



## **Analyzing the Challenges Faced by Sustainable Economic Development in the Villages of Balouchestan Emphasizing Peasant Sub-Culture (Case Study: Chahan Dehestan of Nikshahr County)**

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### **Abstract**

**Purpose-** The present study aims at discovering the relationship between economic problems and limitations in Chahan rural district, and sociocultural weaknesses (with regard to the elements of peasant sub-culture) .

**Design/methodology/approach-** With regard to the purpose, it is an applied study and it is descriptive-analytical regarding its methodology. Data was collected in two ways: field and documentary. In field studies, we used questionnaires, interviews, and observations at the same time. The statistical population of the study includes 9 villages with 1121 households among 43 villages in Chahan Dehestan; and 285 households were selected as the sample using Cochran. Statistical analysis of the data was performed at two levels; at the first level, the correlation of 7 peasant sub-cultures were identified using Spearman test; and at the second level, the tests U and H were used to determine the differences among the above components in the society groups .

**Findings-** The findings indicate that effectiveness of components like lack of innovation with significance coefficient of 0.022, extreme fatalism with significance coefficient equal to 0.020, and lack of foresight (disability to ignore immediate benefits for the sake of future benefits) with significance coefficient of 0.006 on economy was confirmed and it was proved that they limit economic sustainable development in the rural district under study. In addition, except for extreme fatalism and low level of dreams and wishes, the average of other components of peasant sub-culture are different with regard to gender, age, level of education, types of jobs, and sample villages. In general, what Rogers called a barrier to economic development in the villages in developing countries in his theory of peasant sub-culture, is not true in Chahan rural district (except for the three components whose negative effects were confirmed) but the cultural status of this society is such that it can protect and support economic sustainable development .

**Practical implications-** Since the cultural features in the society under study support economic sustainable development (and does not prevent it), studying adaptability of economic plans with cultural status of the society and exploiting its elements smartly to facilitate the process of economic sustainable development in Chahan Dehestan is recommended .

**Originality/value-** The present study explains the relationship between sociocultural factors (peasant sub-culture) and economic sustainable development through a combined method (qualitative-quantitative), and is the first scientific study in its kind in the studied scope .

**Keywords:** Sustainable development, rural development, peasant sub-culture, Chahan, Nikshahr.

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## 1. Introduction

**E**conomic system is an interwoven complex of economic and non-economic factors which should be considered in economic development strategies (Todaro & Smith, 2012). In developing countries, due to lots of economic problems, culture is rarely considered as a fundamental issue and it is always the victim of the myth of economy while economic development cannot be successful without considering the culture and its integration with general development (Motiei Langroudi, Gholami, & Muhammadzadeh Larjani, 2016). In these countries and particularly in rural areas, culture is a fundamental component; because actions and reactions, social relationships, and work and activity have affected the life style of the people and they are considered as one of the most important factors affecting economic development in village. In this way, economic sustainable development is the goal and concern for many communities; however, there are a lot of barriers limiting economic development and its sustainability. Some of the limitations and barriers related to people and society performance and lifestyle can be removed. Hence, in a world with different limitations, all human communities should enjoy the benefits of economic development (Badri & Pourtaheri, 2014). There are a lot of challenges to achieve sustainable development in rural areas which include management, social, cultural, economic, and physical challenges. Among these, social and cultural challenges worth considering. Therefore, sociocultural development is a prerequisite and a goal in development in every society, particularly in rural areas (Naghavi, Paydar, & Ghasemi, 2012). Geertz in his writing about Indonesia argues that “in the years after 1945 and actually after 1920 a fundamental evolution in social values and institutions toward a pattern related to developed economy was seen. The consequent changes occurred in social stratification system, features, political organization, training, and even construction in a vast part of the society” (Azkia, 1992). Analysis of the development process in Japan indicates that being aware of the fact that beliefs, values and culture will affect all aspects of the society, they have acted in such a way that the complex made in this way, had special features for

them. Features including simple consumption pattern, high willingness to save money, working conscientiously, group-oriented society, being incompatible against strangers, intellectual flexibility and scientific novelty, social solidarity, seeing individual benefit in the benefits of the group, respecting the rules and intimate cooperation in works. Hence, all communities successful in rural development have experienced a set of managerial sociocultural evolutions. However, the results of the executive and operational plans in the country (to the fifth development plan) indicate the ignorance or less attention by the officials to sociocultural factors in rural areas (Rezvani, 2011). While these factors are the fundamental bases for sustainable development in general, and economic sustainable development in particular, if they are ignored it will lead to failure of civil plans and programs as well as economic sustainable rural development. Evaluation of the annual budget in recent years indicates overcome of service and physical approaches on rural development credits; but, civil arrangements are only one part of rural development and beside that, other issues including employment, institutionalizing, reinforcing social and human capital, creating monitoring systems, and decentralized evaluation with the aim of creating a down-top management information system [increasing local cooperation], creating growth and entrepreneurship centers facilitating the entrance of villagers to regional, national, and even international markets, and ... are important, as well (Center of Islamic Consultative Research Center, 2016). On the other hand, in public opinion, scientific resources, and statistics, Sistan and Balouchestan Province (especially Balouchestan region) is known as an area with a rural and poor majority. Therefore, in this study, we selected Chahan rural district as the case study and are going to find out whether the sociocultural weaknesses and challenges of the villagers can be the most important reason for the economic problems in this area. In this way, the present study uses the theories which analyze economic underdevelopment in Iranian rural areas in a sociocultural framework and considers peasant sub-culture as the main hypothesis.

## 2. Research Theoretical Literature

### 2.1. Sociocultural Challenge

Using the term challenge in different texts and conversations indicates that there are different meanings for it; so, it seems necessary to confine its meaning specially to use it in researches investigating challenges in different areas. In this study, by social challenge means the social features and elements whose presence in society makes it difficult to realize sustainable development. Accordingly, they have to be corrected to achieve sustainable development in the society. Some of the social challenges are low level of knowledge and awareness, poverty, social injustice, lack of social trust, low level of social solidarity and cooperation, lack of effective institutions, social anomaly, lack of freedom and security, and so on. Cultural challenge is defined as those components in people culture which restrict progress, excellence, and development in the society. Weak cultural infrastructures, identity crisis, lack of self-esteem, isolated culture, low sense of belonging, values and beliefs in contrast with development, uncivilized traditions, inappropriate consumption pattern, poor culture and cultural poverty are some of these cultural challenges.

### 2.2. Peasant Sub-Culture

Social groups including clans, tribes, families, local and spatial groups such as the people of a region or village, job and relative groups, religious minorities, and different groups in the society each has a culture which is called a sub-culture (Faraji Darbkhani, 2012). There are unique values and norms in every sub-culture affecting economic and social structures and other aspects of their lives. Some are positive and constructing values and norms and some are negative. Peasant sub-culture theory emphasizes on the weakness and deficiency of sub-cultures. It has been presented by many people among whom Rogers has presented a theory which can be the most important theory. According to this theory, if the social evolution plans in the village are not based on recognizing values, opinions, and peasants' motivations, they will fail. Peasant sub-culture has some features (Motiei Langroudi, Gholami, & Muhammadzadeh Larijani, 2016).

