literacy in Households

Adult Literacy	UC Dad Khan Jarwar
Total Adults (over 18 years)	11898
Not Literate Adults	8668
All Not Literate Household (%)	72.9
Male Adults (%)	59.2
Female Adults (%)	87.1
Literate Adults	3230
Percent of Literate Adults:	27.1
Primary	41.3
Middle	15.7
High	20.4
Intermediate	15.1
Graduate	5.4
Masters	2.0

Source: NRSP (2016)

As per the data for 2014-2015, obtained from the District Sindh Education Department, Tando Allahyar, there are 43 schools in UC Dad Khan Jarwar, including 40 primary schools, two middle schools and one elementary school (Sindh Education Management Information System, 2014-15). Six schools are temporarily closed which are considered as viable schools and that are based on one teacher school whose prolonged absence causes temporarily closure of school. While one school is permanently closed which is known as non-viable school and its main cause is the shifting of villagers to another village due to uncertain reasons. There are 33 mixed schools for males and females, two boys' schools and eight girls' schools. There are 47 male teachers and eight female teachers. The total number of children enrolled is 2,242, including 1,416 boys, and 826 girls.

Almost two-third (62.4%) of the school age children (5-16 years) are out of school in the UC, as depicted in the table. 7.

The disparity in sending children to school between girls and boys is also striking. While only 34.6% of girls are going to school as compared to 65.4% of boys in the overall sample.

Among those going to school majority of them (85.9%) are at primary level followed by middle level (10.9%) and high school level (2.4%). Only (0.8%) are at collage level and no children in Union council are attaining university level education.

Table 7: Schooling of Children in Households

Schooling of Children	UC Dad Khan Jarwar
All School Age Children (5-16 years)	8874
No of children not in school	5541
% of all children not in school	62.4%
% of male children not in school	54.0%
% of female children not in school	72.1%
Children in School	3333
Percent of Children in School	37.6%
Primary	85.9%
Middle	10.9%
High	2.4%
Intermediate	0.8%
Graduate	0.0%
Masters and above	0.0%

Source: NRSP (2016)

10.1. Poor Governance Affects Education Outcomes

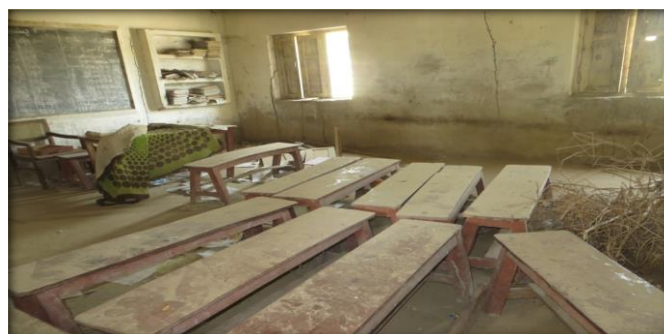
According to Key Informant: "The residents of this locality are not satisfied with the standard of education as they believe that the teachers are not recruited on merit; they are not qualified to teach their children well and sometimes teachers are not present in the school. The interest of parents is diminishing in sending their children to the school, due to the long distance they have to travel and also because of the low quality of education" (Male KII No. 1, 60, 3/2016, Jaffar Khushik).

The building for Girls Middle School was constructed in village Dad Khan Jarwar but there are no teachers and students, so the building is empty. There's no high school in the UC (Male FGD: 7 Age Group (52-61), 6/2016, Dad Khan Jarwar).

During the socio-economic survey in village Godoo Thaim, UC Dad Khan Jarwar on 31-7-2016, we came across a closed school. We also met five students, roaming in the village, who had been enrolled in the school. Ghulam Haider was the student of fifth class, Abdul Rehman was in fourth class, Sajid Ali was enrolled in second class, Waqar Younus was studying in fifth class and whereas, Ali Dino was their friend and left education earlier due to poverty as his family wanted him to earn something from labour.

All of them were from poor backgrounds and wished to study further but their teacher was transferred six months ago, and no teacher had turned up as replacement. Therefore, they were compelled to wander in the streets of village and simultaneously, they had started looking for some work to earn money in order to feed themselves and financially support their families.

They knew very well that their future was at stake but they could not do anything.



