



The Emerging Concept of Community Development Parks (CDP): An Evaluation of Rashidabad CDP

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Abstract

The concept of "Science Parks" is a well-known concept, whereas the phrase "Community Development Parks" is embryonic, even though there is a need to consider these as equally important. The Community Development Parks form social transformation matrices, encouraging the social inclusion of community groups by offering an environment conducive to common identity formation. This study aims to assess the overall performance of a Community Development Park titled, Rashidabad in Tando Allahyar, initiated by Rashid Memorial Welfare Organization (RMWO). This Community Development Park not only creates rural-urban interaction, thereby generating positive externalities for adjoining areas, but it also provides health, education, and employment opportunities. The current study delineates motivational channels that explain the initiation of this Community Development Park. The results of the study show that Rashidabad has proved to be exemplary in uplifting education and health facilities for the local community, besides contributing to social inclusion.

Introduction

Contemporary economics takes an interdisciplinary approach towards strengthening the socio-economic landscape of an economy. More and more organizations and stakeholders are advocating the need to consider social sector indicators in deciding the growth trajectory and health of an economy. The New Economics Foundation is a think tank based in the United Kingdom that campaigns for "equity on social, economic, and environmental fronts." The NEF was established in 1986 by the organizers of The Other Economic Summit with the intention of working toward a "new paradigm of wealth creation, based on equality, diversity, and economic

stability." (NEF, c2022). Researchers have argued that hard-core economic indicators (such as GDP) cannot accurately depict the strength of the social sector. In this regard, the works of Easterlin and Angelescu (2009), Inglehart et al. (2008), and Layard, et al. (2009) offer empirical evidence of the independence of the happiness level in a country and its GDP.

The idea of a society can be defined as a group of people working collectively to conceptualize a sense of common identity. It is the perception of human beings as central players in the cosmic order by various researchers, such as Kurt Goldstein (Goldstein, 1939), Andras Angyal (Angyal, 1941), Abraham Maslow (Maslow, 1973; original work published in 1950), Erwin Straus (Moss, 1988), and Mihaly Csikszentmihalyi (1990), that led to the emergence of humanistic psychology; it accepts the important role of Humanistic psychology considers human beings irreducible to two extreme beings: material beings or transcendental beings of the Divine (Davidson, 2013). Therefore, this wave of psychology, unlike psychoanalysis and behaviorism, recognizes the human being's existential desire to improve, to strive for happiness and fulfillment, and to maximize one's full potential (Hayes, 2012). Maslow (1943) was the trendsetter in defining a positive view of human beings, thereby introducing human beings as unique organisms, influenced by various channels of motivation. Maslow's hierarchy of human needs is as follows: physiological needs, safety needs, belongingness and love needs, esteem needs, and self-actualization (Maslow, 1943). Maslow (1943) discussed how human beings are inclined to ensure survival on a priority basis by meeting their physiological demands that ensure normal functioning. The second step in the ladder is the stage of safety needs. Human beings think about order and stability in their lives; therefore, they work to secure their future, e.g., by looking for a surety that they will be safe from physical danger or that they will not be food insecure. The third step in the ladder is the stage of bonding social ties with others to develop a feeling of belongingness. The fourth step in the ladder is the stage of realizing self-esteem that ensures that not only human beings feel included but also distinctive in the social matrix. The idea of inclusive yet unique identity implies that human beings like to be counted as recognizable members of society. Consequently, in the fourth step of self-esteem, people tend to create their impression on society by developing a feeling that they are useful; this feeling of usefulness can sprout from an infinite number of factors. A positive demonstration of self-esteem is "soundly based on real capacity, achievement, and respect from others. Satisfaction of self-esteem needs leads to feelings of self-confidence, worth, strength, capability, and adequacy of being useful and necessary in the world "(Maslow, 1943, p. 382). The final stage of Maslow's hierarchy of human needs pertains to the concept of self-actualization in which human beings start to dig deeper for internal peace and a tendency to trace the real meaning of life. In pursuit of the real meaning of life people at this highest category tend to strive for positive enlightenment. The idea of self-actualization is quite intricate; only a few individuals have heard this phrase, and even fewer are able to expound its meaning (O'connor & Yballe, 2007). The self-actualization needs allude to efforts of an individual to harness its full potential; these needs vary from person to person and can show its demonstrations in different forms.

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Rogers (1959, 1989) demonstrated agreement with Maslow's hierarchy of human needs but underlined the importance of a suitable environment in assisting persons in ascending Maslow's pyramid layers. Rogers (1980) emphasized how certain environmental conditions must exist for the actualizing tendency to occur; only in the presence of an environment that promotes positive conduct can individuals develop the proclivity to think in broader domains of societal improvement. This is not to say that persons in the bottom layers of Maslow's pyramid are oblivious to societal goals. Rather than that, it simply means that the probability of transitioning to the n^{th} layer from the $(n-i)^{\text{th}}$ layer is greater than the probability of transitioning to the n^{th} layer from the $(n-i-1)^{\text{th}}$ layer, where i signifies any of the Maslow's pyramid's tiers. O'Connor & Yballe (2007) examined the fact that distinct levels are not mutually incompatible and wrote Maslow recognized that the rhythms of daily living result in a highly fluid emergence and combination of wants and activities. The human group survived by banding together (social needs) to overcome food and housing issues. Indeed, you, the reader, may be experiencing numerous needs concurrently with your reading of this (for example, curiosity, thirst for knowledge, and hunger). Maslow's work has been widely applied in management sciences, psychology, sociology, and social work. The Maslow (1943) pyramid's esteem needs and self-actualization stages are some stark indicators of the need to expand our concerns for communal gain. Thus, social labor serves as a similar notion when considering the objectives of any community. Social services and social work are contextualized in a variety of ways. Apart from behavioral and psychological dimensions, social services and social work are contextualized through many other different perspectives.