Distrust in social relations: general ignorance, indifference, and distrusting planning organizations will lead to lack of participation or low level of participation (Swapan, 2016). Rogers

believes that distrust in social relations particularly in strangers (especially in the government) is a feature in peasant society (Valizadeh, Kawarizadeh, Shokri, 2015; Shaw & Catherine, 1987; Feola, 2017). Distrust in social relations among villagers inhibits cooperation, team working motivation, promotion of altruism, creating cooperative organizations, and executing agricultural development plans; because foundations of agriculture are based on cooperation and the lack of cooperation leads to failure of rural development plans (Mohseni Tabrizi, 2003).

Lack of innovation: In a peasant-rural society, the activities which are often agriculture and animal husbandry are performed in traditional methods. Agriculture is for living in small scale; various products are planted in a small piece of land so that it can provide food requirements of the family. However, with globalization phenomenon, local and national economies merged in universal economy and livelihood-peasant economy that was unable to contest in extend markets was sent to the margins gradually (Feola, 2017).

Extreme fatalism: Rogers believes that peasants consider destiny as the absolute power in determining their happiness and misery; and they believe that it is difficult to fight the nature to heighten their life level. Whenever they or their friends and relatives achieve a success [or face with trouble], they attribute it to supernatural factors and metaphysics. Rogers suggests that peasants have point of views in controlling events; they include passivity, suspicious, submission and tolerance, suppleness and escape (Mohseni Tabrizi, 2003; Ayal, Leal Filho, 2017; Feola, 2017; Mathras, Cohen, Mandel & Mick, 2015). Sifers considers fatalism among peasants as a result of prevalence of feel of insecurity that is we cannot rely on anyone and anything even ourselves. Therefore, in happiness and misery, only destiny is appreciated or blamed (Mohseni Tabrizi, 2003). In other words, when people feel the lack of personal control in their lives, they attribute it to the control of external sources (religion or government) to remove their stress (Mathras et al., 2015).

Low level of dreams and wishes: There is an irresistible acceptance of low life level in the arms of sufficiency and satisfaction in a peasant society with its special culture. Unwillingness or less willingness to monetary profit and achievements, lack of tendency or little tendency for providence,

accumulating, and saving, and tolerating hard living with low standards are seen in such a society (Feola, 2017, adaptive institutions Peasant institutions and natural models facing climatic and economic changes in the Colombian Andes, *Journal of Rural studies*, 49, 117-127). Faith and religion are important bases in a peasant society which control consuming behavior. Religious values are like a normative guide telling the followers what is good to consume, when and how much. For example, in most religions, religious people pay less attention to pleasuring thoughts; they mostly follow long term goals beyond the material world (Mathras et al., 2015).

Disability in ignoring immediate benefits for the sake of future ones: Between short term rewards and long term goals with risky and far rewards, villagers prefer less and short term rewards ((Mohseni Tabrizi. A, fall and winter 2003, evaluating some features of peasant sub-culture among the nomads member in systems exploiting pastures in provinces East Azerbaijan and Kurdistan, *anthropology letter*, 2 (4), 11-36.). Extreme and unwise use of natural economic resources, which leads to the destruction of environment and natural resources, is one of the common problems of immediate point of view in peasant - and even developed- communities. Another example for immediate point of view is changes in land use from agricultural to non-agricultural.

Extreme familialism: In peasant communities, family members/ relatives are considered as the most important source of financial support (capital) and family work force (particularly in agricultural-living based economies). Familialism leads to extension of a network of inter group relations (relationships among relatives). Relatives usually live in the same neighborhood. Sometimes (through marriage) neighborhoods are related to each other (Mtika & Kistler, 2017). However, extreme familialism in peasant communities and preferring family to the society inhibit foundation and maintenance of formal associations (Feola, 2017). In a peasant community, the working person (head or not) is responsible for financial support and supplying all the costs in the family; however, if the costs exceed, a lot of pressure will be on the working person and their economic power and life quality will be low (Anderson & Obeng, 2017).

Extreme localism: Members of the society (families) are linked together based on blood and attribution, common geographical space, and cooperation. They have inter-group and local relations and make less relations (economic and social) with strangers and other places (Mtika & Kistler, 2017). These communities have been in isolation with regard to space, knowledge, cognition and thoughts, and economic and social relations; and the people have grown up in confined rural environment (Anderson & Obeng, 2017). Different studies performed according to approaches, which count sociocultural barriers and weaknesses as the most important factors for mustiness in the villages of developing countries, have had different results. Mohseni Tabrizi (2003) in his study concludes that type of membership and tendency to membership in modern exploiting systems and difference in socioeconomic state of ranchers affect some beliefs and values attributed to peasant sub-culture. Mousavi (2006) in his study tries to test the dominance of Rogers's theory on the Iranian society experimentally. His findings indicate that the less the people have peasant sub-culture, the more their cognitive tendency is toward social participation. Karampour & Yusufvand (2012) concluded in their study that Rogers's peasant sub-culture elements are not true in this area; therefore, the term local sub-culture which drives development can be used instead of peasant sub-culture (which inhibits development). The findings by Motiei Langroudi, Gholami, & Muhammadzadeh Larijani (2016) indicate that peasant sub-culture elements like dependence on government and fatalism in all villages, and mutual distrust in all villages except for Mamash khan are cultural values.

### 3. Research Methodology

#### 3.1. Geographical Scope of the Research

With regard to the absolute location, Chahan rural district is located at 25 degrees and 42 minutes, and 26 degrees and 24 minutes' northern width, and 59 degrees and 36 minutes and 60 degrees and 11 minutes' eastern length. It is in the province of Sistan and Baluchestan in southeast of Iran and in central part of Nikshahr City (figure 1).