Boys school is closed in village Godoo Thahaim



A closed boy's school in Godoo Thaim village



Students of a closed school

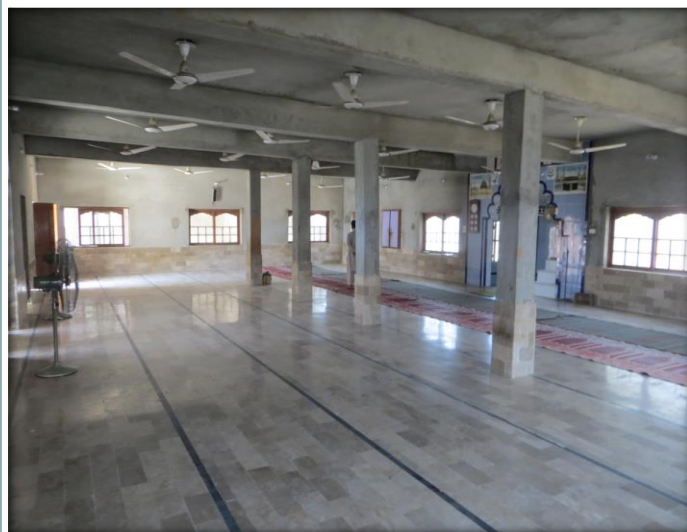
10.2 Mosque as Madrassah School

Mosque as a Madrassah School

The people of this UC have constructed mosques through their own funding like many other mosques in the country that are built and run by the communities themselves. Almost, 80% construction of Mosques consists of brick wall and tiled floors, presenting a simple but spacious look. Some of these mosques are built with funding by Jamait Ulema-e-Islam (JUI), which are also being used as Madrassahs (religious schools).

There are four main Madrassahs, two of which are run by Jamait Ulma-e-Islam (JUI). According to one of the research participants of focus group discussion, "Almost 80% girls do not go to schools. Out of the 15% who attend schools, hardly 5% girls reach 10th grade. The reason behind this is mainly that many people value religious education more than modern education in the area" (Male FGD No. 7, Age Group (52-61), 6/2016, Dad Khan Jarwar).

People generally want their daughters to get basic education of the Holy Quran at their houses, or the mosque or Madrassah. Those with religious education are believed to be pious and respected in the society. Also, Madrassah education offers basic literacy and numeracy skills to the students.



This is a mosque which is also used as Madrassah where girls and boys get Islamic education

11. AGRICULTURE

People of the entire area consider water logging and salinity as a major problem. No study has been conducted to observe the impact of water logging and salinity, therefore statistics are not available. Major crops are banana, cotton, vegetables and wheat; grown mostly during the winters. Minority groups are agricultural workers or non-technical supporters in private sector, including transportation.



Agriculture is a back bone for the people of UC Dad Khan Jarwar

Agricultural labour is provided by certain communities, locally called Harees or Kurmis (peasants). Bheels, Kolhis and other minority groups work in the fields on seasonal basis. Agricultural labour is ancestral. Meghwar is only the minority group that has socially moved upward, especially in education, trade and other professional services.

Permanent type of tenancy pertains to the group of Harees who work on major crops for longer period of time (in years). Whereas, short type of tenancy is performed by the group of Harees who work for the minor crops for short period of time (in months). The short time tenants move from landlord to landlord each season (Male FGD No. 5, Age Group (25-49), 3/2016, Kaishu Kolhi). There are different landlord families who own large areas of agricultural and farm lands. Jarwar, Lund, Laghari, Pitafi, and Otho are very influential families, owning up to 500 acres of agricultural land. A large number of people work on their farmlands as peasants, for survival.

Agricultural labour, daily wage based, is the major source of livelihood in the UC. Majority of the women respondents reported that they earn less than PKR. 200 per day, while most of the men reported earning up to PKR. 300 daily.



A farmer of Kolhi community is going to field for the purpose of farming

Women are primarily engaged in:

- Milking animals, rearing and caring
- Engaged in small scale home based work primarily stitching and embroidery
- Employed on daily wages in local lands as labourers
- In agricultural production, mostly engaged in picking cotton, weeding, harvesting and threshing of crops
- Small business of selling cloths, and having small cabins (a small tuck shop) at home
- Lady Health Workers (L.H.W)
- Government primary school teachers

Women in the UC lack access to business support services and socio-cultural factors. Men also have lack of requisite skills and capital, and thus are unable to engage in self-initiated income generating activities. In Moosa Khan Pitafi village, also known as Mithoo Jogi, the main source of income is begging; women earn more daily by begging compared to men.



