Social Education and its Socio-Economic impacts on *Buzdar*

(A Qualitative study in Taunsa Sharif)

Muhammad Esfandyar Khan

Quaid-i-Azam University
Department of Anthropology
Islamabad - Pakistan
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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Philosophy in Anthropology.

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Formal declaration

I can sincerely say that I have worked on the present dissertation titled as "Social Education and its Socio-Economic impacts on *Buzdar*" by myself and without any assistance other than the ones mentioned herein. Any concepts, ideas or issues taken directly or indirectly from the secondary or third party sources have been clearly mentioned as well.

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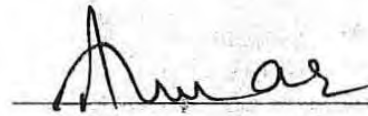
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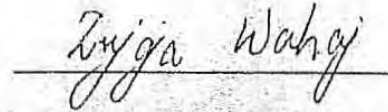(Department of Anthropology)

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This is to certify that we have read the thesis submitted by Mr. Muhammad Esfandyar Khan. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.
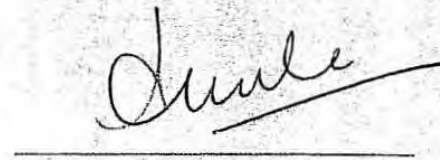
Committee:

1. Dr. Anwaar Mohyuddin
   Supervisor

2. Dr. Zujaja Wahaj
   External Examiner

3. Dr. Aneela Sultana
   In-charge
   Department of Anthropology

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ABSTRACT

This study is based upon the changes that the Buzdar (Baloch) people have faced in their lives and how they continue to face them while knowing what it is like and how it helps them socially and economically of being a Buzdar or more specifically, by being a Baloch. The socio-economic transition includes their changes in occupation and how they are being treated by their employers or by other people. Their level of education and awareness about how they are dealt with and how their societal health or links/relations with others help them in one way or another. Is it a Baloch-Baloch society or Baloch-others type of interaction society. The challenges they face while making their ends meet and how they choose to overcome it is the matter at hand. Is empowerment and authority to these natives a key to solving such problems or are they capable enough to land themselves in good and well paid occupations in Taunsa. The questions remain but their answers vary with each person.

The focal point in this study portrays that there are people who do not necessarily feel any difference of being a Baloch in their society as long as they are financially stable while there are also those who think that a Baloch should never lose his or her values behind. They are to be carried on with every generation. There has been a great deal of praise for the leader Usman Buzdar as he had worked a lot for the Buzdar people e.g. building of roads, schools etc. especially their home town in Barthi and also in Taunsa. But the problem that still persists is that how the Buzdars are playing a role in the society and how socially capable are they in making the best use of their talents and means to make their voices heard. The theoretical framework or theory being applied is the Social Reconstructionism which primarily says that the education and knowledge of any respective society or people of a particular area can play a big role in their social transformation. This change is mainly observed through the social and economic position of the people being studied.

The methodology that was applied here in the anthropological perspective involved a qualitative paradigm and the model that was used was the ethnography. The methods used included the socioeconomic survey, participant observation, key informant interviews, interviews, case studies The sampling was done through the 40 houses and then from those 40, the 20 main

respondents were chosen for the in-depth interview. The researcher had chosen two key informants to help him with his study. For the socioeconomic survey, 40 households were selected through purposive sampling and then from that the researcher had chosen 20 respondents for the in-depth interviews through a proper research guide that was used for each respondent as per their profession and experience above the age of 20.

It was observed that through the application of the Social Reconstructionism theory, the objectives were looked upon as to how much the social education, social health and the level of competence of the natives brought a change in their lives. The *Balochmayar* or the Baloch code of honour/conduct is considered as the most significant part of the oral (non-written) laws of the Baloch. A person is known mostly by how much he follows the *Balochmayar* so that he is respected by the people of the same caste or society or his or her area. At the end, a person who is well settled in his occupation is likely to have a good health and thusly, connection with others and thus his social connections are also likely to be better than those who are not that stable. A good health has been likely to influence one's interaction to a great extent.

Key words; Social knowledge, social well-being, self-esteem, affluenza, respect, code of honour, social capabilities

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1. INTRODUCTION

The social sciences and moreover, the social education has been known to "have its own set of unique beginnings". In fact, it's origin is traced back to the 'foundations' of social studies in the Great Britain in the 1820s and then it further moved on to the US. It had emerged as an attempt to utilize the education as a means of promoting the social welfare and its subsequent development both by the US and other countries. (Smith, Palmer, & Correia, 1995, p. 1)

Starting from Great Britain in the early 1800s and then heading towards the US towards the next century had made the mark of the beginning of what actually was social education and how it came into being both as a historical concept and as a course of study and then onwards, it spread out from the US to the rest of the globe.

Social educational studies exceptional endurance is because of the close widespread acknowledgment of the possibility that this chameleon-like element permits experts to project and reevaluate its structure and substance into whatever shape required. The discipline contrasts from different investigations by reason of their social substance as opposed to in social goals; for the feature of present day education is 'social productivity,' and guidance in all subjects ought to add to this end. The social examinations ought to develop a feeling of participation 'on the global community,' with every one of the feelings and feeling of equity that this includes as among the various divisions of human culture.

All through the 20th century, teachers or instructors applied this free idea of social knowledge and learning as the reason for making trial educational plans. Frequently in solid resistance, one more cast of "social investigations" figures drew motivation and content from the more seasoned conventional history educational program presented toward the finish of the nineteenth century. Like some other instructive advancement, it was not made in a vacuum. Its development was as much a response to winning educational programs as it was an innovation. For citizenship education, what existed in most secondary schools before friendly examinations was a set of

experiences focused program presented by the Committee of Seven, in 1899, calling for formal investigations in antiquated, middle age, current and American accounts as passages toward viable citizenship. "The greatest aim of education," the Committee of Seven said, "was to impress upon the learner a sense of duty and responsibility, and an acquaintance with his human obligations." Notwithstanding the virtual lock on schools, the set of experiences focused educational program was assaulted by social knowledge insurgents for over 10 years before the 1916 Committee on Social Studies finished its work. In response to a developing number of studies that held the set of experiences educational program as unsatisfactory to the pressing factors and real factors of current life, an author named John Bach McMaster reacted certainly in 1905, that in the "process of Americanizing the outsider [and any remaining children] we should fill their brains with current realities of American history which they may not see, yet which they should take as such a lot of medication." Some came to consider social study and education to be as history, geology, civics and government, economics, and other substance regions approximately built around the instructing of the citizenship. Others considered social to be as a one of a kind field by its own doing where youthful residents acquired the cyclic abilities and systems essential for citizenship. (Saxe, 2004, p. 1)

Until the 1990s, when the standards movement grabbed hold in many states, it didn't make any difference if a neighborhood school region followed a set of experiences focus way to deal with citizenship instruction or on the other hand in the event that it embraced any of much social investigational ways to deal with citizenship.

'Social knowledge system' had put its capital in a progression of prevailing fashions: life change, growing conditions, inquiry instructing, values explanation, issues-focused training, reflection, basic reasoning, and many others. A portion of these projects included a transmission of culture and history; others the basic investigation of the sociologies; still others looked to reproduce sociology grant. A portion of the projects included self-awareness through life encounters; others were intended to utilize these models to consider social issues or assist understudies with being more intelligent; still others looked to instigate social activism out of understudies (youngsters/students).

According to the Alma-Ata Declaration of 1978, the Conference emphatically reaffirms that wellbeing, which is a condition of complete physical, mental and social prosperity, and not only the shortfall of infection or sickness, is a basic common freedom and that the achievement of the greatest conceivable degree of wellbeing is a most significant overall social objective whose acknowledgment requires the activity of numerous other social and monetary areas notwithstanding the wellbeing area. The current gross imbalance in the wellbeing status of individuals especially between developed and developing nations just as within nations is strategically, socially and financially unsuitable and is, subsequently, of normal concern to all nations. Individuals have the right and obligation to take part separately and all things considered in the arranging and execution of their medical services. Governments have an obligation regarding the health of public kin which can be satisfied exclusively by the arrangement of satisfactory wellbeing and social measures. Primary medical care is fundamental medical services dependent on reasonable, experimentally solid and socially adequate techniques and innovation made all around available to people and families locally through their full cooperation and at an expense that the local area and nation can stand to keep up with at each phase of their improvement in the soul of confidence and self-assurance. (World Health Organization, 1978)

Primary health care incorporates: education concerning present medical problems and the techniques for forestalling and controlling them; advancement of food supply and legitimate sustenance; a satisfactory inventory of safe water and fundamental sterilization; maternal and youngster medical services, including family planning; vaccine against the major irresistible infections; anticipation and control of locally endemic sicknesses; proper therapy of normal illnesses and wounds; and arrangement of fundamental drugs. Furthermore, requires and promotes most maximum commune and individual confidence and investment in the organizational structure, activity and control of essential medical services, utilizing nearby, public and other accessible assets; furthermore, to this end creates through suitable schooling the capacity of networks to take part.

It is currently known that wellbeing is identified with social conditions. The most striking model is the checked imbalances in wellbeing dependent upon financial status. The relationship among wellbeing and financial status holds for all-cause mortality however is apparent in a scope of

wellbeing results. It is evident for most significant reason for death groupings, for example, cardiovascular infection and for target proportions of bleakness just as for both social and emotional proportions of health and well-being. While populist and less libertarian countries and states without a doubt fluctuate in various manners that could encroach on wellbeing. One likely relevant variety is regarding public expenditure/s.

Social orders that endure significant income imbalances are commonly those that additionally underutilize resources into public services, for example, available medical services. Admittance to medical services is without a doubt a factor in both the wellbeing of populaces and in financial wellbeing disparities. Indeed, even in nations like the U.K., with a public wellbeing service, diverse social gatherings treat and are treated by medical care frameworks in various manners. (Carroll & Sheffield, 1998, p. 334)

It has been known powerfully that as economic imbalance rises so social attachment (cohesion) diminishes and as a result of this, relational connections decay, impression of individual control blur, mental pressure increases, and negative feelings, for example, aggression are worsened. The connection between income appropriation and wellbeing gives extra motivation to including mental components in financial wellbeing disparities.

1.1. Social Health

The *Social health* is being ignored consistently. Be that as it may, today because of individualistic ideology and as a result of industrialization our connections are turning out to be more fragile from time to time. Thusly, the social soundness of individuals has gotten a matter of daily concern. We can see that, there is an absence of persistence, solid response, forcefulness to minor issues and circumstances, no respect for elders. That may prompt numerous psycho-social issues among people. Along these lines there is a desperate need to deal with the social strength of people in the public eye. (Dhingra, 2017, p. 48)

For the most part, the boundary wherein an individual lives is vital for his wellbeing status and nature of life. It is progressively perceived that wellbeing is kept up and improved not just

through the headway and use of wellbeing science, but also through the endeavors and smart lifestyle of the individual and society. Fundamental determinants of wellbeing incorporate the social, monetary and physical climate, and one's individual attributes and practices. Social wellbeing includes the capacity of a person to shape fulfilling relational associations with others. It additionally incorporates the capacity to adjust to various social circumstances and to act suitably in different settings. Life partners, neighbors, associates and others ought to have solid relationship with each other. In any case, the solid relationship depends on relational abilities, sympathy and feeling of responsibility.

Social wellbeing can be seen when a kid grows up in a closely, secure and tender relationship with relatives like his guardians, family members and other sustaining parental figures. Such sort of closeness and bond build up a sentiment of security in investigating their reality. Social Competence and Social help is discovered to be significant features of social wellbeing of a person.

Social competence can be characterized as the capacity to effectively partake in social cooperation and the capacity to frame and keep up relations with others and address their issues and wants in various contexts. The individuals who have issues in social ability face individual issues in their government assistance and emotional wellness issues just as expertly notwithstanding challenges in setting up enduring and strong connections. Peace promotion, cooperation and arbitration just as objectivity, oral correspondence, verbal/physical correspondence, improvement of others, and influence, are such models. (Rashed & Snoubar, 2020, p. 104)

The development of social ability, alongside passionate and intellectual, prompts shaping a sound system in the improvement of ability and execution in work. Human resources the executives and admittance to remarkable expert execution require constant evaluation and improvement of social ability and competence.

The emotional and social competence is broadly viewed as significant indicators for some characteristics that add to a cheerful and effective life. Social skill is conditional in nature, a

quality that rises up out of cooperation with others and the climate, and it is likewise based on situation, and objective coordinated. The companion-relations or friend status way to deal with estimating social ability perceives the value-based nature of social competence. Social achievement can just become visible in the reaction of others to one's conduct; subsequently being popular and well known with peers has been seen as a sound proportion of one's adequacy in social communications. Companion relations are both a sub-segment of social skill, and its item. Peer's assessments may reflect group wise factors just as individual attributes. (Low & Hymel, 2019, p. 3)

Social competence is an exceptionally perceptible arrangement of characteristics. At the point when a kid is socially competent enough, grown-ups and peers feel great around them. Other kids search them out; believing that, when issues emerge, they'll be settled without an excess of acceleration. Friends realize they will most likely assist them with feeling good, not more awful, when bothered. Social competence shows in conduct that is handily seen and increased in value by others. Less noticeable, however similarly significant, is the enthusiastic bit of the image. Social ability is something beyond conduct or cognizance, more than essentially knowing the 'right' approaches to act and doing as such.

1.2. Social Education

Social education is about the development of learning abilities. Its comprehensive objective is to make the economic and political world wherein people live smartly and significant to them. In this way, since culture indicates a lifestyle to which individuals have become connected and a personality set apart by race, religion, ethnicity, and financial examples, social training ought not just add to wanted understandings and mentalities identifying with culture but add to social solidarity inside cultural variety. (Cordier, 1946, p. 360)

Intercultural learning starts at home where youngsters learn to live in close relationships with others and where they pick up initial introduction of their own and different societies. It reaches out to the educational institutes and the respective network, which mirror the components of more assorted societies. Subjectively, intercultural instruction tries to clarify why individuals of assorted societies live, feel, accept, and think as they do and through this agreement, build up

those mentalities and social aptitudes that will empower culture gatherings to live respectively in harmony and security.

In usually acknowledged terms the differential which has been made among innovative and social accomplishment has been distinguished by the expression "cultural lag/slack". The information on social researchers as for the social prerequisites of the time of innovation is considerable-capable. There is bountiful proof that the organizations and techniques for refashioning the interrelationships of present day man in light of a legitimate concern for a more agreeable social request are sensibly made.

The contention is progressed, with some minor issue which appears, that if a gap in the public arena exists today as a result of the machine age it is institutional as opposed to the social aspect. In this occasion a prime need exists to create thinking, educated residents, thoughtful to program of urban reproduction and ready to act vivaciously towards its fulfillment. As innovative changes happen, social training must figure out new accentuations to proceed and promote the advancement of social understandings. The developing, thought of human qualities is being implemented to a degree in social training by a continuous emphasis upon aptitudes in living. (Allen, 1948, p. 141)

Encounters in the social investigations, dialects, and humanities were given generally to their "social" esteem. The individuals who created propensities for joint exertion while experiencing childhood in such learning conditions did as such generally in light of impacts outside of the school circumstance. The current educational systems are putting forth positive attempts to address this inadequacy.

1.3. Social development

The assignment of developmental objectives is the main piece of the entire exploration measure; works on the points of social advancement are described not by how they approach estimating things but rather what they endeavor to quantify. A large portion of the work concentrates on the pointers of social development of events expecting the "undeniable" thought that social improvement is a development "from here to there" - "there" being the attractive condition of society characterized by a philosophy in the expansive feeling of the term, for example by comprehensive arrangement of social qualities. (Mokrzycki, 1980, p. 20)

The ideal way of reasoning forces itself as the most "characteristic" method of moving toward the issues of things to to-be society and the future-situated strategy. This may be the motivation behind why even those hypotheses of advancement that speak to an alternate methodology are being deciphered by the principles of Utopian reasoning.

An enormous part of populace is as yet living in rural regions. Agri-business is as yet the fundamental control of numerous individuals in rural zones. Public Economy keeps on being the agro-based one. Significant part of the commitment to the National Economy comes from agribusiness or other agro-based exercises. Any national development initiative needs to remember this viewpoint. There must be a great deal of accentuation on the improvement of the rustic economy, to lighten the destitution of individuals. There are assortments of abilities accessible in the rural individuals, aptitudes fluctuating from district to locale, contingent on the assets accessible and the conventions that have been supported.

1.4. Social Capital

The *Social capital* at the public level is 'cement' of general public, implies it encourages a more elevated level of community commitment and collaboration which are pre-requisite for more significant levels of political and economic turn of events. (Kashefi, 2015, p. 31)

Like different types of capital, social capital is a significant irreplaceable asset that encourages public progress and makes the accomplishment of certain public objectives conceivable; yet dissimilar to monetary capital, it's anything but a property, however a public asset open to all residents. Proposing social capital as an elective proportion of public turn of events, comment "nations with elevated level of social capital accomplishment are all the more financially prosperous and guarantee more prominent personal satisfaction for the individuals who live inside it. Nations with low degrees of social capital are more inclined to neediness; and more extreme financial, political, and social disparities.

A *Social trust*, as a structure or measurement of social capital, additionally has huge effects on public turn of events. It rouses and empowers the residents to take an interest effectively in the social, financial and also political existence of their country, through greater association in dynamic cycles and less social disengagement and distance. (Ibid)

Social trust is a set of features in social structure that promotes collective actions, reciprocity, and solidarity. WE as a nation, are inevitably in situations to trust, or find it "desirable to trust" officials or people that we have no, or restricted information about since a warranted trust allows us to optimize the ways in which we allocate our scarce resources on the matters regarding the national development.

Social capital infers that individuals well furnished with social resources – in the feeling of their informal organization and the assets of others they can call upon – better prevail with regards to accomplishing their objectives. Second, individuals will put resources into connections considering the planned estimation of the assets that benefit by these relations. (Lancee, 2012, p. 20)

Individuals are inserted in the informal organizations that they structure and these organizations influence their lives. An interpersonal organization can be viewed as a social asset, which can deliver returns to improve the living. Therefore, individuals can utilize their network/s to, all the more likely, achieve their objectives. At the end of the day, one's interpersonal network can be treated as capital.

Social capital can be into two parts; *Structural* and *Cognitive*. Inside the *structural* social capital, one can separate between the sort of ties and the institutional embeddedness of ties. That is, structural social capital comprises of 1) an assortment of ties described by the connection between individuals associated and 2) the conceivable institutional embeddedness of these ties. The essential thought of the last is that when ties are implanted in any institution, almost certainly, the resources will be traded. (Ibid)

The intellectual or *cognitive* part alludes to the 'hubs' in the organization: the mentalities and qualities, for example, view of help, correspondence and trust that add to the trading of the resources. And the most recent utilized marker of psychological social capital is trust. Trust includes certainty or confidence in the unwavering quality of individuals, frameworks or standards. Frequently, trust and fortitude are viewed as the single segment of social capital.

1.5. The Problem

The problem of the researcher refer to the bottlenecks that the natives had faced in fulfilling their needs and the major problem that every Buzdar faced was that to what extent he was able to satisfy himself and family by making quality networks and connections.

These relations or connections are what make him or her known in his society. Besides that, there is a seasonal unemployment concept that seems to prevail in Taunsa which was causing a lot of problems for the people. It was not necessary that a Baloch helps a Baloch in need, it can be others too, but there is not much employment opportunities in Taunsa so they would come to the cities to get a good job, which was looked upon through their social competence or capabilities. Plus, it was difficult pointing out as to whether the social knowledge and education was the only factor that helped the natives find a good work or was it something else. Good moral values of being a Baloch and a good health play a major role in this entire scenario.

1.6. Statement of the Problem

Different works based on the study of the rural outskirts are based on eradication of poverty in Punjab and the like. Here, the research portrayed the nexus between the socio-economic transition and the social health & education of the Buzdar (Baloch) community in Taunsa Sharif in the district D.G. KHAN, in the province of Punjab, Pakistan.

Therefore, this study included how the Buzdar people are emerging in the forefront on different occupations and how social education and social health has been facing a change since the last two decades and how is it responsible for bringing about the socio-economic transition in their lives and also to investigate whether this change is positive/negative or both. The platform for this study was purely Qualitative based on the theoretical framework section below. The major gaps in the study basically included the facts that there has not been such a study of social education and social health with respect to the social change. The researcher had gone through a great many sources of literatures but there seemed to be no such work found. It was either the research based on the social education on the students of universities and the social determinants of health whose basic focus was primarily on the how the determinants of health play a role. The major gap that existed here was that these two have not been related to each other and the previous studies had only been conducted on only one of them.

In order to connect both the social education and the social wellbeing together seemed to be the biggest gap that existed and it may prove to be a useful study for the policy makers and the government officials as to what kind of problems persists and how they can be overcome while keeping the Baloch values and tribal system in mind. The Social Reconstructionism theory, given by Theodore Brameld (American Philosopher) seemed to be the best solution to know how the Buzdars can achieve a peace social cohesion and avoid negative social comparison all the time and become a better human being in their society. This theory can be best used for conflict resolution and peaceful co-existence as well. Also, the social change or development in society is also being linked with the concept of the informal education (i.e. learning outside of the school or college)

1.7. Major Objectives

The main objectives of the proposed study are as under;

- To highlight the socio-economic changes in Buzdar's lives from their level of social education and knowledge.
- To portray the importance of social health and its impact on one's lifestyle and occupations.
- To get a glimpse of the social competence of the Buzdar people.

1.8. Research Questions

The research questions that were put to study were the following;

- How do the Buzdars deal with unemployment?
- How much can they control or handle the pressure (both social & economic) from their peers or society?

To answer these, the researcher had aimed to especially assess the Buzdar living in the Taunsa Sharif, D.G. Khan and their way of interaction as to how much willingness they had when they answered the questions of the researcher as per his respective interview guide.

1.9. Hypothesis

The following hypotheses were put forward by the researcher;

- Is it necessary that a Baloch helps a Baloch in hard times?
- Do all Buzdars follow the code of their *Balochmayar*?

1.10. Rationale of study

This study was based on a qualitative paradigm with the major focus on how the social education and wellbeing brought changes in the lives of the natives. The locale of Taunsa Sharif was chosen due to the easy access of the researcher. The researcher had old companions living in the area plus, the weather was also good enough and people seemed to be much cooperative instead of working in some urban area all by himself where there seemed to be no chance of familiarity with the people which made it easy for him to carry out the survey and sampling before conducting his interviews. A good researcher is the one who should observe the community and people before actually coming to his full-scale interaction and interviews. This is best done through a pilot study and informal gathering, which may include hanging out with the locals, and do the same activities as them, e.g. smoking, similar dressing and making jokes.

The major reason for choosing the topic on social education was to know how much the natives know themselves and their community as a whole. Plus, this know-how and the well-being are being interlinked through the Social Reconstructionism in order to assess whether there is any possibility of social change in their community or is it just the speech or words that makes the noise and results in nothing. Such topic has not received much attention in Pakistan and it has not been taken with respect to the reconstructionism theory not just in schools, universities but also in external sense as well. Plus, it was difficult to find other suitable rural areas as no one was willing to afford the time and energy for the researcher and also, the Buzdar people also got a chance to make their voices heard.

1.11. Significance of the study

The present study had been proposed to investigate the major changes in the lives of the Buzdar people and how they react to it. This includes the social education and health that is assumed to have brought about a social change in the lives of the Buzdar community in the last two–three decades. Our society today, no matter where in Pakistan is subject to a social change as well as the economic and technological change. How the people know each other and how it contributes

to the findings resulting from the data would be observed through the theoretical discourse at the end of each of the three topics.

There has not been much work done on the social health of the people in our Anthropology or even Sociology in the suburbs of Punjab, especially the Baloch belt of the South West Punjab, Pakistan. This topic would also be an eye opener for not just the research team, but also the policy makers and the respective organizations that can get a good idea about the lifestyles of such people both before and during the pandemic. The general public need to know about the problems that the Baloch people are facing and the best ways to cope with their socio-economic problems e.g. whether be it income inequality, education, poverty or poor education, unemployment, in this case and their best possible way out in order to make the voices of such people be heard by the policy making leaders. It may also prove to be an eye opener for the policy makers and the respective authority to look at how the people achieve the concept of social hedonic (i.e. happiness, well-being in terms of pleasure, joy and no pain or suffering) through the work they do or through their occupation.

The students, teachers or other people from different departments of the academia may use it to gain further knowledge and understanding of the problems of the socio-economic awareness the natives which may provide them with new ideas to carry out a good quality research on their own.

This piece of work may provide a good understanding of the Baloch lifestyle in such remote area of D.G Khan. Also, it helped the team to know whether the Social Reconstructionism really fall in the category of social knowledge and wellbeing in bringing out an economic change in one's life or not. Also, how much they are heard and how much they contribute to the welfare of their people.

1.12. Theoretical Framework

As per the to-be study and its theme, the accompanying theory has been placed in front to get a decent expertise or the comprehension of the work to be finished. The theory is the Social Reconstructionism.

1.12.1. Social Reconstructionism (SR) – Social Education and Health

Reconstructionism is one of the four significant ways of thinking of education, alongside progressivism, essentialism, and perennialism. This way of thinking (SR) considers education to be as a social change while the others present schooling (learning) as social control, social transmission, or social rebuilding, individually. Reconstructionists represent a world community of countries. In the present & interconnected world, issues should be shared on a worldwide scale. Maybe Brameld's most significant commitment to worldwide schooling was his acknowledgment of regular purposes and strivings among individuals of each race and ethnicity. (Thomas, 1994, p. 71)

Brameld perceived the centrality of culture. Education can fill in as a specialist in accomplishing social change. There is an equal connection among schooling and culture, one impacting the other, Brameld kept up. In order to improve schooling and learning, one needs to see this relationship and manage the ills and issues of a bigger society. The transition/s required for our social organizations are not transformative in nature, but rather progressive. The information one exchanges may bring about another consciousness of his social circumstance with its abuse and persecution. Assuming this is the case, such information assists with remaking society for a superior world. Status quo as usual is tested as it fuses numerous social wrongs. Schooling removes the "bliss and harmony" related with the current request and perceives aggravation and struggle for another social order. Multiculturalism can't move in an opposite direction from this vision of a new general public.

"Unity in variety" is an acknowledged maxim of reconstructionism. Likewise, this idea of instruction has built up the idea of "social-cultural universals" by drawing from major anthropologists. Variety and contrasts are unavoidable truths that apply to everyone all over and consistently. Since the beginning, people have related to a particular gathering whether it was by religion, clan, race, language, country, or other. The issue consistently has been that individuals battled for the sake of contrasts. The best test of recent times is to acknowledge contrasts, confirm diversity, and live calmly.

How a certain change in one's social circumstance can be of any benefit to the person also has a certain impact on one's health. For instance, if one has become better in terms of economic conditions then how does it impact on his health and wellbeing and what role it play on the

impact of his or her health is something that can be of great talk when we relate reconstructionism on health.

Individuals, by and large accept that the world is a capably protected, unsurprising, kind, and significant place to be. This arrangement of convictions is at the center of our essential suspicions ('assumptive world') about what our identity is, the thing that is our general surroundings and how we bode well about those two. With regards to inter-group conflicts, sources of the hurt might be many, and duty regarding one's enduring could be doled out to the entire group rather than a person. (Biruski, Ajdukovic, & Stanic, 2014, p. 1)

An injury or trauma doesn't hinder just human mental recovery yet, it likewise 'breaks' ability to recuperate socially-to confide in others and modify relations with individuals who were on the opposite side of the contention. Instead if major beliefs are not reestablished, the social recuperation locally crushed by struggle may not be likely, which has significant down to earth and strategically arranged ramifications for relieving the impacts of pain and injury. The part of cognitive pattern about others has been perceived as generally answerable for troubles in (re)establishing intergroup trust after the contention or tussles.

Interpersonal networks give enthusiastic, educational, and material help; manage conduct; and offer freedoms for social commitment. They likewise give methods of contact to spread infection and the chance for struggle, misuse, stress transmission, misinformed endeavors to help, and sensations of misfortune and dejection. These possibly bad aspects of organizations can go about as mental stressors coming about in intellectual, emotional, and natural reactions thought to increase hazard for chronic illnesses. The dependable and striking relationship between friendly coordination and grimness what's more, social combination and mortality might be owing to both the well-being advancing instruments related with joining and the infection advancing component that works among the most separated. The genuine receipt of support could likewise assume a part in pressure buffering. Backing may mitigate the effect of pressure by giving an answer for the issue, by diminishing the apparent significance of the issue, or by giving an interruption from the issue. It may likewise work with fortifying practices like exercise, individual cleanliness, legitimate nourishment, and rest. (Cohen, 2004, p. 680)

Social interaction is likewise thought to impact one's self-appreciation and one's passionate tone. One's roles that are divided between a gathering of individuals help to manage social cooperation by giving a typical arrangement of assumptions regarding how individuals should act in various jobs. In gathering standardizing job assumptions, people acquire a feeling of character, consistency and steadiness; of direction; and of importance, having a place, security, and self-esteem. More noteworthy social interaction/s as evaluated by the quantities of social duty was related with less vulnerable to clinical sickness.

Various attributes that are thought to impact the degree and nature of one's social connections have been involved in wellbeing results. For instance, threatening hostile individuals are at more serious danger for coronary arteries illness and conceivably other actual medical conditions. Also, contentions (yet at this point little proof) have been as of late made that those with safer connection styles might be part of the way shielded from sickness hazard.

Social care intercessions have frequently been pointed towards improving wellbeing results in patients with genuine, perilous (life-threatening) illnesses. Patients are drawn closer after an intense case (coronary failure, stroke) or throughout an ongoing, weakening sickness (disease, HIV) and offered an intercession pointed toward decreasing auxiliary occasions and improving capacity. Regularly, patients are offered peer support.

Social analysts need to recognize the qualities of the individuals who advantage most and least from social combination and backing mediations. For instance, changeability in the adequacy of help might be inferable from contrasts in the members' social abilities, social characteristics, or organization connections. Three distinctive social connection factors—social reconciliation, social help, and pessimistic cooperation—are totally connected with wellbeing results and that these factors each impact wellbeing through various systems, and that these affiliations are not false discoveries inferable from character and henceforth they are likely dependent upon mediation.

1.13. Conceptualization

The conceptual system of such work will control the design crafted by the writing, objectives of the assessment and the revelations of the examination. This particular framework relies upon an insightful analysis of terms and ideas from around the globe and from Pakistan on the connection

between the setting of people with families in order to form meaningful relationships in their society and how people use their social knowledge to understand the social, political and economic activities and relations in their respective/local setup.

1.13.1. Social Education

Social education or training – is an "intentional interaction of social characteristics needed for human's further fruitful growth". It is a vital idea in friendly teaching method and is related with schooling, acknowledged by the general public and its framed associations. Social schooling's main task is proficient, compelling and effective socialization. (Violeta & Zagora, 2016, p. 37)

The overall objective of social and emotional instruction is guaranteeing the flourishing and accomplishment of people. It is a sort of groundwork for transforming youngsters into fruitful and complete grown-up residents.

1.13.2. Social inclusion/exclusion

By definition, *social inclusion* is a strategy that empowers on building social relations and regards for people and networks, so the individuals who are underestimated and experience bias can take part completely in dynamic, monetary, social, political, cultural life. (Firmansyah, 2015)

It likewise has equivalent access and authority over assets (to address basic needs) to appreciate government assistance norms that are considered fitting inside the local gathering concerned. The meaning of social incorporation above incorporates two different ways. To start with, it is a wide portrayal to policy makers that social consideration is cycles of improving the prerequisites for underestimated gatherings to have the option to partake (full interest) in the public arena. Second, guideline to the local area about satisfying the necessities to build social consideration, and for whom.

This implies it incorporates cycles to expand the capacity, opportunity and poise of underestimated gatherings to acquire acknowledgment and partake in the public arena. *Social exclusion* would thus be perceived as the constant and slow rejection from full support in the social, including material and representative, created resources, provided and misused in a general public for earning enough to pay the rent, sorting out day to day expenses and taking part in the improvement of the (ideally better) future. (Millar, 2007, p. 3)

1.13.3. Social empowerment

Social empowerment is the strengthening perceived as the way toward fostering a feeling of self-rule and fearlessness, and acting exclusively and aggregately to change social connections and the organizations and talks that prohibit needy individuals and keep them in neediness.

Poverty stricken individuals, and their capacity to consider others responsible, is unequivocally affected by their individual resources (like land, accommodation, domesticated animals, investment-funds) and abilities, everything being equal: human (like greater wellbeing and schooling), social (like social place, a feeling of character, authority relations) and mental (confidence, self-assurance, the capacity to envision and aim for a better future). Additionally significant are individuals' aggregate resources and abilities, like voice, association, character and identities.

1.13.4. Social medicine

Social medication adds to understanding the determinants of wellbeing and also, how best to apply that information to improve the soundness of the populace. Social medication as a feature of general wellbeing is orientated towards medical conditions of populace, their attributes and determinants and the opportunities of their control. (Kosticova, 2015, p. 10)

Accordingly, Social medication is a logical, interdisciplinary part of medication that reviews the soundness of the populace and the arrangement of medical services in a more extensive social scenario.

1.13.5. Social resilience

The term *Social resilience* concern social identities – be they people, associations or networks – and their capacities or abilities to endure, assimilate, adapt to and adapt to natural and social dangers of different sorts. (Keck & Sakdapolrak, 2013, p. 8)

As social flexibility is firmly identified with the possibility of capacities, the significant determinant of social resilience is the enrichment of various types of resources, for example monetary capital, actual capital, human resources, and so forth. Be that as it may, against the foundation wherein resources are broadly recognized to be results of social relations, social

capital and informal communities are perceived as assuming a vital part in building and keeping up such resilience.

1.13.6. Social clique

Social researchers define the *social clique* as a gathering of people who cooperate with one another more consistently and strongly than others in a similar setting (a more impartial definition), and is a social gathering of people that shows a lot of companion tension on its individuals and is selective, in light of shallow contrasts. (Salkind, 2021)

1.13.7. Ethnic/ bounded solidarity

Ethnic solidarity refers mainly about "common grounds of interests, sentiments, purposes, etc. "with an accentuation on purposes. For the common sense of ethnic fortitude, it requires two components; (1) the plan of explicit objectives or cases characterized on the enrollment of the ethnic communes rather than, or in contradistinction with, different gatherings in the general public and, (2) a level of philosophical and authoritative preparation of gathering participation for the execution of these cases. (Nielsen, 1985, p. 136)

Ethnic resurgences in modern cultures are analyzed inside the system of an overall model of aggregate activity, of which aggregate ethnic activity is a specific case. Social patterns related with industrialization may influence bunches in a particularly broad model of aggregate activity, of which ethnic aggregate activity is a specific occurrence. Social patterns related with industrialization may influence bunches so that ethnic background turns into a more advantageous reason for activation than others, e.g., class. In such cases, ethnic fortitude is a result of development.

1.13.8. Soft power

Soft power or force lays on the capacity to shape the views of others. Likewise, contemporary acts of a community-wise policing depend with respect to making the police adequately agreeable and appealing that a local area needs to assist them with accomplishing shared goals. (Nye, 2004)

Soft force isn't simply equivalent to influence. All things considered, impact can likewise lay on the hard force of dangers in installments. Also, soft power is thus something beyond influence or

the capacity to move individuals by contention; however that is a significant piece of it. It is likewise the capacity to draw in, and fascination frequently prompts quiet submission. Basically, such an influence is an alluring force and its resources produce such fascination.

1.13.9. Cultural mismatch

The cultural crisscross or mismatch depends on the possibility that minority understudies or individuals who are brought up in various social settings may move toward instruction and learning such that struggles with the prevalently Western culture of standard framework. It features the significance for policy makers, and teacher to know about the diverse social information that students from underrepresented populaces bring to class or platform. (Lambrev, 2015, p. 434)

The people who face a hard time adapting to the western culture as they are not used to it or do not have any know-how of how to interact or react in such a situation may be a subject to cultural mismatch. For example, saying no to cousin marriage which had been common in Baloch for the last two or three generations may be due to the medical problems that may have occurred in the offspring of the cousin marriage.