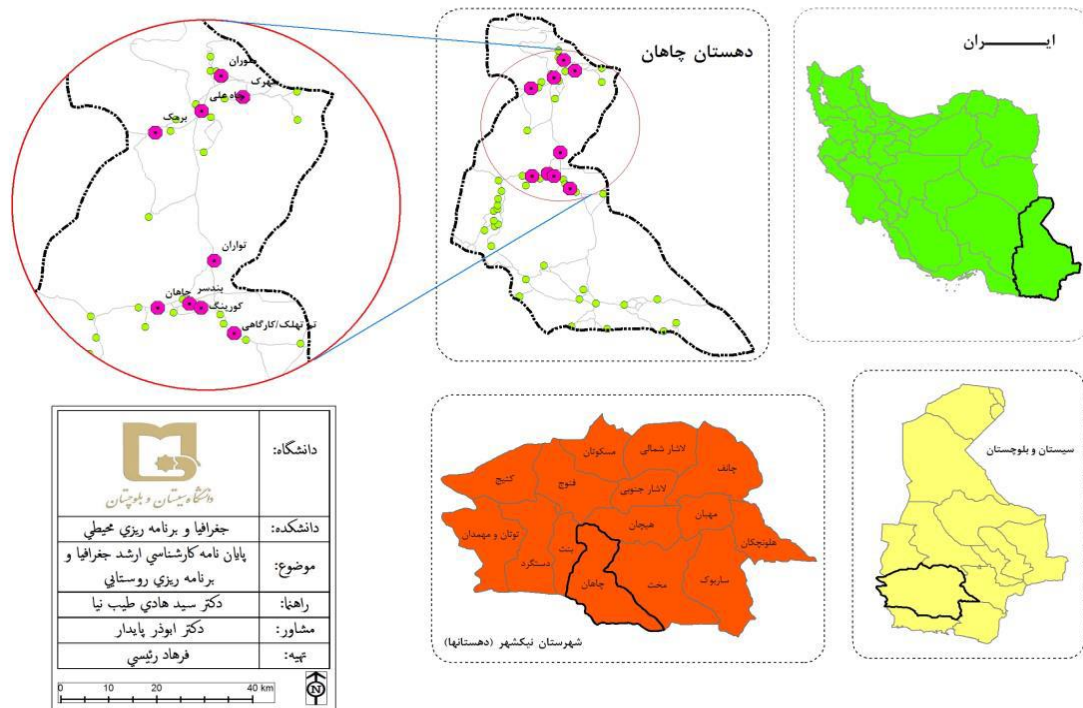


Figure 1. Political official location of Chahan district

Source: Research findings, 2017

### 3.2. Methods

With regard to purpose, the present study is an applied study, and with regard to method it is descriptive-analytic. The sample size was calculated by Cochran formula and according to the census in 2011. According to the census, the district of Chahan includes 43 villages and 2730 households. As the first step, 9 villages (with 1121 households) were selected based on the factors such as scope of area, the dispersion of the villages,

and the ability of access, randomly (N=1121). Accordingly, the sample size is 285 households. Data and information were collected in two ways: field and documentary. Theoretical topics are based on studying and using books, domestic and foreign papers, websites, and weblogs; in the field studies, we used questionnaire (as the main instrument), interview and observation (as complement instruments) at the same time. Reliability of the questionnaire was confirmed using Cronbach Alpha.

Table 1. reliability coefficient (Cronbach alpha) for each component in the study

Source: Research findings, 2017

Variable	Component	Cronbach alpha	Variable	Component	Cronbach alpha
Peasant sub-culture	Distrust in social relationships	0.82	Peasant sub-culture	Low level of dreams and wishes	0.94
	Lack of innovation	0.72		Immediate look (high emphasis on short term benefits)	0.75
	Extreme localism	0.76		Extreme familialism	0.78
	Extreme fatalism	1.00			

Statistical analysis of the collected data was performed using Spss 16 at two levels. At the first level, 21 items were defined in the form of 7 components of peasant sub-culture (independent variable) and their relationship with sustainable

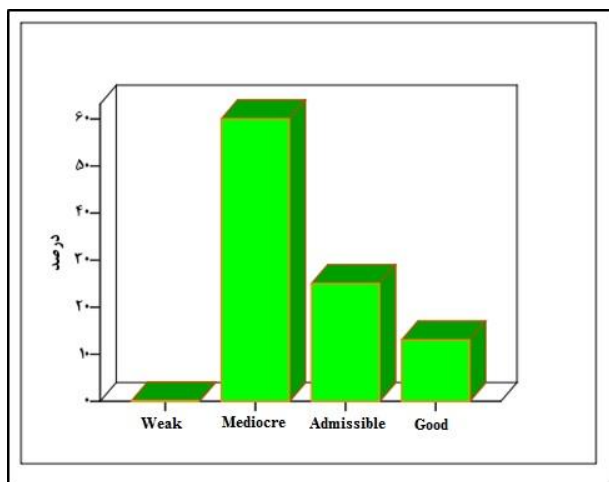
economic development (dependent variable) were determined based on Pearson correlation coefficient. At the second level, the difference among community groups was specified based on the relevant components through Mann-Whitney U

test (U test) and Kruskal Wallis analysis (H test). In addition, the results of the observations, interviews and lived experiences in the studied region were added to the research process to improve data analysis.

#### 4. Research Findings

##### 4.1. The relationship between peasant sub-culture and economic sustainable development

**Distrust in social relationships:** To evaluate this component, six indices (items) were used. Their correlation with economic sustainable development in Spearman test is 0.18. In this way, the correlation is positive and reverse. In other words, as distrust in community increases, the scores of economic development indices decrease. However, since the correlation degree is weak, and on the other hand, since P-value is higher than 5% (sig=0.069,  $p > 0.05$ ), significance of the test cannot be confirmed at 95% level; therefore, the trust level among the villagers is appropriate and it is low only with regard to stating economic information.



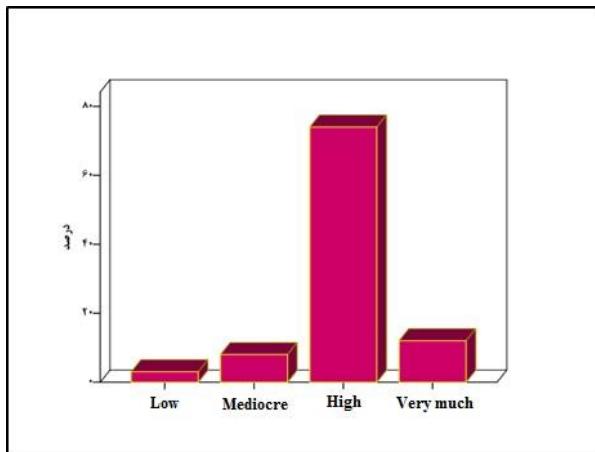
**Figure 2. State of trust in the society**  
Source: Research findings, 2017

Investigating the difference in the community based on the amount of trust indicated that there is a significant difference between women and men, job groups, and sample villages. The average of social trust in men is 54.13 which is higher than that in women (23.15). One hundred percent (100%) of the responding women were unemployed. They did not have much economic property except their costly jewelries; they do not have any producing tools, either. In addition, due to sociocultural conditions in this district, women economic independence is not a matter of

argument. With regard to education, the main emphasis is on formal academic education and other educational contents are ignored for women. All these factors have caused women to get a lower score in indices like lending money, lending things and devices, and partnership in economic activities compared to men. The results of U test is a proof for this difference. In this test, significance coefficient and z value ( $Z = |-(2.300)| > 1.96$ ) and P value (sig=0.021;  $p < 0.05$ ) indicate difference between men and women regarding the level of trust. According to the type of job, government employees and farmers had the highest amount of trust, respectively. Government employees had a higher average for several reasons: their income is not hidden from tax institutions, they have fixed salary so they are the first option for needy people to refer for loan; they are more aware of the importance of education and economic cooperative activities and responded positively to the related items. On the other hand, since in traditional agriculture cooperation and helping is common among the farmers, and they lend frequently their tools and instruments, they have the highest average in trust after government employees. In contrast, since unemployed people have not had any economic partnership with others, they do not have necessary conditions to lend money so they do not state their properties like land, house ... for government institutions, so that they can use government support to fulfill their requirements. In this way, they obtained the least score in social trust indices. The difference between job groups regarding trust in social relations is confirmed with 99% confidence (sig=0.005,  $p < 0.01$ ). Among the studied villages Malouran (70.96), Chahali (70.38), Barmak (65.73), and Sahrak (55.96) had the highest average in trust, respectively. There are several main reasons for this. First, in these villages most of the respondents had jobs in private or public sector. Therefore, they are able to both lend money and start economic partnerships. Second, a large number of educated people in Chahan District live in these four villages; they are aware of the importance of economic trainings and cooperative activities. Third, all these villages are in the vicinity of Nikshahr-Bent road and they are at a high level with regard to service and welfare infrastructures. In addition to the average value, the result of H test, also, confirms the difference in

trust among the studied villages with  $\text{sig}=0.005$  and  $p<0.01$ .