Male and female farmers are working in the field

12. SOURCES OF LIVELIHOOD

Economic vulnerability or strong economic base is represented by sources of income of any area or region and following are the main livelihood sources of people of UC Dad Khan Jarwar.

In Table. 8, the household population of those over 10 years of age are classified into three occupational statuses: (i) not working, (ii) engaged in household work, and (iii) working outside the household, and three age groups: (i) >10 to 18 years, (ii) over 18 to 65 years and (iii) over 65 years of age.

The key observations show that in union council the proportion of the population (44.4%) is working outside the household, followed by household work (37.4%) and not working (5.0%) – this includes those who are mostly unemployed, under employed or do not want to work and rest of them cannot work (most of them are students engaged in education and some are old or handicapped). Those who are working outside the household are mostly male, while females are predominantly engaged in household chores.

Secondly, among those who are working outside the household, a majority of the population is engaged in labour, with 61.4% in off-farm unskilled labour, and 4.5% off-farm skilled labour. 4.8% of household members are engaged in own-farming practices followed by around 9.0% working in government and private jobs each. Only 3.8% of the household members are doing their own business, which include small shops in household or in the village.

Table 8: Work Status of Household Members

Work Status	UC Dad Khan Jarwar
Population over 10 years	16335
Working population (Outside the house)	7251
%	44.4
>10-18	14.8
>18-65	83.2
>65	2.0
% Male	86.6
% Female	13.4
Household Work	6103
%	37.4%
>10-18	25.1%
>18-65	73.6%
>65	1.3%
% Male	2.7%
% Female	97.3%
Not Working	815
%	5.0%
>10-18	41.1%
>18-65	46.7%
>65	12.1%
% Male	71.5%
% Female	28.5%
Students, Old and Handicap (can't work)	2166
%	13.3%
>10-18	68.9%
>18-65	19.9%
>65	11.2%
% Male	63.2%
% Female	36.8%
Occupations of Working Population	
% Own Farming	4.8%
% Farm Labour	15.4%
% Off-Farm Skilled Labour	4.5%
% Off-Farm Unskilled Labour	61.4%
% Govt. Job	3.4%
% Pvt. Job	5.6%
% Business	3.8%
% Other Work	1.1%

Source: NRSP (2016)

12. 1 Livestock: dairy animals, rearing and caring

Livestock is one of the main sources of livelihood for the people of UC Dad Khan Jarwar. Especially, the poor families take the responsibility of rearing and caring of milk animals on the verbal agreement with the well-off person of the area and in return they are paid the amount as fixed in the talks. In this way, livestock provide some relief in terms of source of income to the poor families who take the responsibility of rearing and caring. While, the person who invests his money in this business would also get a good chunk of money as a benefit.

12. 2 Agriculture labour

As this is an agrarian society so the people are dependent on producing and maintaining different crops and farmland in order to earn their bread and butter. A few families like Jarwar, Lund, Otho own most of the land. The land is often rented to an interested tenant on yearly basis. A crop share rent can be defined as a proportion of the crop harvest (yield) to be paid by the tenant farmer to the land owner as compensation for occupying and exploiting the rented land (Womach, 2005).

Agriculture is the main source of livelihood for the people to meet their basic needs. The large landlords hire a number of peasants on low wages to cultivate their lands. Owners of small areas of land prefer to work in the fields on their own, because they can't afford to pay labourers.



A female of Jogi community, farm worker, is returning from work

12. 3 Daily wages work

Majority of population of this area is involved in daily wage work, like labourers (brick masons) and farmers who do unskilled manual work, earning two or three hundred rupees per day, on average. They also work for the construction of a house, school buildings or roads, whenever an opportunity comes their way. They live a hand-to-mouth life, because their earnings depend on the assigned work, if available.

On daily wages, some of the people drive Rickshaw or Ching-Chi, providing intra and inter-village transport service. In each revenue village of UC Dad Khan Jarwar, 8 to 10 Rickshaws or Ching-chi can be found out running from villages to villages.

12. 4 Small scale businesses

3 percent of the village's population are engaged in running shops of crockery, general stores and vegetable stalls at small scale level. These entrepreneurs help the locals in getting the items of daily need.