1.13.10. Social ill/s

Social ill is another method of saying the expressions "social diseases" or "social issues." A social ill/s is a condition that isn't to the loving of certain individuals from a local area. A few instances of social ills are crime, misconduct, segregation, family deterioration, tormenting, bigotry, chronic drug use, poverty, and homelessness. (England, 2018)

Some of these issues might be less uncommon, yet at the same time an irritation. For example, neighbors who are holding a gathering past 12 PM midnight. Their boisterous music or noise doesn't really hurt somebody, yet neighbors on the square may consider this to be as bothersome. Other social issues like gun rights, child labor, and inequity have existed for quite a long time.

1.13.11. Affluenza

Affluenza is a social condition that emerges from the craving to be more rich or wealthy. It can likewise be characterized as the powerlessness of a person to comprehend the results of their activities in light of their societal position or monetary advantage. (Hayes, 2021)

Affluenza is a social condition that introduces itself in privileged people who accept that they won't be considered responsible for their activities in light of their social position. People who experience the ill effects of affluenza neglect to perceive the cultural repercussions of their activities, which may cause mental or actual mischief or pain upon others.

1.13.12. Biopolitics

Biopolitics is a term authored to conceptualize in friendly hypothesis how human, social and organic presence is controlled through information production, topography, medication, race, sexuality, and the foundation and guideline of cultural standards when all is said in general (to name a few of the most conspicuous human cycles influenced). (Anthrobiopolitics, 2013)

Unlike biopolitics, which intends to regularize the worldwide human race through a "massifying" impact, anatamo-politics attempts to atomize people through a disciplinary impact, which is operationalized through organizations through observation, discipline, and preparing with the end goal of a particular financial use or capacity (think, for instance, of Fordism and the sequential construction system assembly line laborer). Both biopolitics and anatamo-governmental issues work together through the triadic measures given by Foucault: information/power/subjectification.

1.13.13. Cultural Diffraction

While tending to '*Cultural diffraction*', we see various concepts of 'culture' and its significance on the political and social level. Examining 'culture' consequently intends to talk about inquiries of religion, variety (multi-, inter, transculturality), cosmopolitanism, post-colonialism, (supra-) national and globalization. Observing 'social diffraction' additionally intends to investigate the numerous ways that Europe is addressed in media and expressions, both inside Europe and past. (Groningen University, 2021)

1.13.14. Social Security Program

The *Social Security program* is the government assistance programme that gives assurance against the deficiency of profit because of retirement, demise, or handicap. The monetary tasks of this program are dealt with through the Old-Age and beneficiaries and Disability Insurance Trust Funds and so on. (Social Security Administration, 2020)

Such assets are financed essentially by volunteers, or tax, paid by workers, their bosses, and self-employed people. Different kinds of revenue are interests on ventures and pay from the tax assessment from benefits.

1.13.15. Social Cohesion

Social Cohesion is characterized as the readiness of individuals from general public to help out one another to endure and thrive. Ability to collaborate implies they uninhibitedly decide to shape organizations and associations and have a sensible possibility of acknowledging objectives, since others will participate and share the products of their undertakings impartially. (Stanley, 2003, p. 5)

This obviously, infers an ability to participate. All the eagerness on the planet won't get you employed to an innovative work only if you participate also. This, obviously, suggests an ability to participate. All the eagerness on the planet won't get you employed to a cutting edge work in the event that you have been denied satisfactory tutoring by financial or ethnic prohibition. It likewise infers a readiness with respect to accomplices to share the products of of their collaboration reasonably.

This cooperation happens at all degrees of social works. It can mean handing your neighbor your lawnmower, or being a hockey mentor or joining a choral society. It can mean regarding the provisions of your work, or the conditions of an agreement. It can mean the ability to acknowledge a check from an outsider based on two parts of proof, of the ensuing regarding of that check even though it was given to an unknown person, accepting that a credit card (or a piece of legal tender, besides) is a genuine and palatable type of payment.

1.14. Operationalization

The Operationalization interfaces a hypothetical significance of a course of action of assessment procedures or strategies that fosters an operational definition (i.e., a definition to the extent the specific action or exercises are concerned). An operational definition could fuse a system for watching events in a field setting, a way to deal with conceptual substance in the expansive context, or any method that reflects, reports, or addresses the powerful form as it is conveyed in the hypothetical definition.

We can habitually evaluate or create in a couple of ways; some are liked while some are not with more practical over various ways. The central issue is that the analyst or the researcher should fit the action to the specific determined definition by working with each and every suitable basic concept inside in which one should work. The practicality of the issue or concept at hand is the main basis of the work here in operationalization.

1.14.1. Socio-moral climate (SMC)

SMC is theoretically established in the hierarchical environment writing and is viewed as an collective marvel that alludes to shared impression of organizational approaches, practices, and methods. It depends on two thoughts; the *just commune approach* centers around underlying parts and hierarchical rules that empower the advancement of shared standards and a solid feeling of local area in which a collective is esteemed by its individuals for the good of its own. *Moral environment* that depicts the conditions inside networks is thought to emphatically impact singular good conduct. (Verdorfer, Steinheider, & Burkus, 2015, p. 234)

This term has been referred by the researcher as the boundaries under which the interview of the subjects had taken place. The concepts above were asked with respect to the people and their social and economic background without asking unnecessary questions in order to avoid idle talk and staying on the right path. This led research team to respect the code of honor of the Buzdar Baloch people.

1.14.2. Supplemental benefits (Medicare)

A supplemental advantage is a payment from a business to a worker to compensate for any shortfall between their ordinary pay and the advantage paid by Paid Family and Medical Leave. This could be wage continuation, or paid time off (PTO). These installments should be notwithstanding any paid family or clinical leave benefits the worker is getting. (Washington State's Paid Family and Medical Leave, 2021)

Supplemental Benefits implies the expense for the Contractor (and its subcontractors) of all compensation for work to workforce in any medium other than cash, however including installments which are not wages inside the importance of this numbered provision, including, yet not restricted to: reasonable and sensible off-day stipends, sick leave, occasion, jury obligation, birthday, clinical test, government assistance, retirement and non-word related

inability benefits, wellbeing, life, mishap, or other such kinds of protection. Any repayments to representatives for costs, and finance charges, worker motivation plans and some other advantages legally necessary are not includable as supplemental advantages. Simply put, it refers to the benefits offered to the subjects with respect to their education and health in their respective region where they work, either by the district government or the private organization/s.

1.14.3. Economic sociology

The types of power, control and authority that open up various channels of impact for financial aspects are unpredictable and assorted. However, the economic aspects isn't just a wellspring of force, it is likewise a result of force and control through talks, fields, organizations and different methods and tools. The economists involve positions at the highest point of institutional chains of importance in various areas, like banks and enormous firms, the state and the media, just as inside scholarly world. The researchers are regularly keen on chains of command, delineation rationales, patterns and network impacts inside the academia, and along these lines they frequently join informal community examination with bibliometric or potentially unreliable investigations. (Maesse, Pühringer, Rossier, & Benz, 2021, p. 1)

This study had included the major portion of the socio-economic changes in the lives of the respective subjects while keeping in mind their personal ways on how their societal knowledge and health is influencing them and what role are the playing in making a positive change in their lives, families and their profession/s and how their needs are being fulfilled and what hurdles are they facing in this whole scenario.

1.14.4. Social ladder (mobility)

A Social ladder, likewise called class, a gathering of individuals inside a general public who have a similar financial status. Other than being significant in social hypothesis, the idea of class as an assortment of people having comparable financial conditions has been generally utilized in censuses and in investigations of social mobility. (Britannica, 2019)

Social mobility is about how simple it is for individuals to improve their situation in the economy. In a ton of social orders, individuals utilize the language of 'to rise in the position' or 'going up on the planet' to mean we're progressing admirably. Be that as it may, what precisely the social ladder resembles relies upon is how reasonable the economy is and the way of life

we're discussing. Not all societies have similar strides on the stepping stool, and some don't actually have a stepping stool by any stretch of the imagination.

It's conspicuous why a safe, agreeable way of life is something worth endeavoring towards, yet the financial ladder as far as we might be concerned today is significantly steeper than that. Movies, magazines and music commend a degree of pay going long ways past what we would have to live serenely. The longing to lead this stylish way of life and move up the ladder is the thing that encourages many individuals to attempt to climb the monetary one.

1.15. Structure of the Thesis

The thesis structure is taken as the outline of this piece of work. In the first chapter, the history of the social education is being traced which goes back to the 1800s towards the Great Britain and then the US. From that point onwards, the social education started to take its place in the curriculum of the educational institutes. Then the social health is defined along with its history. This concept of health came into the limelight in the late 1978 during the Alma-Ata declaration in the present day Kazakhstan which focused primarily on the concept of Social determinants of health.

Alongside the social education, the concept of social capital is also being brought to the forefront. This concept helps in understanding the social education and health to a great extent. Then the problem and the statement of the problem are being addressed which show how the gaps in this study were identified along with the ground realities faced by the researcher. Then in the rationale of the study, it is portrayed why the respective topic and locale was chosen by the researcher and how he went about it. Then the importance of the study tells about the ways that this study can be used by students, policy makers and etc. Next, the theoretical framework highlights the work of Theodore Brameld who gave the Social Reconstructionism in which the ways of how the social knowledge of the community members can bring about a social change in their lives. This includes both the aspects of social knowledge and health. And then finally the major concepts used and their respective context of application (operationalization) are being highlighted while keeping in mind the objectives and researcher questions of the research.

In chapter two of the Review of the Literature, the researcher gives a background of the relevant concepts that keeps on circulating around the research through the relevant articles, reports or

documents. Most of the literature was taken from the prior articles that highlight or relate with the research objectives and the historical perspective of the Baloch people and how it can relate to the study at hand.

Next is the research methodology where the researcher refers to the methods being utilized in his whole activity and how. It all started with the participant observation when he entered the field developed the rapport with the locals and started with taking the census of the people while ending at the taking their interviews. Along this fieldwork, the research locale was being explored while keeping the identity of the respondents a secret.

Further on, the economic impacts that the Buzdars had faced from their respective levels of Social Education and knowledge and how much they know about it played a role in analyzing the study in the respective theoretical framework. It involved what it meant to be a Baloch and how being a Baloch helped them in attaining a good and successful life without any negativity. Making good relations is an important element here as a person should be aware of his or her history and moral values.

Later on, the impact of the social health and the social determinants of health are being observed as to how they influence a person. For instance, the individual problems of not being able to satisfy one's basic needs leads to health problems i.e. a jobless person may be a subject to taunts and social comparisons with better-off people in his area is more likely to be a victim of frustration and he may not have much better relations or connections with others than those who are much better in terms of economic stability.

And then in chapter 6, the capability of the Buzdar is being thrown some light as to how much socially capable they really are in meeting their requirements and how much respect do they have in their neighborhood and how can they improve themselves. Are such people really earning the trust of others or not and in which social category does one fall in. This concept is taken further by touching upon the Meikirch model of health where the person under study is observed through his individual and societal determinants of health and how his potentials help him satisfy his demands of life.

And then finally, in the summary and conclusion, the lesson that is drawn from this whole activity is that the social problems faced by the locals can be given or brought to the limelight for

other people or researchers who wish to study such topics for their own personal or academic purposes. A person can overcome his or her fears or shortcomings by going through such work as it would not just help them realize their strengths and weaknesses, but can be a source of motivation to become a better person as well. Becoming a better person both in physical and mental terms is the key to solve many societal problems even though there is a hard time finding employment in Taunsa.

A good or moral person should never leave his or her values or his tribal code of honour behind. The *Mehr* tribal system may seem to be a strict practice but it consists of a higher volume of justice than visiting the court or asking for justice which sadly, may have no fruitful result. A person who is away from his traditional values of what it means to be a Baloch faces problems as they are quite similar to the laws of Islam.

2. LITERATURE REVIEW

The review of the literature depicts the picture of the respective theme through the various writings that one experiences and furthermore that which encourages one to choose the new or same issues and obstacles looked upon by the past individual analysts. It is an indispensable piece of the whole examination measure and contributes at pretty much every operational work. It has an incentive before the initial step when the specialist is considering the examination question that should be replied through the exploration venture.

At first, it helps to set up the hypothetical foundations of the investigation, explain the ideas and thoughts and build up a technique, however later on it serves to improve and make out an information base and assists with getting discoveries together with the current information. Since an impartment includes contrasting the discoveries and those of others, it is additionally a component of the overall literature work.

While composing of report, it helps us to incorporate the discoveries with the momentum know-how of the subject and the reasonable issues within one's reach, which includes either concurring or differing with the prior work/s of the past. In this time of the pandemic, the social health wellbeing and its determinants and social training are yet to be talked about, as they are something which can't be left overlooked. They go one next to the other with the conventional schooling and medical services of the overall population of our country as well.

2.1. Social Medicine

Social medication, which isn't to be mistaken for the framework called associated medication, is a way of thinking and a science. With the incredibly expanded attention to the overall significance of preventive as contrasted and corrective medication, it is presently commonly perceived that reasons for infection are not only to be discovered basically in physical and organic variables.

Wellbeing is a condition of complete physical, mental and social prosperity, and not simply the nonappearance of illness or sickness. The delight in the most elevated achievable norm of wellbeing is one of the basic privileges of each person without qualification of race, religion,

politics, monetary or social condition. Social medication today has as its anxiety what we would call "absolute man" comparable to his current circumstance. Chisholm (1949) said that social medication incorporates clinical medication and general wellbeing medication as well as social cleanliness, mechanical cleanliness, psychological-wellness, clinical restoration, etc. (Chisholm, 1949, p. 11)

Scientific advancement carries new proficiency to medication, and social advancement requests that these advantages should be made accessible to the entire populace. Science has grown more rapidly than has society's change in accordance with the new conditions that science has made. This marvel lies at the base of a large number of our current issues. In spite of the fact that humankind presently has the specialized "skill" to create all the food the individuals of the world could devour, the greater part the number of inhabitants in the globe actually experiences ailing health, if not altogether starvation. What is valid for the world everywhere is additionally valid for medication. Here, as well, innovation has surpassed social association. Medication has boundlessly more to provide for the individuals of the world than they really get.

Trout and Wexler (2020) said the social medication alludes here to the group of stars of fields working to comprehend and put together consideration around the non-biologic bases of ailment and illness. Social medication is both a verbalization of, and way toward acknowledging, basic human liberties—including the privilege to "have delight in the most elevated achievable norm of physical and emotional wellness," as characterized by the Constitution of the World Health Organization. (Trout & Wexler, 2020, p. 77)

We have the information important to clear out absolutely an incredible assortment of sicknesses, yet these illnesses are still among us for an enormous scope. Valid, we have prevailing with regards to conquering certain infections in the financially progressed nations, however we actually have them and keep on reproducing them in monetarily in underprivileged districts where they stay as a consistent problem to all.

Keeping away from clinical consideration can turn into a need for individuals who are weak. Numerous wellbeing experts noticed that the helpless attack of clinical psychological wellness-care makes a critical obstruction to mind.

Social wellbeing and care shows fundamental parts of wellbeing advancement. Offering wholesome help for people and populaces all in all, especially the individuals who are generally defenseless, empowers the achievement of the privilege to wellbeing by tending to the primary and psychosocial determinants of misery, such as youth injury and misuse, social disparity and separation. An attention on finding issues and arrangements inside people clouds the need to address the underlying elements that make lives useless.

Social medication and human rights shape ways to deal with understanding and re-dressing psychological well-being incongruities that advance the scholarly and good platform of worldwide mental wellness. By joining these points of view to one another and to a support and value plan that holds focal the case to wellbeing as a basic liberty, a confident future for worldwide emotional wellness is in sight.

General awareness of the social, monetary, and political powers influencing the circulation and weight of mental issues is a helpless assurance that such understandings will be situated to impact wellbeing and social arrangement, without unequivocal and deliberate exchanges to connect a worldwide emotional well-being to a value plan that tries to diminish social delineation for the good of its own and as a road to better wellbeing results.

2.2. Social / Community Wellbeing

The Communal prosperity is the blend of social, financial, natural, cultural, and political conditions recognized by people and their networks as basic for them to thrive and satisfy their hidden potential/capacity. Advancing such actions can assume a critical part in improving individual psychological (mental) wellness. Likewise, personal or group based prosperity gives a helpful beginning stage to reexamining our meaning of progress.

To arrive at a condition of complete physical, mental and social prosperity, an individual or a group should have the option to distinguish and to acknowledge a goal, to fulfill needs, and to change or adapt with the climate. Consequently, advancement of health isn't simply the obligation of the wellbeing context, but however goes past healthy life to prosperity of Islamic perspectives on prosperity which usually starts by underlining the significance of living as per the desire of God, and in following the good and religious standards of the Koran. There is an especially solid spotlight on balance. Wiseman (2008) said the wellbeing prosperity is a

condition of incorporation and equilibrium of the multitude of various segments of the individual: body, psyche and soul. Just when these segments are adjusted and orchestrated is it conceivable to be changed into a full individual ready to understand one's own possibilities. Individuals' joy depends to an enormous degree on the conditions of a broader network they are essential for and their relationship to it. (Wiseman & Brasher, 2008, p. 2)

Natural products and enterprises are a definitive establishments of life and what's more, wellbeing. Wellbeing hazards are not, at this point simply an aftereffect of localized exposures to traditional forms of pollution or contamination. They are likewise a consequence of more extensive weights on environments, from exhaustion and corruption of freshwater resources to the effects of climatic changes. Independence from violence, separation, social consideration and connectedness, and monetary cooperation and security. These determinants reflect and articulate the inherent connections between emotional well-being, social and financial elements, and network prosperity.

According to Igwe (2015), the wellbeing of general public of a country relies upon admittance to medical care, the significant determinants of which range from the accessibility of wellbeing administrations to the quality and viability of experts and the monetary assets to get to general and concentrated consideration by patients. Thus, it isn't surprising that policy producers, experts and different partners in the worldwide wellbeing arena should be worried about the developing differences in wellbeing particularly, notwithstanding the mediation endeavors by governments. (Igwe, 2015, p. 97)

Health imbalances are dictated by a scope of social factors, for example, financial status, race/identity, instruction, sex/gender, topographical area and earning among others, and these variables ponder and influence different parts of a wellbeing framework, bringing about chronic frailty results, mortalities and monetary problems: As such, turns into a worry of worldwide, provincial and public arrangement producers and offices executing wellbeing related tasks and activities.

People who are better socially incorporated advantage from good wellbeing over the individuals who are less socially coordinated. Social orders with more noteworthy pay inequality have less

aggregate resources to insert into the educational, clinical, and social foundation, which thus harms wellbeing and stretches the social texture.

Präg et al (2014) said that people get direction regarding conduct and standards when contrasting their wellbeing and wellbeing practices with others' health and ways of life. Contrasting and others can help in the translation of actual indications, help adjusting to wellbeing dangers, and give social approval to individual wellbeing practices. (Präg, Mills, & Wittek, 2014, p. 220)

People are accepted to go after status and distinction in social chains of importance, and being fruitless in this status rivalry, for example accepting negative evaluations of one's status, has been appeared to prompt pressure and anxiety. Social correlations and comparisons allows to structure the establishments of self-information and can fulfill the essential human need to feel equipped by telling individuals whether their sentiments are right and what their capacities permit them to do.

Economic correlation direction is contrarily identified with mental prosperity and self-evaluated wellbeing, implying that people who see economic study more significant have more regrettable mental and general wellbeing. Thusly, it is common knowledge that the negative wellbeing impacts of pay disparity will be more terrible for the individuals who are all the more firmly situated towards pay correlations.

2.3. History and Social Development

The first dwelling places of the Baloch were Tigris and Euphrates close to Aleppo in Syria, and from that point they relocated to Iran and in the end to the current day Balochistan. The contention continues saying that truth be told Baloch and Kurds had a place with similar clans dwelling in Aleppo, yet, inside conflicts, maybe over green field and water sources, they moved to Caspian Sea, Persia lastly Balochistan (The Baloch), and towards Iraq and Turkey (the Kurds). Searching Baloch origin to Arab/Semitic attestation doesn't have persuading and adequate hypothetical contention. What's more on phonetic ground we question the Baloch are Arabic beginning. According to Ahmed and Khan (2017) the Balochi is an Indo-Iranian language with no likeness with Arabic and other Semitic dialects. Indeed, even the word ― Baloch is articulated as ―Balosh, as the ―'ch' sound doesn't exist in Arabic. Likewise there are various phonemes of Balochi language that are outsider in Arabic and the other way around. Not just

this, the whole semantic element of Balochi is unique from Arabic, which consequently negates the entire thought of the Baloch being a Semitic beginning. (Ahmed & Khan, 2017, p. 42)

The distinction of Baloch to the next similar people is that a significant number of these ethnic gatherings evaporated and stopped to exist as separate ethnic element, though the Baloch arose as a particular etymological and social element during the middle age time. Given the shortage or even the shortfall of detail verifiable writing and precise anthropological information on the beginning of the Baloch and the specific area of their underlying country in Iranian edge from where they most likely relocated to Balochistan, prompted rise differentiating views and suppositions by the scholars and antiquarians.

For British colonizers Balochistan was nothing to a greater degree a frontier state, rather than different pieces of the subcontinent, just having key importance. They refused different types from getting public administrations to individuals of Balochistan and presented no individuals driven political, monetary and social changes; even a small portion of sorts that we see different pieces of subcontinent. They deliberately kept the Baloch uneducated and immature with dire results. (*Ibid*)

The tradition of this British majestic rule can be seen even in the present Balochistan. The ancestral tribal leaders and the Baloch ancestral framework have right up till today stay the critical reason for some issues including absence of solidarity, feudalism, and hostility between clans, prompting inner ancestral conflicts, customary economic ways and with social dynamism. In post-autonomy situation the political lack of concern and monetary interest of the matching ancestral clan leaders and political tip top have eclipsed the Baloch patriotism.

The rural or suburban development isn't just about agrarian based turn of events, yet rural transition. It looks to improve the personal satisfaction in provincial territories regarding per capita pay, beneficial work, schooling, wellbeing, cleanliness, nourishment, lodging, family and sexual orientation value from one viewpoint, and horticulture advancement and partnered exercises, to be specific, town and house enterprises, customary artworks, socio-economic framework; and communal welfare, on the other.

Consequently, rural development is required to improve the degree of living, including work, schooling, wellbeing, nourishment, lodging and different social services; decline imbalance of

rural wages and provincial metropolitan contrasts in earnings. It includes orderly, logical and coordinated utilization of common assets and as a component of this cycle, empowering each individual to connect with herself/himself in a profitable and socially helpful occupation. According to Hussain (2016) the level of literacy and education are fundamental pointers of advancement and progress accomplished by a general public. Literacy frames a significant contribution to by and large improvement of rustic individuals, permitting them to fathom their cultural, political and social climate fittingly. It goes about as an impetus for the social progress improving the profits on venture put forth in pretty much every part of improvement attempts, regardless of whether it is financial, wellbeing, cleanliness, populace control, and social turn of events. (Hussain, 2016, p. 107)

Individuals in provincial zones have been educationally very poor as contrasted with the urban communities. They typically drew in their kids in agrarian fields, raising cows, and the crafted works. Big family size, absence of inspiration among kids, nonappearance of instructive establishments in the area, the obliviousness of individuals, and religious conventionality and strange notions were essentially answerable for educational backwardness of such rural individuals.

Barthi is a backward society and long haul rural educational improvement didn't occur in light of the fact that the extent of stimulants was excessively little and not sensible. Most of the respondents belonged to Barthi but spent most of their time in Taunsa. Financial and instructive/educational backwardness was portrayed by a bunch of interrelated variables which had no specific level of dependability at their equilibrium bases. The genuine qualities were unique in relation to the harmony in light of the fact that the financial and instructive conditions in D.G. Khan were being dependent upon stimulants and stuns. Giving a major push to the program of provincial instructive advancement at the same time was not material and a basic least exertion was not appropriately planned and separated into a progression of more modest endeavors for supported instructive turn of events.

In addition, the connections of fellowship quality with pointers of social change are steady with that choice. For instance, among early youths, having fellowships or connections with more positive lads corresponds with more noteworthy contribution in educational institute, higher self or social acknowledgment, and higher general confidence.

Fellowship quality has been expected to affect numerous parts of kids' social turn of events, including their confidence and social change. Ongoing examination proposes, in any case, that kinship quality influences principally youngsters' accomplishment in the social universe of companions.

A great fellowship is portrayed by elevated levels of pro-social conduct, closeness, and other positive highlights, and low degrees of contentions, competition. Great kinships are perceived by youths yet not by little children. As per Berndt (2002) teenagers frequently state that closest companions reveal to one another everything, or uncover their most close to home musings and sentiments. These individual self-revelations are the sign of a close fellowship. Youths likewise state that companions will stand up for each other in a battle, exhibiting their steadfastness. (Berndt, 2002, p. 7)

Associates, companions or friends who oftentimes get into clashes with one another, or who frequently attempt to rule or declare their predominance more than each other, are rehearsing a collection of negative social practices that may sum up to collaborations with different companions and grown-ups. The closer a kinship is, the more the companions associate and the more the closer a fellowship is, the more the companions collaborate and the more much of the time they practice their negative social collection.

Culturation, in spite of the fact that, for certain species, is the cycle associated with the procurement of this capacity that excludes social encounters. This second general undertaking alludes to the life form's getting of specific capacities which permit it to work inside the social gathering of conspecifics. For certain lads, the specific capacities, or what may be called competency, include little culturation on the grounds that the capacities arise without learning or experiential effect. (Lewis, 1990, p. 95)

Such advancement is normally alluded to as development, and their securing is credited as instinctual and inborn (as in natural release systems). For some different species, the procurement of these capacities includes learning, in spite of the fact that the capacities that arise are by and large comparative paying little heed to the idea of the experience. Subsequently, for instance, play conduct in nonhuman primates requires learning, in spite of the fact that the kinds of play practices that arise are comparable. In people, the capacities accomplished are not just

obtained through learning, generally, however the learning is explicit to certain gatherings. Subsequently, for instance, the newborn child figures out how to display specific social practices under specific circumstances, despite the fact that the practices themselves are untaught. Other than finding out about social conduct, people need to learn about social roles/jobs. Jobs give the social contents which characterize a person's conduct opposite to other social conspecifics (same species). Some scholarly role are consistent over the life expectancy, others fluctuate in measurements and change over the long run.

Simply after the procurement of self-character can a more significant level, explicitly human, relationship happen. More elevated level human connections require caution. Human relations need not bother with this aptitude; neither may connections in outset that happen preceding the obtaining of mindfulness. The importance of the term relationship, in this manner, isn't the equivalent across levels. As Lewis (1990) said that likewise with the issue of character or impersonation, the importance of the terms utilized (in any event, when a similar term is utilized) is not really equal without thinking about the issue of such level. What is implied when reference is made to develop human connections is their full grown level of maturity, which as a rule incorporates what the life form thinks about oneself and other, the craving to share, and the utilization of compassion to manage the relationship. (Lewis, 1990, p. 108)

The improvement of personality gives the psychological support to the development of passionate states missing in the small child in the first 18 months of his life. Despite the fact that the youngster shows the essential feelings, including bliss, outrage, bitterness, interest, disturb, and dread, it isn't until the obtaining of character that the kid secures such feelings as humiliation, begrudge, compassion, pride, blame, and disgrace.

These last feelings, regularly called auxiliary (additional) feelings (rather than the essential ones), should be relabeled as conscious feelings. The originally set of states, called essential feelings, happen early and, as states, are free of mindfulness. The second arrangement of states, called auxiliary feelings, happen later and simply after the accomplishment of mindfulness. Think about the feelings of humiliation, pride, disgrace, and sympathy.

Albeit public activity exists in the little youngster, it is upheld by the discernments of grown-ups and depends on cycles unique in relation to the social activity of grown-ups. That they appear to

be comparative ought not to deceive analysts into accepting that they are the equivalent. To do so may disentangle the assignment, yet it has the deplorable outcome of preventing the part from getting formative cycles in public activity.

Wellbeing committees' reconciliation into the more extensive wellbeing system has a positive effect on propelling network interest as a hidden determinant of the privilege to wellbeing. Limiting the community participation to the most reduced crosspiece of the wellbeing framework is clearly debilitating to community organization, since at the center level there is little degree for changing wellbeing framework determinants. It is additionally a defective perspective on wellbeing rights to envision support as found distinctly at the neighborhood level, without mix upstream.

Mulumba et al (2018) said that community participation thus brings social information, experience, sees on medical conditions, and answers for wellbeing framework plans and spending plans at the essential consideration and network levels. This job in administration gives wellbeing advisory groups the data, authority, and inspiration to encourage exchange and interview with one's group; to assemble social activity; to fabricate helpful organizations and encourage discourse with various entertainers to guarantee that issues are tended to; and to actualize administrations and wellbeing activities. This, thusly, raises their oversight limit. (Mulumba, London, Nantaba, & Ngwena, 2018, p. 15)

Wellbeing community advisory groups should be mainstreamed inside the conceptualization of a wellbeing framework. Their work should be viewed as wide, including not simply activities pointed toward tending to medical services quality and value yet additionally activities focused on the social determinants of wellbeing, a considerable lot of which lie outside the wellbeing framework. Focal (Central) governments ought to hence interpret councils as being coordinated in intersectoral manner that can successfully assemble assets and political will when needed to address wellbeing frameworks issues, including social determinants.

As said by George (2015) that the talks on general wellbeing spin around whether general wellbeing infers just privilege through wellbeing administration protection plots, that by and large cover just consideration in clinics, or whether private area medical care has any part in guaranteeing all inclusive medical services. Additionally, supply of drinking water and

disinfection, and food supplementation that target main drivers of significant general medical conditions stay outside the wellbeing administrations framework. Maybe more troubling is that the services answerable for these essential administrations neglect to connect and guarantee successful coordination with wellbeing experts for general wellbeing. (George, 2015, p. 16)

No order exists in resolution. Procedures received by short-term vertical projects demonstrated deficient where a techno-driven methodology offered just 'magic bullets' for complex general medical conditions. They neglected to recognize the social settings and contexts. Clearly, the idea of the general public wellbeing framework and the fundamental general wellbeing elements of a nation should be inspected, and reinforced to decrease commonness of general medical issues.

The social determinants of health approach need to be examined cautiously, while suggesting possible interventions in public health from a state-directed public health system. The first and foremost targets for change are social inequalities in health and health services. Because of societal inequalities like caste, class, and gender, opportunities for improving living, including access to health services (in its minimal form) are limited for the most vulnerable. The Public health for a nation is a result of its prevalent socioeconomic and cultural inequalities.

To fortify the job of the general wellbeing public health profession, there should be occasions to act where social imbalances execute chronic sickness. Government should give this open door through its public health professional framework, preparing it to address basic general wellbeing capacities. A simple call to make existing wellbeing administrations more receptive to the class, rank, sexual orientation, and rustic metropolitan differentials isn't adequate.

The manner in which we address the social and natural reasons for significant general medical issues stays deficient, be it hazardous water, lacking food supplementation, or insufficient inclusion of inoculation, in addition to therapy of minor afflictions. Many have turned to a call for inter-sectoral coordination by the wellbeing administrations framework as an approach to address these determinants of wellbeing, however remained unsuccessful at the grassroots level.

The reason for a general wellbeing framework is to guarantee fundamental general wellbeing capacities. In a nation like Pakistan, where populace wellbeing is unequivocally established in its social and natural conditions, endeavors should be made to make a general wellbeing framework

responsive to the ecological and social necessities of the populace, alongside clinical consideration capacities.

The extent of the general wellbeing calling in the nation and its commitment to taking care of general medical conditions eventually relies upon the idea of general wellbeing framework with an express order to forestall the event of disease through coordinated group endeavors.

Recently developed public health educational institutions need to hone the general wellbeing center by investigating better approaches for taking care of general medical issues. This will support the recently prepared 'general wellbeing framework' giving them numerous approaches to work in 'central' public wellbeing and in the public authority framework to improve the general wellbeing status of the country. It will likewise help the current wellbeing administrations framework center around furnishing quality clinical consideration with satisfactory inclusion, and mitigate it of the duty of guaranteeing general wellbeing capacities. In particular, upgrades in general wellbeing status of a nation happen just when there is a general wellbeing framework with an essential purpose to forestall illnesses or diseases.

2.4. Baloch code of honour (*Balochmayar*)

The Baloch set of principles and code of honor is the same as it is likewise called *Balochmayar*. The Baloch have been living in the plains and mountain regions for most of the millennia. That's why they have drafted their own standards and guideline to run their day by day issues and the undertakings of the clans. Curiously, those doing have not been placed into highly contrasting, to a great extent are dependent on the oral. The set of accepted rules is being polished in the Baloch regions and the Baloch have profound regards for these laws. Baloch living in the urban communities likewise observes similar laws with the other current laws. So with everything taken into account, these laws are appropriate for the Baloch individuals in light of the nearby topographical conditions. As said by Mohyuddin and Ahmed, if a Baloch does not follow the implicit rules, there isn't a particular punishment for it, yet as indicated by the circumstance they treat the person who violates it. Truth be told, the Baloch set of principles is an unwritten law and unwritten constitution. The standard of Balochmayar likewise requests that the frail, weak or defenseless individuals ought to be respected, and that tribesmen should avoid killing them. (Mohyuddin & Ahmed, 2015, p. 4803)

Each locale, station, local area, society and country has their technique and code of honor to follow and keep up with fairness among its people. Baloch who follow a code of honor is known as Balochmayar. It is hard for poor and working class inhabitant to remain alive if the other populace of the space is tip top or elite based. Then the Baloch code of honor treated all the populace fair and square. What's more, that is the reason all the Baloch support the Baloch code of honor Balochmayar. The Baloch implicit rules are as yet being rehearsed in Baloch regions and individuals from all areas of the general public follow these customs. Curiously, the government authority is likewise supporting the Baloch set of principles and a large portion of the tribal regions; these laws are being led in a similar manner. The interest for honor or the premise of the Balochmayar is otherwise called *Ghairat, Izzat, Nang, Namus*, which might be deciphered as the Baloch implicit rules.

The life of the people and the Baloch Society is likewise affected by the Balochmayar and it additionally directs the Baloch public life. The practices of the Baloch are not quite the same as the practice of other individuals living in Pakistan and the Baloch set of principles is known to the person right from his birth. It should be recollected that the Baloch set of principles generally differ from the implicit rules of different societies in Pakistan. The Baloch laws somewhat gives a similar picture as the Islam does. Balochmayar is based on the following principles; (Ibid)

- *Beer or Hun* (revenge); the major guideline of mayar is vengeance. 'The Baloch vengeance for blood stays as youthful with respect to hundred years, as a deer of two years.' For delivering retribution even the people are compelled by a sense of honor to sit tight for even many years. For example, Baloch who rendered retribution of his sibling Doda waited for a very long time for eighteen years.

- *Bahot* or *Bahooti* (Refuge or refugee); the second mainstay of mayar is called Bahot. Under this standard each Baloch has the commitment to battle to death for a taken individual shelter paying little heed to his status as a companion or foe or outsider. In any event, having a place of that individual are saved or ensured with their lives.

- *Mehmani* (friendliness); Third pillar is to serve and respect each guest. It is mandatory to give friendliness, serve and ensure the visitors taken in to profound concern and don't allow anything bad to happen to them.

- *Qoul* (guarantee); The Mayar anticipates that the Baloch should be faithful to their words and promise. Whatever he says should remain on it. There have been situations where individuals put their life on the purpose just to satisfy his Qoul. It is accepted to be more authentic than the authoritative archives.