A careful examination of the social work literature reveals that, in general, the early sponsors of social work were religious institutions (Russel, 2006); however, there is a general trend in the international community to imply a need to transcend religious boundaries and serve humanity without bias. The role of religious institutions in social services remains ambiguous; for example, in 2016, only 58 percent of Americans believe that religious institutions are critical for resolving various social issues, down from 75% in 2008. (Lipka, 2016). Labeling the human race in terms of religion seems so unjust in today's world. With the advancement of communication and collaboration technologies, the modern world has become a level playing field. Friedman (2005) discusses the ten flatteners who have contributed to the flattening of the world and an increased sense of connectivity and commonalities. The ten flatteners he discussed include the fall of the Berlin Wall, Netscape, workflow software, uploading, outsourcing, offshoring, supply chain management, insourcing, and informing (Google and other search engines, as well as Wikipedia, are prime examples), and "The Steroids" (for example, wireless and voice over the internet). The "Humanistic Perspective" can be viewed as an eleventh flattener that strengthens human beings regardless of their religious affiliations; this school of psychology is predicated on the idea of a human instinct to seek happiness on both an individual and societal level. This is why religion appears to be largely absent from leading texts on international social work (Cox & Pawar, 2006; Healy, 2008; Healy & Link, 2012; Lyons et al.,

2006). It's not surprising that many contemporary social workers have advanced beyond the level of biased service delivery. Mother Teresa (Agnes Bojaxhiu) is one of the twentieth century's most prominent social reformers; in 1950, she founded the Missionaries of Charity in Calcutta (India), a Roman Catholic religious congregation that is active in providing social services internationally through its network of 133 branches (The National Board for Safeguarding Children in the Catholic Church in Ireland (NBSCCCI), 2015). In recognition of her contributions, she received numerous honors, including the 1979 Nobel Peace Prize (Nobelprize.org, c2017) and canonization as a saint in 2006. (BBC News, 2016). Mother Teresa was pragmatic enough to recognize the value of unconditional human service, as evidenced by her adages: "Our mission is to bring God and His love to the poorest of the poor, regardless of their ethnic origin or religious affiliation" (Joly, 1977). Abdul Sattar Edhi, another prominent social reformer who was quite similar to Mother Teresa in his approach, devoted his life to social service, and founded the Edhi Foundation in 1951, which has a nationwide network and has even made an impression on the international community by providing relief to refugees in the United States of America, the United Kingdom, Canada, Japan, and Bangladesh. The Edhi Foundation asserts that it assisted Gulf War victims and earthquake victims in Iran and Egypt in 1991. (Mohammed, 2015). Abdul Sattar Edhi recognised that religion should not obstruct one's vision, but rather should serve to neutralize animosity toward others, as he once stated: "My religion is humanitarianism, which is the foundation of all religions in the world" (The Express Tribune, 2016).

While the preceding discussion focused on social work within the realm of religion, another critical perspective is the promising interaction of science and philanthropy. The role of Science Parks (SPs) in providing efficient development tools has long been debated in the literature, and numerous researchers, including Saxenian, 1996; Miller, Hancock, & Rowen, 2000; Chen, Sun, & Batchuluun, 2016, have examined how these facilities foster technological advancements through industry-academia interaction. Science parks include Silicon Valley, Hsinchu Science Park, and Baotou Science & Technology Industrial Park. The ultimate goal of technological advancement should be to solve societal problems, as demonstrated by the Science Philanthropy Alliance, a group of Silicon Valley philanthropists that funds research and innovation (Science Philanthropy Alliance, c2017). The Science Philanthropy Alliance assists researchers in pursuing medical, scientific, and technological breakthroughs. For example, MIT also received significant funding from Broadcom, an international supplier of semiconductor connectivity solutions (Darrow, 2017). The fact that Silicon Valley has a community foundation dedicated to social issues such as addressing anti-Muslim attitudes in the United States of America or developing a mobile application to assist Latinos with voting procedures demonstrates that science parks are now entering a promising phase of scientific research and social remodeling (Silicon Valley Community Foundation, 2012). In this context, CDPs are one step ahead of SPs, as SPs are innovation clusters that typically focus on technological advancements and dedicate a portion of their activities to social service through collaboration with philanthropists, whereas CDPs are social transformation matrices that facilitate community

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identity formation. Community identity formation is the process by which individuals begin to envision a shared image as a result of achieving mutually beneficial goals. Gafford (2013) discussed one such instance of community identity formation by describing how, following World War II, members of a marginalized black community clustered in suburban settlements of southern cities in the United States.

Parks serve as catalysts for improvements in the environment, public health, real estate value, business competition, and tourism trends. They help to further reduce crime rates by providing a positive activity for young people who might otherwise act as potential criminals. Parks contribute to the resilience of neighborhoods through their inherent benefit of encouraging social interaction among park users (Sherer, c2006). CDPs are a unique type of park that serves as both a traditional city park and a centre point for various services such as health, education, and employment opportunities. CDPs have a synergistic effect because they bring together a large number of facility seekers and multiple service providers (for example, numerous NGOs), creating an environment of competition even for service providers (NGOs and even some governmental organisations) operating outside the CDP.