12. 5 Services in private and government sectors

A small number of people in the UC are involved in government and private sector jobs for their livelihood. Their life standard is much better compared to the daily wagers. There are teachers, policemen, postmen, LHWs, drivers, conductors and accountants, working in the public and private sector. Government employee get from 15000 to 20000 rupees in salary, whereas employees of private sector get between 8000 to 12000 rupees.

13. STATUS OF HEALTH

Most of the people in this area suffer from various diseases, like Diarrhoea, Malaria, TB, skin diseases and Asthma (Shah, 2006). There have also been cases of hepatitis B, C and kidney failure. In Kaishu Kolhi village of UC Dad Khan Jarwar, two cases of polio, a baby boy and a girl, were reported (Male FGD No. 5, Age Group (25-49), 3/2016, Kaishu Kolhi). Their parents were shocked and did not know the causes behind the disease. Although the parents said that they had given them polio drops under the national anti-polio programme, yet their children fell victims.

This occurrence of polio is despite the fact that World Health Organisation is working in the area and playing its role in polio eradication campaigns by giving assignments to different health departments of government to administer the polio drops to children. There is also a problem of malnutrition in the area; mostly the children and women of the minority community are worst affected by malnutrition. According to the people, the reasons behind malnutrition are; early child marriages, lack of information about the advantages of family planning, and acute poverty.

The President's Primary Health Initiative (PPHI) is also open from 9:00 am to 2:00 pm in the village Ghulam Hussain Lund, UC Dad Khan Jarwar where the people from nearby villages come for routine check-up. They also travel to Tando Allahyar (25km) or Chambar (10km) by local transport like Chingchi or Rickshaw and reach there in 30 to 40 minutes.



A labourer got injured after falling from the truck, could not avail timely health care and now he is permanently handicapped

Health plays a pivotal role in development of human capital and helps the work force to perform more efficiently by contributing to the economic growth and welfare of the society. However, 35% of population of this UC are engaged in substance abuse, like smoking cigarettes and frequent use of Naswar (snuff), Mainpuri and Gutka (Male, KII No. 4, 45, 4/2016, Tando Allahyar).

Gutka and Mainpuri, local brands of chewed tobacco, are hazardous concoction of areca nut, tobacco, slaked lime, catechu, artificial colour and flavourings. There is a ban, and punishment, on the sale of Gutka by the Sindh Government, which entails a penalty of Rs. 20,000 and jail term of up to six months for violators. However, implementation of this law has been ineffective and the product continues to be sold openly at pan shops (Mandhro , 2015) and other outlets in UC Dad Khan Jarwar.

A compounder, from the Kolhi caste, runs a private one-room hospital as a 'doctor', drawing his expertise from previous work with a qualified doctor in the Murred Mori village. As per the words of the research participant of focus group discussion: "It is illegal to consult the compounder but people are compelled to approach him for treatment of diseases because of the absence of qualified doctors in the hospitals. People purchase medicines without prescription from the medical stores which is a matter of great concern. But nobody is there to pay heed to such things. There is no social case worker or drug addict rehabilitation centre in order to provide treatment and future guidance for better health to drug addicts" (Male FGD No. 7, Age Group (52-61), 6/2016, Dad Khan Jarwar).

"Accessing potable water is a major issue in the UC. Not more than 40% of the water consumed is potable, that too because of the efforts by Omni Group and World Bank, which facilitated the village by providing them an RO (Reverse Osmosis) plant. Some of the people who do not have direct access to water supply are compelled to drink water from the water courses which are meant for irrigation. People of Jai Ram Jogi village, especially women, fetch water from the wells and tube wells in order to meet their basic needs of drinking water" (Male FGD No. 7, Age Group (52-61), 6/2016, Dad Khan Jarwar).

14. POLITICAL AND RELIGIOUS STRUCTURE

Pakistan People's Party Parliamentarians is the most popular party in the UC. The locals consider Zulfiqar Ali Bhutto and Benazir Bhutto as 'great leaders'. Majority of people always cast vote in favour of the candidates of Pakistan People's Party Parliamentarians for the portfolios of Member of National Assembly (MNA) and Member of Provincial Assembly (MPA).