- *Shigan* (insult); This rule of Baloch Mayar means to check those who disregard the Balochi Mayar, for example in the event that an individual kills his visitor or deceive his Bahot and never deliver his retribution. The Balochi verses of poetry and people stories are brimming with Shigan to incite a defeatist or dampened individual to be fearless and deliver retribution.

- *Siahkari* (Adultery); this requests the punishment of death for both individuals (miscreant and adulteress) included. Kala and kali are the titles given to the philanderer and adulteress separately.

- *Kamzor-o-Lachar* (fragile/powerless); this guideline says that the feeble should be regarded and the tribesmen should shun killing them. Such kind incorporates;
  1. Zal o Zan (women)
  2. Bach (kid) beneath the age of 17 or without pants.
  3. Individuals from religious minorities, like Hindus, second rate races like the *Ghulam* (slave) or Lori (artist and genealogist)
  4. Person in a place of worship or mosque, as long as he remains in there.

- *Etbar/Amanat* (trust); It demands from each Baloch individual of the Baloch society that he shields to the last property depended to him. The people who don't follow this

standard lose their regard over the long haul lastly they might need to leave their nation or town with shame on their hands.

- *Sooth* (Song); Sooth is a Balochi word meaning a melody which manages the trouble or satisfaction. The mother and grandma typically sing the tune on various events like when the child/girl is far away from home or family.

- *Mehred* or *Mehr*; this alludes to the settling of issues with each other. The people who have a question might take help of Mehred or Mehr to take care of the issues. The Mehr has an incredible regard in the Baloch culture.

2.5. Social Capital

Social capital relies upon underlying sources, for example, past social positions and social jobs, both attributed and accomplished. It likewise produces instrumental (e.g., abundance, force, and notoriety) and expressive returns (e.g., wellbeing and life fulfillment).

According to Song (2011) the Social capital reflects resources that are conceivably accessible from network individuals. It could be all the more straightforwardly and firmly connected with emotional wellness than with actual wellbeing, due to people's abstract assessments of social capital they can get to. The more social capital individuals collect the higher status people they recognize themselves with and, thusly, the less troubled they feel. (Song, 2011, p. 479)

Social attachment reflects standards of trust and correspondence among network individuals. Social incorporation alludes to contribution in social jobs, organizations, and exercises. Social help speaks about different types of help people get or see from their organizational individuals, for example, passionate help (e.g., enjoying, love, and care), instrumental help (e.g., merchandise and enterprises), and informational-help (e.g., empirical evidence, abilities). People are bound to stop smoking if their companion with more schooling quit smoking, inferring that social capital demonstrated by companions' schooling promotes an end to smoking.

Abstract societal position is a mental determinant of wellbeing. It applies direct constructive outcomes on different physical and emotional well-being results net of target societal position

through assorted potential pathways, including treating relative hardship and what's more, status problems. Females and minorities are bound to cooperate with individuals in a similar sexual orientation and racial/ethnic gatherings; they are hence hindered in arriving at contacts of high status.

The assortment of social capital includes speculation of different resources in long range informal communication. People with higher target societal position have more close to home capital, are more ready to bear the cost of such ventures, and are bound to prevail with regards to achieving social capital. Individuals see high status people as having more significant assets and want to interface intimately with those of higher status than those of equivalent status.

Social capital is a component of another organization based factor, social joining. Social mix decides opportunity structures for admittance to social capital. A more significant level of social reconciliation builds the likelihood of finding and selecting more ties, augmenting networks, keeping up existing social connections, and expanding network resources. Mental distress may prevent individuals from knowing or contacting others with higher social positions.

2.6. Social determinants of Health

A considerable lot of the imbalances in wellbeing, both inside and between nations, are because of disparities in the social conditions in which individuals live and work. As per Assai et al. (2006) the social determinants importantly affect wellbeing status and also, general prosperity. Handling these basic reasons for chronic weakness can add to improving wellbeing and wellbeing value. (Assai, Siddiqi, & Watts, 2006, p. 854)

Responsibility of public and local governments, coordinated effort with common society, and some type of outside monetary help are fundamental to keep up and grow these network based activities. Checking, assessment, and documentation should be improved to educate their further turn of events. In any case, care should be taken that information assortment and the board doesn't bargain the cooperation of network individuals. A sense of belongingness is vital.

One component of the postmodernist period is that class has nearly vanished from political and logical talk. Navarro (2009) said that class examination is, every now and again, excused as outdated, a kind of investigation and talk for "ideologues," not for genuine, thorough researchers.

As class has basically vanished from the logical writing, it has been supplanted by "status" or other less conflictive classifications. (Navarro, 2009, p. 427)

The vanishing of class investigation and class talk, nonetheless, is politically persuaded. It is decisively an indication of class power (the intensity of the predominant class) that class examination has been supplanted by classifications of investigation less threatening to the social request. In this new situation, most of residents are characterized as working class, by far most of individuals being set between "the rich" and "poor people". Also, the privatization of medical care is a class strategy, since it benefits big time salary groups to the detriment of the famous classes. The improvement of these class approaches has colossally expanded imbalances, including wellbeing disparities, between countries as well as inside nations. The expense of disregarding class is that the generally utilized division of the world into rich nations (the North) and helpless nations (the South) overlooks the presence of classes inside the nations of the North and inside the nations of the South.

The class strength and class unions existing on the planet today are at the base line of the issue of poverty. These coalitions replicate the misuse liable for that destitution and for the underdevelopment of health/wellbeing. It isn't the North versus the South, it isn't globalization, it isn't the shortage of assets - it is the force differentials between and among classes in these nations and their impact over the government that is at the base of the destitution or poverty issue.

In most agricultural nations, the predominant landowning class, which is in union with the prevailing classes of the developed nations, controls the organs of the state. What's more, chronicled experience shows that when the landless masses rebel against the present circumstance to constrain a change, the prevailing classes, of both South and North, join to contradict change using any and all means accessible, including severe restraint. This is the historical backdrop of populaces that attempt to break with their condition of wellbeing underdevelopment.

Medical and health consideration does without a doubt give more consideration than a cure. The significant reasons for mortality - malignancy and cardiovascular illnesses - won't be addressed through clinical intercessions. Clinical organizations deal with people with these conditions and

improve their personal satisfaction, yet they don't resolve these (or generally other) persistent illness. Disease anticipation and wellbeing advancement programs principally dependent on conduct and way of life intercessions are additionally lacking. It isn't disparities that murder or kill, but those individuals who profit by the imbalances that kill one's gain. Evasion of the classification of power (class power, just as sex, race, and public force) and how force is created and imitated in political establishments.

We need to expand health systems to incorporate political, financial, social, cultural mediations that address the social (as unmistakable from the individual) determinants of wellbeing. These intercessions ought to have the strengthening of individuals as their first aim. Hence, a public wellbeing strategy should zero in on the underlying determinants of wellbeing and ought to have as its essential segments political, financial, social, and cultural wellbeing strategy mediations, zeroing in on (a) public approach to empower support and impact in the public arena, (b) monetary and social determinants, (c) cultural determinants, (d) working life intercessions, (e) natural and buyer insurance mediations, (J) secure and positive conditions during youth and pre-adulthood and during retirement, (g) medical care mediations that advance wellbeing.

2.7. Social Education

It is referred to as the feeling, not thinking, that keeps alive the huge numbers of our most generally held good convictions and furnishes us with the inspiration for following their statutes. Teachers and educators, similar to the remainder of the other individuals, are unquestionably keener on killing their foes than they are in the chance of planetary termination or of discovering methods for quiet conjunction.

"Insight, shrewdness, and uprightness, can't be spilled out of one mind into another, as water from a vessel. The augmentation drops by amalgamation, not bonding." Thus demonstrates the possibility of education as a framework to cultivate society. "Equivalent access permits the open door for all kids to build up their own human resources, making themselves attractive in an capitalist [sic] monetary system." This thought bolsters that an instruction, run like a business, should profit all youngsters to get attractive in the entrepreneur society. The training framework is planned to balance society and to give an establishment to a more impartial country; yet plainly this isn't really occurring. (Hamilton, 2019, p. 116)

Our general public has changed so much that, where the common parent—a solitary parent doesn't actually have the opportunity… or might not have the abilities of seeing how to [provide the entirety of their youngster's needs] and their institute has become that get-all. It at that point gets significant for the educational institutes to offer service/s beyond learning as a child carries more to class with them than meets the eye, particularly if the entirety of their necessities are not met on a major level.

Obviously, planning understudies for the multifaceted ways of life that exists past the boundaries of the educational institute is a groundbreaking assignment, one which turns out to be more sensible whenever imparted to guardians, network individuals, and neighborhood affiliations. Regardless of area, framework, financing, or economic status, all schools have bunch of assets amassed inside their nearby networks. As per Preston (2013), the rich and significant highlights of education become conceivable when instructors invite guardians and network individuals to co-establish strong learning conditions committed to scholarly, physical, passionate, social, and profound development and accomplishment of understudies. (Preston, 2013, p. 415)

A network is a gathering of individuals living in a specific spot or district, where individuals share normal attributes, qualities, information, and exercises epitomized through such things as identity, culture, language, religion, amusement, organizations/associations, vicinity, and way of life. Networks or communities might be comprehensive or selective; they might be related with low or high financial classes and homogeneous or heterogeneous gatherings. Communal assets that upgrade network contribution in problems that need to be addressed to incorporate individuals, programs, organizations, exercises, offices, approaches, accounts, and local standards, convictions, and mentalities—anything that can help advance student's achievement.

Communities showing social union and an agreeable outlook among their individuals smoothly share information and show significant levels of holding social capital. Crossing over social capital is recognized by more extensive, more distant associations between individuals. It can possibly join individuals of contrasting and diverse societies, religions, and financial foundations. Connecting ties are frequently used to portray social connections between individuals who have differentiating social characters however share regular interests or objectives as reflected by business partners, individual colleagues, and companions of companions.

Social work education has seen numerous progressions throughout the long term, be it through the rise of new hypothetical structures, inventive practice thoughts, or because of our occasions affected by financial, hypothetical, social, political, or philosophical movements. According to Macdonald and Nixon (2016), the colleges and universities are working like huge organizations, where scant assets are spent on blocks and concrete and expanded regulatory postings, while employees are forced to accomplish increasingly more with less and less resources. (Macdonald & Nixon, 2016, p. 108)

Of specific concern is guaranteeing that the marginalized networks that the social laborers serve keep on having social work as a backer and partner, where their voices can be presented and their necessities recognized. Colleges should be in the reasoning industry, where thoughts are detailed and shared, and through this cycle new information arises. Not having the opportunity and space to think places information creation in uncertainty. Moreover, youngsters are shuffling different jobs, working part-time or full-time, managing family expenses, and attempting to deal with their examinations. Monetary real factors mean understudies don't get to just "be students," accordingly; they don't have the opportunity and space to handle their new information and completely coordinate their learning into their expert practices.

Through the study of literature, the researcher came across many such things that could have been included in the research work, but while keeping the major objectives and the theoretical framework the above mentioned literature was chosen to be the best choice with respect to the study at hand. The social education along with social health is known to be the backbone of this piece of work and so they are often cited at numerous places on this dissertation. The idea that the researcher got from the literature was that the social education is very important in keeping or maintaining a friendly relation with the community members.

Thus, a native cannot live alone without others on his own as every human is a social animal. He or she needs the assistance of the community members not just at home but in the outside world as well. This involves inclusion and exclusion and how a person feels as if he is intentionally or unintentionally excluded from his fellow brethren and how much he is able to make a difference in his life and also among those of the same community members. These types of social work can be an eye opener to those who need an idea of how health can be studied while keeping in mind the social factors. The literature helped in understanding and viewing the concepts that

were much difficult to understand before going through them. In fact, without literature, a person cannot develop his main theme or objectives at all. Both the pilot study and the literature go hand in hand in order to achieve the right conclusion. The literature helped a great deal in getting to know how to produce the right interview guide as per the relevant topic and for the right respondents and a right direction to not deviate from the social problems and issues at hand.

3. RESEARCH METHODOLOGY

In the discipline of social sciences, social scientists utilize various strategies which help them in looking for answers to questions and discovering valid and valuable data about a specific area. At many points in time, in any discipline there are numerous strategies and techniques accessible for gathering information. This examination was mostly made out of qualitative strategies for information assortment and investigation.

The current study involved taking a sample of people from the Buzdar *Baloch* community and the sampling technique used here was *theoretical sampling* as per the directions of the theory used and as given in the theoretical framework.

In the context of scientific methodology, Russell says:

> "Each scientific discipline has developed a set of techniques for gathering and handling data but here is, in general, a scientific methodology. The method is based on assumption/s: (a) that reality "out here", (b) that direct observation is the way to discover it, and (c) that material explanations for observable phenomena are always sufficient, and that metaphysical explanations are never needed."

(Bernard, 2006, p. 5)

The methodology is an essential piece of social exploration through which the researcher accumulates the data. It was done through the anthropological perspective and in a qualitative paradigm. While the model used was the ethnography, the researcher collected significant data about the topic by using the distinctive approaches after the qualitative research approaches to accumulate the data. A few of the Anthropological methodologies are mentioned as under.

3.1. Participant Observation

In the social sciences and specifically anthropology, it is one of the most essential data collection methods. The researcher became a part of the group which he had intended to study and thusly, he observed the people from the inside of the respective community i.e. through an *emic* approach. As per Russell (2006);

> "Participant observation fieldwork is the foundation of cultural anthropology. It involves getting close to people and making them feel comfortable enough with your presence so

that you can observe and record information about their lives. Participant observation is both a humanistic method and a scientific one. It produces the kind of experiential knowledge that lets you talk convincingly, from the gut (inner feelings)."

<div align="right">(Bernard, 2006, p. 342)</div>

The participant observation method helped researcher to become a part of the respective community and thus he observed them as being a Buzdar himself. The researcher wore the same clothes e.g. long *Kurta Shalwar* just like the local Baloch wore. He also learnt a few words of Balochki. But the interviews were mainly conducted in Urdu. If there was some problem in understanding the words, then the key-informant stepped in to translate. It all helped the researcher get close to people and record the information about their personal knowledge about themselves and their society with respect to the social education and health.

For example, the researcher had to join the *sohbat* or *baithak* with different people before taking an interview in order to observe them closely i.e. how people talked, behaved, ate food etc. There was even a ludo game match every night which was a real fun along with cigarette and cold drinks.

Establishing a trustworthy and friendly environment is an essential step towards conducting an effective qualitative research even though it is a bit difficult at first to gain other's trust. But after getting to know other people well and knowing how to act and behave in the *baithak* allowed the researcher some freedom. Thus, this was all a semi-structured observation, i.e. without any preconceived plan or design.

3.1.1. Rapport building

Participant observation is the thing that produces a technique called as rapport building. Rapport is what makes it workable for anthropologists to do a wide range of activity in any case unfathomably meddlesome things—watch individuals cover their dead, go with fisherman for quite a long time and ask ladies how long they bosom feed, go into individuals' homes aimlessly times and gauge their food, watch individuals apply poultices to open bruises.

The establishing of a good rapport is very essential. The researcher used to take gifts with him on the field which proved to be a good source of earning trust of the people who were to be

interviewed later on. This took place alongside the participant observation when taking a census and continued till the end of the fieldwork when the researcher finally said his goodbye.

3.2. Key Informant interviews

It is a non-observational method, which is another wellspring of extricating data from the subjects (respondents). It is known as an incredible method to make an extension among analyst and the respondents. The key source is a good and a dependable individual who associates a specialist to respondents and furnishes him with a great deal of solid data that the person would not do as such all alone. He/she is an individual with whom a (field) researcher has an interaction for quite a while.

Consequently, the researcher had picked Moid Nawaz Brohi, who was also a local lehri Baloch and a great friend from his past, and a couple of other people who were notable to him, including Sardar Numair Qaisrani. Moid was a great friend from the past so it was easy to trace him while the second person was new to the researcher. They both were asked about who knows more about their respective history about Baloch and how they are being treated, whether it is Buzdar or someone else. Thus, he picked up these two through the purposive sampling before the actual in-depth interviews. The following characteristics were stressed while picking the right lads;

- Sensible and dependable
- Having sound information on Baloch culture
- Outspoken fellows

3.3. Sampling

The sampling is a very essential part of the research which allows the analyst a choice of selecting some people from the relevant population. It mainly consists of the analysis of some of the people of a population which would thus provide useful and relevant information of the entire population of a particular region. The main focus was the non-probability sampling technique. That is, it does not employ probability theory and is not based on the statistical determination and consists of simple parameters. It mainly exists in the qualitative research. The duration of the field work was around one month. Due to serious issues of COVID-19 and the researcher's family matters, the time span of the field work was reduced.

3.3.1. Purposive sampling

Here the researcher selects the subjects who are relevant to his or her project. The choice of the respondents is guided by the judgment of the researcher. In such situation the essential criteria is the know-how and expertise of the respondents and hence their suitability for the study at hand.

The purposive sampling was conducted before the study when the researcher was conducting his census of the 40 houses that were chosen from whom the main twenty people were chosen for the interviews. People for the interviews were selected by going through the census form and through the guidance of the key-informants which further helped develop the categories of interview-guide for the dissertation.

3.3.2. Theoretical sampling

This piece of work was also based on the theoretical sampling in which the choice of respondents was guided by the respective theory, views of key-informants and the judgment of the researcher and the major focus was on the data collection rather than choice of respondents for the in-depth interviews.

The sample size was of 20 people (i.e. 20 interviews) from the locale of Taunsa Sharif. In order to produce a successful research, the epistemology was based on the concept of Interpretivism i.e. a qualitative work in which the major focus was on how the people construct their views about their actions and how they relate it to their Baloch ways of life. For instance, how people meet in the *baithak* and how much they attend or miss it. This attendance seemed very important in order to be respected by the elders.

3.4. Socio-Economic Census

In the current study, the attention was on people who belonged to the Buzdar community. For coordinating assessment on such individuals, it was important to recognize them beforehand; as there was no government factual information open to the investigator. So the researcher had used such a technique to get the information and identity of subjects and their families from the district in order to know who is best for the interview and who is least important.

3.5. In-depth interview

This is known as the major method in the data assortment in Anthropology. This was brought out through the individual association, for example; one-on-one individual meeting. As such, it is supposed to be the essence of the entire exploration. All the examination relies upon it. The meetings were casual with the goal that the analyst didn't feel reluctant in posing the essential inquiries from the Buzdars about their own daily lives.

At the point when the analyst set foot locally, he, pretty much began meeting new individuals with the assistance of his key-sources. This is undeniably challenging if the specialist doesn't distinguish himself completely before his individual respondents. A few respondents were reluctant or were in question with respect to why an individual was posing inquiries about only their societies. The key-sources consistently told the researcher of how to take part in discussion with such an individual en route to their place of occupation. At the point when the respondent got some information about the female individuals from the family, it was actually a doubtful moment for the respondents. Some respondents did not give genuine data when the forms were filled yet the assistance of key-informants makes the work go on. The researcher dealt with an issue in becoming accustomed to the Balochki language.

3.5.1. Interview guide

A *semi-structured interview guide* is a tool used to collect the respective data from the respondents without any close ended questions. The following topics were covered like; social wellbeing, social medicine, social development, social capital, ethnic and bounded solidarity, social cohesion, self-care, social education, social health inequities, socio-moral climate, social ladder and resilience, and social inclusion and exclusion and the like. Thus, the challenging, clarifying and probing questions were asked along with the main questions as per the requirement/s.

Due to the pressing issues of social distance from the COVID-19, the research *data collection* was conducted on the field through a short time span as per the convenience of the researcher along with his research team.

3.6. Case Study

The Case study was used as a method that involved the specific issues that were tended to by the specialist or people in such situations. Individuals were picked based on the inclinations of the key-informant that fell in the classification of the study. As an emic onlooker, one need to see every one of the sides of the examination work, for example the morals or the ethical set of accepted rules is extremely important to be trailed from the beginning of the movement till the end. Now and again, it was extremely challenging to get the data out of the subjects, yet the cushioning and light inquiries had caused the subject to feel easy and gifts were additionally given to the respondents, to acquire or build up their trust.

The respondents were undeniably challenging to track down according to the analyst's requirements. It was seen that the key-sources needed to contact their companions and partners and afterward arrange an interview. It was seen that the old age or the moderately aged individuals were more able to give their time than the adolescents. They just required a few ears to listen to them.

This is an inside and out examination of those respondents who have a good knowledge about the problems faced by Buzdar Baloch in their lives, under investigation. There is a subjective examination here which relies upon individuals' views and ideas and thoughts/musings instead of just applying reasoning and logic.

> "To be subjective means to be biased, unreliable and irrational. Subjective data imply opinion rather than fact, intuition rather than logic, impression rather than confirmation."

> (Dey, 2005, p. 269)

This suggests that the emotional examination relies upon assessment of individuals as opposed to simply discovering the truth. It might sound odd however the above proclamation doesn't really mean it is one-sided. It implies that it is based generally on the non-mathematical information

Therefore, the analysis is subjective, which implies that it depends on the thoughts and the view points of the individual who is being met by the particular researcher and also with by the utilization of theory. It is known as the *subjective study*.

3.7. Ethical considerations

The Ethics are the fundamental aspects of a social research. It involved looking after the rights and privacy of the researcher and respondents and community at large. Without it, there can be a serious backlash which may prove to be very troublesome both for the researcher and his family. For example, if a researcher does not fully reveal him or herself as to why the respondent is being asked of smoking? Then the respondent may try to get rid of him by either abusing him or giving false and short information that may not satisfy the researcher's objectives.

The researcher was very careful not to ask how much was their respective earning per month, day or a year, as it was observed that the people hesitated in revealing their true source of earning, instead the researcher used to ask the income through the income bracket (e.g. how much do you earn a month, PKR 15,000 to 30,000 etc). This led to a calm environment and a healthy discussion without creating any doubt. There was no pressure on the respondents as there was a free and informed consent.

The names of the respondents were censored as they did not like to reveal their identity. This may be because the researcher does not want to get involved in the politics that is taking place at the local community. For instance if a respondent, who is community leader finds him being highlighted in a book or article due to his weakness of not working for the people or the misuse of public funds, then it may prove to be harmful for the research team. Thus, the welfare of the respondents and the informants was observed.

The information regarding the questions was clear and provided honestly to the respondent who were being interviewed and even if a person used to drink or smoked a lot e.g. hash or other drugs, even then his identity has been kept a secret.

3.8. Thematic Analysis

Thematic analysis is a qualitative data analysis method that includes a thorough study an informational collection, (for example, audio records of interviews or focus groups), and recognizing designs in importance across the information or then again to produce the subjects or codes to place in one's research findings in the thesis. (Caulfield, 2020)

It is a good way to deal with research where one is attempting to discover something about individuals' perspectives, assessments, information, encounters or qualities from a bunch of subjective information – for instance, interview transcripts, media profiles, or surveys. The following themes and their sub-themes were developed by the researcher by going through the transcription of the audio recording of the data gathered and then divided into their respective chapters.

For instance, the theme of Economic impact from social knowledge was produced in chapter four by going through the audio recordings and the transcriptions of the respondents. Their views showed that the people who know much about being a Baloch and how they are being treated by others further led to the sub themes, namely the social education, the social capital and the social development and the social empowerment etc.

Similarly, the Social health and its influence on the natives referred to how much meaningful their relationships with other people are and how they maintain them gave birth to the sub-themes of self-care, social health inequities and the relevant social determinants of health. Last main theme of their social capability was known by how much they are able to make the most of their talents or power that they had in their grasp and how they influenced others, this led to sub theme of thick and thin trust, social categories and how the Meikirch model of health plays a role about a person's respective potentials and how they were being utilized.

3.9. Reflexivity

The Qualitative interviewing involve a subjective approach to the world where the researcher takes into account the influence that they think he had observed and the relative influence of the knowledge that was produced by him for the society and about the society. The researcher respected the views of the respondents and did not interfere by imposing his own views so that his own biasedness could be avoided.

However, there have been a few occasions where the respondents felt a bit uncomfortable with the interviews and they, thus wanted to avoid being brought to light due to the issues that they had faced. Thus, the gift giving played a big role in this whole activity, right from the beginning and thus, the researcher also had a good time due to the unspoken hospitality of the Baloch people. Again, it is mentioned that the language used during the interview was Urdu and even if

the difficult terms come in between, then the informants came in to translate it. The researcher also took some the respondents for tea or an eat-out after the interview in order to gain their trust so that they do not doubt him and help him in the future if the need arises. The SOPs of the COVID-19 were observed because of doubt of illness during interaction even though people looked at the researcher with an awkward look and no one else wore mask. It was like there was no COVID-19 in Taunsa at all. Also, becoming and acting like a Baloch is the main lesson for an outsider living in the Baloch area while writing all the narratives of the respondents as they were actually recorded.

3.10. Photography

Taking of photos or photography helped in catching the non-verbal data about the respondents of the examination and the area. Photographs of all respondents were not exceptionally simple to attain.

3.11. Audio recording

The sound recording is a strategy that was applied in each meeting. In this manner, the exploration would get a positive lift in case these are additionally utilized by the time and location of the work and stay. Since the respondents were not exceptionally simple to understand and the composition of meetings was taking a great deal of time, the analyst needed to get the entire discussion recorded on the sound to go through it again in the future to get it transcribed on his final report.

3.12. Exploring the Research Site

The locale of the research was Taunsa Sharif, the town and capital of the Dera Ghazi Khan district in the province of the Punjab. This area was chosen as per the convenience of the researcher in reaching out to a maximum number of people belonging to the Buzdar (*Baloch*) community for his respective study and also his particular stay in the field. The figure below shows the map of Taunsa Sharif.

Figure 1; Map of Taunsa Sharif, District D.G. Khan

Source; **Google Maps**

Taunsa (   ) is a city and capital of Taunsa Tehsil of District, Dera Ghazi Khan in the Punjab province of Pakistan. Taunsa Sharif is situated on the Karachi-Peshawar Highway, which is also known as Indus Highway. As per the Pakistan Bureau of Statistics (2018), it has 18 union councils which are Barthi (Tuman Buzdar), Fateh Khan, Fazal Katchh (Tuman, Hero Sharqi, Jaluwali, Kot Qaisrani, Lakhani, Makwal Kalan, Mangrotha, Morejhangi, Mubaraki, Nari Shumali, Sokar, Tibbi Qaisrani, Tuman Leghari, Tuman Qaisrani, Urban Union and Vehoa, Pehir, Basti Bohar, Kachi Wanga. (Pakistan Bureau of Statistics, 2018)

It is roughly 975 kilometers (606 mi) from Karachi and 450 kilometers (280 mi) from Lahore. Taunsa is also the area of one of the head works on the Indus River called Taunsa Barrage, found a few kilometers south of Taunsa Sharif city. Its Latitude is 30° 42' 17.39" of North and a longitude at approximately 70° 39' 1.84" of East.

3.12.1. Justification and History of Taunsa Sharif

The Buzdar people were the major focus of the study i.e. as to how much they know their community and how they compete in the job market and what are the major social and economic changes that they face when knowing about their community. The economic problems were

often the most discussed topic by the fellow Buzdars and how they face it and also how often they interact with others and resolve conflicts in their respective *sohbat*. The following table shows the population as per the 2017 census.

Table 1; Taunsa Sharif Demographics (2017)

Region	Population
RURAL	580,592
URBAN	97,193
TOTAL	677,785

Source: (Pakistan Bureau of Statistics, 2017)

As per the 2017 census, the tehsil of Taunsa Sharif consists of area of about 2,789 in sq. km and the average household size is 7.23 (people per household) and the total number of households is 93,034. The population in the 1998 census was around 365, 684 which seemed to have more than doubled in 2017. As per the local sources of Taunsa Sharif, it is one of the 200 cities of Pakistan that ranks 147 in terms of the population.

The Taunsa Sharif is said to be a famous site due to the shrine built by the Nawab of Bahawalpur in 1272 A.H. as a mausoleum to the man named Suleiman Khan, his *pir* or spiritual guide. Suleiman belonged to the small tribe of Pathans named as Jafir inhabiting *Drug* (now in Balochistan) in the upper valley of Sangarh, and his descendants came and settled at Taunsa at the invitation of Nawab of Bahawalpur when the shrine was built. The building was built and improved both internally and externally by the then custodian, Mian Allah Bakhsh (Hazrat Sahib). There is a fine mosque that existed right beside the shrine. The Urs, or the festival, the anniversary of the Suleiman Shah's death was in the month of *Safar*. This festival lasted for three days and attended by large quantity coming from Bahawalpur, Sind (now Sindh) and elsewhere. (Government of Punjab, 1898, p. 54)

The Buzdars history is a bit mystery because most data does not exist as to where they came from. For the most part in 19th century, they used to live in the hills and depend on their flocks and herds, as what their name Buzdar (shepherds) mean. They were often held guilty of marauding excursions in to plains, but their chief was financed with a small assignment of land revenue. Their conduct was quite good as a whole since then and in 1887, they became a center

of attention to political jurisdiction of the Deputy Commissioner of D.G. Khan. Their famous chief at that time was Mohammad Hossain Khan. The value of the assignment of land revenue he held was by the new assessment, RS. 589 and he had received a RS. 960 as extra amount from the allowance of the tribes.

3.12.2. Climate

Figure 2; Climate of Taunsa

	January	February	March	April	May	June	July	August	September	October	November	December
Avg. Temperature °C (°F)	13.4 °C (56.1) °F	15.9 °C (60.7) °F	21.6 °C (70.8) °F	28.1 °C (82.6) °F	33.4 °C (92.2) °F	35.1 °C (95.1) °F	33.1 °C (91.6) °F	31.8 °C (89.3) °F	30.5 °C (86.9) °F	26.6 °C (79.9) °F	20.3 °C (68.6) °F	15.2 °C (59.4) °F
Min. Temperature °C (°F)	7.8 °C (46.1) °F	10 °C (49.9) °F	15.1 °C (59.2) °F	20.9 °C (69.6) °F	25.9 °C (78.6) °F	28.8 °C (83.9) °F	28.6 °C (83.4) °F	27.7 °C (81.9) °F	25.6 °C (78.1) °F	20.7 °C (69.2) °F	14.5 °C (58.1) °F	9.5 °C (49) °F
Max. Temperature °C (°F)	19 °C (66.1) °F	21.5 °C (70.7) °F	27.3 °C (81.2) °F	34.2 °C (93.6) °F	39.5 °C (103.1) °F	40.3 °C (104.5) °F	37.3 °C (99.1) °F	35.8 °C (96.5) °F	35.1 °C (95.2) °F	32.3 °C (90.1) °F	26.2 °C (79.1) °F	21.2 °C (70.2) °F
Precipitation / Rainfall mm (in)	9 (0.4)	18 (0.7)	19 (0.7)	13 (0.5)	7 (0.3)	21 (0.8)	75 (3)	71 (2.8)	37 (1.5)	4 (0.2)	3 (0.1)	7 (0.3)
Humidity(%)	56%	51%	45%	31%	25%	35%	58%	63%	55%	45%	48%	53%
Rainy days (d)	2	2	3	2	2	3	7	7	3	1	1	1
avg. Sun hours (hours)	8.5	9.3	10.3	11.4	12.3	12.2	10.8	10.2	10.3	10.1	9.4	8.9

Source; https://en.climate-data.org/asia/pakistan/punjab/taunsa-sharif-959157/

There is a difference of 72 mm | 3 inch of rainfall between the driest and wettest months. The variety in temperatures over time is 21.7 °C | 39.0 °F. Taunsa Sharif is in the northern half of the globe. Summer begins here toward the end of June and ends in September. There are the long stretches of summer: June, July, August and September.

The best or ideal time to visit is March, April, October. The month with the most elevated relative moistness is August (62.91 %). The month with the least relative moistness is May (24.55 %). The month with the most elevated number of rainy days is July (9.97 days). The month with the least number of days of rain is November (0.67 days).

In May, the most elevated number of day by day long periods of daylight is estimated in Taunsa Sharif by and large. In May, there is a normal of 12.27 hours of daylight daily and an aggregate of 380.31 hours of daylight all through the month of May. In January, the least number of day by day hours of daylight is estimated in Taunsa Sharif by and large. In January there are a normal of 8.88 hours of daylight each day and an aggregate of 275.39 hours of daylight. Around 3768.73 long periods of daylight are included in Taunsa Sharif consistently. On normal there are 123.87 long periods of daylight each month.

3.12.3. Literacy rate and Castes

Taunsa Sharif, tehsil of D.G.KHAN has a 90% literacy rate in Pakistan as per the key informants. Plus, the locals speak Derawali, Chhachi and Majhi tongues of Punjabi Language, the actual city contains a scope of ethnic groups, in the city generally famous and old families are Chacha Pathan's and Bhutta family, the old Mohalla's are Mohalah Chachan wala, Bhutan wala, Sakhani, Khwajgan, city is the contiguous towns and rural regions in the Tehsil are essentially occupied by Baloch clans including the Chandio, Nutkani, Khosa Baloch, Sakhani, Brohi, [Kalati Baloch] Qaisrani, Buzdar, Nasuha, Malghani, Khetran, Makhdoom and Kulachi. The vast majority of the previously mentioned clans including Nasuha and Malghani are essential for the Nutkani clan. Qaisrani is the biggest clan of Taunsa Sharif. (Municipal Committee, 2007)

The Taunsa is limited on the north by Dera Ghazi Khan region and its abutting Tribal Area, on the Northwest by Fort Monroe and Musa Khel and Barkhan regions of Baluchistan Province, on the south by Rajanpur and on the east by Muzaffargarh and Layyah isolating the last two regions by river Indus. The town contains significant Sufi sanctums, the most prominent is that of Hazrat Muhammad Suleman Taunsvi.

Chapter 4

ECONOMIC IMPACTS FROM SOCIAL KNOWLEDGE/ EDUCATION

Societies going through fast social change and modernization need to re-establish themselves continually to address the difficulties of globalization. This cycle of socially remaking of society and changing the nearby information on how and why public activity continues is occurring on different degrees of society — not really as scholarly discussions yet by setting implied neighborhood information and involvement with action/s.

Worrying for the path of social and cultural cycles, especially of the arising instructional-cognizant working classes. Knowledge creation is, in any case, unevenly dispersed. Development specialists have thusly caused to notice an information gap, which somewhat clarifies the contrasts among North & South economies. Most information about the creating scene and the development social orders is as yet delivered outside the district to which it relates. The ability to profit by information is represented by two essential components: the capacity to attain and to apply information that as of now exists, and the capacity to deliver new information. (Gerke & Evers, 2018, p. 4)

It isn't sufficient to shift information, for instance, established in a specific innovation, starting with one country then onto the next. To accomplish a supported turn of events, it is essential for the information bringing in the public arena to have the option to gain, to attain the information, get it, decipher it, and adjust it to nearby requirements, and in this way produce information endogenously along a similar line. Information, thusly, must be imported and adjusted to nearby prerequisites, that is, worldwide information must be "confined". The accomplishment of this will be pivotal for any general public or country state's further turn of events.

4.1. Social Education

Today, at a global discussion, schooling rises above educational plan programs (outside formal education). It gives freedoms to social portability as people are rewarded by their legitimacy.

Intercessions in the domains may assume a critical part in forming key execution markers for social results. It may add to make a reasonable, just and impartial society for all.

The thought of social union and its constituent components – social incorporation and social portability – are a portion of the ideas that are progressively being tended to by partners in training. With better training there might be suggestions for monetary development, job creation and seriousness. For example, more females in the employment market, adaptable working plans, the arrangement and reasonableness of childcare offices just as out-of-school focuses may potentially assist with bringing more friendly union and a superior living for citizens as a whole.

Long lasting learning and job openings are additionally fundamental components of any friendly union plan. Through instruction and preparing, people will procure information and develop abilities and skills that are applicable to their bosses. Thus, instructive results will impact social incorporation, social versatility and social capital. The tutoring and it's probably experience itself impacts social union as it shapes and communicates regular qualities that support social capital and consideration. Education can possibly bring social union through municipal and cultural commitment.