Both parks and CDPs provide unique health benefits to their visitors by providing greener spaces. Since a healthy environment has a substantial effect on the people who experience it, it is quite likely that people who visit green spaces have improved health patterns. Using data from the Dutch National Survey of General Practice and the National Land Cover Classification Database, Mass et al. (2006) concluded that the percentage of green space in people's living environments has a positive correlation with residents' self-reported general health status. Ulrich (2001) analyzed ten years' worth of time series data from patients admitted to a Pennsylvania hospital and concluded that patients staying in rooms with views of trees recovered more quickly, required fewer anodynes, and were less likely to perceive nurses as uncooperative. A CDP model will never be successful unless housing is provided for employees of multiple organizations operating in a defined area. To attract efficient organizations and an efficient workforce, it is critical to provide a healthy environment conducive to the well-being of highly competitive professionals.

The entire discussion in the introduction thus necessitates an evaluation of a CDP to corroborate the positive role of CDPs. In this context, this study attempts to evaluate the overall performance of the Rashidabad CDP in Tando Allahyar, which was initiated by the Rashid Memorial Welfare Organization (RMWO). This CDP not only creates rural-urban interaction, thereby generating positive externalities for adjoining areas, but also provides health, education, and employment opportunities. The current study attempts to delineate motivational channels that explain the initiation of this CDP while also evaluating its overall performance.

Need for a CDP in Sindh

The Gini Coefficient is a statistic that is used to quantify the severity of wealth disparity (Gini, 1936). It is expressed in terms of a value between zero (equal distribution) and one (unequal distribution) (totally unequal distribution). According to the Pakistan Demographic and Health Survey, Pakistan's wealth distribution is unequal, with a Gini coefficient of 0.28. In Pakistan, the rural-urban divide is evident, as the Gini Coefficient for urban areas is 0.15, while that for rural areas is 0.31. Sindh has the highest Gini Index at 0.38, while the rural-urban split is even wider at 0.20 in urban Sindh and 0.40 in rural Sindh (Pakistan Demographic and Health Survey, 2013).

According to the Pakistan Social and Living Standards Measurement Survey, only 53% of the population has completed primary level education in Sindh, while the rural urban schism is noticeable with this statistic at 70% and 34% respectively for urban and rural areas of Sindh. The gender differential is also significant and the percentage of the population that has completed primary level education in rural Sindh is merely 20% for females and 47% for males (Pakistan Social and Living Standards Measurement Survey, 2016). The gross enrollment ratio (number of children attending primary schools divided by the number of children who ought to be attending) in Sindh is only 50%, with a percentage decrease of 8% between 2014-15 and 2013-14. Many researchers have highlighted the need for improvement in the educational standards of Sindh. Memon & Asim (2015) ranked different districts of Sindh according to an Education Scoring Index (ESI) constructed by using data on school enrolment, supply of schools, and school facilities. Larkana was the best-performing district, while Thatta was the worst-performing district. The Tando Allahyar district, where Rashidabad CDP is located, was categorized as one of the poorest performing districts. (Memon & Asim, 2015). According to the Pakistan Social and Living Standards Measurement Survey, only 45% of children have been fully immunised in Sindh and the percentage of child delivery cases attended by professional doctors is only 53% (Pakistan Social and Living Standards Measurement Survey, 2016). Public health facilities in rural Sindh are also not very encouraging. Due to government negligence, the private sector and NGOs have attempted to fill the vacuum that has been created. For 66% of the population living in the rural parts of the country, poverty, illiteracy, and inadequately organized healthcare are already slowing down progress in health indicators. (Shaikh, Rabbani, Safi, & Dawar, 2010).

Sindh has been on the radar of NGOs for many years because of its impoverished population profile. The total number of NGOs operating in Pakistan is unknown because NGO registration can be done under various laws and there is no comprehensive portal of NGOs operating in Pakistan; however, a significant portion of the total registered NGOs operating in Pakistan are present in Punjab and Sindh, with Sindh having 16,891 NGOs with a presence in Punjab (Pasha et al. 2002).

Rashidabad CDP

One of the many non-governmental organizations (NGOs) working in rural Sindh, Rashid Memorial Welfare Organization (RMWO) is unique in that it has provided Rashidabad CDP to an extremely poor area of Sindh. More than one hundred acres of land in Tando Allah Yar is a gated CDP that houses numerous non-governmental organizations (NGOs) that serve a disadvantaged area of Sindh. The Layton Rehmat Ullah Benevolent Trust (LRBT), the Ida Rieu Welfare Association (IWWA), the The Citizen Foundation (TCF), and the Fatimid Foundation are just a few of the reputable NGOs that have joined RMWO. Table 1 provides a complete list of CDP-funded projects. The Rashidabad CDP Development Authority (RMWO) provides land and initial construction costs to non-governmental organizations (NGOs) that want to set up shop in the area. Villagers in neighboring communities recall that "the area where Rashidabad is now located was once a heaven for dacoits and highway looters," according to the villager.