**Lack of innovation:** To evaluate the amount of innovation in the studied community, three indices were used. The correlation of lack of innovation with economic sustainable development in Spearman test is  $-0.226$ . Therefore, the correlation is negative and direct. As innovation in the society decreases, the score of economic development indices will decrease, as well. In this way, although the degree of correlation is weak, due to p-value ( $\text{sig}=0.022$ ,  $p<0.05$ ) test significance can be confirmed with 95% confidence. It can be concluded that Chahan rural community faces innovation depression.



**Figure 3. Lack of innovation in the society**

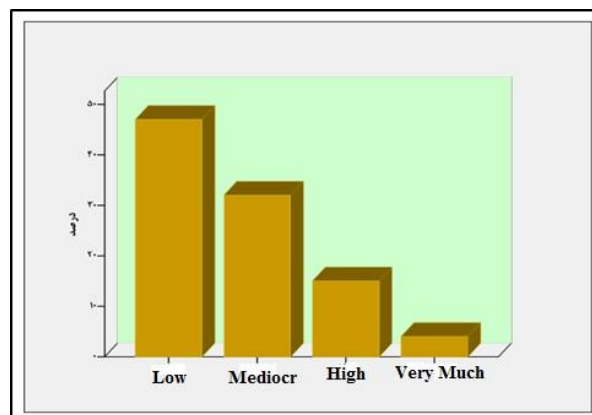
Source: Research findings, 2017

Except for the age 30 to 49, there is a direct relationship between the lack of innovation and age. In this way, the age group 65 and above with the average of 66.35, and the age group of 30 to 49 with the average of 58.57, had the lowest innovation and creativity in economic activities. The most important reason is knowledge, awareness, and job. Performance base in age group 65 and above in economy and other aspects is their experiences and traditions inherited from their ancestors. In addition, because of their old age they are not as active and dynamic as in the past. Respondents in age range of 30 to 49 had a job in private or public sector. In this way, since they are busy with their job and because of economic instabilities, their minds are not free enough for innovation. Those who are employed in government jobs, do not feel any need to launch a new economic activity. Age group below 15 years

includes people in which there was no respondent. In the age group 15 to 29 (the youth), the score of economic innovation was higher because they escape from traditions and they are eager to experience adventure and higher dynamism. In addition,  $\text{sig}=0.008$ ,  $p<0.01$  in H test which confirms the difference with 99% confidence. Among the educated people there are people whose dreams and wanted costs are higher than their income. There are also people who invest in economic activities to employ their family and relatives. Nevertheless, there is a significant difference between the lack of innovation and education level. Yet, it does not follow a regular pattern. Low innovation among people with elementary education and illiterates is because they are people in old ages. Those who are in active ages are not aware of economic innovation principles. Additionally, the most important reason for low level of innovation is job identity. These people are employed in education ministry and they have a fixed salary, so they do not feel any need to arrange other economic works. People with higher educational degrees (BA and higher) had a higher average score in innovation although they did not pass entrepreneurship, promotional, and technical courses. The result of H test also confirms the difference between educational levels regarding the lack of innovation with 99% confidence ( $\text{sig}=0.001$ ,  $p<0.01$ ). Among the working people in this district, farmers had the least level of innovation. Because they rely on traditional patterns and because of their old age and low education they are not familiar with new economic conditions. People with jobs in private sector (54.95), unemployed people (53.18), and people with jobs in public sector (34.28) are in next ranks, respectively. People in private sector do not like to start a new business because of high number of working hours and concern of keeping their job and capital.  $P<0.05$  and  $\text{sig}=0.044$  in H test indicate a significant difference between innovation and kind of job with 95% confidence. Economic creativity in Kouring village (66.31), Tam Tahlak (workshop), and Bandsar (64) and Chahan (56.31) was less than other villages. What is important is that all these villages are located in ventral region of the district with less economic boom than other regions. In contrast, Sahrak and Chahali with averages of 37.38 and 39.62, respectively, had the highest amount of innovation; they are located in

northern part of the district with higher economic boom. High innovation in Sahrak village can be attributed to the fact that it was located in a period of socioeconomic evolutions as well as increased number of educated people in this village. Also, Chahali Village is the first center for private service activities and it is the center of gravity for investment in service businesses. Therefore, the difference between innovation and economic creativity is confirmed with 95% confidence ( $p < 0.05$ ;  $\text{sig} = 0.042$ ). Except four difference groups which were mentioned, no significant difference was seen between men and women in this regard; the results of U test ( $\text{sig} = 0.648$ ,  $p > 0.05$ ,  $Z = -(0.456)$ ) indicate this conclusion.

**Extreme localism:** We used two indices to evaluate this component. Its correlation with economic sustainable development was 0.153 in Spearman test. Hence, the correlation is positive and reverse. In other words, as localism and economic isolation increase, the score of economic development decreases. However, since correlation degree is low, and p-value is higher than 5% ( $\text{sig} = 0.124$  and  $p > 0.05$ ), significance of the test is not confirmed with 95% confidence. Therefore, the relationship between extreme localism and economic sustainable development in Chahan District is not accepted. According to descriptive findings, localism and economic isolation is high among the respondents which is for two reasons. First, the commodities imported from urban areas are consuming goods not mediator ones; in other words, most of the villagers import these commodities to fulfil their living needs not for production purposes. Second, people get informed of economic news through virtual networks and media which have limitations in Chahan District. These limitations include, for instance, limited TV networks, lack of access to radio networks, and limited access to the internet. Mobile internet ( E ) and general access to ADSL is only possible in Mlouran. Even in these conditions, the news of big economic, social, and political events is followed seriously by specific groups while the public do not have the analysis power and are not either willing to follow.