Mr. Abdul Sattar Bachani is the popular figure of the area, and he got selected in previous election as Member of National Assembly (MNA). People of this area give him a lot of respect and consider him as their leader. Another very popular personality of the area is Mr. Imdad Pitafi who got selected in previous election as Member of Provincial Assembly (MPA). Both of them are landlords.

Dr. Raheela Magsi, a PMLN Senator, is also very popular figure of the area. The Chairman of the Union Council of Dad Khan Jarwar is Mr. Naveed Lund and belongs to Pakistan People's Party Parliamentarians (PPPP).

In addition, Kolhis and Bheels are majority among the minority population and they are Harees of these landlords and work on their fields along with fellow Muslim Harees. They also cast vote for them as they are living on their given piece of land for temporary purpose of cultivation. Politically, larger vote bank of this area belongs to Pakistan People's Party Parliamentarians (PPPP) and religious groups of those which run religious schools.

Muslim population regularly visits shrines within or outside locality. Basically, shrines of Muslims are collectively shared but religious spaces of minority groups are restricted and considered as private spaces. The majority population of this area follows Islam. The followers of Sunni sect are in majority among the Muslims, whereas Shias and Deobandis are small in number.

15. LAW AND ORDER SITUATION

Law and order situation is better due to strict action by the police against criminals. People of this area are mostly engaged in their agricultural fields for irrigation and cultivation. By nature, they are very simple and do not indulge in criminal activities. They prefer peace over tribal clash or bloodshed. Whenever, there is a problem they gather on one platform to discuss the issue and seek solutions.

People of the area go to Mr. Manzoor Pitafi, Member of Provincial Assembly (MPA), for the issues which are solved through Rajooni gathering. Rajooni is a traditional assembly of leaders that make decisions by consensus for local conflicts. The social structure is based on caste system, i.e., people from one caste live in the same village and cooperate for mutual interests. Their kinship makes their bonding stronger. Minority population is also very peaceful and they spend their time working in farmlands.

During the elections, law and order situation becomes tense, due to the competition between contestants. Law enforcement agencies remain active to control the situation. Political environment only remains tense during elections and after that everything becomes normal. Main police station is situated in Taluka Chambar but a few police check posts are set up in UC Dad Khan Jarwar on main roads going to district Tando Allahyar.

16. STATUS OF WOMEN

Mr. Khawaja writes in a report, An analysis of the participation of rural women's activities in agriculture sector of Sindh; a case study of district Tando Allahyar: "The rural women of the district Tando Allahyar of Sindh do not have enough access to the finance and credit facility. They suffer from malnutrition and the lack of proper healthcare and from inadequacy of proper skill and educational facilities. Their level of participation is very nominal in the decision making at home or in their own circle of society. They have a very limited excess to economic opportunities as such it is major obstacle in the development and the change of their socio economic conditions. The prevalence of sexual harassment also serves as a great hindrance in their participation of major decision making process" (Khowaja, 2014).

During the FGD, one of the study participants at village Mithoo Jogi stated, "All our decisions are being taken in Panchayat (a council of five members)" (Female FGD No. 10, Age Group (30-40), 5/2016, Mithoo Jogi).

As per the words of female research participant, "Women of our village, Dad Khan Jarwar, do not go outside for shopping or recreational activities. We are just allowed to go to hospitals when we become ill, to take medicine and for medical check-up" (Female FGD No. 11, Age Group (20-40), 5/2016, Dad Khan Jarwar).

During the key informant interview with a labour worker and a house maker, she expressed her



Picture taken during the focus group discussion

opinion saying, "My Husband and I, both have equal rights of decision making and we both make decisions with mutual understanding but if you are asking about our children we don't ask them about what they want, especially the girl child. There is no concept of asking the girl child about who she wants to marry, or about decisions" (Female KII No. 7, 30, 5/2016, Dad Khan Jarwar).

Ms. Farzana Panhwar writes in her periodical article, 'Neglected role of Rural Women in Sindh', "Literacy is lower among the females due to [their] low status in the society, and [the] practice of seclusion. Adult literacy rate is 10% for women and 35% for men" (Panhwar, 2014).

Literacy rate among the women is low, because they are not allowed to attend a school due to social, religious and cultural differences in the society. A labour worker, interviewed as a key informant in village Saeed Khan Laghari, said, "Younger daughter has to look after her brothers and sisters and if she goes to school then who will take care of them" (Female KII No. 9, 34, 5/2016, Saeed Khan Laghari).