Many researchers have proved that poverty has a direct association with the crime rate (Hsieh & Pugh, 1993; Nwaokoro, Clifford & Mittal, 2013) as the poor are unable to claim basic needs in a legitimate manner, especially when social protection programs are missing. Realizing the nexus between poverty and crime rate, it is natural that Rashidabad CDP is gated and secured with the help of the RWMO security team and Sindh Police. It is imperative that to ensure active engagement, the employees of NGOs serving at Rashidabad CDP are provided a good standard of living. Therefore, this CDP is managed properly with proper street planning, management of green spaces, indoor and outdoor sports facilities, a minimart, a community center, and a central mosque. The general situation of adjoining villages is in glaring contrast to this CDP, as can be observed in Image 1 and 2. Note that these images only serve as a sample; authors captured many such pictures and comparison was established after analyzing all such pictures.



Figure 1: A Picture of a Street in an Adjoining Village Outside Rashidabad CDP



Figure 2: A Picture of a Street in Rashidabad CDP

The CDP of Rashidabad is similar to the "Settlement Houses Approach" (SHA) towards social work that has its roots in the 19th Century England, when several British reformers started to develop consensus that industrial capitalism is not the key to circumventing the increasing inequality between rich and poor. Therefore, many settlement house movements were initiated in the early 19th century in England and in the late 19th century in the USA. The SHA focuses on using an underprivileged neighborhood and engaging volunteers to deliver various services, such as the Toynbee Hall in London, which provides educational, legal, health, and financial inclusion services to London's marginalized communities (White, 2008). Scheuer (1985) distinguishes between a conventional town and a settlement by stating that a settlement is established with the theme of nurturing a whole person based on moral, spiritual, and aesthetic values as opposed to capitalism's linear focus on economic values in a conventional town. The settlement is to foster organizations within the community and to ensure that educational, cultural, and social activities for people of every race, class, age, gender, and religion are offered to facilitate their growth and participation, individually and collectively. Following the SHA, Rashidabad CDP has chosen an impoverished neighbourhood and offered educational and health services for better social inclusion.

The projects working under the Rashidabad Memorial Welfare Organisation (RMWO) are listed in Table 1.

Table 1: Projects Running at Rashidabad CDP

| Area of Work | Project Name | Run by |
|---------------------|--|--|
| Education | Sarghodian Spirit Trust Public School (SST) | Sargodhian Spirit Trust (http://sst.org.pk/) |
| | YK Academy | RMWO |
| | The Citizens Foundation School (Rubab Kasam Campus) | The Citizens Foundation (www.tcf.org.pk/) |
| | Informal Schools | RMWO (http://www.rashidabad.org/) |
| | DMKM Vocational Training Centre | RMWO |
| | Hajiani Ashraf Khatoon Technical Institute (HAKTI) | The Hunar Foundation (https://hunarfoundation.org/) |
| | Rehana Nazar School for Special Children | Family Educational Services Foundation (www.fesf.org.pk/) |
| | Sultan Ali Centre for the Blind (Under Construction) | Ida Rieu Welfare Association (www.idarieu.org/) |
| | Home of Peace: for Physically & Mentally Disadvantaged Children (Under Construction) | Darul-Sukun (www.darulsukun.com/) |
| | Academic Complex & Teacher's Training Institute | RMWO |
| Health | Bilquis Mushaff Medical Complex | RMWO |
| | LRBT Free Eye Hospital | Layton Rahmatullah Benevolent Trust (www.lrbt.org.pk/) |
| | Blood Bank & Transfusion Centre | Fatimid Foundation (www.fatimid.org/) |

| | | |
|--------------------------------------|---|--------------------------|
| SOCIO ECONOMIC SECTOR | AMZI Hostel | Mustafa Benevolent Trust |
| | Masjid-e-Shahbazi and Hameeda Shafique Islamic Information Centre | RMWO |
| | Batool Shah Microfinance | RMWO |
| | AMZI Water Filtration Plant | RMWO |
| | Meezan Bank | Meezan Bank |
| Life Style | Rehana Nazar Squash Complex | RMWO |
| | Residential Houses & Apartments | RMWO |
| | Rashidabad Railway Station | RMWO |
| | ANJ Community Center | RMWO |

Health Facilities in Rashidabad CDP¹

Provision of Health facilities is pivotal to the success of any poverty alleviation strategy, and hence, RMWO has offered its beneficiaries an opportunity to get composite health services. All the patients and attendants are provided subsidized meals from the soup kitchen managed by RMWO. Health services are provided by this CDP as there is a fully functional general hospital, an eye hospital, and a blood bank. Information on each is given below;

Bilquis Mushaff Medical Complex

Bilquis Mushaff Medical Complex is a 200-bed general hospital working in Rashidabad since 2012, with an average daily OPD of 130 patients. The hospital offers services like dentistry, pathological lab, X-Ray, paediatrics & gynecology operations, and a dialysis center, while the hospital management aims to establish an ICU and cardiac center in the near future. There are three medical officers and twelve doctors hired on a regular basis, while many consultants and doctors provide services on a visiting basis, and the total staff strength is 69. It is the only hospital in the vicinity of Tando Allah Yar and Hyderabad that offers the facility of dialysis. The hospital is still working under breakeven as in 2012. The revenue had been 0.35 million PKR with a deficit of 0.8 million PKR, but now revenue is 1.45 million PKR and the deficit has tapered to 0.5 million PKR. The room charges are only 300 PKR per night, and almost 70% of the surveyed patients reported that they belong to families with a monthly income of less than 15

¹ Data in this section is based on records of the respective organization duly verified by NUST Team.

thousand PKR. Almost 89% of the patients reported that they are regular visitors owing to the high quality service standards.