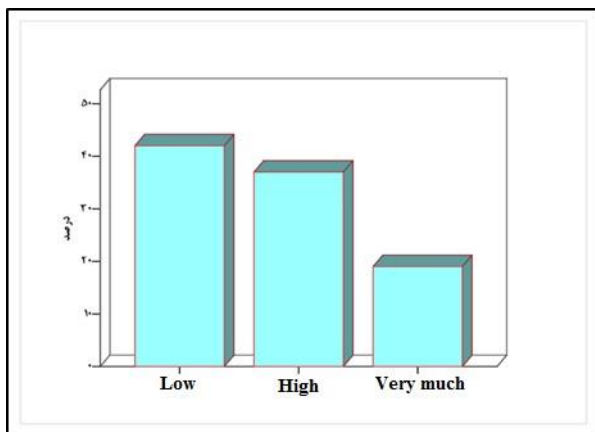
**Figure 4. The economic relationship with other areas**  
Source: Research findings, 2017

Examinations of economic relations among men and women indicate that men with the average 53.79 had less economic isolation than women (30.40). The reason is because men present in economic activities more than women. The results of U test confirm this significant difference between men and women with 95% confidence ( $\text{sig} = 0.012$ ,  $p < 0.05$ ,  $Z = -(2.526) > 1.96$ ). Among the age groups, people 15 to 29 years old had the highest score in economic relationship indices (66.86). The least score was for the people of 30 to 49 years old. Since tendency to virtual media is higher among the young people and they are more sensitive to political and economic topics, they get a higher score in following economic news and events. However, on the other hand, because a main part of the respondents in the age group of 30 to 49 are government employees, production institutions to launch economic businesses were not observed among them. In this way, the score of this age group in the index “export/supply capital and commodity to other areas” was low, which is confirmed in H test with 99% confidence ( $\text{sig} = 0.002$ ,  $p < 0.01$ ). According to the index of education level, the respondents with education level of high school/ diploma had the highest score (71.86). Significant difference among educational groups regarding economic relations with other areas is accepted with 95% confidence ( $\text{sig} = 0.037$ ,  $p < 0.05$ ). Among the studied villages, Tavarán and Chahali had the highest scores in economic relations with averages 78.05 and 70.07, respectively. Of course, the high score of Taravan is not logical because it is not any different from other neighboring villages regarding communication infrastructures, number of students



and academic educated people, and common economic activities. While the neighboring villages had the lowest scores regarding economic relations with other areas. Also the researcher didn't find any special point in his interviews and observations to justify it. Regarding Chahali the results are justifiable. There are various service activities like repair shops of light vehicles, grocery and super markets, blocking workshops, door and window workshops ... that import their commodities from cities. Significant difference was seen among the studied villages with 99% confidence ( $\text{sig}=0.000$ ,  $p<0.01$ ). Since  $p>0.05$  and  $\text{sig}=0.301$  in H test, there isn't any significant difference among job groups regarding economic relations with other areas.

Extreme fatalism: We used two indices to evaluate this item. Fatalism correlation with economic sustainable development was - 0.232 in Spearman



**Figure 5. Degree of fatalism in community**

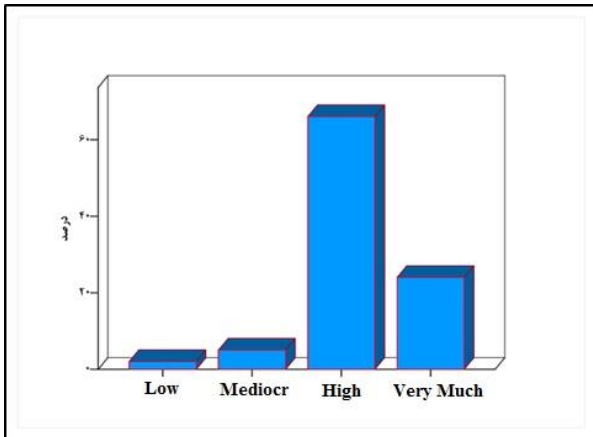
Source: Research findings, 2017

Investigating fatalism in different groups in society indicates that there is no significant difference among them. Therefore, difference in the society in this regard is in the shape of the above mentioned poles. In U test,  $\text{sig}=0.565$ ,  $p<0.05$ , and  $Z=|-(0.576)|<1.96$  which reject significant difference between fatalism and gender. In H test for significant difference between fatalism and age groups, education level, type of job, and sample villages were respectively  $\text{sig}=0.208$ ,  $p<0.05$ ,  $\text{sig}=0.095$ ,  $p<0.05$ ,  $\text{sig}=0.252$ ,  $p<0.05$ , and  $\text{sig}=0.215$ ,  $p<0.05$  which reject the significant difference among the above items.

Low level of dreams and wishes: Two items were used to evaluate this factor. Its correlation to economic sustainable development in Spearman is

test. So, the correlation is negative and reverse. In other words, as fatalism decreases (from extreme to balanced), the score of economic development indices increases. In this way, although correlation degree is weak, due to p-value ( $p<0.05$ ) and  $\text{sig}=0.020$ , significance of the test is confirmed with 95% confidence. Fatalism is a main part of the culture of Chahan District and accordingly it can be classified into two poles: pole with less belief in fate and God's will, and the other pole is the people with high fatalism. Young and educated generation who have less religious piety consider personal performance and using/ not using knowledge, specialty, and scientific findings as the main economic success/ failure factor. In contrast, the old generation who have more religious piety, considers God's blessing/ rage as the main reason for economic success/ failure.

- 0.043. So, the correlation is negative and direct. In clear words, as the level of dreams and wishes get lower, the score of economic development will also decrease. However, as the correlation degree is weak, and p-value is more than 5% ( $\text{sig}=0.667$ ,  $p<0.05$ ), test significance cannot be confirmed with 95% confidence and this component does not have significant effect on economic development in this district. High level of dreams and wishes in Chahan District can be interpreted in several ways. First, unemployed people and even those who had business in the past have looked for extending their activities because of the changes in life conditions, so that they can provide an appropriate life level. Therefore, they obtain high score in the index "wish to have a better job". Second, consuming pattern in Chahan indicates high level of dreams and wishes. Because consuming is not only fulfilling, basic needs and other aspects have been added, too. Third, many people wish their children or themselves were employed in government jobs. In addition to having fixed salary, it has value, respect, and social state with itself. In Chahan District, teachers and other government employees are specially respected. Therefore, it is a dream for the people here to have these jobs.

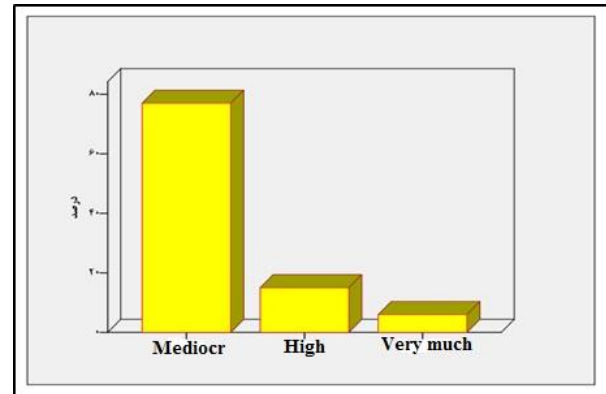


**Figure 6. Level of dreams and wishes in the society**  
Source: Research findings, 2017

Investigating the difference in the level of dreams and wishes among groups of society does not indicate any significant difference. In U test, we obtained sig=0.270,  $p > 0.05$ , and  $Z = |-(1.104)| < 1.96$  which do not justify a significant difference between men and women regarding level of dreams and wishes. Also, in U test, we had sig=0.594,  $p > 0.05$ , sig=0.138,  $p > 0.05$ , sig=0.051,  $p > 0.05$ , and sig=0.050,  $p = 0.05$  for the difference of dream level respectively in age groups, education level, various jobs, and sample villages. Yet, according to these results, the difference among various jobs is rejected with little degree since significance is 5%, difference can be accepted statistically; however, due to the conditions of the villages with highest average in the index “level of dreams and wishes”, it can be claimed that this difference is resulted from the situation of respondents, not the total situation of the village inhabitants.