The manner in which individuals are educated may have an effect on their feeling of having a place with general public. Understand that specific instruments that decrease opportunity expenses of proceeded with schooling can improve understudy achievement levels. Youthful young people who leave instruction and preparing rashly will do not have the important abilities and capabilities that are fundamental for their business possibilities.

Deep rooted getting the hang of, progressing preparing openings and persistent expert advancement can offer significant help to more weak individuals. Different measures, including e.g. better admittance to childcare, more adaptable working plans and manager motivations, are doubtlessly helping people, especially ladies, to get back to work. The quest for constant improvement in schooling and social advancement can make a high-minded pattern of efficiency results and monetary development.

Formal education has extended and combined during the 20th century, that today there is an inclination to confuse the more extensive idea of education with the more prohibitive one of institutional education. This interaction depended on the possibility that the school is a

foundation of recovery, salvation and recovery of society, which has driven it's anything but a reformist gatherer of a variety of missions, substance and assignments. (Ferreira, 2009, p. 460)

The generalization of education to all the populace; from one viewpoint, produced an internal emergency inside the actual school, because of the weakening of its particular mission in a plentiful origination of its instructive and social capacities. Then again, it prompted the covered up and exclusion of non-institutional types of realizing, which happen with regards to work, neighborhood connections, local area and affiliated life and in friendly developments. The table below highlights the educational status of the respondents under study.

Table 2; Educational Status of the respondents

Education	Number of respondents (Out of 20)
Middle	3
Matric	5
FA	2
BA	6
Masters	3
PhD	1
TOTAL	**20**

Source; Socio-economic census

A person claimed; "We accept that working on understudies' most grounded characteristics is the actual purity of learning and that they learn best when they uninhibitedly or freely make something. Learning based on inventiveness coordinates its impact towards that which actually doesn't exist but, however could become, because of useful creative mind and self-sufficient activity with respect to inventive people and gatherings."

No doubt, individuals may have various qualities that they can impart going to exchange how to live respectfully. Any endeavor to characterize and force a worth framework self-assertively or experimentally (which adds up to practically exactly the same thing) ignores human liberty.

Negative opportunity suggests partition of the person from nature and authority and beating the constraints that rise out of cultural effect. Positive opportunity is the full acknowledgment of individual potential, just as one's ability for dynamic and unconstrained living. Just through

unconstrained movement can the people conquer dread of dejection without forfeiting individual uprightness. Love and inventiveness are fundamental pieces of unconstrained action, in which individuals again join with the world, other people, nature and themselves.

Another person said; "We firmly advocate learning or schooling that empowers people just as educators to live with opportunity, love, suddenness and imagination, and permits them to satisfy their positive potential. It is especially significant that they are capable enough to express their imagination, which is related with them.

Higher receptiveness to encounter, a readiness to acknowledge and even accept positive change, the capacity to make, do and adjust rapidly to circumstances, and more prominent than normal capacity to think in sudden ways. The local term for the justice system is called as the *chathi* system. It is just like a *Pushtun Jirga* where there is no money taken from any parties for any sort of case.

Positive feelings are the results of accomplishment in making something that is significant, for us and our social climate. "They can help expand our contemplations furthermore, fabricate resources to acquire versatility" positive direction to instruction assumes opportunity of decision and characterizing instructive qualities coordinated to future, individual and social turn of events, and making a positive mental self-view in all members of the learning interaction."

Despite the fact that it is conceivable and important to self-critically question our own training, the help of basic companions could be especially useful. The fundamental point of basic friendships is to assist somebody with getting positive changes, not just to scrutinize her/ his movement. Despite what is generally expected: a basic companionship requires trust and a proper procedure. Numerous individuals compare evaluation with judgment, and when somebody offers critique analysis, they prepare themselves for negative remarks.

A person said; "In the event that we need future educators to get a grip on the meaning of a positive direction in training and have the option to utilize it in their homeroom or class practice, we need to furnish them with positive encounters in their academic knowledge.

I represent academia that underlines a positive, wonderful, loosened up environment which is simultaneously useful, and in which the points of educating are accomplished and in which everything understudies could know about themselves and satisfy their possibilities."

Another one claimed; "The differences in our ways were the consequence of various characteristics, encounters and the qualities we follow. In the present case, when it is important to co-work with people who represent various qualities, be non-critical and open to others' perspectives.

The activity of action research is constantly an educated one and deliberate. The activity starts with a felt need to accomplish something, which changes into purpose, which thusly changes right into it. Choosing to make a move generally implies effectively choosing to scrutinize your own intentions.

Suspending your decisions, and being available to others' perspectives. You need to acknowledge that others might be preferred educated over you are … Although we may energetically focus on our qualities, we generally need to perceive that we might be mixed up and still have a lot to learn. Discovering the harmony among conviction and liberality can be troublesome and includes individual trustworthiness."

Another lad said; "The correct method to advocate for specific qualities is to live them in one's own efforts also, life. Reliably contending for opportunity infers regarding the opportunity of others. We don't have to consistently concur with them; however we ought to tune in to them to attempt to get them.

This addresses empathic tuning in and it's anything but an individual mental opportunity, offering intellectuals a chance to gain from one another. In this manner, in sure direction the education examines the values straightforwardly, and not only force them on others. Despite the fact that I generally attempt to state my viewpoints, I attempt to ensure that they are not generally pessimist which I tend to do regularly.

At times it is important to allow things to settle down, notwithstanding, keep on managing them, to not surrender. Despite the fact that right now a few things appear to be inconceivable and ridiculous, I consider that you don't have to quit any trace of something that you are truly

inspired by, and in which a few experts have perceived your qualities … This way isn't simple, yet it is significant. In the event that you prevail with regards to finding your genuine affinities and imaginative possibilities, and satisfy them, it will not be simply to your advantage, yet others around you will acquire from that as well."

Another one said; "This assessment even drove me to [the conclusion] that is unpedagogic to tell that somebody is imaginative since for this situation another person who thinks about that isn't [creative] could feel less commendable, and we don't care for it.

To me, it doesn't trouble me since I will consistently accept that I am not inventive individual notwithstanding anything that somebody tells. Be that as it may, I could at times make something imaginatively.

Surely that I could make something imaginatively when it is needed from me and at the point when some event requires it, or in rare moments when I feel imaginative, however in most cases inventiveness doesn't come to me "normally" like to people who I consider imaginative, however it requires certain exertion (not as in it is tiring to me, yet in the feeling of intense learning).

It is essential to analyze that imagination doesn't suggest just managing a few sorts of expertise, yet it is showed in the aims and inspiration to change the target world into unique understandings, combined with the capacity to choose when this is valuable and when it's not. Not just those individuals, who essentially contribute changing the world at the more extensive social and worldwide level, are imaginative. Standard individuals could be and for the most part are inventive in regular everyday environments."

These lads experienced childhood in an authoritative climate, in light of which they had fostered a dread of insurgency and diversion in instructing that was more grounded than a dread of autocratic connections and weariness in educating. Thusly, learning dependent on various qualities from theirs caused defensive responses and rather than a direction towards positive perspectives, a direction towards negative angles ruled since it was nearer to their experience.

Positive inherent qualities have given a significant proof that satisfaction causes expanded aiding behavior. Supporting the outer legitimacy of these discoveries, normally happening positive dispositions have likewise been displayed to work with pro-social conduct.

Disappointment with certain significant parts of one's own life (like a future livelihood) may altogether affect one's ability to be decidedly arranged and inventive. The chance to foster such a limit may rely more upon making important life changes than following bearings or workshops on sure direction and imaginative potential.

Another one said; "One should note that a person's assessment on their non-inventiveness was most likely the aftereffect of a lacking comprehension of this marvels, in particular, taking into account that imaginative articulation is the best way to communicate innovativeness. This essentially lessens the chance of perceiving our own imagination in fields like educating.

All the more as of late, there has been a lot of exploration on "regular" imagination. Despite the fact that they may not deliver imaginative or new innovativeness, a high extent of grown-ups participate in the creation of (in any event for them) novel thoughts or items, for example over the span of "inventive" side interests, or just in regular daily existence. Consequently, it is unquestionably conceivable, in the feeling of regular, minor, modest, little innovativeness, to talk about inventiveness as a generally appropriated trademark found in huge quantities of individuals, despite the fact that indeed in some than in others."

Another guy claimed; "People's abilities as a learner with regards to direction to another person's positive, useful conceivable outcomes and imaginative potential is likewise decided or affected by prior group connections. Practices and relations that have been framed over a more drawn out period can't be handily changed.

Basically intelligent and people with critical awareness who efficiently research how their students, youngsters and children are encountering learning realize that much understudies' opposition is socially and strategically engraved. Understanding that protection from adapting regularly steers clear of what they've done as instructors assists them with making a better, more reasonable examination of their own job in, or obligation regarding, making opposition. They figure out how to quit accusing themselves and they foster a more exact comprehension of the social and political limit to their capacity to change over opposition into eagerness."

A respondent with respect to his home environment (society) said; "It was generally dictatorial, and the contentions that I saw had a terrible effect on me. As I got mindful of this, I felt uncovered and defenseless, however it assisted me with understanding my trouble in looking up

to negative encounters and feelings, and to get a handle on that evasion of obligation can cause considerably more noteworthy issues."

Another one stated; "In critical companionship just as in schooling, stay away from a prevalence of basic remarks, which could weaken colleagues or understudies instead to spur them to proceed with additional co-activity. I imagine that through this, I've become mindful that giving an idea for development and to gradually figure out how to do it as well as could be expected."

Critical methodology is vital, and it ought to be developed a lot since it is ignored in our schools and resources; simultaneously, it is important to be empathic and to support those individuals, whom pundits are addressed to, and to keep on fostering our own capabilities and skills. In the event that we would get done with a pessimistic tone and focus just on analysis, likely we will lose participation and block our associations with this individual.

Another one claimed; "The point of empowering positive feelings, compassion, humor and future direction was just incompletely accomplished since the basic companions, in their conversations, seldom communicated good feelings, sympathy, confidence or expectation, communicated an under-remaining of their significance in educating.

Basic skills or learning doesn't create just wonderful dispositions and feelings like fulfillment and excitement; disarray and outrage are similarly there. It is important that an educator give conditions in which understudies can communicate their feelings/dispositions and attempt to get them. Especially, it is significant that people address their guarded reactions when confronted with new encounters."

Another one claimed; "Whenever I go for prayers, after saying the *Salaam,* if I see my sons praying in the masjid, then I offer the *shukran-e-nawafil* and if I don't see even one of them, then I feel sad. Similarly, if one of my children scored outstanding marks in his final exams then he is appreciated by his neighbors and brothers and sisters on my child's success, this creates a good image in my area. A child is known to be everything for his parents, be it, respect, good image and physical or moral support."

Good parents are those who provide the best education to their children, but the best parents are the one who provide the best education and also along with that, become a better human being

than their parents or other people. The children who uplift the image of their parents are good for their mental health as they would not have to worry about them getting into the wrong company of people or the spoiled ones.

Another one said; "Sympathy is the focal point of a supportive connection between people; it is useful what's more, supporting for the one that is getting compassion, yet in addition for the one that is giving sympathy. The two individuals are in this way in good contact with one another and thusly are feeling associated. The capacity to feel with someone else is the essential for fostering a quality relationship. At the point when compassion is missing, enthusiastic wounds happen – individuals feel segregated and left out."

Positivity predicts flexible adapting to pressure (for instance, arranging, social help looking for), though doubt predicts weak adapting (for instance, interruption, rejection). These distinctions in adapting then will in general anticipate changes in mental/actual change. Positive changes could barely be accomplished in the event that somebody was accommodated to a circumstance that isn't positive for her/his turn of events. The failure to pick one's own way, caused lasting disappointment and a critical disposition.

It is prescribed to give steady input and start learning in all members by tending to new testing, just as empowering, encounters others. In this matter, the energy of the educator assumes a vital part in encouraging people to learn. The role of a teacher whether as a school teacher or an informal one, plays a role in the polishing of one's life and values.

Another person said; "Future educator training isn't simply to plan understudies to be instructors, but however is to help them to become instructors who are change agents. An educator change-specialist shows a feeling of the ethical reason for schooling; their very own individual vision jobs as instructors and what is significant in training; compassion for understudies of assorted foundations; an enthusiasm for and obligation to understudies, education, and social equity; expectation and good faith that change is conceivable and a self-appreciation viability and organization. Educators who are change specialists are learned of progress measure. They take part in continuous reflection on and basic examination of their own training and factors that encroach upon and impact their training. They emphasize and seek after joint effort with colleague/s."

In spite of the fact that compassion, inventiveness, hopefulness and expectation could be improved in understudies through showing exercises, it is important to encourage those highlights on account of their enlistment in a program of future educator instruction. The incorporation of more academic and mental themes in the educator's instruction educational program is required in the event that understudies are to foster these vital capabilities for their future practice.

Plus, the critical thinking abilities are particularly vital for the people to stand up to their own social issues. Maybe then gaining from a fixed educational plan, understudies ought to secure relational abilities, numerical cycles and logical strategies of inquiry.

When gotten some information about "social underestimation" in Pakistan, and to complete hands on work on the issue in remote and metropolitan region of the country, an accomplished group of researchers realized they were facing some typical wellsprings of obstruction. It is adequately simple to think, talk and expound on "monetary" poverty in Pakistan—the public authority's go-to people in any case. Cultural reasons for hardship and underestimation like caste, religion and nationality has not many takers and many doubters. However, as the valiant researcher got about their work new evil spirits that end up being natural, but very alarming, raised their heads. (Gazdar, 2007, p. 1)

The 'right' of our country snubs such talk by saying "we are all Muslims" and "caste is other country"— it being clear which country that may be. Indeed, to question "the abhorrent caste framework" is a standard song in the conservative scholarly collection on India, Hindus and the Two-Nation Theory. For the left in Pakistan, when there was one, it was about class, and standing or other cultural wellsprings of disparity and mistreatment were viewed as unnecessary redirections from class battle. The left, obviously, never prevailing in huge scope class preparation either, and it is interesting to put this disappointment down to disinfected and mechanical thoughts regarding class that didn't address cultural conditions.

There is one more mainstream reaction to the subject of rank pecking order that can be viewed as a blend of the cruder early traditionalist and liberal methodologies. Those informed enough to have read a frontier gazetteer—those wellsprings of cultural information—realize that their standing isn't another country, and that station was class in what might be Pakistan. It is difficult

to contend with something written in right English by a genuine Englishman, or an appropriately prepared ICS official who was the following best thing.

Another person stated; "Kinship group, referred to differently as various pieces of the nation stays a key — maybe the key — measurement of monetary, social and political cooperation. It's anything but a mystery that Pakistani society outside of Taunsa, yet additionally considerably inside that city, is joined in being partitioned into powerful family relationship gatherings. Families and broadened interpersonal organizations dependent on connection ties are significant for Pakistanis and they recognize and share these qualities across ethnic and partisan limits. Everybody instinctually realizes that market exchanges and political alliances will be interceded through family relationship ties."

The concept of human development isn't just about offering the chance of an occupation and admittance to fundamental social administrations: it is additionally concerned about establishing a climate where individuals can understand their privileges and take part definitively in the public eye. Female's equivalent admittance to and authority over monetary resources is basic for the accomplishment of gender equity correspondence and strengthening of ladies and for impartial and reasonable financial development and improvement. (Gokulsing & Ragoobur, 2014, p. 609)

The human development approach offers a capacity based viewpoint to value being developed, as sexual orientation value underscores on the significance of extending the abilities and functioning, everything being equal. Similarly as improvement implies less pay neediness or better admittance to equity, it should likewise mean fewer gaps in prosperity among both males and females. In this way, sexual orientation uniformity can upgrade usefulness, improve advancement results for the future, and make establishments more answerable.

Inside the family, educated ladies have a more grounded bartering position, which thusly adds to better intra-family resource allotment. Interest in schooling that is human resources enrichment shapes the capacity of men also, ladies to arrive at their maximum capacity in the public eye. Interest in instruction moreover permits individuals to live more, be better and have more useful lives. Systematic contrasts in speculations among guys and females, autonomous of their fundamental causes, unfavorably influence singular results in youth and adulthood and those of

the future. Left uncorrected, these distinctions convert into enormous costs/expenses for social orders. A male centric or patriarchal culture and guardians will in general offer young men a bigger number of chances than young ladies to study abroad for higher education. Work is the essential asset accessible to by far most of individuals, especially those from low-pay families, and work markets are the methods through which numerous ladies and men address their own issues and those of their dependents and put resources into what's to come.

Another said; "Schools have a basic task to carry out in assisting youthful with inhabit acquire fruitful section to job market/s. A significant issue for schools is the need to build up and keep up undeniable degrees of general accomplishment and to guarantee that youngsters from all foundations can arrive at those levels.

While raising degrees of education and numeracy won't simply ensure youngsters are generously compensated and secure a job, however it will help improve their shots at finishing school and getting to a more extensive scope of work-based directions and, in the more long term, accomplishing safer professions."

Another claimed; "Individuals' views and qualities, certainty and confidence, inspirations and abilities, directions and detailed nature of school experience are identified with their accomplishments in the key learning regions. Yet, the impacts are not restricted to class progress and viewpoints.

Because of these underlying impacts, differences in literacy and numeracy execution are probably going to be connected to contrasts in post-school instruction and preparing openings just as work market encounters, vocation ways, and pay levels. Early school accomplishments are probably going to have enduring training and business impacts."

Patterns in school completion have been founded on long term social and financial impacts. The impacts remember changes for industry and job related designs, changes in full-time and low maintenance work markets for youths, and altering viewpoints on the significance of school. School culmination proportion depends not simply on accomplishment. Social foundation and school types are identified with contrasts in completion proportion too. Youngsters with ineffective word and numeric abilities all the more regularly leave school early. The gaps between accomplishment levels are vast.

Another claimed; "The relation among poverty and absence of school accomplishment is grounded. Policy drives to address this have just met with fractional achievement and numerous youngsters are as yet caught in a pattern of hardship, poor education and disappointment."

The grown-ups were a critical component of the youngsters' inclusion. They were viewed as good examples and the youngsters sought to the specific proficiencies which they credited to these pioneers. The grown-ups contributed their aptitude to the action instead of their 'maturity', and they were frequently seen as individual students. The respondent, then again continued;

"Whatever job the grown-up played in the movement, the relationship was constantly seen as being totally different from that with instructors in school, in any event, when it was a similar grown-up. Though the grown-ups could be serious and requesting they were considerably more liable to be portrayed as companions and the overwhelming word utilized was 'fun' according to both the grown-ups and the activities. Power was all the more equally circulated as the youngsters saw the grown-up contribution, just as their own, as deliberate. The grown-ups were there in light of the fact that they needed to share their own excitement for the action and not on the grounds that they had a different plan to force."

Another one stated; "A key component was the accessibility, or impression of accessibility, of coordinated exercises in the youngsters' schools and neighborhoods. This was an intricate issue connected to access and cost and the youngsters' impression of what was conceivable. Transport was a key concern, influencing the youngsters' ability to do things that their companions were doing. Some competitive exercises expected guardians to take their youngsters to matches further away from home. This was especially dangerous for families where individual vehicle is limited and subsequently correspondence between families is unimaginable."

Another respondent said; "Youngsters prominently advantage from the educational relations they set up in coordinated exercises out of school. Therefore, youngsters in destitution are hindered by their overall powerlessness to access such encounters. Helping simple and equivalent admittance to out-of-school exercises is a significant beginning stage. Empowering such access through the arrangement of reasonable clubs or concessionary transport could impact youngsters' commitment with learning."

Youngsters perceived the value of the action and expected to make some installment. On the off chance that positive support is to be maintained, access should be viewed as a reasonable and significant symbol. It ought not to be viewed as mediation for the underprivileged.

Decision is a significant component in the manners that youngsters access gaining from out-of-school exercises. The critical message from our examination is that the explanation these youngsters were associated with every one of the exercises was on the grounds that they decided to be. Free decision as far as inclusion and commitment is fundamental if genuine instructive connections are to be made. The abilities, endeavors and inspiration of submitted grown-ups are what enthuse and change youngsters taking part in out-of-school exercises. These grown-ups are esteemed by the youngsters since they, as well, are taking part for entertainment and delight. The grown-ups are not piece of the foundation, nor do they have an ulterior rationale past the fruitful results of the gathering.

Schools, universities and so forth can go about as an office for different suppliers in regions where such facilities like sports, cooking, house making, language learning etc. are restricted. Be that as it may, while they are significant supporters of this arrangement for more youthful youngsters, the grown up kids (in their late teens or 20s) favored exercises outside the school/s.

Another one claimed; "Schools and other institutes include specific boundaries inside which they need to work and they give a significant – however not sole – commitment to the viable life odds of youngsters. Youngsters learn in an assortment of settings including home, school and out of school. Every one of the three of these strands are significant and each creates techniques and practice that may educate and upgrade the others. The significance of a steady home life in neutralizing against social conduct has as of late been focused.

The worth of out-of-school exercises lies in their distinction from school exercises. Out-of-school exercises might be depicted as 'credible'. Bona fide (Original) learning can be characterized as genuine as far as free decision of inclusion and commitment. The individuals who give such freedoms to youngsters need to recognize and work with this."

Another one said; "Better out-of-school activities could strikingly affect learning in schools or foundations. Government strategy has recognized the significance of out-of-school encounters for youngsters as far as their conduct and feeling of incorporation in the public arena, however

there has been little investigation of how out-of-college activities add to youngsters' ways of life as students."

Youngsters who take part in learning out of school could gain a trust in friendly communication that may effect on the educator-student relationship with the impact of further developing learning. It was recommended that youngsters who experience a variety of instructive connections, in a scope of settings, will have a superior comprehension of how those connections work.

Another one said; "Better participation comes from the better connections set up to help it. In the event that people in low-pay families are denied, or restricted in, these encounters then they will be additionally distraught in their commitment with instructors and the discovering that happens in college."

Some out-of-institution exercises are unconstrained and casual: any discovering that happens is accidental and not really part of the justification taking an interest while others, in any case, include what may be called purposeful (however not really scholarly) learning – members are in a balanced or gathering where somebody (frequently a grown-up) helps with the activity.

Another one said; "Participation prompts to some type of movement as far as abilities or progressed information. We characterize such coordinated exercises as having a learning plan, albeit the members frequently don't see them as learning encounters, yet portray them as some type of relaxation pursuit. Our contention is that youngsters verifiably find out about how instructive connections work in these coordinated relaxation exercises."

Who does what and how, in setting out open doors for learning, gives them knowledge into arranging the connections that helps in learning. These are the delicate abilities that give them the 'social capital' that is known to build their life possibilities.

Out-of-institution exercises are a significant, however underestimated, area in the advancement of youngsters' learning. Governments are concerned about conventional instruction and set down assumptions for school learning.

The social benefits of bigger networks have been likewise oftentimes focused. The youthful individuals said that the companions they made in various settings were notwithstanding school

companions. New companionships were bound to be sustained from exercises in informal rather than in less formal gatherings.

Here, the youngsters depicted pleasure as investing energy and triumphing ultimately with current 'mates'. Despite the fact that it was normally the situation that school companions were believed to be the long-standing or 'dearest companions', it was concurred that different companions, made through various organizations, given new and more extensive points of view on issues like conduct and needs. While diverse relations need not generally be a positive effect on youngsters, they appear to be so in coordinated gathering. The discussion was of shared inspiration and obligation to maximize developing abilities as opposed to occupying time.

The terminologies used by the youngsters in examining their inclusion were useful in uncovering how they were fostering an aptitude in their respective activities. Albeit this may appear to be somewhat clear as it was striking how the youngsters enjoyed portraying the detail of the exercises that they delighted in.

It was feasible to see esteem in the procurement of these vocabularies as such as proof of abilities and understanding that the youngsters had gained during the exercises. Their vocabularies, be that as it may, likewise uncovered more than the specific information acquired; they likewise demonstrated their enrollment of a gathering characterized through shared vocabularies. The confidence worked from utilizing a specific jargon shared by grown-ups and peers according to a typical delighted in action is a significant part of acquiring certainty as a student. That certainty can be used to help in learning in school.

Another claimed; "My young one asserted sought to play cricket at rural level and accomplish similar level as his dad… being pretty much as great as my father would be sufficient. The youngsters had the option to see that the exercises in which they were included had esteem in the grown-up world. Subsequently their impression of themselves as effective supporters of society were upgraded – something that is hard to accomplish in the everyday exercises of a classroom."

A large number of these occasions and the accomplishment of the elders had become such huge beneficial encounters for the youngsters that they connected them to their future vocation desires, for instance in the theater or in a sports setting. These genuine exercises have a section to play in one's institutional learning. While the school educational plan is more about a recommended set

of abilities and information, the advantage of out-of-institutional activity is the pertinent use of abilities and information in various settings.

Another striking part of the youngsters' commitment with these out-of-institutions exercises was their degree of comprehension and clarity of what they had realized and the reformist idea of learning. It is uncommon for youngsters to have the chance to communicate what they believe they have realized and what the following stage ought to be.

This explanation of their learning was infrequently imparted to their educators at school. At the point when asked, most youngsters said either that they had not told their educators that they took an interest in these exercises or that they didn't know whether their instructors or seniors knew. This means that it is the partition of learning in the personalities of the youngsters. In the event that learning is an outcome of encounters in all specific situations, making associations between various locales of learning is indispensable. Seeing how learning happens can make it more open.

Out of school, grown-ups were seen as more receptive and friendly. Though the grown-ups in a gathering could be exacting and very requesting as they were substantially more prone to be portrayed as companions and the dominating word utilized was 'fun' comparable to both the grown-ups and the exercises.

Teacher or the instructors were viewed as being 'in' authority and this consistently overwhelms the instructive connections in the classroom. In the out-of-school gatherings, the grown-ups were viewed as 'an' expert in the space of the movement. This prompted the instructive relationship in these gatherings being viewed as more equivalent. In spite of the fact that there was an affirmation that a few instructors in school were more agreeable, they were depicted as the 'great' educators while in the out-of-school exercises agreeability was acknowledged as the standard.

The explanation power seemed, by all accounts, to be a lot of all the more uniformly dispersed in the coordinated out-of-school gatherings was the youngsters' confidence in their own office. The youngsters recognized that, such as themselves, the grown-ups had settled on a functioning decision to partake and this prompted a genuine sensation of shared community. Elders were like a role model.

The youngsters conceptualized grown-ups in the out-of-school exercises and their instructors in school in altogether different ways. Instructors in study halls were not seen as good examples similarly as those grown-ups in the out-of-school gatherings. Educators would in general be seen as a feature of the framework instead of as a component of the actual movement. They are not seen as specialists in the space of the exercise. They are educators who convey educational plans and maintain control. The grown-ups in the out-of-school exercises were co-learners and a basic piece of the action.

The necessary idea of school or institution neutralizes this comprehension of self-adequacy in advancing youngsters' own learning. While we are not pushing 'de-tutoring society,' we do think our discoveries have clear ramifications for the corresponding jobs of various destinations of learning (school, home, out of school).

Another person said; "It is possible that poverty in the remote areas is dire due to the more noteworthy family member distinction between those in receipt of free suppers and the individuals who are not. The urban schools in the investigation may have had a more homogenous populace thus the gap between the conditions of those kids in receipt of free school dinners and the individuals who are not might be smaller. Notwithstanding, the discoveries raise worries about the reach and nature of out-of-school encounters that low-pay youngsters are ready to access in rural networks."

Be that as it may, not all youngsters are energetic and in certain examples the interviewees announced an absence of chances for recreation at their schools, especially in the event that they were not enthusiastic about sports. All youngsters are not that good in sports activities.

It was not simply the actual youngsters who endured hurdles in their insight: while more wealthy families made ready for their kids' aspirations, those in destitution were more averse to do as such. Regardless of whether this stems from newness to such clubs and gatherings, detachment or different components isn't clear.

Another factor in the absence of coordinated exercises among youngsters on school meals was contribution in day to day life, which set aside time and responsibility. Some individuals guaranteed that they liked to be at home with their families than participating in gatherings. There were a few youngsters who came from enormous families and these families are probably

going to be especially distraught as far as their limited income for extra exercises and the requests of sharing obligations regarding more youthful siblings.

Where there were no moderate coordinated exercises for the youngsters they were, by and large, baffled and disillusioned. In any case, for the youngsters on free meals, this absence of chance was likewise reflected in their ability to be self-aware as a non-participant – somebody who would not like to participate the same as others. This view of themselves was some way or another not quite the same as their companions' one was obvious in a few of the youngsters' records.

Another one claimed; "We don't have a small club down here at [village] so there's nothing to do truly with other town's lads, aside from going down to the recreation center. I don't actually participate with all the after college stuff since it doesn't appear to be that interesting to me, which may sound somewhat unforgiving, however I'm slightly a changed man to every other person."

Where youngsters can't participate with other youngsters in a *baithak* they are regularly associated with hiding any hint of failure, concealing their powerlessness to take part with an appearing detached, some youngsters seemed to need certainty when considering the chance of participating in similar gathering.

Another said; "School or institutions were viewed as excessively 'bossy', in every case full, and hard to get into. Some youngsters thought that it was extremely troublesome to envision the way toward going along with: they needed to partake yet couldn't consider approaches to get some answers concerning spaces, times and different necessities. The youngsters' perspectives to coordinated clubs were perplexing and varied a lot, and keeping in mind that they distinguished hindrances to cooperation and sometimes faked aloofness to going to those accessible, they were frequently quick to do different exercises that they envisioned they would appreciate."

Encounters of youngsters additionally demonstrated that school arrangement of coordinated recreation activities might be especially significant for more youthful youngsters at the point when they can't get to shared friend peer exercises somewhere else. While there is some proof that guardians are more non-risk takers according to their kids' lives those on limited wages may

likewise be similarly as quick to conceal any hint of failure with their kids about what is, and what isn't, reasonable as their kids are when conversing with their companions.

Unmistakably realizing how to create and support steady instructive connections, how to work with others, and how to figure out and expand on each other's mastery (abilities that are altogether fundamentally significant in further developing life possibilities) were learned through such exercises. We recommend that these advantages happen in view of the 'realness' of the learning. The out-of-college exercises were particular and valuable since they were established on real or certified learning networks unlike in the classroom.

The learning in the out-of institution settings thusly supplements the more scholastic discovering that happens in school and the casual discovering that happens in the home through its connectedness with this present reality of grown-ups. The peculiarity of out-of-school learning lies in the cross-disciplinary associations that are urgent in creating adaptable abilities and in understanding that adaptability inside and across one's circle. These adaptable abilities are proven by effective students and are tremendously requested by bosses.

All people or group include exercises with normally acknowledged standards and clear comprehension of the wrong if these principles are not clung to. Our meetings about out-of-school responsibilities accentuated that the grown-ups included were the managers of the guidelines. They were not there absolutely to teach, yet to explain the standard represented exercises. It is this that empowers youngsters to acquire a reasonable arrangement of the part of power. In conversing with the team, interviewees had the option to explain the need to adjust to rules if objectives are to be accomplished. They obviously saw the authority held by the grown-ups in the out-of-college exercises to be authentic and dependent on information on the actual action. Grown-ups and youngsters supposedly made a genuine commitment to the learning of the local area.

Albeit this more refined cleverness was significant for its transaction to educators in the school setting, this isn't the means by which most youngsters draw in with internal-institutes exercises, as a student claimed;

> "A few educators trap me, I know they're elder and they reserve the option to yell at us since they're the teachers, yet they simply exploit us."

In the event that the relationships among instructors and students is to work with youngsters' learning the understudies need an unmistakable comprehension of how they are burdened (instead of rejected) in the event that they don't buy in to the guidelines. This goes past them seeing the need to make a solid effort to pass assessments to their acquiring a more clear impression of how the experience joins not exclusively to their future adapting yet additionally to the educators' learning. It is the enthusiasm for the action (subject) that is the shared view in an instructive relationship.

Thus, we need all youngsters to have a joyous, improving, numerous relationships. We will guarantee that a wide scope of exercises is made accessible for them to foster the individual, social and enthusiastic abilities expected to flourish in the present society and economy. It is the vital abilities of learning acquired that are so significant for their full commitment and also, fulfillment in school. For youngsters in destitution, having the option to access out-of-school exercises effectively, and on similar terms as their more rich companions, could be a significant beginning stage.

Empowering such access through the arrangement of moderate clubs or concessionary transport could have genuine effect on youngsters' commitment with learning. What motivates and changes those youngsters who partake in out-of-school exercises are the abilities, endeavors and inspiration of submitted grown-ups. These grown-ups are esteemed in light of the fact that they, as well, are taking an interest for amusement and pleasure.

While the strategy contends for arrangement of 'a scope of services and exercises, frequently past the college day, to assist with addressing the requirements of youngsters, their families and the more extensive local area'

This is generally a vehicle for reasonable childcare and more proficient arrangement of youngsters' administrations. We recommend that out-of-school exercises can have a more essential and significant part to play in further developing learning for every single youngster. This perspective will run after financial prosperity for each youngster; however just in the event that it adjusts to the model of a certifiable learning community.

For learning networks to be genuine, free decision as far as association and commitment is fundamental. While participation at after-school activities may not be necessary, the very reality

that they happen in the school structures promptly toward the finish of the school day, while uniforms are as yet worn, causes them to be seen, according to some youngsters, as school exercises.

We contend that the learning that happens in out-of-school exercises is pivotal and can have genuine ramifications for school commitment as far as the instructive connections youngsters structure with educators. On the off chance that effective those connections affect self-viability: organization and inspiration at school and on into deep rooted learning. In this manner out-of-school exercises are 'something beneficial' for all students. They ought to be energized and policymakers should address methods of making them open to all.

We are not arguing for institutes to change, nor are we censuring institutes for being unable to do what is blatantly impossible. Policymakers must accept that institutes have particular parameters within which they need to work and that they provide a major (but not sole) contribution to the effective life chances of young people. Young people learn in a variety of contexts including home, school and out of school. All three of these strands are crucial and each contributes to strategies and practice that might inform and enhance the others. The value of out-of-school activities lies in their difference from school activities. But better out-of-school provision could have a notable impact on learning in schools. In short, there needs to be diversity in learning.

Where this had happened it was on the grounds that youngsters' relationship with instructors had changed. A vital factor in working with this had all the features of being the understudies' impression of the grown-ups in the out-of-school exercises as a co-learner.

Educational connections in genuine learning settings are less various leveled than those in schools and thusly youngsters have their very own feeling of superior agency. In any case, addressing the power unevenness is continually going to be dangerous for the connection among instructors and their juniors or students. Recommended educational programs what's more, schedules which change little from one year to another and add to high-stakes evaluation will consistently place educators in the part of the holders of the information. Assisting youngsters with fostering a feeling of office concerning their own learning might be better done all through out-of-school exercises. Policymakers need to consider how this may best be given out.

While the rural workforce is rising at a quick pace, land accessibility for the resource economy has declined definitely because of the huge advancement of land concessions, leaving ranchers (farmers) without land. Subsequently, rural-to-metropolitan movement can be required to speed up immensely, inciting a change from an independently employed smallholder area to work subordinate workers. (Scheidel, Giampietro, & Martin, 2013, p. 351)

Growth and destitution decrease endeavors at the public level, zeroed in on the creation of extra streams for general financial development, doesn't really profit improvement at the nearby level, in light of smallholder creation that gives just restricted measure of excess streams, however supports the elaborate assets like land and work and may give a lot of business openings.

A man said; "The state advancement strategy bears the danger to encourage 'disposing of the poor' as opposed to 'disposing of destitution'. Considering the turn of events and neediness decrease as an intricate test that includes different measurements and sizes of improvement, consequently and eventually, it requires managing the inquiries of rural development and destitution decrease for whom and for how long."

While remote smallholders have been endeavoring to accomplish and keep up with jobs dependent on to a great extent independent smallholder farming, the legislative body is looking for the foundation of huge scope industrialized horticulture fit for giving overflow streams to by and large monetary development, job creation and eventually decrease in poverty.