Layton Rahmatullah Benevolent Trust Eye Hospital

Layton Rahmatullah Benevolent Trust has been offering free ophthalmological services at Rashidabad CDP since 2008. The hospital offers services for cataract phacoemulsification surgery and glaucoma surgery. There are seven doctors hired on a regular basis, and the total staff strength is 42. LRBT also organizes free medical camps in adjoining areas at least once a year for counseling, treatment, and surgery.

Blood Bank and Transfusion Center

Fatimid Foundation is an ISO-certified blood bank and transfusion center that has been offering free blood transfusion services since 2010 in Rashidabad. It has a patient body comprising of 178 registered thalassemia patients and 30 hemophilia patients. The center has a total staff of 18, which includes a doctor and a pathologist. On average, the center sees 18 patients a day for blood transfusions.

Education Facilities in Rashidabad CDP

Rashidabad CDP enables the provision of high-quality education to people of neighbouring villages and towns. According to Table 1, this CDP has three formal schools: SST, YK, and TCF, while THF provides technical education. The following sub-sections describe these organisations in greater detail.

Information about TCF Rubab Kasam Campus

TCF Rubab Kasam Campus is a day school operating in Rashidabad CDP since 2006; currently the student strength is 925. The school offers education for primary and secondary level classes, i.e., classes 1 to 10. The gender ratio at the school is 60% female and 40% male. The monthly fee of TCF is PKR 510 and PKR 390 for secondary and primary level education, respectively, while the one-time admission fee is PKR 50 and PKR 25 for secondary and primary level education. TCF organizes awareness campaigns in the adjoining areas to educate people about the benefits of education. There are some parents who do not want to claim any financial support so as to psychologically safeguard themselves and their children against the dependency syndrome. Therefore, TCF offers the option of lowering the monthly fee according to the financial profile of the family; therefore, TCF provides partial fee waivers to needy students by stratifying the scholarship aspirants into five categories formed using family financial situation analysis. Almost 65% of the students enrolled at TCF are taking benefit of the scholarship and the fee collection method is flexible as parents can also pay the fee in instalments or aggregate fee as and when possible during a particular academic year. TCF also provides the facility of fully free education to students belonging to impoverished families under two schemes: (i) Zakat, which

can be used by Muslim students, and (ii) general charity, which can be claimed by students belonging to other religions. This fund is supported by philanthropic families joining the cause of TCF. All the students studying at TCF come from adjoining villages around Rashidabad City. In Table 2, it is evident that overall there is an increasing trend in the statistics for admission aspirants. Furthermore, the admissions follow a mixed pattern; as it depends on the preferences of the admission aspirants, the composition of the cohort of admission aspirants, and the thresholds for academic merit. The ratio of admission aspirants to actual admission was at a minimum in 2011, while its maximum was observed in 2014. From 2006 to 2015, an increase of roughly 14% was observed in the admission aspirants, while for the same period, an increase of roughly 68% was observed in the total admissions. While the determinants of admission aspirations may be numerous; nonetheless, from the statistics on admission aspirants and total admissions, we can infer that the school is expanding to meet the educational needs of a larger cohort.

Table 2: Enrollment Patterns of TCF

| By the end of year | No. of students who applied for admission | No. of students who were admitted |
|--------------------|---|-----------------------------------|
| 2006 | 350 | 155 |
| 2007 | 300 | 130 |
| 2008 | 200 | 130 |
| 2009 | 380 | 250 |
| 2010 | 300 | 210 |
| 2011 | 300 | 120 |
| 2012 | 380 | 160 |
| 2013 | 400 | 210 |
| 2014 | 400 | 330 |
| 2015 | 400 | 260 |

Source: School's admission office

Information about SST

Since 2005, the Sarghodian Spirit Trust Public School (SST) has been a boarding school for boys in Rashidabad. It is Rashidabad CDP's only school that offers the Cambridge IGCSE stream of education. SST benefits more than 36 teachers and 150 other staff members directly by serving 500 students in the local community. Monthly fees for IGCSE are approximately PKR 31,500 and for A Levels are approximately PKR 32090, while the admission fee and associated one-time charges total PKR 117,000. There are currently 468 students enrolled, with approximately 30% receiving full scholarships, and 7.01 percent residing within a 50-kilometer radius of Rashidabad. SST provided comprehensive data on 117 students who graduated from this

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institution, 17 of whom were placed in international organizations in a variety of countries, including Canada, Italy, and the United Kingdom, and 8 of whom were commissioned into Pakistan's Armed Forces. It is worth noting that one SST student has become an entrepreneur, and 92 students have been admitted to prestigious institutions in Pakistan, including the Ghulam Ishaq Khan Institute of Engineering Sciences and Technology and the National University of Sciences and Technology. Teachers receive formal education through the IEARN (British) and ILEARN (American) programs. Additionally, teachers are sent to British Council training programs. SST's alumni management is housed within their progress department, and the school hosted its first alumni reunion in September 2015. In Table 3, it is evident that overall, there is an increasing trend in the statistics for admission aspirants. The ratio of admission aspirants to actual admission was at a minimum in 2008, while its maximum was observed in 2006. From 2005 to 2015, an increase of roughly 37% is observed in the admission aspirants, while for the same period, an increase of roughly 94% is observed in the total admissions. One can infer that the school is expanding to meet the educational needs of a larger cohort.