Immediate point of view (disability to ignore immediate benefits for the sake of future benefits): Four indices were used to evaluate this component. The correlation of its positive aspect (foresight) with economic sustainable development was 0.272 in Spearman test. Hence, the correlation is positive and direct. In other words, the more the foresight in the society, the higher the score of economic sustainable development indices and vice versa. However, although the correlation degree is weak, because p-value is less than 1%

(sig=0.006,  $p < 0.01$ ), test significance is accepted with 99% confidence which indicates positive effect of this component on economic development.



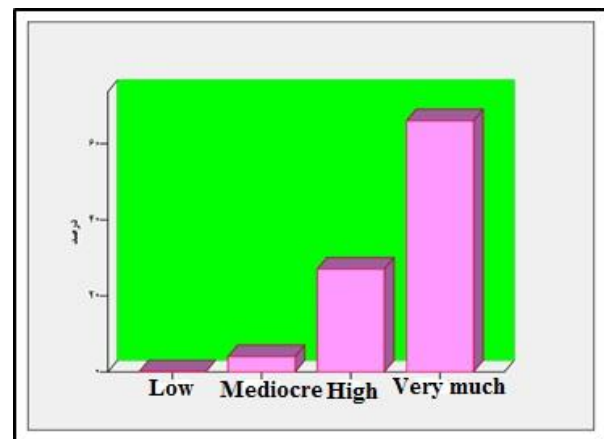
**Figure 7. Foresight level in the society**  
Source: Research findings, 2017

Although presently foresight situation is not critical in Chahan District, it cannot be relied on for long term planning. Investigating men and women regarding foresight conditions indicates that it is higher among men (55) than women (24.10). Less foresight average among women has two main reasons. First, since in this study no woman was employed, they do not get any score in index “saving from monthly income”. Second, women do not do agriculture so the question about “watering pattern used in agricultural sector” was not true for them. Additionally, the society perception of using jungle and pasture resources for feeding livestock is a direct exploitation not taking the livestock to forage; so men exploit the above resources. Also, luxury and consumerism among women is more than men which increases women’s current costs. In U test, the absolute value of z is more than 1.96 and significance value is less than 1%; so, the difference between men and women in foresight index is accepted with 99% confidence (sig=0.001,  $p < 0.01$ , and  $Z = |-(3.259)| > 1.96$ ). Among various jobs, farmers had the highest foresight with the average 79.06. The next place is for public sector employees with the average 75.88. And, unemployed people with the average 29.52 are in the last place. All farmers responded to the item “watering pattern” which was effective in increasing their scores. On the other hand, the farmers are willing to invest in agricultural sector and its dependent areas; hence, they are willing for

late efficient but producing and stable activities, and obtained high scores in index “interested activity for investment”. The farmers also produce the fodder needed for their livestock themselves and their score in irregular use of jungles and pastures is low. Government employees do not get negative score because they do not use jungles and pastures and since they have fixed income and relatively high economic power, their score in the item “saving in monthly income” is high. Unemployed people had the lowest average. They do not have any saving and they do not get good score in item “saving in monthly income”. They are not farmers so they do not answer the question about “watering pattern”. They like to gain benefits quickly so they have tendency to early efficient activities. H test also confirms the above results (sig=0.000,  $p < 0.01$ ). Among the studied villages, Malouran with the average 83.71 had the highest score in foresight. And, Tavarán with the average 27 had the lowest. High foresight in Malouran is because of the jobs of the respondents. They are often government employees. In Tavarán, because of tendency to early efficient jobs, using jungles and pastures to feed livestock, drowning watering pattern, and little saving in monthly income, the average score of foresight was low. According to the results of H test (sig=0.000,  $p < 0.01$ ), the difference is accepted with 99% confidence. Significant difference among age groups (sig=0.130,  $p > 0.05$ ), and education level (sig=0.055,  $p > 0.05$ ) was rejected.

**Extreme familism:** Two indices were used to evaluate this item. Its correlation with economic sustainable development is – 0.132 in Spearman test. Therefore, the correlation is negative and reverse. It is expected that with decrease in familism the score of economic development will increase. However, since the correlation degree is weak and since p-value is higher than 5% (sig=0.184 and  $p > 0.05$ ), test significance cannot be confirmed with 95% confidence. And this component does not affect economic development in Chahan significantly. In contrast, it is expected that the opposite is true and familism can be expected to be a positive factor for economic development in this area. Inhabitants in each village are members of one tribe and they are all relatives. In this case, if someone wants to find an economic partner, they will be their relatives. According to cultural and religious conditions in

this area, family is of special importance here. Therefore, sympathy for family members and relatives is extended to economic development as well. Internal family relations are strong; it causes the family head (mother or father) not to withhold any kind of help to their children. This support will continue even after children marriage. Evolution in social conditions and long education extends it as well. Also, trust is the most important base for any economic relationship. And, people in this area trust their family members and relatives more than any other one.



**Figure 8. Familialism in society**

Source: Research findings, 2017

Investigating the age groups regarding familism indicate that ages ranging from 30 to 49 had the highest average in this regard (59.04); the next place is for the respondents who are 65 and above (58.10); the lowest average is for the people aging 15 to 29 (40.31). The high average by people in 30 to 49 age group is because most of working people are in this group. Hence, they have less limitations for supporting their children, and get a high score in index “supplying young children costs”. People who are 65 and above are from the last generation and are more bounded to religious principles so they have stronger feeling of responsibility and sympathy. Respondents in age group 15 to 29 are new generation who pay less attention to cultural and religious traditions. Most of them are not married and do not have any children yet. They are less employed, and due to their economic power, they have less willingness to support their future children. The results of H test (sig=0.024,  $p < 0.05$ ) also confirms the difference among age groups with 95% confidence. Among the studied villages, Tamtahlak (workshop) and Kouring had the

highest familialism with the average 70.50 because of their cultural and traditional structures. In contrast, Sahrak with the average 23.25 had the lowest average which is not logical. In this village people who have economic partnership are relatives. In addition, there is evidence that educating young children live with family and do not have economic independence. In spite of the above matters, H test results indicate a significant

difference in sample villages regarding familialism (sig=0.000, p<0.01). There is not any significant difference in other groups. Significant difference between men and women in this regard is not justified according to U test (sig=0.107, p>0.05, and Z=|-(1.61)|<1.96). Significant difference among education levels and different jobs is rejected based on the results of H test, respectively (sig=0.332, p>0.05 and sig=0.996, p>0.05).