Case Study 1

A man claimed; "As far as accepting the diversity is concerned, I think that one should not look for any sign of differences or problems and should look for the common grounds. It just leads to problems instead of creating peace and harmony. Our educational institutions do not bother to teach this thing in class. Rather a person has to go about through different literatures to get him acquainted with the main knowledge about the differences in one's society."

Our curriculum or family circle does not teach us the basic differences in our society. One has to know himself about who is who i.e. from which caste or creed. The only thing taught in our curriculum is to be called as a Pakistani but accepting the diversity and major differences with respective to one's history and identity is often avoided.

Another one claimed; "To understand our community well and draw out the major misunderstandings, we need to study the community on our own and not that which they teach in our syllabus. We need to study all the literature and books that we get our hands on. Because books and literature tells the truth but the people and the media does not. So Allah almighty has given us the common sense which needs to be utilized efficiently"

The literature is known to remove the misunderstandings to a great extent instead of just listening to the news and following the media. Our religion also says that one should pray for knowledge and humbleness instead of just going for worldly life.

Another one said; "Our religion is very simple, but we do not interpret it correctly. Instead we just focus on Salah and prayers and individual actions. Instead our religion also says to spread kindness and happiness to others. Even in our *Azan* five times a day, it clearly says, (   ) *come to welfare*. If you look at it, it means come to success and that success also comes from serving the humanity."

By analyzing the above narrative, it shows that the religion also tells us to work for the welfare of the people instead of just offering the five time prayers and fasting. Giving *zakat* and *sadqa* are also one of the important components of Islam. This as a result would remove the major dichotomization among the people.

Case Study 2

A person claimed about the role and duty about oneself; "Dear Brother. The role and duty of a person not just comes from our educational institutions, but also from our upbringing and our observation. If a person does not become independent soon after completing his basic education, then he seems to be in a lot of trouble and staying dependent on others i.e. elders or parents in this era is not a good thing. One has to take responsibility on his own. Yes, one should seek guidance and advice from the elders but one should also be capable enough to understand the right and wrong and ethics by himself. I believe that one should work for other people and not just the Buzdars. Having a big heart is very important."

There should be long lectures and recreational programs e.g. like the cricket games and tree plantations and other ones for the betterment of the people of the respective community in order

to benefit the community as a whole and not just for the handful of people i.e. for the family or families.

Regarding the materialistic knowledge, one said; "Our school and colleges only teach the students to learn the lesson by rote learning and do not emphasize on clearing of concept. Plus, if you look at the curriculum, one should realize that there is not much new to learn. Our textbooks need to be revised as per the current time so that the children know what is useful for their current and their daily lives instead of just rote learning the floppy disk and input and output devices without their practical application/s. Also, there should be a proper class of how to use the ATM card and how a business starts at a young age. Government and private jobs are not in high numbers that can help us reduce unemployment. One should have others means available to him as well."

The phrase knowledge is power is very essential for almost all the times to come. But there are needs and desires that need to be fulfilled for oneself and just studying for the sake of knowledge is just not going to work. In DG Khan, there is scarcity of water and it has been observed that the areas where there has been scarcity of water, there are always tussling and conflicts between people. So it is not just about the caste system or the kinsmen conflicts, it is mostly about the how much one contributes to the bread winning of his house. As Jim Rohn used to say; 'Formal education will make you a living but self-education will make you a fortune.' In other words, both types of education go hand-in-hand with each other.

4.2. Social Capital

Social capital is conceptualized as (1) amount or potentially nature of assets an entertainer (be it an individual or gathering or local area) can access or use through (2) it's anything but an informal organization. (Lin, 2000, p. 786)

The first part of social capital accentuates resources – i.e. the assets implanted in friendly relations, or social assets. The second one on areas in an organization or the organization highlights. The overall thought is that the social capital upgrades the odds of instrumental returns, like better occupations, prior advancements, higher income or rewards and expressive returns for example better emotional well-being. Essentially, social assets influence results (for example; quest for new employment, development, profit).

Social capital has acquired a lot of consideration for its fascinating potential to clarify a large group of execution and satisfaction results, going from participatory popular government and local area union to hierarchical perseverance and financial-status accomplishment.

The imbalance in Social capital happens when a specific gathering bunches at moderately hindered financial positions, and the overall inclination is for individuals to connect with those of same gathering or financial characters (homophily i.e. more connection between similar people).

First idea tells about structural cycle: Social gatherings differentially involve financial standings in a general public. Contingent upon the cycles of chronicled and institutional developments, every general public fundamentally has given inconsistent freedoms to individuals from various gatherings characterized over race, sex, religion, position, or other credited or built qualities. The subsequent idea, homophily, depicts a propensity in networking: for individuals to interface and offer estimation with others with same-likely qualities. Hence, individuals from a gathering will in general shape networks comprising of different individuals from a similar gathering.

Cross-group ties helps in access to better resources and results for individuals from the oppressed gathering. Accordingly, such ties are the exemption as opposed to the standard; homophily and underlying imperatives lessen the shots at building up such ties for a large portion of the oppressed individuals.

A respondent claimed; "I believe that people here are not just for Buzdars only. They are free to interact with anyone who is not a Buzdar in just the same way as he interacts with his own fellow kinsmen. There is no need to change one's mindset or feelings and pretend to act differently in order to impress or influence the outsider or a non-Buzdar. One should be kind to all. I not only have friends from Buzdars, but also from other Baloch caste. We meet twice or thrice a week over a snack or tea in the evening. In our area there are not much Buzdar, but mostly Brohi, Bhabha, Leghari, and some Khosa."

Some people feel that there are no such specific relations among the Buzdars here. If a person has a good heart, he can interact and communicate without any fear from the other side. Being brave is termed as *dellawer*. It's just about the level of trust and communication skills. If these two are not present, then the things may go south and there may be fights between the people.

Another one claimed; "I come from a poor background and I do not have a good education. But I still believe that when one has a good upbringing, he can interact with anyone in the best possible way. I have my own hair salon for gents and I interact with a Buzdar almost every two days. It can sometimes, also be every day while depending upon the number of customers I have. My work is something that makes you interact with people from all backgrounds and so I have no problem interacting with the Buzdars. But when a new person arrives, then it is sometimes time taking to interact with him in a fluent way. A Buzdar knows a Buzdar, but others may not. So communication between two or more people should be fruitful and positive."

A person who knows his work and community is bound to have a great interaction even with an outsider. One should know his work otherwise, not just one's kinsmen but others from outside one's kinsmen or village may also not like to talk to him or respect him as the way he or she wants to.

Social Gathering of people (sex, race) has diverse admittance to social capital on account of their advantaged or other underlying positions and related informal organizations. Those implanted in asset rich organizations or having more friendly capital are not more probable than those in resource-less organizations to effectively activate individual contacts in pursuit of employment; and that non-searchers (the individuals who don't effectively assemble social assets) appear to improve in status achievement contrasted with searchers who utilize casual techniques (e.g. higher pay).

Assuming the resource-rich (or highly paying) organizations are related with more noteworthy heterogeneity of assets, we can likewise accept that a decent measure of helpful data is regularly traded among individuals: The more prominent the esteemed assets are installed in an interpersonal organization, the more prominent the measure of valuable data is circled among individuals. One outcome is that embeddedness in asset rich interpersonal organizations improves the probability of getting valuable data, in the normal trades and without effectively looking for such data.

Social capital is an individual's or people's sympathy for someone else or bunch that may create a possible advantage, and particular treatment for someone else or gathering of people past the normal in a trade relationship. Social capital includes a social relationship of a supplier and a

beneficiary. The supplier of compassion might be (1) an individual; (2) all individuals from a classification like an age, sex, racial, or graduated class bunch acting exclusively based on friendly custom and not really mindful that others are doing likewise; or (3) it could be produced expressly by the conscious cooperation of individuals in an association. (Robison, Schmid, & Siles, 2002, p. 6)

One significant contrast between social capital and some different types of capital is that social capital exists in a social relationship. Conversely, human resources can live in the individual alone. It is not necessarily the case that human resources creation isn't an aggregate thing. Indeed, even physical capital is in enormous section an aggregate wonder. It is made in such standardized collectivities as organizations, colleges, governments, and casual relationship of individuals wherein information and goals are framed and moved.

In other words, social capital is characterized as: companions, associates, and more broad contacts through whom you get freedoms to utilize different types of capital. Social capital as the limit of people to order scant assets by righteousness of their enrollment in networks or more extensive social designs. This definition can be isolated into an assertion of what social capital is (the limit of people to order scarce assets) with an assertion of where social capital dwells (networks or more extensive social constructions).

A person said; "The empowerment is something that depends on how much you earn. If you support your family both economically and emotionally, then you are considered the best. Otherwise, only financially or emotionally cannot be a good thing. One should be capable of doing both things and not just one."

The level of support of a person to his house shows the level of contribution to his work. If he or she cannot support the house in any way, then that person is taken as a waste of time and efforts. Helping around the house or your loved ones always has to be taken seriously.

A young lad claimed; "In our kin, there is a strong emphasis on helping the needy and if one family member is in problem or conflict (*merhhg/ jan o proshh*), others have to help resolve it as soon as possible. I alone cannot do anything unless I am highly educated or I am a businessman. Not earning anything nowadays is not appreciated. People don't give you time at all. Even your neighbors do not bother to visit you enough."

One has to have a strong financial state in order to have a say in the matter or issue, whether at home or outside the home or at the respective workplace of the person in context. Not only that, but in a Buzdar commune, people with high education are also coming forward and taking charge of district and domestic issues in an efficient way which is not much known or highlighted in our media or literature.

A person claimed regarding the love and respect; "I think that I do feel the love that I deserve once I am in my house or in my neighbourhood. But when I go to work after college, I do not get the respect that I deserve. I am always scolded by my Master (*ustad*) to do this and that. But I believe that once I complete my college with flying colours, then I will get a better job and I wish to become an engineer in the future and support my family once I go abroad."

It has been a common observation that people want to support their families and loved ones by moving abroad and taking charge of the economic needs of one's family. The remittances are said to play a big role in this context. But the problem is that many people face frauds and are being cheated by the agents or brokers who play with the innocence of such people to their advantage of minting money at their expense.

As for the companionship, a man in his 40s said; "A company of a person plays a big role if you want to judge a person. But nowadays, money is the main thing. If you are poor, no one wants to be your friend. If you are rich, everyone will have your back. If you smoke a cigarette or even a smoke pipe (*sheesha*), the others will not hesitate to join you. If you do the right thing even when you are rich, then people will also do the right thing. And I think this point matters more than the first one. But the main thing is having a sound financial state rather than running around in poverty."

Having a strong financial background plays a big role. But the major point to ponder is that when you are from a rich family people will listen to you. But if you are from a poor or poverty stricken family, then people may ignore you. But if you work hard and develop a strong financial status, you have won the race by getting the first position, because people say (*ye is k walid hain*) instead of (*ye is ka beta ha*). The way one is addressed immediately changes.

A young man in 20s claimed; "I wish to join the army in order to be a part of a high status in my community. People who are of high status are either from a military background or are

businessmen. But I personally wish to join the military in order to serve my country and have respect. I also would like to do business later on. One should have more than one plan in order to have a strong and established career even if it means going abroad. I belong to a family of teachers and I also want to become a teacher. But my top priorities are the military and business."

A person with a high status is not just respected in one's own community but also outside it. It also helps you attract the right partner for marriage as marriage has also become a matter of financial concern. Military personnel and businessmen are said to have a big edge when it comes to have a high status or a say in one's family.

As per the mental health of a person, there were numerous views. A youngster claimed; "This is something that we should be very serious about. People are very much concerned about what will people say. I think it should not be taken very seriously as people are not the judge of your life. You have to make your life and family better, not other people or your neighbors. They say a lot but do not help very often or sometimes not at all. I myself do not like such people. But since we are a part of the system, we should learn to adapt in this, but should also listen to our inner selves. If you are well established in your house or family then you have no problem making your point. Otherwise, your position matters a lot and you cannot ignore this. Respect is earned."

As for the level of concern of the person at hand, it shows that people are very much concerned about their social position. There is very limited agriculture here and numerous problems of water and other basic utilities in the area. So it has been a common observation for the researcher that once an area is not close to a good source of water and agriculture then there is bound to be conflicts among the people especially in the rural/remote areas of our country. However, one should keep the hopes high and find work and residence elsewhere in order to have a good, comfortable and stress-free life.

Another one claimed; "I work as a tutor. I believe that education should be of a great quality in order to encourage the children instead of discouraging them to go for rote learning all the time. The conceptual base of knowledge will help our youth establish a sound mind and a good health. A sound mind and a good health can help a person understand one another and remove all the

misunderstandings in a short span of time as compared to the current system of education at hand. We, as a nation must think and work upon it because our future generations depend upon this all."

The education of a person not just begins from school, but instead, it is quite similar to one's upbringing that begins from his mother's lap. The numerous social ills that exist here and there like family breakups, crime, poverty etc. can vanish once some thinking is done on the current state of education in our region and nation as a whole. Even a small step can go a long way.

The most striking element of social capital is its rising hunger across the social world. From humble beginnings, as far as the joke that, 'It's not what you know, it's whom you realize that matters', social capital has spread quickly across orders and applications. This mantra from the study of life has been transformed into a corporate undertaking with numerous associates inside the scholarly boundaries.

Comprehensively, three unique sorts of social capital have come to the front, fashioning a layout inside which to classify its profoundly different structures. These are the primary, the intellectual and social types of social capital, for instance, to organizations or associations, shared-arrangement or culture, and trust or correspondence, individually. These general classes to some degree covering, are adequately wide to concede a broad enrollment, networks, for instance, from inside the family to any part of common society. There are supported factors as far as characterizing social capital is concerned, like degrees of trust, organizations of associations and associational life. Yet, the writing never neglects to confuse with its innovation. Skin color alone, with some defense once entering the broad universe of the conceptualization of social capital, gets one of its components, accommodating better life results. (Fine, 2008, p. 444)

There are various kinds of social capital influencing a wide range of results. The instruments by which these are acknowledged regularly stays uneven, as does the wellspring of social capital itself (how it is made and maintained). There is additionally the issue of recognizing the effect of social capital from different factors that may be available either in equal or as its determinant. All the more explicitly, if worker's organizations, classes and the state, for instance, are imperative to results close by friendly capital, and do themselves make or condition social capital, then, at that point their prohibition (as has commonly been the situation) from thought

will in general predisposition, most likely exaggerate, the part of social capital. The last may very well be an intermediary course for more significant determinants.

With limitless obligation capital couldn't liberate itself from the eccentricities of its proprietor and adjust to the law of social capital, to be utilized to acquire the danger changed general pace of benefit. According to the perspective of social capital, an 'equivalent return for equivalent capital' was of a higher good request than the duty of individual industrialists for their obligations. The issue is that holding, spanning and connecting cut across the customary factors of social hypothesis - like class, sexual orientation, race, etc. and, subsequently, ignore that one individual's bond is someone else's bridge and so on, or the other way around relying on setting and issue, in any event, for a similar individual, likewise with white male laborers, for instance. Such pressures and clashes inside society can't be wished away by joining social divisions and intricacies into the generally nonpartisan classes of holding, connecting and relationships.

A man in his 40s claimed; "I believe that once a person earns enough then he automatically develops good links with others. Because today the world follows the saying 'when money talks, everyone walks'. Otherwise, if you are not earning anything or lending a helping hand to your house, how can you expect to be respected. A person well educated enough may be able to understand things better than those who are not and his analytical skills may be even better than us lower ones. But having money in your pocket gives you a satisfaction and you can satisfy your and your family's needs and desires in any way you like. It's been a year since I started my rent a car shop with my cousins, and I would like to say that starting a business is much better than working under someone who does not respect you at all. When you have your own business, you are your own boss and your links get better and expand wider. Otherwise, no one likes a whining person with no experience of business or money making at all."

In order to have or earn respect, one must have a good economic background. This leads to a better social inclusion in one's high status circle. At one time or another, everyone wants to join or be a part of an elite class. But the behavior of such people is not always appreciated. When a person reaches such a stage, they do not like the middle or lower class people to become like them and it is even heard that '*kami*' should not become an elite, otherwise it will be a disrespect to the high class people and they will misuse the authority worse than the current people in the high status class. So, it had been a common observation that social exclusion is being practiced

or seen when it comes to adding a person from others' lower or economic background. It takes a long time to have or achieve a social capital of one's choice.

Another person said; "Dear brother, there has been a strong cohesion among the Buzdars since the last 2 decades. Since our father left for Dubai, things have changed a lot. Our fellow Buzdar family has become a center of attention. We are respected a lot. And Alhamdulillah we have purchased our own house. Otherwise, it was very difficult for us to get by through local employment opportunities."

The cohesion is not something that develops overnight. It takes great time and efforts to attain it in a large amount. This concept above reflects the level of social clique that helps portray the level of strong ties among a community of same people in a same society. This can be among people other than Buzdars too, but it all depends on one's level of support and contribution to one's family and society."

An elderly person in the age of 60s said; "I have always observed that one should be careful in his words and should not be disrespectful to others. When you are kind and relaxed, you attract kindness and respect. When you are disrespectful, you attract what you give. So it's better to be kind and quiet in a tense situation rather than shouting and cursing others."

The sign of respect and love one gives is also the one that he or she gets in return. There is no hard and fast rule to such a debate. However, it has been observed that unemployment is something that does not promote or favour this thought of the elderly man. There is a term called Affluenza that has been a fad since the last 15 years. If the youngsters are a victim of such a thing then their education, job or personal life may start going downward or declining as a result of comparing their wealth and lifestyle to the ones who are privileged ones. To put it in another way, the more the level of unemployment and frustration among the people of a commune, the more their chances of becoming a victim of such a horrific thing in a short time. Having a thirst for more money or resources is something that doesn't end soon. Unemployed is termed as *bekaar*.

An elderly person very humorously said; "Sangat, listen. We as Baloch have believed that when you don't have a sense of humour, you are not lively. But if you are, then you are one of us. But a humour should be respectful. Otherwise, it may lead to fights (resulting in *beer* / *hun*) and

sadly, it has been common here in almost all the areas of D.G. Khan. I myself have been through several of such cases, it is not something new, but what I want is that these things should end. I think our ethnic boundaries should be expanded to include other people as our brothers. Staying only among the Buzdars is not something very mature but being a respectful member of your community is more important. Even if you want to marry someone outside the Buzdar, you should not forget your family values. As respect is everything."

The solidarity among one's ethnic set-up helps to know the level of connection with others in one's community. For instance, if you do not want to act like a Buzdar Baloch, then at least respect those who want to be one. It doesn't matter if you want to work for other people. What matters is where you come from and how you respect and show your family values and traditions towards others who may not know you well or have met you for the first time.

A person claimed regarding the private and government jobs; "There has been a slight improvement in the level of Buzdar people who are emerging as civil servant in our area for the last few years. And I must say that this is a great achievement in our community. For example, in Police service, Customs and a handful in Bureaucracy. But things are a bit odd. It is that you need to develop links in order to progress in your respective field. You cannot be promoted to a senior grade if you do not have links to a higher rank officer/s or you do not meet up with them very often. In private jobs, there is no such thing, but there are other types of exploitation like unreasonable pay cuts, less merit or freedom and job security. Our institutions need an all-out change. Link developing should not take away one's potential and merit of the deserving people."

This type of link developing or expanding one's contacts is more or less a big hurdle in the progress of a nation's economy. One should always keep these matters in mind when taking a step to develop a contact. For example, applying for a government job on merit and asking the senior bureaucrat to help in his selection and interview is something that has emerged in the last few months in Punjab. There was cheating in the exams observed by the students and thus, her camera was broken and she was threatened to leave or otherwise, there would be dire consequences for her actions. This type of matter should not be ignored. Such people may belong to high status but they are not bridging the gap between the social exclusion and inclusion. Rather, they are widening the gap which is just going to create a tussle between the people who

know about the system and those who do not. Those from the remote areas may not be a strong victim of Affluenza. But those who are a victim may often forget their values and may invite conflicts not just with others, but even among the Buzdar people as well.

Whether or not one favors a definition drawn from social science/political theory or an all the more regarding human sciences centered use, social capital is created by communications between individuals, either casually or through more organized associations. Since social capital serves to connect people and gatherings, working both horizontally and in an upward direction, it is a significant informative instrument while analyzing the advancement of a participatory nation state.

Informal networks produce social capital, which works with aggregate activity as well as supports normally shared standards ... these standards punished poverty stricken or minority people in every age, but also propagated and entrenched themselves, punishing their future generations.

At the point when weak individuals disregard the rules, it is simpler to implement the punishments, however when they are abused by the elites, it is practically difficult to punish them, since locals, in any case, can scarcely see that pioneers have abused the standard as the latter ordinarily ignores them. No one brings up issues because of fear. It is on the grounds that the town informal organization of participation rotates around the influential individuals who regularly make trouble or decline to help out the individuals who had conflict with them, making their life troublesome thereafter. (Adhikari & Goldey, 2010, p. 13)

Because of power clashes, top level punishment is basically unthinkable. At the point when the guidelines are abused by powerless individuals, this doesn't represent a danger to the working of aggregate activity or group exercises as they are made to address the cost, which notwithstanding, is dangerous when submitted by influential individuals. Regardless of whether they are attempted, they move away by utilizing their force/authority.

4.3. Social development and Empowerment

The idea of development, as utilized in the study, is at the level of a single individual. It very well might be characterized as the capacity of an individual to pick among various realities for

himself. The realities in figure below might be considered as different blends of earnings, recreation, social regard, political opportunity, and so forth. These states may on the other hand be considered as "promising circumstances". To make use of these chances, an individual requires essential capacities like education, wellbeing, property rights, common freedoms, and so forth. (Sekhar, 2005, p. 5338)

Figure 3; Concept of Development
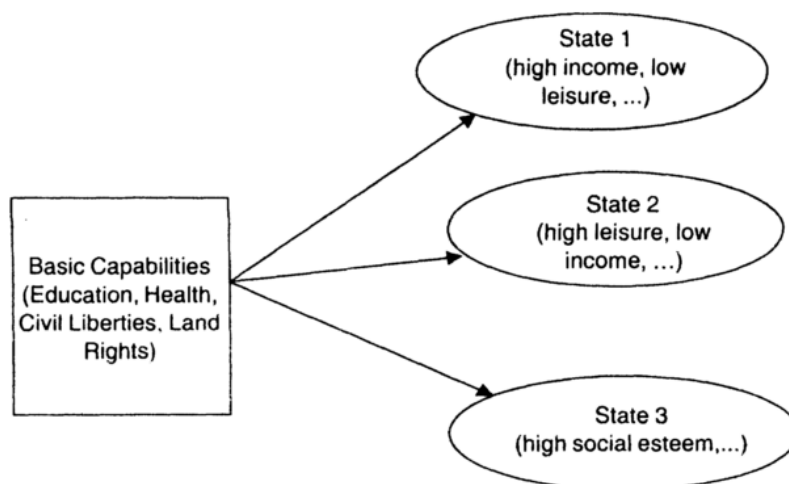
Source; (Sekhar, 2005, p. 5339)

The concept of development as portrayed in figure above is quite similar to Maslow's hierarchy of needs that moves upwards from physiological needs to safety, social, esteem and finally towards self-actualization. Each person or his respective community goes through these basic human capabilities in order to know about the level of his motivation and self-esteem along with the leisure in life.

The differentiating development encounters of nations like Brazil and India, from one viewpoint and those of South and East Asia and China on the other have brought up basic issues about the determinants of economic development and about the viability of monetary development in working on the personal lifestyles.

Opportunities are regularly given by monetary development while improvement of abilities needs certain activity primarily by the state. Bureaucracy arose as an incredible class during this period for the most part due to its ability to force limitations or award support through

instruments like licenses and shares. They allowed favors specifically to few industries that delighted in better political associations. In this way, two lease-based classes arose in the private area - the administration and barely any modern houses (who could profit with the administrative system).

At the point when the power influence isn't equivalent every which way and each gathering is adequately solid to apply pulls and pressing factors on the state and, there should be an appropriate instrument for compromise and vote based system possesses all the necessary qualities suitably.

The connection between ideological or political groups and vested parties is very fascinating. Ideological groups need assets for challenging decisions and assets must be given by selected people like industrialists and famer lobby. It is consequently normal that the ideological groups rely upon the predominant vested parties and this in a manner restricts the opportunity of these gatherings in policy definition and execution. The selection of arrangements by ideological groups is subsequently frequently directed by the vested parties that give the vital assets. The need to raise assets to help political exercises is pivotal to most intrigue gatherings and these gatherings subsequently should have income creating exercises. (Ibid)

A lawmaker's requirement for reserves emerges from the measure that ideological groups regularly apply while choosing contender for races, that is, the competitor's ability to win political decision instead of his record out in the general public assistance. Gaps among wanted and real results of public approach emerge at two levels - policy plan and policy execution. Policy, by definition, is the capacity of the legislature while strategy execution is in the ambit (capacity) of the leader.

Public action in advancing proficiency can extraordinarily upgrade the capacity of burdened gatherings to sort them out to battle administrative distant. Indeed, even at the global level, adequate proof of the useful impact of development is accessible from the improvement experience of East Asia and especially of China. In China, the pre-reform accomplishments as far as close to widespread proficiency, land policies, the decrease in dreariness and hunger, a well working government managed retirement framework and expanded investment of females

were instrumental in the post-change accomplishment in quick monetary development on an inescapable broader scope (Ibid).

Determinants of economic development incorporate components like 'macroeconomic solidness', a 'sound monetary framework', a 'sound reserve funds speculation rate', all around the developed infrastructure and human resources advancement. Notwithstanding, all the time the method for monetary development are mistaken for its results, which is personal life quality satisfaction. It is getting progressively apparent from the advancement encounters of a wide range of nations that financial development need not really lead to an improvement in the personal satisfaction.

Feasible economic growth needs the more extensive interest of individuals as a necessity, rather than the high development of total pay or development just in a couple of areas that advantage a few segments of the populace. More extensive support in financial development is significant according to a regulating point of view as well as has an instrumental worth in giving an expansive base to manageable monetary development.

The developmental experience of South-east Asian nations shows that the modern enterprises where these nations dominated requested just fundamental abilities for which basic education was fundamental and optional schooling generally accommodating.

China and South Korea's economic achievement depended on the production of merchandise that didn't need a serious level of abilities and specialized schooling yet just basic abilities and the capacity to adhere to guidelines for quality support. The essential schooling, with which people of these nations were prepared, worked with this and empowered a lot more extensive investment in the creation of such products, which thusly assisted the poor with a source of income. (Ibid)

Land policies were completed most broadly in nations like Japan, South Korea, Taiwan and China. The invalidity of landlordism gave open doors in the unrestricted economy to the young manufacturers. The sharing of advantages relies urgently upon certain essential capacities - fundamental training, wellbeing, federal retirement aide, political cooperation, land rights, and so on. The improvement of capacities for huge segments of the populace requires positive activity by the state. In this way, for development to be participatory, there must be development first.

Development can be encouraged by advancing financial rivalry, utilization of worldwide business sectors, land changes and social turn of events, and not just through control/force.

A person claimed about having a better economic condition; "I myself have worked in Saudi Arabia for about four years and believe me. I have observed that you do get the peace you want in your own country. There are so many restrictions in Dammam that you just want to go crazy after it. I worked there as a Steel fixer and it was the advice of my father and grandfather to go abroad to make your family progress. It was not possible to work here as a steel fixer and get the same amount of return or wages as it was in Saudi Arabia. There had been many ups and downs here and there when I was working abroad and I had a chance to improve my English and Arabic a lot. Since I am only a BA pass student, I did not know much of Arabic. But once you go abroad, you get a vast range of opportunities to practice it. Anyways, the point of learning and going abroad was to make a living and support my family back at home. Since I am not married, so I cannot say anything about those people who are married and go abroad to make a living."

The level of satisfaction of earning may be different here as well as abroad, but there is one thing that is certain. One can support his family to a great extent through the foreign remittances. In another context, it was also observed that those who live abroad and send foreign currencies back at home are said to have a say in the decision making of one's family than those who work locally. The way one handles problems and supports his community matters very dearly. The social empowerment here is strongly associated with what he or she does for the family and his fellow kinsmen. After all, family and kinsmen comes first, then the rest of the people. Thus, empowerment deals with how one contributes to his community.

Another man in his 50s said; "The image of Baloch people has not been good lately. It may be because I have not seen many Baloch people progress. There are most of the Punjabi people from central and upper Punjab and eastern Punjab, but not Southern Punjab. I don't know if you have observed it or not, but the level of access to resources, education and healthcare for the remote areas plays a big role in the development and progress of any community, not just the Buzdar. For example, if you take a sample of 50 people who are in the government jobs of Punjab, you would observe that there are less than 10 people from Baloch people and most are either from upper Punjab or some from Multan or Lahore. People from our area rarely make it to the top. This should be a question mark for our government officials to upgrade our area with the

right facilities that we rightfully deserve. I do not know why people are so scared of the Baloch. It is often thought we always fight with others and disrespect the outsiders. That is not true at all. There are good and bad people in every community. One should be watchful of whom he interacts with and how."

There is often a thought that circulates in the minds of the people from urban areas or central Punjab who visit the remote areas of Punjab. They often have the view that people are scared of the Baloch because they do not know who they are and they are thought to fight with the outsiders as if the outsiders will ruin their image. There needs to be a strong sense of social resilience among the Baloch people with the non-Baloch people, between the Pathans and the non-pathans and so on. Just watching the news and listening to what others say will not make one understand the Buzdar unless he or she does not visit the area or place of such people and community.

Another man said about the level of authority; "The power and authority is something that comes with a responsibility and maturity. Not emotions. I have worked in Lahore and Multan as an electrician and two years in Oman. Believe me, your maturity and performance are the things that are observed at most. Your emotions are not that much essential for empowerment. And I believe that once you get to know the difference in these concepts, you will understand the life of corporate world very soon."

As far as the concept of empowerment is concerned, there needs to be a sense of will power and maturity instead of being a pessimist person all the time. In order to understand the corporate world, there should be a strong sense of taking responsibility for one's actions. However, if the employer or the leader does not take into account any of the ethnic and emotional problems of the workforce, then it may result in the clash of interest of them which as a result may lead to the downfall of the whole institute. As a person is known by the company and authority he keeps.

Another one said; "The level of employment opportunities plays a big role in the development of a community. The state should provide jobs and other types of various employment opportunities for the people who are unemployed. Everyone cannot become a civil servant or afford to attend the academies of civil service or PMS exams. There are very limited numbers of seats and the population is very high. So this is something that is not very appealing for our youth and their

parents who have high expectations from their children. Because it can be easy to say that more the children in a family means more working hands. But in order to cope with the population's needs, there should be a proper check and balance about the needs of the people of a community. Taking care of children is also very important if his or her parents want them to work for the family in the future. Otherwise, the children would not respect their elders or parents and may prefer to live separately from his or her elders. Respect and upbringing both go hand-in-hand."

The level of cohesion can be known from how much people interact with one another, i.e. on a daily basis, weekly, monthly, yearly etc. The cohesion is very important as it helps people to thrive and progress. Without cohesion there is nothing very appealing to observe. The people are observed to take care of their own needs and a very few of them think that our fellow Buzdar should be given due importance. In fact, it may be that the people have been more obsessed with the ability to support their own values and ignore the outsiders. But there were also some views on the fact that those who work hard should come forward than the lazy ones. There was a mixture of both such points. But as a whole, the point of social cohesion among the Buzdars was always given the emphasis.

The previous century have brought about a phenomenal monetary and technical development, and immense boost in populace. It is time presently to utilize our monetary surpluses and our gathered insight to upgrade the human condition. We can't and we should not pass on to people in the future a world in which the most awesome development has been in the quantity of individuals living in total poverty. Albeit the impacts of fast populace development may fluctuate generally, contingent upon the institutional, monetary, social, and demographical settings, all the proof focuses predominantly to the end that it eases back improvement in the non-industrial nations. What's more, the poor of these nations are the main survivors of the hurdles. Populace growth is a central point of interest being developed. Fast populace development is a focal developmental issue. Proceeding with fast development on a consistently bigger base will mean low living standards for the status quo for countless individuals. The principle cost of such development, borne basically by the poor in non-industrial nations, has been, and will still be borne by poor, lost opportunities for working on individuals' lives. (Clausen & Paden, 1985, p. 165)

Government owes an obligation to society in general. It can't ignore the gap/s that exists between a two or three's expectations for private gain from having numerous kids and the possibilities for social increases for the local area overall. "We wish to profit with an enormous family," the couple may say, "yet we wish our neighbors would have less youngsters so our own would confront less rivalry for land and occupations." It is difficult to convince a couple to surrender the conceivable private advantages of having numerous kids when its penance alone would give small minute advantages to other families' kids and grandkids.

In numerous nations, increase in populace compromise what is now a problematic relation between natural resources and individuals. Where populaces are still exceptionally subject to agri-business, proceeding with enormous expansions in populace can add to abuse of restricted regular assets, like land, selling the government assistance of people in the future. The cause of the conflict is poverty-not just low income, but also the lack of economic and social opportunities, an insecure future, and the limited access to education and health and family planning services for the public. The table below shows the household goods that the people had in their homes.

Table 3; Household Assets and Equipment

Assets/equipment	Frequency/ No. of people (Out of 20)	Percentage (%)
Bike, fridge	18	90
TV	15	75
Car	9	45
Air conditioner	9	45
None of the above	4	20

Source; Socio-economic census

The issue of relation between natural resources and individuals emerges in light of the fact that fast populace growth eases back the exchange of work out of low-productivity agriculture into current farming and other present day occupations. In numerous nations, a significant part of the immense extended expansions in the workforce should be invested in horticulture, an issue that the present Global North nations never looked during the time of their economic transition.

A man claimed about his traditional family values; "The values are something that you did not get yesterday or an hour ago. It is something that you get from the day you are in your mother's womb. You start hearing what you have to do once you come into this world. You have to do something while avoiding the others. So it is something that my father taught me. To always respect the family values no matter where you go. He always taught me to keep a certain distance from people. Inter mixing too much with other people downgrades your respect and people do not respect you as you should or are ought to be respected. A wise man once said that 'respect is not bought, but earned.' So it should be kept in mind that too much talking and interaction is not a healthy habit, not just for Buzdar but for others as well. I believe that one should not let go of his or her values at all."

By means of values, the distance discussed above is something that is not understood by majority of the people. Even in Islam, it is not a liked thing to talk too much or interact with others a lot. There should be a distance between you and others, even if they are your family members. If the Buzdar people wish to keep their social resilience as a first priority, they should respect their elders and the values passed on to them by their elders.

A person with emotional sentiments to stand up for human rights said; "The best source of motivation for any man in his late 20s or 30s is that he realizes the values of his family and the sacrifice that his parents and elders have made in order to make him progress and study and reach maturity. It is something that cannot be ignored at all. It all starts from one's upbringing and ends till the death of a person. You see, when my father passed away few years back, I was in Dubai enjoying my life. I got a telephone call from my brother that father is not feeling well. I thought it would be just a small illness and not something to worry about. It would end soon. A few days later, it got worse and I got a bit tensed. So I left my work and rushed back home. A few days later, he passed away due to a heart attack. I saw that once your loved ones leave you, you and your creator are all that's left. They had done so much for you. What have you done for them or anyone else in return or out of one's courtesy? So never forget your community. As I sure have not and I never will."

Some memories last for a short while but those who helped one in his good and bad times should not be forgotten or taken for granted. When you know your loved ones are gone or are in problem, you just don't care about others and you do the best you can as per your capability. So

the social cohesion should be maintained because once a person starts or continues it, it is then passed on to his future generations as well.

A man in his 60s claimed; "There is always an unequal distribution of power and authority. The only problem is tracking down the person or the culprit who is responsible for his immoral act. If a senior bureaucrat or assistant commissioner interferes in the recruitment of the youngsters in the government jobs, it is difficult for the affectees to track down who is involved in such a mess and who started it. I have faced a certain problem myself and all I can say is that, I don't trust anyone anymore. All I trust is my Creator and my hard work. I am just a Bachelor passed student but I am not unaware of what's going on around here in my area or in my community."