Table 3: Enrolment Patterns of SST

| By the end of year | No. of students who applied for admission | No. of students who were admitted |
|--------------------|---|-----------------------------------|
| 2005 | 150 | 73 |
| 2006 | 180 | 104 |
| 2007 | 200 | 91 |
| 2008 | 200 | 86 |
| 2009 | 250 | 114 |
| 2010 | 280 | 119 |
| 2011 | 270 | 116 |
| 2012 | 300 | 147 |
| 2013 | 320 | 142 |
| 2014 | 340 | 164 |
| 2015 | 350 | 142 |

Source: *School's admission office*

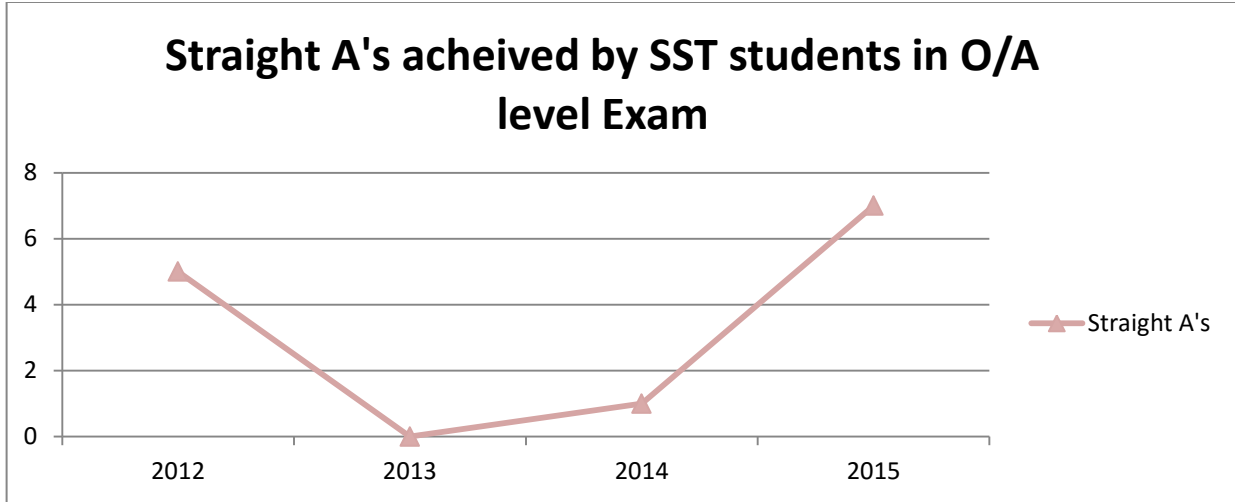


Figure 3: Statistics of Top-Achievers in SST (Source: SST Admission Office)

Data on students who got straight A grades in O/A level examinations is illustrated in Figure 3. It is important to note that the students scoring such shining results are from all over Pakistan. These top position holders are from Larkana (Sindh), Sanghar (Sindh), Larkana (Sindh), Hyderabad (Sindh), Jacobabad (Sindh), Khairpur Mir's (Sindh) and Nawabshah (Sindh), Zhob (Baluchistan), Quetta (Baluchistan), Poonch (Azad Jammu Kashmir) and Khyber Agency (Federally Administered Tribal Areas, FATA).

Information about YK Academy

YK Academy is a day school that provides education from preschool to secondary level. Currently, there are 277 students in the primary and pre-primary sections and 154 in the secondary section. The monthly fee is PKR 1600, while the admission fee is PKR 17,000. Students belonging to families with a good financial background pay the full tuition fee. Those who cannot afford the fee are provided a free uniform, books, transportation, and tuition fee. Almost 70% of the students are studying under a full fee waiver. All of these students are either from Rashidabad or from the adjoining villages. Under the Zaid Project, orphans from northern areas of Pakistan are admitted to this academy, where they are accommodated and provided a free education¹. In Table 4, it is evident that overall, there is an increasing trend in the statistics for admission aspirants. The ratio of admission aspirants to actual admission was at a minimum in 2006, while its maximum was observed in 2000. From 1999 to 2009, an increase of roughly 346% was observed in the admission aspirants, while for the same period, an increase of roughly 227% was observed in the total admissions. One can infer that the school is expanding to meet the educational needs of a larger cohort.

Table 4: Enrolment Patterns of YK Academy

| By the end of year | No. of students who applied for admission | No. of students who were admitted |
|--------------------|---|-----------------------------------|
| 1999 | 150 | 29 |
| 2000 | 63 | 34 |
| 2001 | 102 | 39 |
| 2002 | 138 | 36 |
| 2003 | 213 | 75 |
| 2004 | 281 | 68 |
| 2005 | 367 | 86 |
| 2006 | 427 | 60 |
| 2007 | 511 | 84 |
| 2008 | 575 | 64 |
| 2009 | 670 | 95 |
| 2010 | Data not available | 93 |
| 2011 | As above | 93 |
| 2012 | As above | 93 |
| 2013 | As above | 95 |
| 2014 | As above | 82 |