**Table 2. summary of statistical tests at second level (Spearman) for the variables**

Source: Research findings, 2017

Variable	Component	Correlation	Correlation degree	Significance coefficient
Peasant sub-culture	Distrust in social relations	0.180	weak	0.069
	Lack of innovation	-0.226	Relatively weak	0.022
	Extreme localism (economic isolation)	0.153	Weak	0.124
	Extreme fatalism	-0.232	Relatively weak	0.020
	Low level of dreams and wishes	-0.043	Very weak	0.667
	Immediate point of view (lack of foresight)	0.272	Relatively weak	0.006
	Extreme familialism	-0.132	Weak	0.184

**Table 3. significance coefficient of difference tests for each component of peasant sub-culture**

Source: Research findings, 2017

component	Social trust	Lack of innovation	Economic relations	fatalism	Level of wishes	foresight	Familialism
Gender	0.021	0.648	0.012	0.565	0.270	0.001	0.107
Age	0.880	0.008	0.002	0.208	0.594	0.130	0.024
Education	0.233	0.001	0.037	0.095	0.138	0.055	0.332
Job	0.005	0.044	0.301	0.252	0.051	0.000	0.996
Village	0.005	0.024	0.000	0.215	0.050	0.000	0.000

## 5. Discussion and Conclusion

Many experts consider particular culture for economic development; they believe that achieving economic sustainable development requires special sociocultural conditions to be prepared. They consider sociocultural barriers as the most important factor for economic mustiness in third world villages. On the other hand, public opinion, scientific resources, and statistics consider Sistan and Balouchestan Province (particularly Balouchestan region) as an area with a majority of villagers and poor people. The present study has been inspired from theories analyzing economic underdevelopment in Iranian villages in sociocultural framework. It selected Chahan District as its case study and is going to find out the relationship between economic problems in this area and its sociocultural weaknesses. Tendency to

group economic activities, participation in economic cooperation, participating in promotional and training courses are present in the studied society; and there is trust in it (sig=0.069). However, no appropriate economic response was given to this trust. In other words, lack of cooperatives, promotional courses, and training workshops is seen in Chahan. The activities of Agricultural Jihad in Nikshahr is limited in providing chemical compost and anti-pest poisons to farmers. The organization of cultural heritage, handicraft, and tourism in this city does not have appropriate activities regarding rural industry and relevant trainings. These conditions, of course, contribute in decreasing innovation in this area. Productivity and competing power in production activities have a tight relationship with promotional and training activities. Innovation is

low in this area and its effect on economic sustainable development was also confirmed (sig=0.022). It will lead to economic crisis; job opportunities are limited; unemployment rate is high; production activities do not have enough efficiency and income. Consequently, the village will become a living-consuming ecosystem rather than a living-economically active place. Yet, although according to descriptive findings there are little economic relations in Chahan, it is vice versa actually. So, the relationship between extreme localism and economic sustainable development was rejected (sig=0.124). What impacts the economy in this area negatively is its one-way relationships that make it become a consuming market for the industrial products of the cities (not localism and economic isolation). Another component whose negative impact was proved is extreme fatalism (sig=0.020). Believing in the fact that good and bad deeds of human will be asked is a positive point by itself and can even be used to accelerate economic development if it is clearly interpreted. The fact that this society believes that their good deeds will cause economic inauguration and their bad deeds will cause economic problems and limitations can be a positive factor to modify economic structure in Chahan District. Another point to be considered is providing appropriate job opportunities. Because the level of willingness and wishes is medium in Chahan District, it cannot be said that this situation can have a negative effect on economic development and dynamism (sig=0.667). Rather, the main important factor here is the lack of appropriate opportunities to realize society wishes and wants. Foresight is one

important part in each society which is directly related to sustainable development. Following short term and immediate goals, tendency to short term benefits, and early efficient economic activities and irregular use of economic and productive activities cannot provide necessary conditions for realizing economic sustainable development. In this way, lack of foresight negatively affects economic sustainable development (sig=0.006). The last component is extreme familism which is high in the target society. Yet, as it was proved in the analysis of results, it does not have negative effect on economic sustainable development in Chahan District (sig=0.184). But, it can be used for economic improvement. Many countries leading in rural development like China achieved positive results from this factor and organizing family systems. Totally, what Rogers presents as a barrier for economic rural development in third world countries is not true for Chahan District (except three components whose negative effect was proved). In this area, cultural conditions are such that can be considered as a public sub-culture to support economic sustainable development. This requires planning fitting cultural conditions and smart use of its factors and elements in economic programs.

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## تحلیل چالش‌های فراروی توسعه پایدار اقتصادی در روستاهای بلوچستان با تأکید بر

### خرده‌فرهنگ دهقانی

#### (مطالعه موردی: دهستان چاهان، شهرستان نیک‌شهر)

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## چکیده مبسوط

### ۱. مقدمه

نظام اقتصادی، مجموعه‌ای درهم‌تنیده از عوامل اقتصادی و غیراقتصادی است و در راهبردهای توسعه‌ی اقتصادی باید به این در هم تنیدگی و ارتباط نظام‌مند توجه کرد. در کشورهای در حال توسعه، به دلیل مشکلات اقتصادی فراوان، فرهنگ به‌ندرت به‌عنوان یک مسئله بنیادی مطرح بوده و اغلب قربانی اسطوره‌ی اقتصاد می‌شود. حال آن‌که توسعه اقتصادی بدون توجه به بعد فرهنگ و یگانه شدن آن با توسعه‌ی عمومی نمی‌تواند موفق باشد. در این کشورها و به‌ویژه در نواحی روستایی آن‌ها، فرهنگ یک مؤلفه‌ی بنیادی است؛ چرا که کنش‌ها و واکنش‌ها، ارتباطات اجتماعی، کار و فعالیت و به‌طور کلی شیوه‌ی زندگی مردمان روستا را تحت تأثیر قرار داده و از جمله مهم‌ترین عوامل مؤثر بر توسعه/عدم توسعه‌ی (اقتصادی) روستاها به‌شمار می‌رود. بسیاری از صاحب‌نظران فرهنگ ویژه‌ای را برای توسعه‌ی اقتصادی متصور بوده و معتقدند دستیابی به توسعه پایدار اقتصادی در نواحی روستایی مستلزم فراهم کردن شرایط اجتماعی و فرهنگی خاصی است. لذا این پژوهش با انتخاب دهستان چاهان (بخش مرکزی شهرستان نیک‌شهر) به‌عنوان مورد مطالعه‌ی خود، در پی آن است تا دریابد بین مشکلات اقتصادی این دهستان و ضعف‌های اجتماعی و فرهنگی آن ارتباطی وجود دارد؟

### ۲. مبانی نظری

گروه‌های اجتماعی از قبیل طایفه، تیره، عشیره، قبیله، ایل و گروه‌های مکانی و محلی مانند مردم یک ناحیه یا ده، گروه‌های شغلی، خویشاوندی،