There is said to be an unspoken type of system that no one really talks about but it is there. The one who tries to expose such a system is either from a lower class or who has been a victim of such people who misused their authority for their personal gain or for nepotism (favoritism). These types of action not just cushion the social exclusion of affectees. But also puts them on the black list, which as a result, negatively affects their plans to travel abroad in the future or in finding a well-paid job as well.

On resource allocation, a person claimed; "I am very sorry to say that there is no such transparent mechanism as far as the resource allocation for the poor is concerned. People do not get the rights that they deserve and eventually they go through hustle and bustle. For example, if I do not get the property that I deserve once my parents pass away, then I would have to be mentally prepared to move around the lawyers' office and keep the troublesomeness of all this effort ready. Once you are caught in this mess you cannot get out very easily."

There seems to be a frustration in the minds of the people who when it comes to the rightful distribution of resources and employment opportunities. The only way that this all goes away is to approach the government and make their voices heard. Otherwise this may lead to a long march and protest and this would further destroy the left over positive-image of the Buzdar and their respective social cohesion.

With the financial instability and emergency outcomes it became clear that the rurality experiences the most the weaknesses in the social, monetary and wellbeing framework. As indicated by the level where the clusters (enterprises) are broke down, some essential techniques

of separation: public (large scale level), technical branch (mezzo-level) and firm level (miniature level), can be perceived. The more interest of society towards groups is because of various reasons, the most significant ones among which are:

- The members in a given one can build their efficiency through their expanded accessibility for admittance to production factors, like human resources, data innovations, and so on;

- They have the monetary advantage of drawing in new members, and they likewise work with the increment of their seriousness;

- Presence of groups shaped by firms in a given locale makes the arranging of explicit financial exercises simpler to achieve, just as more precise forecasts as to organizational conduct. (Zheliazkov, Zaimova, Genchev, & Toneva, 2015, p. 78)

Creation of Shared Value (CSV) is thus, "making financial worth in a way that moreover makes an incentive for society by tending to its requirements and difficulties". Making shared worth involves implanting a social mission in the corporate culture and diverting assets to the improvement of development that can assist with taking care of social issues.

Transforming the quest for shared worth freedoms into a standard movement requires characterizing an unmistakable social reason, publicizing it inside and remotely, and installing it in center cycles like vital arranging and planning. This builds up a culture that releases the best in representatives and prepares outer accomplices that have comparable objectives.

A person said about the economic and political freedom as follows; "There are two types of things that every man or woman should know about. First is the economic freedom and stability and the second is the political freedom. Unfortunately, most of the people do not know about these both and in my knowledge, I think most only know about the political freedom. Not the economic one. This may be due to the fact that our media and politicians have not paid any attention to these factors about which should be provided to the underprivileged people or that they should know about what these factors actually are. The people are just tangled up in satisfying their basic needs that they are mostly unaware about these issues at large. The political freedom allows you to freely vote for the right person and know do's and don'ts of the leaders

while the economic freedom allows a person to know what kind of occupations suits him best and how he can start his own business without much hurdles. Even if the government or state does not focus upon it. The private people or firms may also act upon them and provide the rightful knowledge to the deserving people instead of just manipulating people through the media."

The level of unemployment is something that should not or never be ignored by the government. The politicians will come and go and there will be elections after every four or five years but the problem of unemployment is something that may take a long term toll on the people and this may result in increase in the number of patients of high blood pressure, diabetes, migraine and etc. People may know about who the politicians are and how to vote. But what they do not know much about is what are the best possible means to get their basic needs satisfied and how they can contribute to the economy and their respective nation's output instead. There needs to be a proper workshop or seminars or in simple terms, how the people of remote areas can find the best employment opportunities as per their expertise and skills in a short span of time. Not everyone can become a bureaucrat but the proper knowledge and information can make a difference. All that is needed is a step towards it.

There can be an initiative of the inclusive business in which the enterprises across different industries work through a collaborative effort with different organizations, government agencies, and networks to get greater insights to overcome the numerous barriers that enterprises or people with small-scale businesses face in remote areas. If there is proper resource allocation, then people may not go to bed on an empty stomach. Empty stomach comes first while other things are secondary.

There can be a start of responsible employment strategies which may play a due role in addressing the rising unemployment, widening skill gaps and address those who are in the most vulnerable group of employment and joblessness. Plus, this may include cross-industries unions to make the rural areas more productive and become a better place for investment and growth for the nation's economy.

For the accountability of resource allocation, a person angrily said the following; "I would like to say something very seriously. Our institutions, I am not going to name the people, but our

institutions are equally involved in the bribery and corruption of nepotism when it comes to the resource allocation and other basic necessities of life. For example, if you look at the military cantonment areas of Multan and other nearby major cities, it is like they are made for the foreigners and it is not even a part of Pakistan. But the civil people who don't have such facilities for residence and they roam around here and there until they finally decide to start a business or use illegal means to raise money or go abroad to make their ends meet. This is not a story, but it's a fact. But when someone speaks about it, they are labeled as the wrong ones. You can decide the rest."

Providing the basic necessities of life is something every government of any country has to look forward to, as it is also a question of their performance and reputation for their four year term. But sadly, this problem persists not just in D.G Khan, but in all over Pakistan at large. Providing more benefits to the underprivileged will definitely bring about a positive change in the society. He or she will be able to earn a living in the rightful and honest way.

A person with some knowledge on the history of the Buzdar people said; "Just a few years ago, there was a small NGO based campaign that was working on the community health of mental illness of the students of colleges in their teenage years in our region of D.G. Khan. I myself was its member and I also have its certificate of participation. At that time, I was a BA student. But after that, I find it hardly surprising that there has never been any community health program or campaign in our region here. I just want that our governments and NGOs to keep on doing such activities in order to make people curious to know what it really is and how they can play their role in their own respective households and societies."

Community up gradation or development programs is not something to be taken for granted. It is a duty of every person to make the most of such activity. The respondent above had been a part of numerous other activities as well and according to him, it is an important part of humanity that people work for the right cause as it is also mentioned in Islam to stand up for the right cause and against the oppression and foul or fraudulent people.

Another respondent claimed; "The Holy Prophet Muhammad (peace be upon him) even used his cloth that he had on his shoulder and covered the head of a non-Muslim woman who had her

head uncovered. Afterwards, he answered his companions that a daughter is daughter no matter from which religion she belongs."

Thusly, a Muslim should not forget who he is and his values and mores should be seen in his actions and not just his words or speech. Actions speak louder than words while words are just mere hollow promises without any implementation.

As for the empowerment, a person responded; "A person with a good heart may not always be a good leader but a good leader is said to have a good heart for others. He is a broad minded person and works for others. There should be a sense of responsibility that should exist in the minds of the people who are in the power corridor. Otherwise, no one from the remote regions will ever enter the power as the privileged ones. It is not the same for all. I mean, you need power to do something. That power more or less, comes from empowerment. So power and empowerment are both twin sisters."

The people who are in power need to realize that the general public are their people and if they don't get what they like and are not given the essential utilities, then it may result in protest and problems for them as they may not get the votes that they wish to get.

Another one said; "If people are not able to satisfy their basic needs and are in constant deprivation, then it may result in the resistance which may lead to bigger protest or strikes. I believe that empowerment should be given some due importance because it can save the trouble for the state of handling an all-out strike or revolution. People need to be told they are important and that they should be given numerous opportunities to start their own business or work at home. If the remote areas do not have enough resources then the nearby cities can provide a good platform for them. One should not be just sitting at home doing nothing. There is no one who gets everything for free."

Making the most of one's talent and skills is important so that he or she can become a bread winner of the house. There is a need to recognize the people and give them the due rights and freedom and let their voices be heard. Otherwise, a person may start losing respect and stays dependent on others.

A person gave very good information regarding social knowledge; "If you provide a person with the authority or power that they desire but do not give them the right information or knowledge as to how one can utilize it. Then I am afraid it will not result positively. People may say that their voices are not heard and that they need rights and need jobs. They are absolutely correct, but it is something beyond just one's emotions. One should know how to use what she or he gets his hands on."

As a social researcher, one should always be looking out for the social needs of the people and make the voices of the people heard so that local and district authorities take the right steps to cater to him or her and as a result benefit the economy. Not just one household or family. Sadly, there is not enough enabling environment for the people as it should be. There are very few cases of a Buzdar helping out a Buzdar in need. People need acknowledgement of what they do and appreciation for their job well done. Here, the concept of cultural mismatch may be one of the main causes of hurdles that may take a long time to subside.

A person who gave a very strong opinion about himself after coming to power; "If you ask me what will I do if I came into power for my people and my country, I would first make the most of the agricultural output. Pakistan is one of those countries in which, by the grace of Almighty God, every fruit is grown and if the state give the due attention and enough resources to utilize it, then it can produce a significant amount of output and it will be not just be enough to satisfy our local people, but also it will help us send it to other countries as export commodities and improve our budget and trade to a great extent and pace. There is a dire need in our country to improve our exports and balance of trade. Ignorance of the state and people for this sector is a major hurdle, as people do not know how to utilize these resources in the best and efficient way."

The provision of resources or benefits to the people without the privileges who do not have the rightful knowledge of its utilization may result in wastage of time and resources. There needs to be a campaign on the resources utilization and the social media tools should be utilized in the best possible way to carry out such actions because this kind of a task needs knowledge and information that needs to reach the masses at large.

A person said about women's empowerment; "You may say that domestic violence is increasing and the women also have rights with respect to their liberty and freedom. But in a broader sense,

if you look at it, the increase in unemployment may be said to be a root cause of woman violence. When a man cannot find work, he takes out his anger and frustration at women who as a result do not have the means to tackle such problem and so she has to show patience in order to keep the families together. Otherwise it leads to a divorce. Plus, not just that but, violence against women may also occur due to the pressure of the husband's in-laws to earn more and better money like their other children. As a result, empowerment should be given to both the genders, not just women or men in specific. Both have equal rights. But sadly, the media only shows violence against women which is nothing but igniting the friction between our families by the Western media and schools of thought."

People should be given the right authority to exercise it without any interference from the outside world. Be it, male or female. But as far as the women empowerment is concerned some people said that women no doubt have the rights to freedom and should be given due importance and sympathy. But only looking at violence and empowerment in the context of women is wrong. Youngsters nowadays who are unemployed also have the due right to let their voices be heard instead of being gone in vain. While keeping both the genders in mind, it can be seen that the social ills of family separation and homelessness and drug use and crime rate is also on the rise when such issues are in common observation.

The greater part of the mediations in rural regions are motivators for farmers, while other significant people like ladies, youngsters, individuals with handicaps, migrants - more presented to the danger of neediness than farmer families. Concerning explicit dangers of neediness and social prohibition, five fundamental featured describe regions maturing populace with low benefits, challenges in getting to services, sexual orientation, age and nationality disparities in entering the job market.

The old are turning into a prevailing aspect of the populace, particularly in more far off country regions. Issues in admittance to services and low benefits (by and large low monetary means) are the other normal highlights of more fringe country regions. Convergence of the fundamental administrations in metropolitan regions can effect the personal satisfaction of gatherings as of now in danger of social exclusion: wellbeing utilities for old or debilitated, youngster care offices for female laborers.

The availability of schools is another significant inquiry for understudies living in far off and little separate country regions. Absence of chances of occupations and profession, that is especially for ladies and youngsters, regularly propels to pick between relocating in semi-metropolitan regions and staying jobless/underemployed prompting the waste of man power. Being jobless in dominatingly provincial regions appear to be associated with higher trouble in getting a new job than being jobless in the rest locales or the overall nation.

The educational fulfillment is perhaps the most vital elements concerning the capacity of each individual to acquire satisfactory pay and to stay away from joblessness. An immediate positive relationship has been found between the instructive level of an individual or of the populace as a whole and the degree of acquired earnings. Conversely, the higher the instructive accomplishment of an individual is, the lower the likelihood to be jobless. Besides, creative mental viewpoints of a nation or of a financial area are straightforwardly associated with the updating of educational fulfillment of populace and particularly the instructive achievement of the workforce.

Poverty and social rejection or exclusion isn't just a question of low earning, but it happens when significant expense of living – because of the substantial socio-demographic/synthesis/circumstance of the family – meets the low level of earning. Such a mix of low pay and significant expense of living may restrict families' decisions as far as the transportation, admittance to schooling and preparing and furthermore to sporting/recreation services/exercises are concerned.

Theoretical Discourse

By keeping in view the concept of the Social Reconstructionism, one can come to know that it focuses on the centrality of one's culture. There seems to be a two-way relationship between an education and a culture in which one influences the other. It is not just in schools, but it can be observed outside of school or educational institutes as well.

Perhaps the most important of the Brameld's contribution in this theory of Reconstructionism is the commonalities between the people belonging to all races and nationalities. While keeping this view in mind, it can be observed that the conflicts and problems that arise among the people

can be resolved not just by imposing the will of the majority of the people over others or minorities, but by having a reasonable dialogue between the different conflicting groups of people.

In the cases observed, it can be said that the level of social awareness of the people of Buzdar has not been very satisfactory. People think that they are quite educated and that there is nothing that a Buzdar or a Baloch cannot solve, but in reality it has been observed that it is not always the case, the Baloch people have faced many problems when it comes to their rights and empowerment. They have been, sadly marginalized and the concept of multicultural awareness is something that is absent in our local people.

If such awareness and education is prioritized in our people, then a lot of differences can be resolved and conflicts can be reduced to a large extent. It is not just a matter of a day or two, but it may take many years for the people to build up the essential know-how as to how do we deal with such problems. The companionship that matters is the one that makes one relaxed and loved instead of being hated and despised all the time. Through this sense of being loved and cherished is what can make the thing turn out to be positive for the Buzdar or any other community under a respective study. Respecting the differences can help one understand others much easier as the main motto of the Reconstructionists is 'Unity lies within the diversity'.

People of Baloch background but who belong to other castes cannot really solve one's problem without a proper and fruitful interaction. Our education and upbringing should include the major priority of bringing together the people from different ends of Pakistan under one platform. That can be done through acceptance and amalgamation.

To improve or reconstruct the image of one's community, it can be best to learn from the faults of our leaders and accept diversity as it really is, instead of forcing one's values and will over them. This all starts from one's school, house and family. It is not something that is outside these platforms. It can be said that the empowering of the minority or underprivileged lads under the slogan of equity and human rights is a major aim of the reconstructionism. The knowledge one imparts may bring out new awareness of his or her social situation about the exploitation and oppression. Thusly, such knowledge and awareness may help reconstruct or change one's

perception of his society for a better world, not just for himself, but for the future generations as well.

People from helpless families who settle for what is most convenient option, are bound to be of low birth weight, and are more averse to be completely inoculated than their better-off colleagues. Moreover, helpless kids are probably going to live in single-parent families and are bound to encounter adolescent pregnancy and parenthood. Destitute individuals are likewise bound to be presented to their rural viciousness once in a while consistently than their metropolitan partners. As a general rule, the lower the pay of a family, the less schooling succeeding ages will get. Along these lines, a critical bit of residents pass up on the chance to turn out to be completely working citizenry in light of a blend of instruction and cultural powers that are hard to survive. (Reed & Davis, 1999, p. 291)

Resilient fellows share a few credits practically speaking. Generally significant, they show an inward locus of control and self-appreciation viability. Dissimilar to the numerous helpless youngsters who consider themselves to be casualties; tough kids assume liability for their own victories and disappointments and have high inherent inspiration. They likewise are occupied with significant exercises both all through school-for instance, administration learning encounters like visiting the old, chipping in medical clinics, gathering clothing for the destitute, and coaching or tutoring. Such exercises seem to ingrain a reason in the troublesome existences of these understudies, give them a feeling of achievement, and furnish them with an emotionally supportive network.

The concept of the connection of institution or school to society, notwithstanding, makes the part more noteworthy than as a whole; so that while society rots, the school effectively looks to recreate it, without regard to the way that it is one of the decaying institutional parts of the decaying social whole. The institution is preoccupied from society to arrive at the significant level whereupon its work is pondered, and this improvement is indeed indistinguishable with what is implied by instructive utopianism. (Mosier, 1951, p. 87)

Considering the point crafted by the educator, understudy, and local area through the expansive range of philosophy and perfect world, reconstructionism requires that the school instruct the local area as for the differentiation between the philosophical and idealistic explanations of the

way of life. Yet, it wishes through its idealistic direction to highlight the misrepresentations of the philosophy of the local area, and to uncover these two to understudies and to educators, who are similarly occupied with an oblivious philosophical help of the system.

Reconstructionism accepts that policy detailing and arranging can be uttered through friendly relation, as a disclosure of the average control of training and of the larger part will. Participation of understudies, instructors, overseers, and local area agents in the approach making and arranging elements of the school will fit a reproduced theory of discipline.

Reconstructionism sees the need of a unified, deliberate labor development and the need additionally, of the improvement of educational trade unionism. 'In the current battle of socialism and private enterprise, the reconstructionist sees the "powers of compression", by which the reconstructionist evidently implies free enterprise, as the main partner of socialism.'

Reconstructionists presents in close together the need of a coalition between the coordinated showing calling and the coordinated worker's organization development, and expectations, with this amazing union, to recreate society closer to desired goal. The reconstructionist in this way seem to have as his central point the recreation of society, and as his main instrument, the particular foundation and its specialist calling, which are a piece of society.

It is the field of powers, of needs, necessities, wants, and fulfillments, which outfits the propelling circumstance of learning exercises. As a man said; "Each experience that is really educative, besides, streams toward the fulfillment of needs, every one of which has its own subjective and agreeable solidarity as well as it connects with fulfillment of different needs in an even more comprehensive 'field'." State funded instruction becomes itself a sort of group based mind. "A method for intuition and feeling its own specific manner towards accomplishment of ends that binds its workforce just as its educational program together into a natural whole."

Thus, for reconstructionists, "learning through critical thinking happens in the point of view of unequivocal regulating targets." "Social self-acknowledgment, communicated in idealistic social plans and executions, is the incomparable image of what is implied by item." The example of educational plan configuration is imagined as one of general instruction and normal learning instead of the choices of school planning and professional training. The principle reason for the

educational plan, then, at that point, is objective focused general training, which constantly brings up the issue, "Where do we as group need to go?"

The entire result towards the reconstructionist educational plan configuration is appropriately to accomplish a cohesive agreement on the means and ends of a recreation of entrepreneur society, while staying away from the "corrupt" method for autocracy and socialism. In the entire course of this activity, it had been observed that in order for the society to develop both as an individual and as a whole, there is a dire need for acceptance and tolerance from both sides of the platform. Which could be understood only through the proper educational curriculum and upbringing. One side accepting and other rejecting the ideas of other is not a productive decision for any society to progress.

Chapter 5

IMPACTS OF SOCIAL HEALTH ON FELLOW BUZDARS

A person's challenges are quite often interconnected with structures in the public eye, albeit these connections may not be evident on a surface level. A significant objective for individuals worried about social issues is to explain how close to home inconveniences and social issues identify with each other.

In the closeness of the clinical and medical experience, patients present to their respective doctor/s an assortment of individual problems. These inconveniences regularly have bases in social issues that go past the individual level. However the social issues themselves tend not to get basic consideration in discussion among patients and specialists. In attempting to help their patients, specialists frequently discover ways that patients can conform towards the upsetting social conditions.' (Waitzkin, 1989, p. 220)

At the point when patients and researchers examine issues at work, they take their course from the association of work in the public arena, social assumptions regarding work, social class relations relating to work, etc. At the point when issues relating to day to day life emerge in clinical experiences, the discussion should manage such issues as ladies' and men's duties in the family, assumptions regarding propagation and the support of families, and social patterns influencing youngsters, older individuals, and people at various phases of the life cycle.

As medical administration of social issues has expanded, the cultural foundations of individual inconveniences become negative and depoliticized. That is, by reacting in restricted approaches to a portion of patients' nontechnical issues, clinical professionals will in general move the focal point of consideration from socio-cultural issues to the inconveniences of people.

Malicious impacts of psycho-social strain on wellbeing might be reduced or even deleted within the sight of social help, while staying solid for people having almost no help. The observed work pressure, for example, impression of inordinate remaining task at hand or job strife, may antagonistically influence general emotions about work, for example, work satisfaction, which are named as work related strain. Occupation related strains are mediating factors between work

pressure and psychological wellness markers, for example, tension, misery, and disturbance. (LaRocco, House, & French, 1980, p. 202)

Assistance particularly that from the seniors and others at work was additionally connected with lower levels of some work stresses, including job struggle and job vagueness, and with improved fit on outstanding task at hand, multifaceted nature, usage of capacities, and undesirable additional time. Assistance held not a bigger number of connections to mental strains than may be normal by some chance or a coincidence.

Economic disparity keeps on rising each year in pretty much every country on the planet. However, hardly any human rights' researchers and specialists have tended to the issue, less actually, have analyzed the relationship of financial imbalance to one side to wellbeing explicitly. The human right organizations bodies have, with few exemptions, to a great extent kept away from the subject also, liking to zero in on very much acknowledged basic freedoms standards, for example, non-segregation and the base center of financial and social rights. (Macnaughton, 2020, p. 344)

The issue of financial imbalance and human freedoms, especially monetary disparity and the privilege to wellbeing, be that as it may, requires earnest consideration from the basic local liberties, similarly as it has acquired consideration from market analysts, lawmakers, and citizens or voters. Regardless of astonishing advances in conceptualizing and executing the privilege to wellbeing in the course of recent years, financial disparity stays an essential hindrance to the full acknowledgment of the privileges to wellbeing.

5.1. Self-care

The *self-care* idea in wellbeing perceives and underscores the inborn human trait of individual-capacity over one's activities. It ought to be noticed that self-care doesn't mean letting the individual "get things done for himself" in a framework conceived by the medical attendant. Since religious people had been instructed about wellbeing just from the perspective of how wiped out they were not, or of what sickness they could hold back from getting, and on the grounds that examination is designed to and financed for the problem they did not had, or of what ailment they could hold back from getting, and in light of the fact that research is intended

to and subsidized for the identity of parts of conclusion and therapy of illness, the writing is inadequate in rules for the logical recognizable proof of wellbeing states. (Kinlein, 1977, p. 598)

In fact, when wellbeing is examined, it is generally as far as the insurance of the person against some ailment to which his specific populace is inclined. No doubt, a person's day by day personal care propensities should have an enormous impact in the assurance of whether wellbeing can be held or recaptured.

Figure 4; Self-care practices
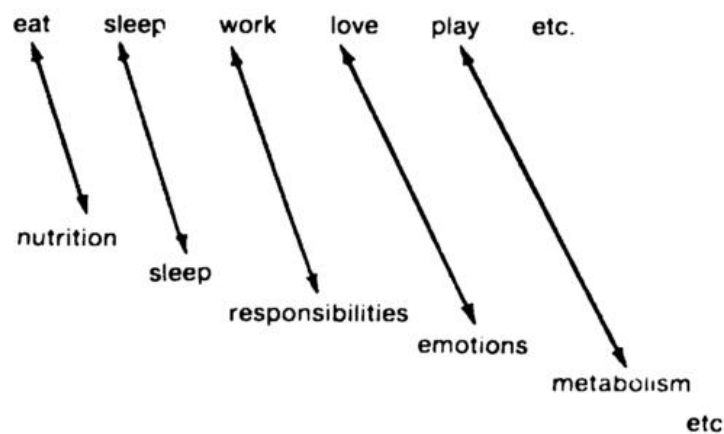
The major self-care practices above include healthy eating through a better nutrition, sound sleep, productive work and love, and healthy play/activities etc. in order to have a better social well-being and network in a society. Self-care practices of people should indeed be a critical point, and consequently ought to be centered on as a wellspring of data for substantial nursing information and clinical information. Yet, people need information about those self-care rehearses that would profit their wellbeing states and of others as well.

While keeping the knowledge of one's society in mind, a person said the following; "A person's health is the most important thing to him. In fact, it is the only important thing for him that helps him in different ways. For instance, if one knows what to eat and what not to eat, which drinks are beneficial or injurious to health and etc., then he or she may have a sound idea of the concept of health. For the health of a person from the context of his society, he or she can more or less learn a lot through a social comparison. For example, if a young teenager of 13 years plays good

cricket and is considered an ideal in terms of hard work and health in his family, then his younger siblings and cousins are also likely to follow his footsteps in order to gain the health and respect as the famous one in the family. Even if one does not want to follow such an ideal, then his elders or parents may force the youngster to become successful like the other similar people in his society or neighborhood. There is always a concept of comparison with others that can help a person think about him and where he or she stands."

A person with a good health is likely to have a good health in terms of both mental and physical capacity as compared to the one who is not that healthy and wealthy. The one who knows his society, family and neighborhood well is likely to be in comparison with them in terms of health and wealth and occupation. It is just human nature that a person compares himself with others in terms of health and occupation, as observed in most of the subjects.

A man thus claimed; "Bhai, there is nothing wrong with comparing oneself with others of the same occupation or age or health. But becoming like others is something that one should avoid. I personally prefer that one should seek good habits and ideas from other people, but have an identity of their own. They should not copy others just for the sake of other's fame and prestige. Everyone has a different personality and intelligence level which has a different function. If you copy others just for fame, then you are just insulting yourself, nothing more. People who do not have self-respect become a victim of insults (*Shigan*) by other fellow Balochi people. This concept is also shrinking and it is mostly seen in Balochistan."

There have been some very interesting perspectives from the subjects that were not expected by the researcher at all. People claimed that the individual should take care of his company of what he knows of, what he speaks about and what kind of friends and social circle he has. In order to solve the problems of any conflict or tussles in one's circle either within one's family or friends, colleagues, through the social medicine that is available to them or in their respective area.

For instance, if a person gets tensed or uncomfortable when he is around the older people just because he is younger or less smart, then he or she should not worry, but instead work on the areas where he is wrong and accept the reality and mistakes that he makes or is a part of. If a person does not know how to be a healthy person than the rest of his colleagues, then he or she should study about what knowledge he lacks and how it can be overcome. A knowledgeable

person has the ability to adapt to his surrounding much easily and can share his knowledge with others as well.

Another person said that; "If you take self-care (i.e. caring for yourself) very important, then you are likely to have a successful and peaceful life. Otherwise, it is just not a very happy ending. It is quite obvious that once a person takes care of his or her self-care, then he would have a sound mental health. However, one should also note that no matter how strongly you look after your self-care, if you do not have any satisfactory source of earning, then you are likely to have a poor mental health, if not now, then in the future. Basic needs are to be fulfilled. Self-care comes out just fine when needs are met."

A self-care is something that goes side by side with one's earning. If a person has a good or stable source, then it is believed that the person will also have a good self-care. But it should be kept in mind that people with just a stable source of earning and no knowledge of health are not likely to be healthy or active. All things should be kept in mind and consideration when it comes to the social well-being of a person.

Another young man in his late 20s claimed; "Janab, doctors are there to make you satisfied and relaxed by diagnosing the disease and prescribing the treatment. But here it is not so. Doctor patient relationship is very important as it is often being observed that a healthy and safe person is one who has the lowest number of visits to the hospital or the police station. By keeping this in mind, the healthy is one who falls on the category that I mentioned before."

The relationship between a doctor and a patient is something that is not given the due heed to in the region. People visit the doctor to get their annual blood pressure or other levels of diseases checked. But the way the doctors treat the patients or vice versa is not taken into light here at all. In fact, if the patient questions the doctor for something he or she does not like, then the patient is disrespected or thrown out of the clinic without a second thought. However, it is not always bad. Some doctors are very good in their behavior as well.

A larger part of indications and states of weakness detailed by the overall population are not treated by a clinical specialist or by other wellbeing experts. Needy ones acquire support because it is probably going to cost not exactly proficient consideration and that it promotes self-reliance. (Wilkinson, Darby, & Mant, 1987, p. 976)

Be that as it may, if individuals will in general abuse states of chronic sickness and to abuse prescriptions, self-medical care can be hazardous and bring about higher clinical expenses over the long haul. In such conditions, self-medical services would need to be compelled as opposed to upheld.

The contemporary experience of social distance and self-safeguarding to forestall transmission of pandemic has underscored the significance of self-care, consciousness of hazard and preventive measures, and the job of individual activities to give assurance to the wellbeing of others. (Nichols, Calder et al. 2020, p. 6)

The experience and exercises of COVID-19 can be utilized to lessen the gap in wellbeing and public policies concerning advancement of and support for self-care in all medical fields. Wellbeing and medical services ought to be viewed as co-created by wellbeing experts with people and networks. As public systems for essential consideration and preventive wellbeing are being educated by the experience of pandemic and created through 2020–21, this is an ideal chance to recognize and solidify self-care's significant spot in wellbeing strategy and practice.

Self-care is one's ability in families and communities to promote health, prevent disease, and maintain health and to cope with illness and disability with or without the support of a health-care provider.

A person with a view on mental health claimed; "A person with an income of 10,000 PKR a month is not someone who is said to be mentally fit or healthy. He has food to buy, bills to pay and children to educate. So it is not just very easy and fair to judge someone to be mentally healthy and fit just by looking at his income. Other factors also play a vital role."

A person who is not able to pay his monthly expenses like gas, electricity and then he is judged on terms of mental health is just playing with this emotions, nothing else. Thus, as a social researcher, it is one's duty to dig out the socio-economic problems and devise the right solutions.

A respondent said; "If you look at one's ability to cope with stress and anxiety, then I suggest that you should start sharing happiness and joy with others. There is no other joy than sharing it with others. Because, the more you share, the more relaxed you are and thusly, the less stressed you are. If you think you have started a business or are a well-settled person, then I suggest that

you help those find work who are quite frustrated due to unemployment or poverty. But don't do nepotism. Helping someone is good but not nepotism. It is nepotism that has led our country towards disaster."

Helping others is something we, as a nation, need to look forward to. When a person is well settled in his course of life and has a stable occupation or a government job, then he or she needs to help others who are unemployed or are poverty stricken. Helping others is a part of Isla, but doing the work of others or for others is not something that is ethical or recommended in our religion or is considered a fair-play.

The term 'self-care' suggests an attention on the independence and activities of people. It is affected, empowered and educated by a scope of external powers that sit past the person. Governments and policymakers are to a great extent liable for establishing conditions which either repress or empower self-care, and assume a significant part in the advancement of self-care capacities at the populace level. Wellbeing experts and specialist co-ops additionally assume a fundamental part in supporting and working with self-care by medical care customers. Other key self-care partners incorporate families, networks and wellbeing and industry associations.

Consider self-care according to two reciprocal viewpoints, one zeroed in on the limit of people to self-care, and another zeroed in on how self-care is upheld through approach and inside the wellbeing framework.

From a public's wellbeing viewpoint, self-care assumes a significant part, both for people's wellbeing status and for wellbeing framework execution. For people, ability to self-care, including the capacity to settle on educated choices and utilize accessible health assets, is a fundamental segment of the viable prevention and the management of sickness. Expanded self-care action can likewise add to worked on mental prosperity, self-adequacy and self-sufficiency of people, especially among weak populaces.

It is generally acknowledged that educated and engaged people with admittance to persistent self-care support are the key to compelling effective chronic disease management models of care. High level self-care action has been displayed to work on clinical indicators, symptom levels, and hospital confirmations and in individuals on certain occasions, occasion free endurance living with cardiovascular problems, hypertension, cerebrovascular sickness and diabetes.

Upgraded self-care support and persistent infection self-administration programs have been demonstrated to be emphatically connected with further developed adherence to treatment and prescription. There is additionally developing proof with respect to the significant job of self-care in overseeing psychological well-being conditions and working on passionate prosperity.

Lessons gained from the current COVID-19 pandemic and past worldwide dangers, for example, the Ebola of 2014–16 demonstrated the need to fabricate strong wellbeing frameworks fit for enhancing population wellbeing during all the wellbeing dangers and conditions, including emergencies and their repercussions. Versatile wellbeing frameworks are described by the contribution, everything being equal, from people and networks to foundations and designs, in securing wellbeing and enhancing wellbeing results.

Case Study 3

A youngster said; "If you do not have a source of earning or are not supporting your family in any way, then I suggest that you are doing nothing at all. People who just eat at home without doing anything productive are those who are just wasting their life. If one has a monthly income of more than a 1 lac PKR then he or she is looked upon like he is a person who has a good life ahead of him. Otherwise, people just ask and discourage you and give suggestions without knowing your mental state or occupation or personal commitments. It's better to earn a handsome amount in a Halal way and do not talk to others about how much you earn. Because asking a man his income and a woman her age is considered as unethical. I don't know why people do not understand this. I just believe that if you have a good and Halal income, then you are likely to have a better mental and social health."

Having a stable source of Halal income is something that is recommended in Islam. If a person does not have a Halal income. He may have a good life and afford the luxuries that one may desire. But he or she may not be mentally healthy and be at peace with him and neither would be his family.

A person said; "If you are good enough and smart enough to take care of your health and others of your family, then it can be easy for you to maintain your cultural values and transmit it to your offspring. If a person is unhealthy and does not care about his health or family and is strictly

poverty stricken, then he is not taking himself and his life seriously at all. If it wasn't for the hard time that I spent while working as a tutor, I never would have imagined of becoming a college professor at all. I used to take 3 chingchi and a local transport to go to the student's houses in order to earn a living after completing my FA. Since my father was of old age and I was the eldest, so that is why I had to do something. This hard time that you go through is not something that diminishes your values. Instead, it just boosts it up like never before."

While a person goes through a hard time in order to earn a living or respect for himself and his family and loved ones, he is basically fulfilling his duty as a true Muslim who is not just sitting idle at home. In fact, it can be analyzed that whenever a person, belonging to any religion, sits idle, not only him but his religion and family are disrespected. But, if he makes something of himself, then he gains something both, mentally and emotionally.

A person with an emotional response claimed; "If I fail to help the person of my community I feel incomplete. If I don't know my health good enough, then how can I know or help the others. It is a matter of shame and concern that you are the one of the elder ones in your family and you cannot support your family because of your ignorance and being heartless. If you do not have any knowledge, then you are likely to be heartless as you do not know how to handle a problem and you show little or no concern if someone is economically backward or underprivileged."

If a person has the right knowledge of how to help his family or close ones in a situation of ill health or disease, then he is taken as a responsible citizen. This clearly indicates that the social medicine and wellbeing both go together and they should be the number one priority of the people of any area of Pakistan. In fact, such issues of health and their social causes should be studied or taken at a large scale context of the whole country, especially in this dire phase of the COVID-19 pandemic.

Self-care capacity and constant infection share numerous common risk factors that reach out past the more generally comprehended 'wellbeing practices' or self-care 'exercises' (eg. smoking, nutrition, liquor and actual work) to a scope of social and ecological determinants.

Numerous individuals need abilities, inspiration and certainty to deal with their own wellbeing and medical care and search for help and support from wellbeing administrations and wellbeing experts. Empowering self-care at the wellbeing administration level requires recognizing the

focal job and novel mastery of purchasers in their own wellbeing and medical care and drawing in and supporting them, their families and their care takers, to oversee and forestall sickness and keep up with and further develop wellbeing as viably as could be expected.

Wellbeing experts and other similar laborers assume a vital part in working with and supporting self-care. Wellbeing experts and specialist organizations ought to guarantee users are furnished with the fundamental information and abilities to comprehend the data and presented self-care exercises given during a medical services seminar or demonstration. This may incorporate;

- oversee effectively permanent conditions (e.g. the most effective method to oversee indications, manage flare-ups, change medications and access proper subject matter expert or unified medical services);

- diminish hazardous factors and forestall or moderate the movement of sickness (e.g. ending smoking, better eating routine and physical activity levels and restricting drinking alcohol).

A cross-government approach that forms self-care capacities in people across the life course, beginning with the early years, could address wellbeing incongruities identified with social-financial problems and focus on self-care support for the networks that are mostly out of luck.