Another female respondent, resident of village Dad Khan Jarwar, said, "The situation is worst in our village, because sexual assaults are common. We are afraid of sending our daughters outside for getting education or playing" (Female FGD No. 9, Age Group (29-45), 5/2016, Dad Khan Jarwar).

A female research participant in village Jai Ram Jogi said that the main cause of our poverty is lack of access to education.

In a focus group discussion, village Dad Khan Jarwar, one of the female participants opined, "We do not want that our girls become wanderers [by getting education]" (Female FGD No. 7, Age Group (52-61), 6/2016, Dad Khan Jarwar).

Ms. Farzana Panhwar writes in her periodical article, 'Neglected role of rural women in Sindh', "The health status is different among men and women, due to lower status of women in the society. They suffer more with malnutrition and poor living conditions. They suffer more with communicable diseases. In Pakistan 29% of population uses public health sector facilities while in Sindh it is only 22% population. In Pakistan 53% population prefer delivery at home while 73% in rural and 25% in urban area perform [deliveries] at home. Maternal mortality is 6-8 per 1000 live births. The facility rate is 6.0 births by women at the age of 45-49 and more than 4000 mothers die every year due to pregnancy related issues. About 50% of rural women suffer from recurrent reproductive tract infection" (Panhwar, 2014).

One of the female participants of FGD, sharing her ordeal, said, "I was admitted in National Hospital, Tando Allahyar. Before that I went to a doctor for medical check-up in our village but the doctor did not understand my problem, as I was pregnant and feeling pain. After some time, my condition aggravated and I was moved to Tando Allahyar where I was told that my baby had died inside me seven days ago" (Female KII No. 7, 30, 5/2016, Dad Khan Jarwar).



Transect walk with research participants

"Gender based violence occurs in our households if we do not follow the orders of our husbands, or do not take care of the children or get late for cooking, or even if we speak loudly with our male members", said majority members of a FGD. They added, "Girls do not have the choice of marrying the man of their liking. The father or the brother decides the marriages. If she decides to go against the decision, then they are forced into marriages" (Female FGD No. 10, Age Group (28-40), 5/2016, Mithoo Jogi).

17. PRESENCE OF NON-GOVERNMENTAL ORGANISATIONS (NGOS)

There are no Village Organisations (VOs), Community Organisations (COs) and Local Support Organisations (LSOs) in the UC. During the flood and heavy rains of 2010, some NGOs came to the area for two to three months. These organisations provided the locals food and some material for construction of their damaged houses.

Khadija Foundation (KF) played an important role in providing relief to the people of village Saeed Khan Laghari where a small number of houses got damaged due to flood and heavy rains (Male FGD No. 2, Age Group (35-55), 3/2016, Saeed Khan Laghari).

People of the village are very thankful to Khadija Foundation (KF) for their support during the devastation and miserable conditions which left them stranded. Pakistan Fisher Folk Forum, Labour Party and Bhandar Sangat also worked in the area, as named by the locals. People of Dad Khan Jarwar are very grateful to the organisations that helped them during the hard times of their life (Male FGD No. 7, Age Group (52-61), 6/2016, Dad Khan Jarwar).

In addition, Sindh Education Foundation (SEF) has opened schools in UC Dad Khan Jarwar. There is a big primary school opened by Sindh Education Foundation (SEF) in village Ghulam Machi in which the total enrolment of students is above 200 where girls and boys are getting education up to 5th class and it is free of cost.

Another organisation named 'The President's Primary Health Initiative (PPHI)' has set up Basic Health Units (BHUs) in UC Dad Khan Jarwar. Especially in village Ghulam Hussain Lund, there is a health dispensary set up by PPHI which is open from 9:00 am to 2:00 pm, where patients pay visit on daily basis for medical consultation.