Source: *School's admission office*

Information about Hunar Foundation

The Hunar Foundation (THF) is a vocational training institution that has been working in Rashidabad CDP since 2010. Beneficiary students of THF get a skill development training program of 12 months' duration in the trades of electrical, mechanical, welding, plumbing, and motor cycle repairing. THF has been affiliated with this institution with City & Guilds (UK), which gives renewable accreditation for a period of two to three years. Education is totally free at THF except for the admission fee of PKR 1500, which is also waived off in case a student provides evidence of a low earning profile, which is verified by THF resource management department. Some of the sponsoring bodies include Engro, Pakistan Petroleum Limited (PPL), the Government of Sindh, Oil & Gas Development Corporation Limited (OGDCL), and China Power Hub Company Baluchistan. Currently, there are more than 500 students enrolled at THF, of which 60% are from adjoining villages. THF maintains data on current job openings in the industry and facilitates its students during the application process. THF maintains structured data about alumni; therefore, it has information that many of the alumni have been placed in the Armed Forces of Pakistan, Engro (a Pakistani Public Multinational Corporation) and United Energy of Pakistan (an oil and gas exploration company). Academia and industrial linkage are

reflected in the fact that Engro, PPL, and OGDCL support underprivileged THF students from various provinces of Pakistan. Because of the institution's industrial ties, approximately 30% of alumni have been hired or offered internships in various industries². Table 5 presents qualified evidence in favor of the assertion that the demand for technical education has increased; the size of the 5th and 6th batches is almost double the size of the 1st and 2nd batches of admission aspirants. An increase of a similar magnitude is evident in the total admissions; THF (Rashidabad campus) has been able to meet the admission demands efficiently.

Table 5: Enrolment Patterns of Hunar Foundation

| Batch | No. of students who applied for admission | No. of students who were admitted |
|---------|---|-----------------------------------|
| 1 and 2 | 230 | 180 |
| 3 and 4 | 320 | 230 |
| 5 and 6 | 560 | 430 |

Source: *School's admission office*

Information about Rehana Nazar School for Hearing Impaired

Since 2014, the Family Educational Services Foundation (FESF) has been offering educational services to physically impaired students in Rashidabad. The Deaf Reach School (Rehana Nazar Campus) was established specifically for the education of hearing impaired children. The operational responsibility of this school has been taken care of by the Family Educational Services Foundation (FESF) with an initial induction of 125 deaf students. Pakistani Sign Language is used at this school that has been developed by FESF with funding from UKAID. Currently, there are 200 students enrolled, and all of these students are from either of the two districts, Tando Allah Yar or Mirpur Khas (which is approximately 40 km away from Rashidabad). Not all of the students come from low-income families and thus study on a paid basis, whereas 20% of the students receive full scholarships. The school has hired a total of 40 staff members and 30 teachers, of which 50% are hearing impaired and belong to adjoining areas of Rashidabad.

Information about Suffah Literacy Project

Despite several awareness campaigns initiated by RMWO, owing to societal rigidities, many parents do not send their female children to school. Under this project, RMWO, in liaison with Mustafa Benevolent Trust and NEDian Trust, has been operating schools in eight adjoining

² The source of information is the THF administration, verified by the NUST team.

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villages for females where all staff and teachers are females from the same village to offer a higher trust culture. This project has been working since 2008, and education is free. Furthermore, books and stationary at these schools are also provided free.

Information about Project Zaid

Under this project, deserving students from the cohort of Internally Displaced Persons (IDPs), emerging due to Pakistan's War against Terror³, have been selected from the conflict-affected areas and inducted at YK Academy in October 2010. At the time of reporting, they only knew their mother tongue and could not communicate in Urdu, let alone English. All of them have joined the mainstream and a few have joined SST Public School on merit.

Rashidabad CDP and the Rural-Urban Interaction

Numerous scholars claim that the interplay of urban and rural neighborhoods might result in mutually beneficial externalities (Potter et al., 2008; Isserman, Feser & Warren, 2009; Leeuwen, 2010; Partridge, Ali & Olfert, 2010; Leeuwen, 2015). Positive externalities include increased employment opportunities, reinforced tourism trends, improved connectivity between urban and rural areas, and the development of land-intensive production of land-intensive high yielding products in the vicinity of cities. Rashidabad CDP has generated a softer benefit in terms of raising awareness about rural Sindh's untapped potential among both the local and international community, as it is customary for delegates and donors from various local and multinational organizations to visit this CDP and its neighboring villages. This CDP has created job opportunities for the local community, as the majority of support staff originate from neighboring towns. However, a large number of teachers and physicians hail from diverse parts of Pakistan. This CDP facilitates a gradual cultural transition among the local inhabitants. On a limited scale, this rural-urban connection will aid rural populations in absorbing positive externalities from this CDP. The fact that RMWO has opened a fully functional train station demonstrates the management's dedication to attracting commuters from surrounding urban regions, such as Karachi. This CDP can help recipients form a sense of shared identity, allowing them to link their own success stories later in life to the CDP's role in helping them thrive.