Case Study 4

A young subject said; "If you know about the society you live in and the type of occupations, then it is likely that you may end up in the same occupation. Or if you keep the doors of knowledge open, then you may start an even better occupation e.g. a new business or a job much better than other people of the same society. However, this involves hard work and persistence. Plus, in our society, it is common that people discourage the one who studies and always think of earning money and supporting. What they do not know is that the knowledge is power and just earning of money may not get you the respect you deserve but the education may get you to that level. I observed this during my 4 years stay in UK. It is like they worship the educated people and ignore the money makers. Sadly, here the money talks louder than the knowledge and education."

By keeping the doors of knowledge and education open, it is possible to enter a different circle of people who may be much broad minded than the ones who always talk about money and business. It had been observed that people who think about money do not always have anything else to talk about and when they meet someone who is an MA or higher, they escape themselves from such a gathering. In developed countries, this may not be so, but in developing nations, like Pakistan, this has become a common observation which needs to be changed if it is to match a developed country. The mindset of the people needs to be changed which may not just come from education only, but from those people who have lived or worked abroad, or those who study cross-cultural societies, like the social researchers or analysts.

There is a significant potential to work on the ability and capacities of wellbeing experts and paraprofessionals (for example other consideration and backing laborers) to viably uphold self-care, especially in essential medical care. Building up center abilities and characterizing jobs for upgraded self-care support by applicable wellbeing disciplines and other consideration laborer jobs will improve the capacities of wellbeing experts and paraprofessionals and empower more noteworthy labor force adaptability for specialist organizations to help self-care by all wellbeing-service customers.

Characterizing of the nature of care requires a meaning of the properties of the consideration undertaken just as measures to what comprises great consideration. Albeit the administration of social illness requires various sorts of exercises, it is feasible to separate those exercises into two spaces: the technical and the interpersonal. (Cleary & McNeil, 1988, p. 25)

'The former is the use of the science and innovation of medication, and of the other wellbeing sciences, to the administration of an individual medical issue.' The interpersonal parts of care include social-mental parts of the doctor-patient connection. The nature of the interaction of care is characterized as the standards of logical medication and the morals and values of a society. Result alludes to an adjustment of a patient's current and future wellbeing that can be credited to forerunner medical care.

5.2. Social health inequalities

Wellbeing or health alludes to both physical and mental wellbeing status. Healthcare or Medical care here alludes, by and large, to every one of the significant parts of wellbeing administrations,

including usage as well as quality, financing, and portion of assets; medical care can be considered as one—however not really the most significant - of numerous determinants of wellbeing. (Braveman, 2003, p. 181)

Wellbeing determinants incorporate both general variables with direct and somewhat close connects to wellbeing results, and factors that may happen and act distally from the result, close to the start of what might be a long and complex causal chain. While a wellbeing determinant isn't really a general reason, it should be a conceivable basic part on a significant causal pathway prompting a given wellbeing result.

Albeit *The Health of the Nation* never considers making social disparities in wellbeing a key concern, it recognizes the impacts of "social conditions" and the "physical and social climate" on wellbeing and acknowledges that wellbeing differs "altogether" as indicated by friendly and word based gathering. (Delamothe, 1991, p. 1046)

Government doesn't accept that there is any panacea-here (cure all) or somewhere else on the planet either as far as a full clarification or a solitary activity which will end the issues at hand. Progress might be conceivable on three fronts (Ibid):

- Through the proceeded with general quest for more noteworthy monetary flourishing and social prosperity

- Through attempting to expand comprehension of the varieties and the activity which may successfully address them

- Through explicit drives to address the wellbeing needs of specific gatherings.

Well-being principles in developed nations are reliant upon the distribution of income inside a populace than with its normal level. The best method of further developing wellbeing is consequently to make salaries more equivalent.

While to experts in public health the most appealing places of beginning assault are wellbeing advancement drives to lessen hazard factors like smoking, horrible eating routine, and actual work, there is a cutoff to the degree to which such enhancements are probably going to happen

without a more extensive methodology to change the conditions wherein these dangers emerge by diminishing hardship and working on actual environment.

Offering monetary help for specific gatherings and putting a respectable home inside the span of each family is halfway legitimized by "their connection to wellbeing. A low pay, unfortunate conduct, and helpless lodging and ecological conveniences had the clearest connections with the abundance of poor health. Thus, less privileged groups therefore not only have a shorter life span but also spend more of their lives in poor health.

A person claimed; "A health is something that makes you stay active and strong and look good. It is not just about eating. As for me, health is wealth and should never be taken lightly. I am a person who was the captain of the cricket team of my college and by the grace of Almighty, I have won many matches. The main idea here is that the health makes you healthy, both mind and body. But there should be a strong source of earning as well. I am now doing my own business of selling sports goods in my area and believe me; it has made me fulfill my passion of promoting sports and studying about it. If a person has an income that he is happy with, then he is likely to have a good mental and physical health, otherwise its nothing but poor health and disgrace and disrespect. No one likes a person who is not healthy and wealthy. Sadly, the wealth is everything here. I don't know who is promoting this, but this should stop."

Means of earning a livelihood is very essential for a person who thinks health is important. A person with no income is likely to be deprived of many blessings that life has to offer. It is a question as to who is responsible for the mindset of the people as to why the wealthy people are given importance but the education and those with good knowledge and a stable income are ignored. This has been a cause of social ills for many of the people and they thus, feel socially excluded from their respective circle. Even if people say that they do like people with education, but there is also an ironic thought that circulates the minds of the people and the social researchers that as to why people talk and praise about knowledge and education but still support those with high source of earning. This is a question mark that remains unanswered.

A person said the following about the house environment; "I did my MBA from Multan and I am currently doing my business in Multan of running an advertising agency. I come home only for holidays here. What I have observed is that people who are out of city or country for the sake of

their job or work or any other commitment, they do not have that much closeness or attachment to their home. Even though the use of social media or micro blogging has become common, there is still a lot more than just the media. However, it is something in which one suffers a lot as he or she often misses out on many special occasions like marriage, death or get-togethers of old friends or families. This is something that one cannot get back because if you miss most of such events, you are left out from the family and you are not given due importance. However, you have got to have a strong occupation or stable source of earning in order to have some respect in your area or house. Besides all these special occasions, a person learns the most when he is away from home as the best learning place is out of one's comfort zone."

Being in your hometown is something that is what one likes and being away from home is something that is mostly disliked, but one thing that seemed common here was that the people who support their home while being away are those who are most respected. Also, showing up for special occasions is something that should not be ignored or taken for granted. Balance is the key for such situations.

Another one said; "If a person who gets the right health care and respect is someone who is likely to be respected and poverty free. Those who are poverty stricken are those who cannot do anything. They are likely to be diagnosed with many diseases. For example, high blood pressure, diabetes or the like. Besides these, there may also be other factors like, poor or unhygienic drinking water or water supply, which may result in the increase in the number of patients of diarrhea. The issue of water has been a big issue here since the last few decades as there is not much control and monitoring here. People just use the water that is provided by the government and due to the uranium here, the water is not very pure and people do not take care or think about while polluting the water. Check and balance is very important for such a situation as water is the main source of life."

Clean water is essential for one's nutrition and so it is the responsibility of the local or district government to look forward to such problems as these problems are more or less related to the social health and its determinants. If a person is not having access to clean drinking water, then he or she is likely to become unhealthy which may prove to be disastrous for one's life and lead to death and diseases.

Another one claimed; "A person said that those people who are earning more than one lakh a month are likely to afford the basic utilities of life. Those who are not, are likely to be under the expectations of the state provisions that one day they will get what they deserve. Unfortunately, that day is not likely to come very soon. People who wait for such utilities often end up in problems due to unemployment and frustration. So they leave in search of better areas with better facilities."

A person with low income or is not in a position to afford the basic necessities of life is likely to end up in frustration as he has many mouths to feed at his home as a bread winner. If a person does not find the occupation that pays him well in his area then he is likely to leave that area in search of the right place and occupation and future.

Case Study 5

A respondent said; "People who are more advantaged are likely to be in a better state and peace of mind than those who are the opposite. People are mostly judged by their material possessions and as to how much one has in his bank account or savings to predict his future. If a person cannot understand his needs then he is not likely to help his colleagues or friends or family in a better way because this all requires thinking and consideration. A Buzdar may be most helpful if he or she had a good upbringing by his elders or parents at home and school. There has been a slight improvement in the level of education in our fellow Buzdar people as more and more youngsters are above the level of BA education. But there is a long way to go to in order to understand how health can be improved by having a better understanding of their kinsmen and society."

The most important factor here can be assumed that those with a high level of education and understanding may be that people know how to deal with problems in a better way. That is, what can be the best source of earning as per one's education and region. But the education alone does not always pay off good if the upbringing is absent from such a situation. Education and upbringing can be the best ways to exercise or implement the social medicine in a society.

Another person said; "The power or prestige that one has can be the best source to know the level of the equity in health. If I have two bungalows and a good six figure earning, I am more than likely to get in touch with people who are stable and such people are also likely to afford the

necessary equipment for health or exercises like the treadmills or weights or get in touch with the people who know better about health. Those who do not have such a circle are likely to have a poor health. If you are a Buzdar or not, it's something that can be understood though common sense. Not through kin."

The major factor of affordability is very important and essential when it comes to the fact that health is wealth. No doubt, a healthy person is likely to be wealthy as he would be free from many diseases but a wealthy person may also need healthy advice and support otherwise he would just be healthy in words, not in reality.

An emotional respondent said the following; "I have been through the unemployment for about 4 years. I have even worked as a sweeper or a car cleaner or a house cleaner for a year or so just to support my family or house. I just have a sister and old aged parents, so I need to be on my toes otherwise we may have to face serious problems. We live in joint family, and I believe that once we are out of this mess, I can buy my parents a new home and take them for a *Haj* and *Umrah*."

The people who are working on daily wages or pay are those who have high ambitions that a person with a six figure earning cannot always think about. Like the one mentioned above, it can be assumed that the state provision of public health and basic needs for such people can solve a great deal of their problems and they can stand on their own feet in a short time span with the same level as the privileged ones.

A person said; "I do not have a very good education. It took me a long time to complete my BA of two years. My father worked as a driver and he often forced and encouraged me to complete my education. Because through education, one can understand his or her position in the society. For example, it had been observed that the disadvantaged people or population are not being highlighted properly because otherwise they should have been provided the required facilities in no time. I do not know what the problem is but what I do know is that the Baloch people are not getting their due rights. Since they are not getting their rights, so they are labeled as poor or poverty stricken. It is something that I want to say seriously that if a person does not get the right resources or benefits, then he may be likely to commit crimes which is something that can be seen in Balochistan. The Baloch people are not getting their rights and the desired jobs due to negligence of the respective authorities and the federal governments. We have many relatives

from Balochistan and I am very sad to say that we are only slightly better than them, but not very much. (Sigh)"

Getting to know the socio-economic problems of a community is something that needs to be taken very seriously and smartly. There is a big problem of incomplete data as to how many people are unemployed and there is no such policy of the local or federal government as to how such a problem can be tackled.

Case Study 6

A person said; "Inequalities in health without taking the social problems of a person or family in consideration are something that does not reflect a clear data. Whether a person is sick or ill healthy belongs to a socially disadvantaged family or not, one thing should be made clear that whenever a person is in problem or illness, the other people around him should be equally concerned about the suffering or disability or illness irrespective of who is affected. That is what I call humanity."

Looking after the one who is not just ill in the family or workplace but also in one's far relatives or area is something that can be taken in the context of humanity. Having good bonds with others should also improve the level of social health i.e. forming a healthy and positive relationship with others of the same society. There needs to be an awareness campaign for the public that delves into their health rights and make them aware of it. The information plays a big role as to what health is and how a person can be a healthy person and form the positive relationships with people of his or her area. Plus, the information about health can help people to highlight their needs and make their voices heard even if they do not have much political or economic influence.

Without a proper collection of the inequalities in health care and social contacts among the people, there cannot be any social cohesion. If a person does not cooperate in his or society even if it means lending the neighbors a car or bike or any other household equipment, it means that he is doing towards nothing but social isolation. It may be one of the key to go up the social ladder and boost one's mobility.

The public health bodies and specialists need to zero in expressly on the issue of social imbalances for example wellbeing inconsistencies among people with shifting degrees of social

advantage. Levels of wellbeing experienced by the individuals who are most socially advantaged can lean toward what is feasible for all. It is a simple duty alongside the characters of basic liberties to focus on the significant general medical problems that variedly effect individuals with lesser resources or potentially more prominent hurdles to handle such issues without help from anyone else. It is more clear and simple to utilize the term social wellbeing since it is less critical than the 'social-wellbeing imbalances' or just 'health disparities'.

Another person said; "There is a not much tree plantation and rainfall here. If you ask about the pollution, people do not care about the water that is being polluted here. The river that is polluted can be used for tree plantation if it is not used as a dust bin by the people. I try my best to tell the people to take care of hygiene because in Holy Koran, it is mentioned that 'Cleanliness is half the faith.' Plus, your hygiene tells about your personality. If you are not taking care of your hygiene and wear clothes without ironing then you are likely to be disrespected outside your home or at your workplace. My father was in the Pak army and also my grandfather was in the British Army before the independence of Pakistan. They have taught me discipline and I believe that a regulated life can help you become a much better person than a lazy person in a life of laziness."

The concept of discipline is one of the major factors that lead to hygiene. It is something that Islam also stresses upon. A person's hygiene can tell a lot about how a person thinks and behaves. Plus, how he or she talks or behaves at home and at work. Also, where a person works and what is the treatment of one's boss at his or her work place.

A person said; "There are no such health therapy centers here and only a few gyms here and there. I think that taking time out from one's work or studies is one of the most important things that a person can do for himself. I go to gym four times a week and it has been a great help for my studies. It freshens up one's mind and you think more positive. Otherwise you do not think positive and it is very difficult to concentrate on your studies. Plus, exercising keeps you active and healthy and you do not have a bloated stomach like a fat chubby man."

Keeping the health perspective in mind, it can be assumed that the healthy mind leads to a healthy life whereas a lazy mind leads to an unhealthy or lazy lifestyle and furthermore, it leads to illness and other problems once a person crosses the age of 30. It had been seen that the people

under the age of 30 talked about having a better health than the one who were above the age of 30 years. These all factors require the advocacy that means the policy makers and the civil society in order to influence the policy makers to take action with respect to the health of the general public at large.

This can be done through the level of awareness about the health of the people with respect to their age (i.e. maternal and paternal education for females and males, and at what age the puberty is active in both the genders and how the shyness in access to such education and awareness in both the gender can be tackled or reduced). The figure below shows the step by step process of achieving the equality in the health of the general public through policy oriented approach.

Figure 5; Steps to achieve equity in public health

Fig. Eight steps in policy-oriented monitoring of equity in health and its determinants

Step 1. Identify the social groups of *a priori* concern. In addition to reviewing the literature, consult representatives of all social sectors and civil society, including advocates for disadvantaged groups.

Step 2. Identify general concerns and information needs relating to equity in health and its determinants. Again, in addition to the literature, consult representatives of all social sectors and civil society, including advocates for disadvantaged groups.

Step 3. Identify sources of information on the groups and issues of concern. Consider both qualitative and quantitative information.

Step 4. Identify indicators of (a) health status, (b) major determinants of health status apart from health care, and (c) healthcare (financing, resource allocation, utilization, and quality) that are particularly suitable for assessing gaps between more and less-advantaged social groups.

Step 5. Describe current patterns of avoidable social inequalities in health and its determinants.

Step 6. Describe trends in those patterns over time.

Step 7. Generate an inclusive and public process of considering the policy implications of the patterns and trends. Include all the appropriate participants in this process (e.g. all relevant sectors, civil society, NGOs).

Step 8. Develop and set in motion a strategic plan for implementation, monitoring, and research, considering political and technical obstacles, and including the full range of appropriate stakeholders in the planning process.

Repeat the entire process from the beginning, incorporating new knowledge and awareness.

Source; (Braveman, 2003, p. 185)

The housing conditions also play a role that seemed to make sense of the people and their socio-economic background. People living in nuclear families did not have that much frustration that the joint family people had. As there were many inhabitants who had to be fed. Plus, those with poor or no access to water, gas and electricity were not able to live in peace that seemed to make their lives a discomfort. Thus, when a person does not have access to such resources and facilities then he may not be active on the media and he may not access the information on keeping a regular check on the health of their loved ones. The table 4 below shows the infrastructure of the houses of the respondents.

Table 4; Infrastructure of the houses of respondents

Infrastructure	Number of Respondents	Percentage (%)
Pakka	10	50
Kacha	7	35
Rent	3	15
TOTAL	**20**	**100**

Source; Socio-economic census

By focusing on the specific groups one can realize the level of problems of social inequalities in health. For example, racial or ethnic background, gender, age, geographic differences. These can help target the right target groups that need to be studied. Thus, they were mostly the impoverished people, the unemployed, those living in the poor neighborhood, ethnic minority and etc., which are at the lowest level of the social ladder. They need more attention and priority than the ones who are the more advantaged counterparts. These people have been observed to have fewer opportunities to be healthy and thus, face higher risk of illnesses.

In many of the resource-poor nations, very few information sources are based on population (i.e. the true picture of the entire populace including the minority groups) and the clear and unbiased information about both the health and the socioeconomic issues. There is often underreporting of the births and deaths of the underprivileged and disadvantaged people, thus making it unreliable.

To understand the inequalities in social aspects of health, we need to understand deprivation caused by the ill health and the cross relationship between the economic inequalities and health.

Besides wealth, the education, status of women, supply of clean water, housing, food security (access to clean and healthy food and low malnutrition) and the allocation of public resources and health service etc. The best way through which the respondents have been observed by keeping in view the above factors was the level of satisfaction of the basic needs of the people, between the most advantaged and the disadvantaged people.

By going towards the better level of equity, there needs to be more attention paid towards the disenfranchised lads and the powerful groups would obviously likely to show resistance to such efforts. To tackle such a case, there needs to be information that should be empirically clear and technical ways to address the political obstacles that are in the general public's way. It would likely involve the dissemination of right information and also about where, how, and who would be involved to take part against the prevailing forces. It may involve numerous challenges as most people do not portray the clear picture of disparities in health along with the disparities in wealth.

Monitoring of the equities in health is an empirical effort but its fundamental aim is guided by the values i.e. the ethics and principles of equality in human rights, justice, non-discrimination and the right to health.

Time spent in poverty is a significant indicator of young one's psychological wellness, and even after current destitution status is considered. The noticed impact of persistent poverty challenges the predominant presumption that current material conditions are the sole determinant of the pressure that the families face. Plainly, stress is additionally an element of the length of poverty. (Mcleod & Shanahan, 2015, p. 360)

Different types of strictness in discipline, including fatherly abuse, might be more normal in serious poor families, representing their kids' psychological health issues. Different stressors like below-standard nourishment, openness to hazardous conditions and openness to illegal wrongdoing or criminal exploitation may also add to the undeniable degrees of symptom seen among disadvantaged or helpless fellows.

5.3. Social determinants of health (SDH)

The significant piece of the worldwide burden of infection and causes for wellbeing imbalances emerge from the conditions where individuals are conceived, develop, live, work and age. These conditions are termed to as Social Determinants of Health (SDH), a term used to include the social, monetary, political, social and natural determinants of wellbeing. The most significant of these are distribution of pay, segregation based on sex, class, nationality, inability or sexual direction, and political or administration structures that support as opposed to diminish disparities in financial force. It essentially follows that tending to SDH will lessen wellbeing disparities and further develop wellbeing results. The requirement for tending to SDH initially started with backing for inter-sectoral activity for wellbeing as a critical system of the Alma Ata Declaration in 1978, urging the wellbeing area to look past its job of medical care and think about how to address the reasons for ill health failing past the domain of Ministries and Provincial Departments of Health. Following the Declaration, the Ottawa Charter for wellbeing Promotion featured the requirement for a sound public strategy instead of a wellbeing strategy. (Kazi, Lashari, Sabatinelli, & Assai, 2012, p. 41)

Health in all policies (HiAP) is a further development on these previous methodologies that sees wellbeing as a common freedom, advanced health value and uniformity and perceiving that imbalances in wellbeing exist because of cultural disparities and requires a social contract between all areas to propel human development, value, and further develop health results.

Recent outlines to deal with populace wellbeing have empowered general wellbeing experts and strategy producers to think about the more extensive determinants of wellbeing as a feature of a more complete way to deal with further improving wellbeing, tending to health imbalances, and speeding up wellbeing and its impacts. Implementing activity on social determinants includes understanding the unique association among the conduct, clinical, policy, frameworks, occupational, and natural determinants of health; distinguishing collectivities and hostilities; and utilizing financially smart procedures to accomplish adequate and economical populace study and scale. Emotional health is a practical objective for the future extension of the scope of general wellbeing. (Dean, Williams, & Fenton, 2013, p. 1)

Research work featuring the significance of destitution, private isolation, shame and segregation, imprisonment, and educational achievement on wellbeing results gives a more profound comprehension of the perplexing social and primary determinants of wellbeing and pinpoints extra freedoms for improving prevention and control measures.

Setting up policy goals to address SDH is necessary to working with a more extensive activity to diminish wellbeing differences. Strategy level intercessions can sustainably affect SDH. By consolidating endeavors from general wellbeing and labor regulatory agencies to observe wellbeing and security conditions in nearby organizations. The increase in implementation limits and consistence have brought about better working conditions.

Considering death certificates is a helpless method to get what is truly happening to a populace's health and wellbeing. The genuine reasons for some deaths are social determinants like lack of education, surrender to the inevitable, sexual orientation predisposition, racial inclination, joblessness, and destitution. Destitution or poverty is the single greatest factor adding to antagonistic wellbeing results, and wellbeing results deteriorate as neediness turns out to be more extreme. In 1424, Hongxi, King of the Ming Dynasty in China, who himself grew up in neediness, said, "We must treat poverty like we would treat drowning in water. There is no time to lose." (Foege, 2010, p. 9)

One of the important points taken into consideration within the social determinants of health is the concept of fate. Fatalism alludes to the conviction that an individual can't change their future; it is something contrary to strengthening and a significant determinant of chronic frailty. The commercial center that controls medical services is concerned essentially with benefit, just optionally with patients or with nature of care. The commercial center is some unacceptable answer for issues identified with smoking or obesity in light of the fact that these conditions are exceptionally productive.

Figure 6: Relation of ill-health with social and economic determinants of health
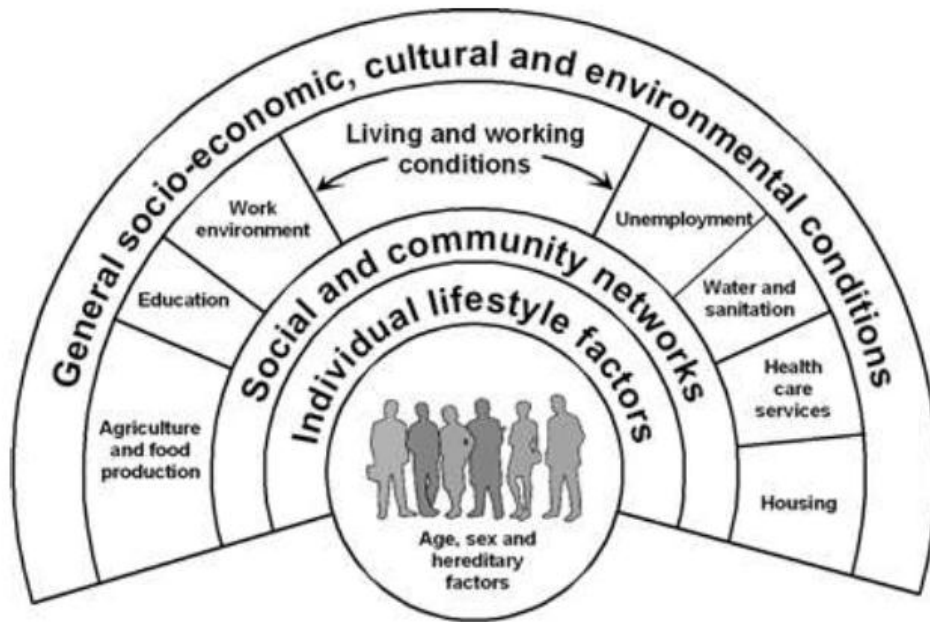
Source; (Kazi, Lashari, Sabatinelli, & Assai, 2012, p. 41)

The figure above portrays the social and economic factors of health which affect a person's lifestyle and health. The individual's lifestyle may be adversely influenced through the poor work environment, poor education, agriculture, health care and housing and most importantly the prevailing unemployment. These working and living conditions may be taken as the backbone of the person's lifestyle and performance. If they are not up to the standard then he or she may face ill-health for long periods of time.

For instance, if a person does not get the clean drinking water and sanitation (which are the basic daily use items) he is likely to forego his goal of personal development and may develop negative characteristics and may not perform well at his workplace as he is supposed to do without any problem of ill-health. The most essential social determinants of health which may have a great implication for the health and wellbeing of the people are;

- Healthy living (access to food, water and sanitation)
- Literacy in education and health
- Housing

- Stress and anxiety

- Social exclusion

- Poor early childhood development

- Employment and unemployment

- Age, sex, and inheritance

- Culture, racism and abuse

- Access to information and healthcare and transport

- Social support

Figure 7; Types of determinants and levels of analysis in health
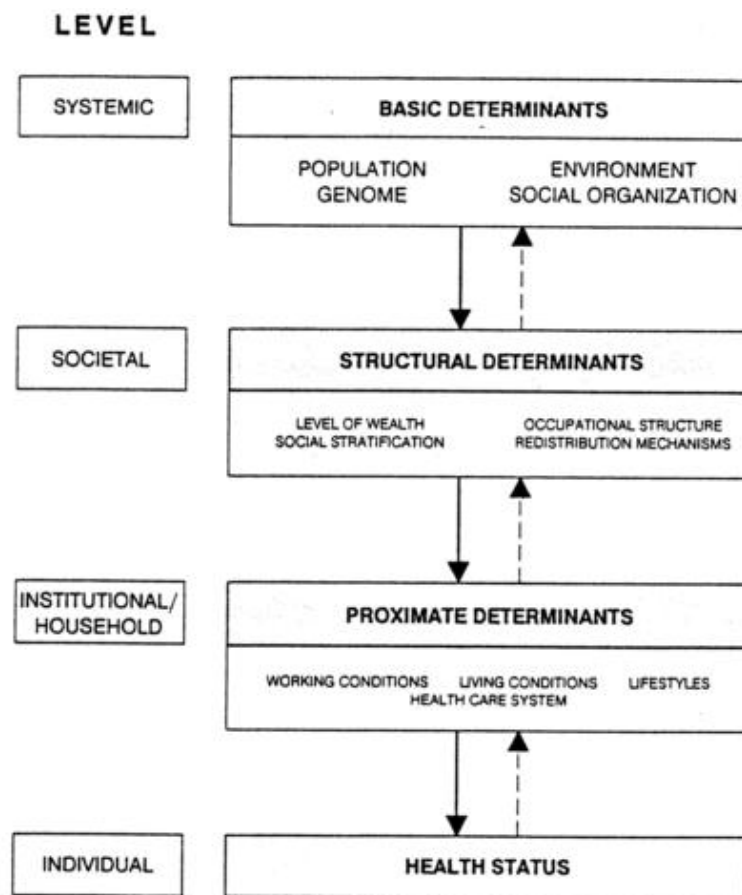
Source; **Source;** (Frenk, Bobadilla, Stern, Frejka, & Lozano, 1991, p. 26)

The complete idea of the health framework can't be restricted to this degree of assurance, but however should likewise break down the hierarchical plans and the arrangement of practices,

both of individuals and of provider, that characterize the physical and social availability of the framework. From the figure above, the medical care framework might impact;

(1) The basic and primary determinants by family planning, natural wellbeing administrations, - still from early on - hereditary guiding

(2) The general determinants, through occupational health services and advancement

(3) Singular susceptibility (vulnerable to illness), through preventive activities from a confined perspective, like inoculations

(4) Wellbeing status whenever it has been resolved, through demonstrative and helpful administrations

On the left side of the figure above lie the five logical levels; societal, cultural, institutional, family, and person. The dull dark arrows propose a prevailing course of assurance while the dotted ones depict the presence of the fundamental reactions. The systemic and cultural levels compare to the essential and underlying determinants, individually. Thus, the general determinants can be dissected at two levels: the social foundations that give them an authoritative articulation and the family measure that cleared their appearance in the family.

From the top to the base, each insightful level 'clarifies' or draws the lines or inconstancy of, the components working at the level underneath; from base to top, 'clarifications' of components at each level (or the constraints of real existing other options) must be looked for through the qualities and activity of elements from the levels above. Besides, it may very well be accepted and perceived that a significant number of the answers in clarifying and further developing wellbeing status would come from a superior comprehension of the reasonable interconnection at the institutional, family and the individual levels.

A person claimed the following regarding the children's education; "I am a teacher of 8th class and I have been teaching for the past 10 years. I would like to say one thing that if your children are not getting the good education, then you are spoiling your future generations and wasting your time. Education is very important and essential because if you educate someone you are improving/educating the minds for the next 100 years. I have two children and I believe that teaching is a noble profession and I hope that they would also become great teachers, even better

than me. As for the health, I believe that when you educate your children, your children would also be aware of the rights and wrongs of life and how to achieve good health. Thus, it satisfies me that the more knowledge they gain, the better will be their lives and mine."

The knowledge and education with respect to the health is one of the most important things in life and it is not possible to just sit back and gain knowledge simply just from the internet. Going to school and gaining knowledge even in today's pandemic of COVID-19 is very important while exercising the SOPs and safety measures. When a child learns the basics of life either through formal or informal education, then the parents are mentally satisfied and they would not have to worry about when their children face any social ills both, within or outside the school.

Case Study 7

About housing, a person said the following; "I have my own house and by the grace of Almighty, I believe that one's own house is the best blessing that one could have. I have lived in the rented houses for quite some time now and I think that in a country like Pakistan, it is not possible to have your own house simply by working a nine hour job. You need to have a business or you need to work abroad to enjoy a lavish living here in Pakistan. Indeed, a peaceful and well-built house in this area is hard to find and people try their best to shift to northern areas or where they think they can have access to better services and utilities. Plus, having one's own good house is the best blessing because you are not just satisfied mentally, but you are free from the trouble of thinking about paying the rent all the time."

Having one's own house is something that is the dream of almost every person living in Pakistan. Because relying just on the rented property is nothing but a burden on one's mind and thus, those living on rent always have to make sure that the owner of the house is well pleased and always are in the aim of keeping the rent short while availing all the available facilities at a reasonable rate as per the market rate (e.g. gas, electricity, potable water etc.). A few people still believe in *Bahot* or *Bahooti* (refuge)*,* but still nothing comes for free as they pay a rent or a fee.

A person said; "The person who pays rent all the time is someone who does not have a good life. Even though it is true that you may learn a lot, but one should make his ends meet as soon as possible. There is no rental assistance here, you just have to pay the rent on time and not delay it.

In the rural areas, there are not much rental programs; it is mostly in cities where people from rural or outskirt regions move towards cities where they work."

It is a time taking process that people do not have a home of their own when they leave their houses for work and settle down in urban towns. A person with such an experience is said to have a good idea about how to afford a good home, and thusly, a good life without worrying so much.

Another one said; "There is a concept of job security, that only exists in the Government jobs or if you have a well-settled business. If you don't have such sources, then you are likely to be in serious problems and you cannot afford a good life of your own. I do not know how to explain this, but not having a government job is a curse that is taking the lives of youngsters and draining their energy. No one knows what tomorrow may bring, but it is better to stand on your earnings instead of just relying on government job all the time."

Having a government job is something that people cannot ignore and always think about it. Youngsters want to go for CSS or PMS in order to earn a good and respectable living. But no achieving success in these two takes a toll on the lives of the youngsters and even their parents who spend a hard lot of money and time on their child's education and upbringing.

Another one said; "Work environment is something that is not paid much attention to. I think that if this is given the due importance then we are likely to have a good future. Because working just for money is quite common here but in this whole scenario, a person loses respect and the seniors discriminate or abuse others and the labor laws are not being followed as they should be followed. Laws are there but its implementation is absent. Even if you are studying in a higher education or in a madrasah, there needs to be social cohesion no matter where you are."

When a person is doing a job, he or she is doing an *ibadah*, that is, supporting his or her household, but the element of respect should also be there. Economic situation is something very important but forgetting your values and always pleasing others and elders no matter where you work or plan to work should not be ignored. There needs to be a feeling of inner peace and accomplishment that is not commonly observed. People may say that they support each other, but the reality is not the same.

A man said that; "The sense of accomplishment is present when you are at the right place. If you are at the right time but not at the right place then it means that you are not treated fairly. You may be giving your 100% but if you are not treated fairly, then it's no use. Your moral values and family values should not allow you to see these things as normal. A Buzdar does not disrespect others, unless if someone tries to defame or disrespect them, then the outcome may lead to a fight or a negative result. Respect is very important and it is earned, not bought by money or resources or by being a landlord all the time. Also if you are in a secure neighborhood and people respect you and your family, it is like you have half of the world and its possessions. You do not worry a lot and you go to bed with a sound mind without having to worry about theft or inconvenience of any sort."

A person who is working hard to earn a good and respectable living should be given respect. Those who are lazy and always believe in having their own business are not something who are encouraged. Discipline is learned through the institutions and it had been observed that that it is better that a person works in an institution for a short period and then start a business. Having a business from the start of one's career after finishing education may not be that easy and smooth if you are inexperienced or new to the market.

Another one said; "The family or public parks that exist here are very important because people and families come to the park and freshen up their mind. Their needs to be more of these facilities available. I know that parks are not much here but I think that people here are much healthier because the life expectancy here is above the age of 80 years whereas in cities, it is 60 or less. Besides the parks, the roads are not that good, there is much inconvenience as it takes a lot of time to get to the desired destination on time. The parks or roads are not that much here, but the health is there, as its proof is the life expectancy."

The public parks and other such places have a great role to play in the health of the public. They are not just good for the health of the public, but it allows the families to spend some time together and enjoy some fresh air. As for the transport, even though there has been some work done on roads and transport, a lot needs to be done as it is essential for the daily commuters and laborers who are the daily wage earners.

Another one said; "There is not much cycling or other healthy activity here. Though the youngsters play some sports like cricket, football or badminton. The children do the cycling as I have not seen much adults or elder people who go for cycling. I don't know how to say this but this may be due to our thinking that the ladies or the elders do not have interest in cycling or are in fear of being taunted that is, what kind of people are they who are cycling, they should stay at home. They are scared that people would talk behind their back or make fun of them."

In terms of healthy activity of the older people or the females, unlike in the major metropolitan cities like Islamabad or Lahore, people here do not do much cycling or outdoor sports as they are afraid of the phrase 'what will people say?.' This cannot be changed. It is observed that such a thinking can only change if the environment that they live in changes, i.e. they shift to other major cities or they move abroad. Here it is just not possible to have such an environment due to the fear of making fun of others.

Another person said; "There is no such training program here that allows people to cope with the increasing problem of unemployment or disgrace. People find work on their own and travel to other cities when they find one. And if they live far away from their home, then they return home after a few months. Otherwise they come back every week or after two weeks or so. For instance, people go to Multan every week and there is a continuous flow of people to and from Multan and DG Khan. As per my knowledge, I have not seen any NGO or a government training program here in DG Khan for the people to utilize their skills and find the work that suits them best. I believe that the knowledge is power and when you know more about yourself and society then you are likely to be employed in one organization or another. When you learn who you are and respect your family values, then you will end up in a good place, otherwise you will wander around and gain nothing."

Not having strong values and just going after what is normal in the society can be challenged and thus, is challenged by a quite many people. There is always the norm that unemployment is the biggest curse, but it is not something that lasts forever. There is a solution for almost every problem. If a person works hard in studies and learn the right skills, then he or she can have a bright future ahead. It is better to interact with the elders or the ones with a similar experience on a constant basis. For instance, a person who has many years of experience in the field of medicine or had served as a doctor as a profession, then he or she can teach the younger students

of the same field or the fresh students a lot about how to have a well-established future in the field of medicine.