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19. ANNEX I: DETAILS FOCUS GROUP DISCUSSIONS & KEY INFORMANT INTERVIEWS

Number of KII & FGD	Date and Timing	Location	Age & Profession	Sex
KII No. 1	14-3-2016 11:00 am	Jaffar Khan Khushik Baloch	60 Years, Aged	Male
KII No. 2	14-3-2016 1: 30 pm	Mahboob Pitafi	50 Years, Labourer	Male
FGD No. 1	14-3-2016 4: 00 pm	Jai Ram Jogi	58 Years, Artist	Male
FGD No.2	15-3-2016 10:00 am	Saeed Khan Laghari	40, 35, 45, 55, 38 Years, Labourers and Farmers	Males
FGD No.3	22-3-2016 11: 00 am	Ahmed Khan Lund	50, 30, 45, 28 Years, Labourer, farmers & government servent	Males
FGD No. 4	24-3-2016 10:45 am	Manzoor Pitafi Hari	37, 25, 35, 40, 29, 26 Years, Labourers, Farmers	Males
FGD No. 5	24-3-2016 1:00 pm	Kaishu Kohli	28, 30, 48, 27, 25, 49 Years, Labourers, Farmers	Males
FGD No. 6	24-3-2016 4:15 pm	Ghulam Hussain Lund/Kaisroo Kohli	25, 27, 55, 43, 38 Years, Labourers, Farmers	Males
FGD No. 7	6-4-2016 12:15 p.m	Dad Khan Jarwar	61, 52, 56 Years, retired primary teacher, school teacher, school headmaster	Males
KII No. 3	22-4-2016 11:30 a.m	Sahab Khan Leghari/Jam Khan Leghari	81 Years, Worker of Sindh Hari Committee	Male
KII No. 4	21-4-2016 10:30 a.m	District Tando Allahyar	45 years, Ward Incharge of Pera Medic Staff	Male
KII No. 5	21-4-2016 11: 30 a.m	District Tando Allahyar	45 Years, Superintendent	Male
FGD No. 6	21-4-2016 12:30 p.m	District Tando Allahyar	48 Years, District Education Officer	Male
FGD No. 8	21-4-2016 2:00 p.m	District Tando Allahyar	Agriculture Officer, Agriculture Officer, Assistant Director, Assistant, Assistant Director, Deputy Director	Males
KII No. 6	20/5/2016 10:30 am	Dad Khan Jarwar	37 Years, Aged House maker	Female

KII No. 7	20/5/2016 11: 40 am	Dad Khan Jarwar	30 Years, Aged Female	Female
KII No. 8	20/5/2016 12:20 p.m	Dad Khan Jarwar	35 Years, Aged Female	Female
FGD No.9	20/5/2016 1:300 p.m	Dad Khan Jarwar	29,45,29,40, 35 and 37 Years, House makers and labour workers	Females
FGD No.10	21/5/2016 10: 30 am	Mosa Khan Pitafi/Mithoo jogi	30, 28,35,29,34 40 Beggars	Females
KII No. 9	21/5/2016 12: 00pm	Saeed Khan Laghari	34 Years, house maker and labour worker	Female
KII No. 10	21/5/2016 1:15 am	Saeed Khan Laghari	29Years, labour worker	Female
KII No. 11	21/5/2016 2:00 pm	Saeed Khan Laghari	40 Years, a house maker	Female
KII No. 12	21/5/2016 2:50 pm	Saeed Khan Laghari	45 Years, a House maker	Female
KII No. 13	21/5/2016 3:30 pm	Saeed Khan Laghari	42 years, a house maker	Female
FGD No.11	21/5/2016 2:30 pm	Dad Khan Jarwar	38,40,30,34,38 and 20 House makers and skilled Labour	Females
FGD No.12	2-6-2016 10: 30 a.m	Javed Kaim Khani	40,28,27,22,25,29, 33 and35 Years, House makers and labour workers	Females

SUCCESS Programme is based on the Rural Support Programmes' (RSPs) social mobilisation approach to Community-Driven Development (CDD). Social Mobilisation centers around the belief that poor people have an innate potential to help themselves; that they can better manage their limited resources if they organise and are provided technical and financial support. The RSPs under the SUCCESS Programme provide social guidance, as well as technical and financial assistance to the rural poor in Sindh.

SUCCESS is a six-year long (2015-2021) programme funded by the European Union (EU) and implemented by Rural Support Programmes Network (RSPN), National Rural Support Programme (NRSP), Sindh Rural Support Organisation (SRSO), and Thardeep Rural Development Programme (TRDP) in eight districts of Sindh, namely: Kambar Shahdadkot, Larkana, Dadu, Jamshoro, Matiari, Sujawal, Tando Allahyar, and Tando Muhammad Khan.



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