Deciphering the Brain of Rashidabad's President

Rashidabad's CDP is the result of Air Commodore Shabbir Ahmed Khan's visionary foresight and empathetic attitude (President RMWO). An in-depth interview with the president of RMWO revealed intriguing insights that enabled us to decode the rationale for this philanthropic CDP in

³ The term "Global War on Terrorism" refers to an ongoing international military effort undertaken by the United States government after the 9/11 attacks. It focuses on targeting different Islamist extremists worldwide, such as Tehreek-e-Taliban, al-Qaeda, and the Islamic State.

light of Maslow (1943) and Rogers (1959,1989). The following is a list of arguments substantiating Maslow (1943), O'connor & Yballe (2007), and Rogers (1959, 1989);

1. The President recalls meeting the eminent philanthropist and social worker Mr. Abdul Sattar Edhi and expressing his desire to serve the deprived masses. Mr. Edhi advised him not to resign from the Pakistan Air Force but to continue serving the noble mission in parallel. This corroborates O'connor & Yballe's (2007) assertion that the various layers of Maslow's hierarchy of human needs are not mutually exclusive, as Edhi alluded to rotating on two levels concurrently, namely strengthening oneself and then assisting others in growing.
2. The Rashidabad CDP began by meeting the community's educational needs first, thereby validating Maslow's (1943) assertion that human beings prioritize securing future needs immediately after meeting physiological needs. Prioritizing education opportunities for others demonstrates Mr. Shabbir's understanding of the value of improved education in assisting beneficiaries in moving up the Maslow's pyramid ladders.
3. The presence of schools for the deaf community enables us to examine how Mr. Shabbir determined that the CDP should address these communities' love and belongingness needs, as discussed by Maslow (1943). Similarly, the presence of hospitals and blood banks demonstrates a coherent understanding of human physiological needs.
4. During an in-depth interview the President stated "I do not claim that I have the magic wand that can solve all the problems of the poor but I am glad that I have done my part at least". This statement when seen in light of Maslow, 1943, p. 382 validates Maslow (1943) and depicts how Mr. Shabbir has alluded to the level of self-esteem in the Maslow's pyramid.

Conclusion

This study was aimed to gauge the overall performance of Rashidabad CDP by RMWO. Findings of current study provide affirmative evidence about the contributions of RMWO; local stakeholders have provided a positive feedback about the project. It must be noted that the community development parks have many abstract dimensions that cannot be easily quantified, for instance, formation of social identity, communal bonds, and civic capacity. The Rashidabad CDP has the potential to help alleviate the country's social polarization; the assimilation of diverse groups within the CDP has the potential to gradually break down the softer barriers between rural and urban areas; the only way to develop a cohesive society is to become acquainted with the so-called "others." In future studies, one may use mixed methods approach to analyze the softer aspects of the CDP of Rashidabad.

The hard-core contributions of the project are evident in the health and education sectors. Specifically focusing on the education sector, encouraging results have been observed. Admission rates have increased in all the schools inside this CDP; this presents at least some

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qualified evidence in favor of the quality of education. Another encouraging statistic is the percentage of alumni in significant local and international organizations. Limited evidence is also available for an increasing trend of Straight-As in the O-Levels examination; this stream of education is offered only at SST. Some other contributions of this CDP include, subsidized education opportunities, transfer of knowledge through faculty members from developed areas of Pakistan, and meeting the needs for special education.

Specifically focusing on the health sector, data provides evidence of the positive contributions of this CDP. One of the hospitals in this CDP is the only hospital in the vicinity of Tando Allah Yar and Hyderabad that offers the facility of dialysis. Although the service charges are subsidized, this hospital has a sustainable business model because the budget deficit is consistently declining. Blood transfusion is a life-saving service that is provided free of cost in this CDP; on average, 18 patients are the direct beneficiaries. One of the hospitals organizes free medical camps in adjoining areas at least once a year for counseling, treatment, and surgery.

In general, this is a successful initiative; however, the resistance indicated by some local politicians demonstrates that launching such a project in other parts of the country is not easy and requires persistent motivation, team support, and a sizable donor base. It is commendable that RMWO has chosen a sustainable path by allowing various non-governmental organizations to operate independently within the Rashidabad CDP. Thus, the project has insulated itself from unwarranted reliance on unreliable donors. The presence of reputable NGOs at Rashidabad CDP demonstrates RMWO's credibility, as such organizations' interests are motivated by trust, plausibility, and economic feasibility. On a national scale, it is necessary to recognize that the establishment of community development parks is just as critical, if not more so.

There are several intriguing behavioral dimensions that social scientists should investigate further. To gain a comprehensive understanding of the behavioral motivators for participation in this project, it is necessary to decrypt the inputs from the management teams of RMWO and associated NGOs/INGOs. An interview with the president of RMWO demonstrates some of the benefits of combining a humanistic perspective on psychology with economic rationality. In other words, human beings are rational agents because they derive satisfaction from micro-level self-strengthening; however, they also enjoy contributing to macro-level beneficial effects. Human beings desire to fulfil their own and others' needs for love and belongingness. In addition, when people think, they have tried to solve social problems, their self-esteem rises.

Avenues for Future Research

This study serves only as a pioneering work on an alternative design for social work and poverty alleviation. There is a need to analyze the ability of Community Development Parks to offer rural-urban integration; especially, if such parks are located in the rural areas that are near to some urban areas. There is also a need to analyze the ability of such parks to mitigate

dependency syndrome by creating opportunities of barter-trade type exchange of social services among the beneficiaries.

The model of Community Development Parks may provide Government of Pakistan with learning opportunities; the national poverty reduction plan must use this approach rather than disintegrating initiatives such as Benazir Income Support Program, Sasti Roti (Subsidized Bread), and Prime Minister Laptop Scheme. There is a need to compare this model of poverty reduction with the existing approaches.

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