اقلیت‌های مذهبی و قشرهای اجتماعی مختلف یک جامعه هر کدام فرهنگ ویژه‌ای دارند که به آن‌ها خرده‌فرهنگ یا پاره فرهنگ گویند. در هر خرده‌فرهنگ، ارزش‌ها و هنجارهای خاص و منحصربه‌فردی وجود دارد که بر ساختارهای اقتصادی و اجتماعی و دیگر ابعاد زندگی آن‌ها تأثیر می‌گذارد و چه‌بسا بر آن‌ها تسلط کامل داشته باشد. برخی از این ارزش‌ها و هنجارها مثبت و سازنده بوده و بعضی دیگر نیز به‌عنوان مانع و مشکل مطرح است. نظریه خرده‌فرهنگ دهقانی بر ضعف و نقصان خرده‌فرهنگ‌ها تأکید دارد. بر این اساس، برنامه‌های دگرگونی اجتماعی در روستا اگر بر پایه‌ی شناخت ارزش‌ها، وجه نظرها و انگیزه‌ی دهقانان استوار نباشد، شکست می‌خورد. لذا مجریان برنامه‌های توسعه روستایی باید ویژگی‌های فرهنگی و جمعیتی مخاطبان و گیرندگان برنامه‌های خود را به‌دقت مد نظر داشته باشند.

### ۳. روش تحقیق

پژوهش حاضر به لحاظ هدف کاربردی و به لحاظ روش انجام نیز توصیفی-تحلیلی است. حجم نمونه بر اساس نتایج سرشماری نفوس و مسکن سال ۱۳۹۰ و به روش کوکران عبارت است از ۲۸۵ خانوار (n=۲۸۵). داده‌ها و اطلاعات به دو شیوه‌ی اسنادی و میدانی جمع‌آوری شده است. در مرحله‌ی میدانی به صورت توأمان پرسشنامه (به‌عنوان ابزار اصلی)، مصاحبه و مشاهده (به‌عنوان ابزارهای مکمل) مورد استفاده قرار گرفته‌اند. تحلیل آماری داده‌های به‌دست آمده با استفاده از نرم‌افزار SPSS۱۶ و در دو سطح صورت گرفت. در سطح اول ۲۱ گویه در قالب ۷ مؤلفه‌ی خرده‌فرهنگ دهقانی تعریف شده و ارتباط آن‌ها با توسعه‌ی پایدار اقتصادی بر مبنای ضریب همبستگی اسپیرمن تعیین گردید. در

توسعه‌ی پایدار اقتصادی را تحقق بخشد. میزان خانواده‌گرایی در جامعه‌ی مورد مطالعه بسیار بالاست اما با برنامه‌ریزی صحیح می‌توان از این عامل به‌نفع توسعه‌ی اقتصادی دهستان بهره گرفت. علاوه بر این، به‌جز تقدیرگرایی مفرط و سطح تمایلات و آرزوها، میانگین دیگر عناصر خرده-فرهنگ دهقانی بر اساس جنسیت، سن، سطح تحصیلات، نوع شغل و روستاهای نمونه متفاوت می‌باشد.

#### ۵. بحث و نتیجه‌گیری

در مجموع، آنچه را راجرز در نظریه‌ی خرده‌فرهنگ دهقانی خود به‌عنوان مانع توسعه‌ی اقتصادی در روستاهای جهان سوم مطرح می‌کند در دهستان چاهان مصداق ندارد (به‌جز سه مؤلفه‌ای که اثر منفی آن‌ها تأیید شد)؛ بلکه هم‌چنین شرایط فرهنگی جامعه به گونه‌ای است که می‌تواند به‌عنوان یک خرده‌فرهنگ عمومی (با اصلاح موارد مذکور) مورد توجه برنامه‌ریزان قرار گرفته و حامی و پشتیبان توسعه‌ی پایدار اقتصادی باشد. این امر نیازمند برنامه‌ریزی متناسب با شرایط فرهنگی خاص جامعه و بهره‌گیری هوشمندانه از عوامل و عناصر آن در برنامه‌های اقتصادی است. **کلیدواژه‌ها:** توسعه پایدار، توسعه اقتصادی، توسعه روستایی، خرده-فرهنگ دهقانی، چاهان، نیک شهر.

#### تشکر و قدرانی

پژوهش حاضر برگرفته از پایان‌نامه کارشناسی ارشد فرهاد رئیسی، گروه جغرافیا و برنامه‌ریزی روستایی، دانشکده جغرافیا و برنامه‌ریزی محیطی، دانشگاه سیستان و بلوچستان، زاهدان است.

سطح دوم اختلاف میان گروه‌های جامعه بر مبنای مؤلفه‌های مورد نظر با استفاده از آزمون U و آزمون H مشخص شد.

#### ۴. یافته‌های تحقیق

نتایج پژوهش نشان می‌دهد که مؤلفه‌های عدم اعتماد در روابط اجتماعی با ضریب معناداری ۰/۰۶۹، محلی‌گرایی مفرط (انزوای اقتصادی) با ضریب معناداری ۰/۱۲۴، پایین بودن سطح تمایلات و آرزوها با ضریب معناداری ۰/۶۶۷ و خانواده‌گرایی مفرط با ضریب معناداری ۰/۱۸۴ نمی‌توانند بر توسعه‌ی پایدار اقتصادی در دهستان چاهان اثرگذار باشند. در مقابل، اثرپذیری اقتصاد از مؤلفه‌های فقدان نوآوری با ضریب معناداری ۰/۰۲۲، تقدیرگرایی مفرط با ضریب معناداری ۰/۰۲۰ و فقدان آینده‌نگری (ناتوانی در چشم‌پوشی از منافع آتی به‌خاطر منافع آتی) با ضریب معناداری ۰/۰۰۶ تأیید شده و این مؤلفه‌ها تحقق توسعه‌ی پایدار اقتصادی در دهستان مورد نظر را با محدودیت مواجه می‌سازد. به این ترتیب، در جامعه اعتماد وجود دارد اما پاسخ اقتصادی مثبتی به این اعتماد داده نشده است. میزان نوآوری اقتصادی در دهستان چاهان پایین است؛ چون دسترسی به فعالیت‌های ترویجی، کارگاه‌های آموزشی و دوره‌های فنی‌و حرفه‌ای وجود ندارد. بین روستاهای مورد مطالعه و نقاط شهری روابط اقتصادی قوی برقرار است اما این رابطه یک‌سویه بوده و تنها کالاهای مصرفی از طریق آن وارد روستاها می‌شود. جامعه‌ی دهستان تقدیرگراست اما از آن می‌توان به‌عنوان یک عامل مثبت اقتصادی بهره گرفت. خواسته‌ها و آرزوهای روستاییان در سطحی است که پتانسیل لازم برای تحرک اقتصادی را فراهم می‌نماید. میزان آینده‌نگری در دهستان چاهان به اندازه‌ای نیست که بتواند اهداف بلندمدت

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