A person said about the transport and conveyance; "A person who travels daily for about half an hour or more and works as a daily wage labor has to go through a lot when it comes to the transport. The quality of transport is not very satisfactory as people always fight or use foul language when they do not get their money change back or when someone disrespects the women. Often the driver drives very fast and goes paranoid when a young woman enters the vehicle. There is a complete violation of the traffic rules. I think that no one really follows the traffic rules at all. For example, if you want to overtake another vehicle, you have to go from the right side of the vehicle on your front. Nobody really cares about such rules or regulations. Plus, there is not much check and balance of the police here as well. There is always a brawl at one time or another and that is why I decided to have my own motorcycle. It is better to have one's own means of transport than to rely on such a system as it gives you nothing but makes you angry and uncomfortable. If you have no other choice, that is another thing. But if you do, then go for the best option. I believe that a transport system should include proper and respectable language instead of using abusive language. "

The transport may be known to have no impact on the lives of the people, but in reality and health sciences, there has been much work done on the quality of public transport and the language and signs used by the driver or the conductor. The discipline is something that a person learns from his or her house. But there needs to be a training program in which people are taught the basics of traffic rules and how to drive a vehicle without breaking a law.

Another person said; "The agriculture is not that much high here. There is a problem of potable water and the land is mostly barren in this region. I would not say that there is scarcity of food here. I think that there is a problem of earning a good handsome amount to fill the stomach. To be honest there is no scarcity of food anywhere, it is affordability that matters the most. The prices are lower in the areas where there is a competition. Those areas, for example, where there are not much people or commuters and one or two fruit vendors are selling fruits is likely to be the place where they would charge a high price. At the weekly market, the prices are a bit affordable because they are under the direct control of the government. However, outside such

market, there is a black market. If apples are sold at 100 PKR per kg then outside the weekly market, it is 150 or 200 per kg. You can have a good idea of prices from that."

The access to quality food is the most important determinants of health. Without food, a person cannot live as it is one of the basic necessities of life and health. Plus, the scarcity of food can be observed when the people cannot afford the basic items required for their daily consumption. People believe that a person can live in fear or insecurity to his possessions, but he cannot live without food and health care. Basic items should be affordable and the government ought to regulate the prices by keeping a regular check and balance on the vendors and on general stores as well.

Another one said; "I have travelled across many areas all over Punjab and I have observed that DG khan is not very promising in terms of potable water and sanitation. The quality of water is not very good due to which people often have skin and hair problems. Here you will see many youngsters who under the age of 25 start losing hair at a very early age. I am not saying that the people are always responsible due to their poor diet. But I mean that there is little or poor provision for a clean drinking water. It is not like there are filters for clean drinking water like in Islamabad or Multan."

People who do not have access to clean drinking water are likely to face serious health problems, which may lead to diarrhea, hair loss or other similar problems. The presence of the major pollutants that seem invisible to the human eye should not be taken lightly. Those with knowledge and awareness dig a well for their own use whereas those who rely on the state provision have to face health problems a lot.

Inorganic contaminations happen normally or modern impacts or watershed from cultivating incorporate numerous weighty metals like Zn, Cu, Cr, Mn and Ni. The components which have in excess of 6 g/cm3 thickness are known as heavy metals and most persevering toxins in water. The specific retention of weighty metals become harmful when they surpass from reasonable cutoff while substantial metals are spread in all vehicles of nature like water, air and soil. Some hefty metals are available at low focus in each mode of nature and they can convey about huge annihilation to the climate when their utilization surpasses from the safety limits. (Batool, Ahmad, Ghufran, & Kazmi, 2021, p. 39)

The heavy utilization of pure water in industry, horticulture and civil offices is causing pollution in fresh water while the interest of uncontaminated water is quickly expanding in most polluted locales. Presence of some minor components is accounted for to be important for human wellbeing in drinking water yet the raised fixation or lot of these follow metals might cause adverse impacts. Drinking water should be cleansed from ailment creating specialists before human usage. Surface and ground water sources in Pakistan are contaminated and worldwide norms for synthetic cutoff points for drinking water can't follow it.

Groundwater contains salts whose nature and emphasis rely on the climate, development, and wellspring of the groundwater. High convergence of dissolvable salts found in groundwater starts fundamentally from enduring of rock materials. Groundwater, going through igneous and volcanic processes, breaks up tiny amounts of mineral matter in light of the overall insolubility of the rock composition. Wellsprings of groundwater degrade incorporate saltwater interruption, landfills, spillage of underground stockpiling and septic tanks, severe rural practice and salts applied for snow controls on streets which might leak through the aquifer (underground layer of water). (Malana & Khosa, 2011, p. 39)

These two factors (mountainous region and river) are probably going to be liable for changing the chemical conduct of ground-water and making it unsuitable for drinking with somewhat bitter taste. In the study region, groundwater isn't just utilized for drinking, cooking and washing yet in addition individuals are reliant upon groundwater for their agriculture and industry.

Case Study 8

Another person said; "A person with an education of BA or above is said to be in a position to know the health and the youngsters start and go for sports like cricket. There are many tournaments of cricket here so the health of the youngsters is not something that is a problem. It is those who just stay at home and do nothing. A good education does mean a good salary and living standard but nowadays, it is not just about degree anymore. If you have the right skill then you can be employed within no time. Even if you do not have a degree or education on health, a time spent abroad or away from home can teach a person a lot about the health and how it can be maintained. Having a responsibility teaches you a lot of things that education and teachers and parents cannot. Experience matters the most, books don't."

A person with a high education is not always likely to have a good health or access to health care if he does not know about it. It is something that a person learns on his own. For example, if one of the parents or siblings are in sports then the other ones in the same household would take interest too. If the colleagues or classmates take part in football then the others may take part and develop interests if those taking part are a good source of motivation.

Another one said; "There is not much of a concept of lone parents or people living here. There is always someone living with his or her elders, parents or grandparents. It is considered inhumane if you leave your parents behind and live in a nuclear family. If a person moves abroad, then it is something different. But mostly we do not leave our parents behind. Yes, the nuclear family concept is more common in urban regions, while here it is hard to find.

As for those people who are still young, bachelors or parents who like to live alone, it is true that they have to look after themselves and satisfy their basic needs by themselves. They have to get food, clothing and shelter themselves. But without your loved ones you cannot live a happy and peaceful life. There is a feeling of satisfaction that exists when you have your comrades with you to help you when you are in need."

Living alone has been taken as a curse as people without parents or children are not taken as something to be very happy or blessed ones. There is always a feeling that if you leave your family behind, the evil spirits will haunt you and kill you. Moreover, evil spirits may not haunt the person but the others taunting him may seriously take a toll on one's mental health and wellbeing.

About the harmony and friendship with others, a respondent said; "It is true that everyone has a certain potential and that everyone does not want to become a doctor, lawyer, engineer, army officer or a CSP officer. There are other things to worry about as well. In my opinion, if a Buzdar helps another one of his kin, then he or she may return the favor in the future. If not, then still a Buzdar would think of helping his loved ones and close kinsmen first while and the other ones would be the second priority. I think that the one who is being helped may have a great potential and thus, he or she may further help others just like the one who helped in the first place. A person may be said to have a great potential, but if he or she is not working for the brotherhood or is selfish in nature, then he or she may not be respected in his society (especially in family).

A healthy person is the one who contributes to his society by uplifting his or her family and above all, his or her country of origin. The healthier he is, the more positive will be his or her thinking and he may become an arbitrator in solving the family feuds and problems. This all starts from the upbringing of the person and the better the early childhood development; the better will be her chances of a healthier and positive life ahead."

An individual whether he is a Baloch, Seraiki or a Non-Muslim. If he or she cannot think positive, then he will be in a big loss. His colleagues or batch mates may make fun of him or her or he may develop a sense of inferiority complex which may take a toll on his head and he may feel insecure among the elders or friends or someone who is senior at his or her workplace. It had been a bit ironic that people say that they support anyone who is right whether he or she is a Buzdar or not, but in reality it is a bit different. They give first preference to the Buzdar. Also, some people, who got emotional, believed that this Buzdar to Buzdar and Baloch supporting Baloch perception should end as no one is superior or inferior.

A healthy person is not just one who has a strong body with muscles and good looks, but he is the one who thinks positive and good for everyone and avoids negative talk and pessimism. There is close to no concept of supplemental benefits (gaps between wage and other benefits) here in DG Khan. Those who work are on their own and they would have to finance and manage their expenses all by themselves. If the concept of medicare is present, and then it will automatically remove the negativity or leg pulling and develop a positive environment. This would have a really great and positive impact on the social ladder of the person who is being observed or studied.

Socio-Economic hardship, wellbeing deterioration, and incessant exchange of violence and radicalism are the significant results of destitution which are established in the inconsistent dissemination of wealth. This is because of the shortfall of inter-sectoral coordination and joint effort inside the Social Sector including Health, Education, Higher Education, Nutrition, Women authority and underestimated admittance to equity in the country. In spite of the significant endeavors, the fiscal development planning is not connected with the social sector.

The poor are missing both human and monetary capital, public policy that help poor to utilize their human resources; better deal with their dangers, and further develop admittance to credit,

are the key for making development more comprehensive. Admittance to fund assumes key part in this exertion, just as decreasing the time it takes for business or new companies through evacuation of formality and counterfeit limitations.

The degree of interest in wellbeing, regardless of the new fast expansion in resource allocation by the public authority, is still extremely low when contrasted with the required limits. Gaps between access to wellbeing administrations for poor people and the rich and geographic contrasts are huge. The nature of care in public places and offices is low bringing about low usage of general wellbeing offices. Also, moderate advancement in accomplishing maternal and child wellbeing and decrease in their grimness and mortality are significant issues in the advancement towards accomplishing Millennium Development Goals (MDGs).

Like other non-industrial countries, some wellbeing programs have been extremely reformist and doing great however large numbers of them are left without sway appraisal by the third person or outsider. This obviously includes the issues of powerful observation and assessment in Social Sector including Health. The other solid justification low affectivity is the absence of coordination between the top (Central Planning level) and execution at the base (local/community area levels). Microfinance has been perceived broadly as a system to battle poverty by offering monetary types of assistance to the rejected/helpless that empowers them to turn into monetarily dynamic. The micro-credit programs offer a loan to the recipients for independent work that upgrade their revenue sources, and in the long run make them confident and move out of destitution.

Despite the fact that microcredit has been the central purpose previously, today micro-finance compasses a wide scope of monetary administrations like credit, reserve funds. Micro-finance is an incredible enemy of destitution instrument as its protection and settlement is practical and maintainable, and furthermore on the grounds that benefactor cash is reused constantly to profit many like Benazir Income Support Program (BISP).

Health advancement, as characterized by the Ottawa Charter, is the way toward empowering individuals to expand authority over and to work on their wellbeing. A few meetings as a follow-up to the Ottawa meeting have been in agreement with the standards encapsulated in this idea.

Wellbeing advancement includes the populace as a whole with regards to their regular daily lives.

WHO and its other branch agencies have recognized that significant determinants of chronic sickness fall outside the extent of wellbeing area and are predominantly related with financial and social perspective like destitution, lack of education and over populace and blocked lodging. These hindering variables antagonistically influence the improvement just as personal satisfaction and wellbeing status of the networks. WHO, in this way, settled in aiding the combined activity of worldwide endeavors to decrease neediness. After effectively dispatching of an incorporated Basic Development Needs (BDN) Program in a portion of the regional nations, the Eastern Mediterranean Regional Office of the World Health Organization presented BDN in Pakistan during 1995.

The BDN Program pointed toward accomplishing a superior personal satisfaction, with an ultimate objective of achieving greater wellbeing. It was an incorporated financial advancement dependent on full local area involvement, local area association and independence through self-administration and self-financing by individuals.

Social determinants of Health including the example of life cycle directly from birth to death relates to consider and dissect the whole human nature by zeroing in on birth, development, living, work climate, and the health system. Covering this load of elements an exhaustive methodology, similar to poverty eradication and coordination of wellbeing and improvement ought to be the most extreme needs of policy makers, and organizers. Significant action areas tending to the social determinants of Health are as per the following:

- Improved governance for wellbeing and advancement
- Promote support in policy formation and execution
- Reorient the health sector towards promoting wellbeing and diminishing wellbeing imbalances
- Strengthen global as well country wise governance and further develop coordinated effort
- Monitor progress and increment responsibility

Theoretical Discourse

In contemplating the interface of poverty and wellbeing, the power of the income expenditure meaning of neediness is evolving. The WHO idea that chronic sickness is both a reason and outcome of destitution and UNDP's evaluation of neediness as far as human advancement goes on, alongside driving world masterminds are upholding a meaning of neediness dependent on the limit of the poor to further develop their condition where wellbeing and training status are significant for them like earning.

The Government of Pakistan has advanced toward this more extensive base of definition of poverty. This development of new conceptualization of poverty will focus in on essential human necessities, a significant job in fashioning solidarity among areas and individuals and in supporting the preparation of human advancement powers in the country.

Health Sector, in the past, has suffered because of its disengagement with other developing areas. The exercises of income generation and monetary nature have been given inclination, though wellbeing, sustenance, schooling, populace and ladies empowerment were disregarded as far as allotting need bringing about low subsidizes distribution. The asset imperatives and absence of thought by the worldwide and public leaders put it on helpless track. This brought about chronic frailty being constantly treated with medication without arrangement of the main cause. It is a day-break reality that the main driver of ailing health, iron deficiency and low weight births lies in food shortage and absence of resources for better food – an issue which got established into food and agriculture context.

Figure 8; Major Determinants of Health
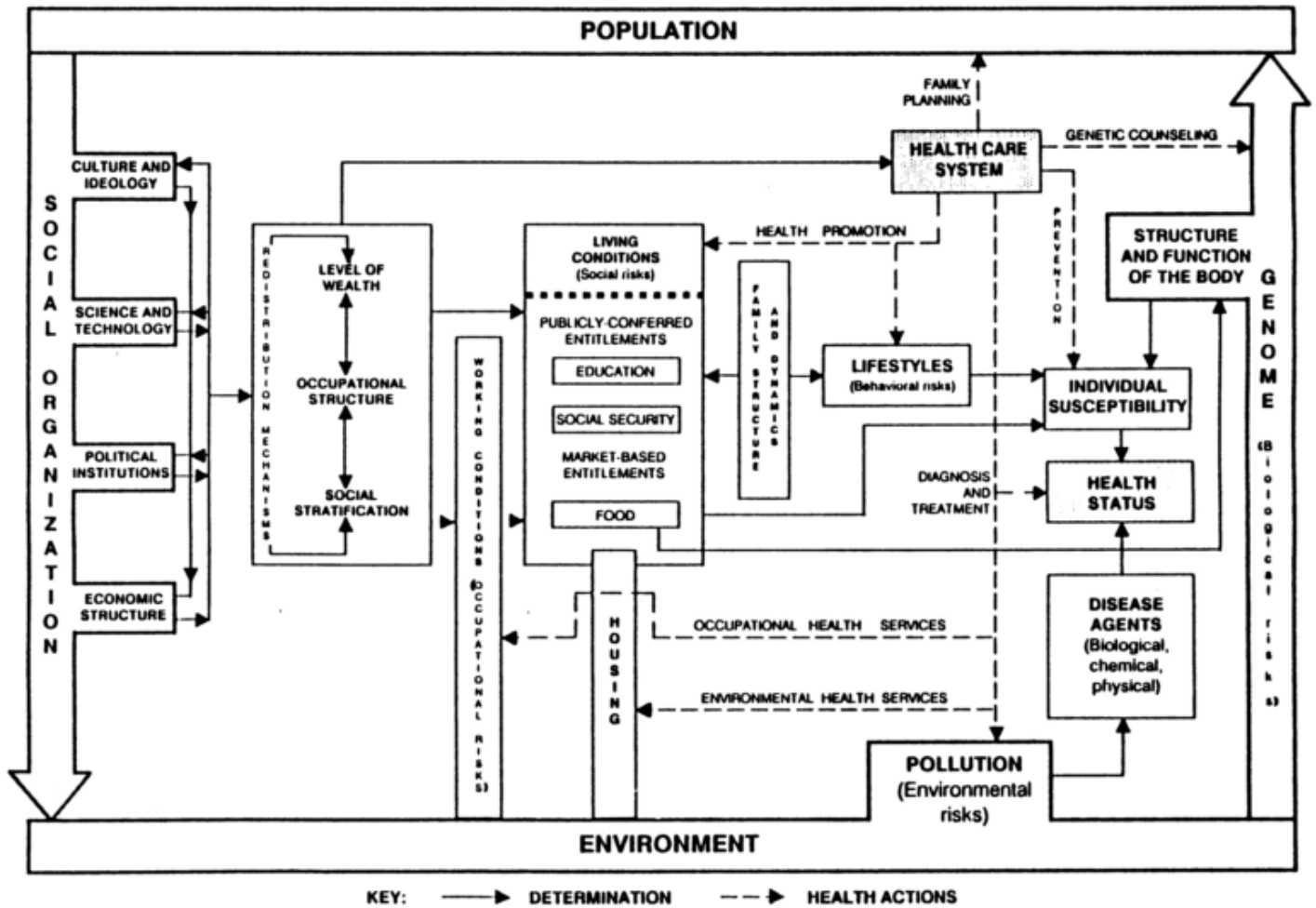
Source; (Frenk, Bobadilla, Stern, Frejka, & Lozano, 1991, p. 25)

The figure above shows the whole complex system of how the population and the environment are interconnected through different platforms. These platforms are namely social organization and DNA. The social organizations here portrays the culture and ideology of society, science and technicalities, politics and economy which have an impact on the redistribution mechanism that may include the level of wealth occupational structures and social stratifications. In this mechanism it can be concluded that the economic stability occupations and the hierarchy plays a big role in how a person is judged and it further provides information to the health care system. The health care system, as a result, provides the counseling services and family planning to numerous areas that may include how the pollution is reduced, how the lifestyle of individuals is changed (i.e. behavior becomes better or worse) or living conditions (how societal risks and

dangers are handled appropriately). Along with that, the family structure and dynamics influence the education, social security programs/benefits or the quality of food available. The food quality and quantity then determines the structure and functions of the human body and shows what the health status of a person is and how he or she handles a disease or stress or anxiety. Along with all these factors, the health care system also connects with the housing conditions in which the occupational and environmental health tells about the housing of the people under study. If the quality of housing is poor, then it is likely that the occupational or the environmental health or conditions may also be adversely affected as a person cannot concentrate if he or she lives in a poor housing.

Housing is a bridge among the living conditions and environment as it shows the immediate habitat of human beings, while a good house conditions may serve as a protection against the risks, poor housing condition lead to poor environment factors because they may be the main sources of pollution. Also, the water supply and sanitation are also linked with the housing as the important determinants of health.

Populace and environment are connected through two significant bridges. First is the 'social organization', through which individuals foster the essential designs and cycles to transform nature. Second is known by the 'genome', which changes the most profound constitution of people because of changes in wellbeing assurance. Undoubtedly, all wellbeing wonders happen in a populace whose individuals have a specific hereditary constitution and arrange themselves socially to transform the climate. It arranges determinants as per the respective order. To investigate these connections in more prominent detail, it is advantageous to begin from the left side (Figure above) that spotlights on the social determinants. As in figure, there are four significant components of social association: financial, political foundations, science and innovation and culture and philosophy. Together, they decide the absolute degree of abundance of a general public and the standards for defining various gatherings. Two central points join the differential access of those gatherings to the all-out wealth pool: from one perspective, the word related construction; on the other, the redistributional components utilized by the state, e.g., taxes and subsidy/endowments. (Frenk, Bobadilla, Stern, Frejka, & Lozano, 1991, p. 27)

For this individual study, it is observed to say that these components establish the primary determinants of the wellbeing and disease procedure. Together, they oblige the variety of a

bunch of general determinants, to be specific working conditions, day to day environments, ways of life, and the medical or health care services.

By keeping the point of social reconstructionism in mind, it had been observed that the health is not just being disease free and active all the time. The concept of social health also has its due importance here. The conclusion drawn here can be that the healthier relations or social health with similar people in the region can only be established if one is well established in his or her career.

If a person is just BA pass and can understand how to keep contacts with friends and family especially those who are in Pakistan. It should not be like that if a person is busy in studies and he does not give time to his family members, parents or friends, then he would be let out alone and no one would like him. Such people become frustrated because since man is a social animal, and he or she needs company of others. A Buzdar does not necessarily have to interact with a Buzdar, he can interact with anyone who gives and takes respect. The social health is also a part of one's physical health and it should not be ignored at all. It can only be dealt with through an in-depth investigation or study, and not just though arm chair work or studying of literature. It had been a difficult task to connect reconstructionism with societal health of the people. But since reconstructionism deals with the know-how of one's society and kinsmen, so it is equally important to make sense of how people connect with each other and to what extent they interact and how.

The knowledge of society does not only come though books and literature. It mostly comes through one's interactional experience and studies going side by side. If a child or a teenager studying in school or college is taught that the Baloch are savage people without any respect and honor is doing nothing but creating hatred in their tiny minds. Through this study, it had been observed that what is needed in such a situation is the concept of positive biopolitics as per the misconceptions about such people and bring positive views in their minds and also, in the media.

Chapter 6

HOW MUCH SOCIALLY CAPABLE THEY REALLY ARE?

The law has since quite a while ago had expected children and youths to be unequipped for settling on numerous significant life choices, including choices about their own medical care. Most youngsters or fellows, even in puberty, basically can't settle on good decisions concerning numerous choices, including their requirement for clinical consideration or cure/s. (Weithorn & Campbell, 1982, p. 1589)

Competency is one factor among numerous pertinent to lawful policies overseeing assent prerequisites for minors or underprivileged ones. Officials depend on tons of sacred law and legitimate point of reference when deciding assent necessities for the treatment of youngsters. They endeavor to adjust the interests of guardians (e.g., family security and circumspection in which they are fit for a significant contribution in youngster's grooming), of kids (e.g., freedom and individual protection), and of society (e.g., safeguarding a sound and educated public).

In other words, the social competence refers to the belonging and utilization of the capacity to coordinate reasoning, feeling, and conduct to accomplish social assignments and results esteemed in the host setting and culture. Accordingly, such skill is separated from the ideas of enthusiastic knowledge and passionate capability, where enthusiastic insight is characterized as "the capacity to screen one's own and others' feelings, to segregate among them, and to utilize the data to direct one's reasoning and activities."

One ought to perceive that an arrangement of abilities characterizing social capability contrasts relying upon the setting where they are investigated. Social competence is the result of a progression of social learning achieved at each age or stage.

6.1. Thin/thick trust

Trust is vital for co-activity; the connection between people's confidence in others and their readiness to participate in cooperation is very much archived. This relationship is of a round and innately self-building up nature: "co-activity breeds trust". Doubt can bring about an endless loop

where collaboration is kept away from. Subsequently, in the cycles of trust and doubt, the beginning stage is critical. The individuals who start with high trust are unmistakably in an ideal situation toward the beginning, while the individuals who start with doubt or low trust might be ill-fated to disappointment. It is fundamental to consider the social setting inside which that conduct is installed, monetary exchanges are established in friendly constructions shaped by friendly ties among entertainers, which set the terms of trade within networks. (Latusek & Olejniczak, 2016, p. 309)

The "thick" trust emerges inside friendly relations that are close, for example, family ties what's more, long haul companionships. Thick trust is practically equivalent to a blend of psychological trust (under which people are sure that others will satisfy their commitments) and full of feeling trust (under which the two players have an enthusiastic interest) in one another. Though social trust can be profoundly advantageous in numerous fields, it can't worry about the concern of making the public activity on the large scale work appropriately. The sort of trust that upgrades more extensive social connections is "thin" trust. This structure incorporates trust outside of cozy connections like confidence in associates, partners, neighbors, outsiders and so on. The shortfall of "meager" trust makes connections (even insignificant ones) outside of close to home organization troublesome.

"Development of numerous authoritative cycles is dependent upon the specific setting in which these cycles are implanted." As in numerous spaces of hierarchical investigations, to all the more completely handle how trust works, we should see how various degrees of examination cooperate. Trust has suggestions for the economy just as society. Trust has something other than absolutely financial worth; it is a significant input of a social framework. Trust saves money on exchange costs as well as builds the general effectiveness of a framework. Be that as it may, trust can't be just delivered on request, and it can't be purchased and sold on the open market.

A person said; "I feel that trust and companionship goes together. It does not matter who you trust. It should be a wise person. Sadly, it is difficult to find the person with a wise mind and soul. For instance, my boss hired a junior carpenter without even consulting me, whereas I had talked to him that I need that job because my parents were ill. This taught me a lot about who to trust and how? Not everyone you meet is trustworthy. It does not matter if a Buzdar is not trustworthy, trust is earned. But if someone needs work and you are capable enough, then you

should allow your fellow brethren to come forward first. Because I have seen how we have struggled to make the ends meet."

Meeting someone who makes the best of himself in his or her first impression does not and should not be a source of developing a strong trust. It should be given its due time in order to understand and make the right decision and avoid fraud and deceit. Helping those people who are your closed ones is not something that involved trust, but it had been observed that the people had such thoughts at the back of their minds. This may be due to their hard struggles in economic and social terms without having any social inclusion in the institutions they work or represent themselves. Equity matters the most here.

Another one said that; "People who have a similar economic background is said to understand one another much better than the ones who are from a different one. This may be because the people who belong to middle–income class had struggled a lot than those who are from a business class. I have worked as a steel fixer in Multan for a great many years and believe me; it took me around ten years or so to buy a land of my own to build a house. For occupation, one has to go outside one's hometown to earn a living. This thing is only understood by those who are not from a business class background. It is not always true that those from the similar background are more trustworthy towards one another, there may be higher level of leg pulling among such people than the ones from a different background."

The people belonging to similar background can understand one another in a much better way than the business or elite ones. The best solution here can be that whatever class you may belong to, your capability to earn a living on your own as soon as possible matters the most. In the case, the ones from the business class may not be that active in standing up for them and some offspring of such children may become spoiled due to luxuries available to them right from their birth. This all depends upon the upbringing of the children and their family background.

Those who have a business class or elite class background are said to afford the basic social security than the ones who are not because even those who are in government job of grade BPS-14 or lower cannot make a good living because they are mostly focused on savings. In fact, most of the government servants emphasize on the money savings rather than luxurious living. When these difference do not disappear, then it is more than likely that the concept of Affluenza will

appear which would thus, cause social comparisons and cause cultural diffraction by following the developed West (e.g. having the same car, furniture, house or cell phone like the ones living in the US). In this case, the relatives living in the west are often idealized in terms of affording the luxuries as a role model.

Another one said; "I have seen many people who do not share their belonging or help people who are not that economically stable, but I have also seen those who do. It's the intention that matters. The main thing is that people who have been through hard struggles and ups and downs are mainly those who would help others facing a tough time. For example, I was jobless for a year or so and I had to take a loan from my chachu, but Thank God I paid it off as soon as I got the job and I pray that others do not go through such a tough time. Being in debt is the biggest curse ever.

The most important or essential part of my life was that when I was in debt and I was being taunted by my family and closed ones. I do not want to name the people who were just giving speeches but I do think that this phase shows you the true colors of who is right and who is not. I used to smoke a lot in this phase which caused a real downturn to my health."

Major problem observed in the society was that when a person is going through such phase as mentioned above, he or she is not taken seriously and he is often snubbed when he talks to someone and is often ignored and often not invited for dinners or other similar family events or even the events of one's friends or colleagues (both currently or in the past).

Another one said; "I do not think that it is just the Buzdar that are winning the trust of others. It can be anyone who is truthful to himself and his fellow colleagues or family members. But it is true that the Buzdar people are coming forward in gaining a good reputation and respect here in our society. This may be because from our area, two CSP officers are Buzdar and many have become good lecturers and one is the famous chief minister of Punjab, Usman Buzdar. It's not the background that matters but, rather it's what you are able to do that matters. Not everyone belongs to a landlord family but you can become one or a CSP through your own efforts or dedication."

The potential to become a person with successful social and economic position in the society is the most respectable thing that a person from a rural area could achieve. It does not matter if you

are from an elite background. A farmer's child may become the best lecturer as observed by a few of the Buzdars while there are also those who are just sitting at home. It's all about one's dedication and persistence.

In social terms, 'thick trust' alludes to trust with a short boundary, enveloping just other people who are near to the truster. The trust assumption includes more than solidness. It includes additionally the capability and personal circumstances of others, and, especially, their respectability, trustworthiness and good character. For instance; I anticipate that the trustee should keep guarantees, pay obligations, and remember my inclinations for his managing me in any event, while selling out my trust brings about a higher benefit for him. In this way, the issue of trust would not emerge if 'full observing and control of someone's presentation' were possible, nor would it emerge in the event that 'we were all pitifully upright, continually doing what we said we would do in the conditions which we said we would do it.' (Torche & Valenzuela, 2011, p. 186)

The underlying point of view on social capital has shown that the organization structures that implant these two limits – closure networks and structural gaps – are drastically unique. Also, accordingly question the basic augmentation of local area bonds to the bigger arrangement of social cooperation with the outsiders. Thick trust matters more than the thin trust but a person has to experience both in order to understand the main differences between them.

Another one said about the 'thick trust'; "If a person is educated and moral enough to know how to treat his family and friends properly then he or she may be taken as '*khandani*'. He does not show off and does not let others disrespect him, by keeping a specific boundary between them. I personally do not like those in the family or friends who visit me or my house a lot. There should be a distance and personal space. For instance, if I am studying for my final exam tomorrow of Masters and suddenly my Khala comes and stays for the night at home and keeps on asking me about when I am getting married or starting a family, then it is nothing but causing me disturbance and uneasiness. To be honest I do not mind such questions, as it is in human nature that a person gets to know his or her family and should stay in touch with his loved ones. But one should not forget other's commitments or studies or his respective career and give them space.

This may sound rude to some people, even in my family, but I had faced many problems in this regard, so I have started keeping distance from others and trust me, you will feel very peaceful. In terms of trusting one's family members, I think that it is not always so, because in my family, there are some cousins, who do not get along with you well. Even if someone is more educated than you or can have a good debate with you on many issues that you do not understand, is something that is common in almost every family. I have faced many problems in this regard, because I do not know how to react to such people. One cousin is earning while I am still studying aged 27, and he often asks about my career even though he knows what I am doing. This is nothing but character assassination of yours. But remember one thing, knowledge is power. Even though you may not be earning, but try to stand up on your own feet as soon as possible and never stop gaining knowledge as knowledge is power."

Keeping a close contact is something that everyone or almost every person gives a lecture about, but keeping a distance and respecting other's personal space is something that is sadly not taken very seriously. It's true that if a person's neighbor has a young daughter under 30 and wants to continue studies but her neighbors and aunts keeps taunting her to get married or else she will become weak in giving birth to children or may not get good marriage proposals at all is not very encouraging. Even our Islam says not to force others for marriage, but it is recommended that marriage is half of one's faith. But nowadays, leaving education just for marriage is not a sensible option. There should be a balance between these two areas.

As for the friends and trust, friends are those who help you when you are down or tired or not feeling well. Just adding someone on Facebook or just getting one's number does not make such person a friend. There should be a close bond between what one calls a friend. Not just words. Friends are known as the family that a person choses, so it ought to be chosen wisely. Someone fired from work just because he or she does not visit his senior more often in a private or government job is not a wise thing to hear or observe at all.

Trust is a resource for personal activities just as for aggregate purposes in exceptionally complex social orders. It is feasible for people to face challenges while tolerating the conceivable condition of frustration when a choice is made that is in opposition to their assumptions. Trust assists individuals with getting over the intricacies of regular day to day life. It is in fact a focal

element of social capital which permits the accomplishment of individual and aggregate objectives that couldn't be accomplished by a confined person.

Families are regularly viewed to act as an illustration of thick and firm social capital. Since the family is characterized as a strong and homogeneous gathering. Trust is characterized as a speculation on others' future conduct, establishing practices, and activities, and as a mid-point between all out information and nonattendance of information on others.

The speed of progress of social orders in late modernity has changed social relations and establishments of activities and personalities. People are currently implanted in organizations of connections that get over different settings like companionships, family, occupation, and so forth Trust permits people to be dynamic in an assortment of circumstances while having just restricted information and little power over the collaborations and individuals installed in those fields. It makes activities and relations conceivable in circumstances where face to face collaborations are impossible.

About the thin trust, one said; "Making connections with those outside one's circle is becoming more common than the ones in your family. This may be due to jealousy or social comparison that others do not want to see you succeed. For example, I personally think that it is not just jealousy that makes one interact with people from outside one's family circle, it may be due to the need of getting a good job or making connections that helps one get selected for both the government or private job during the interview and the panel will ask the right and easy questions instead of asking the difficult questions. It may sound unfair, but it is happening all around us. I mean if you look at the PPSC exams. Few months back, many students were caught cheating in the exams by selling the question papers before the commencement of exams. So what do you expect in such a scenario. I think that there should be a transparent system based on merit. Otherwise this is just ruining the future of our youth who spend day and night preparing for such exams. Trust nowadays means making connections with people who can benefit you. Nowadays, no give gives *Salam* (Greetings) to you if you do not help others. "

Making friends outside family or close relatives is called 'thin trust' and it is ironic that people have been observed to trust more people outside of one's family. Very few said that family is the most trustworthy otherwise the case has been opposite and negative about the family. Without

trust, there can be a problem of anxiety and depression as e.g. those who do not get you a job in a month's time as promised (*Qoul*) or get you the loan to start a business or does not appreciate your asset or vehicle and use someone's belongings recklessly, then one needs to change such company and start moving forward. It may be a bad company for a person, but it can be the best lesson to be learnt from such people.

The 'low trust' societies are those where people live in a risk culture and subsequently, there is an emergency of confidence in the public eye including the breakdown of trust relations and the development of doubt inside private and individual connections, yet in addition towards foundations. In globalization, the social and geological versatility of present day cultures 'will in general disintegrate trust and validity by sabotaging the obligations of bravery. (Troman, 2000, p. 337)

Profound doubt of out groups makes separation; for example, prejudice an endemic component of public activity. Doubt and observation is apparent in the expansion of electronic gear, which obviously and secretly screens conduct in broad daylight spaces. There is a public doubt of the deceptive activities of some master frameworks, for example transnational enterprises. Misrepresentation and bank failures have fuelled the development of administrative bodies that screen and endeavor to control expert frameworks. Traditional family ways and ways of life are changing quickly in today's high modernity. The male centric family unit is at this point not the standard attributable to the breakdown of believing connections and new types of personal connections emerging today.

A person said; "When you are a lazy person and you take drugs or drink a lot and do not take care of your hygiene, you are nothing but a burden on society. No one likes such a person at all. In fact, a person should be well-behaved and also take care of his or her hygiene and family. I know that a person's family and loved ones comes first and what others say does not matter at all. But taking care of hygiene and health and discipline is something that is not just liked here. It is liked everywhere. You may not get a good rishta if you do not practice such things at your home because that is where all the values and morals come from and begin at the first place. A society with such type of people may be called as a low trust society with high risk of danger of insecurity in terms of crime rates, theft, nepotism and etc. If a person is not disciplined, he or she would do nothing but contribute to decrease the level of trust in society or one's family. It may

also be the case, that the wife is very virtuous and well-disciplined due to her upbringing and so is the husband, but the husband got spoiled due to the company of his colleagues or friends or he may start drinking. This would be a disgrace to such a person's family or society. Creating positivity should be prioritized, not the negativity. There is a justice system called *Aafpani*, where the person who has committed a crime or broke the law is said to walk around 30 steps in the depth of the water and stay there for a short time and if that person drowns then he is guilty of the crime otherwise he may be proven as innocent."

Making relations is not a problem as a person who is a teacher or a lecturer in a college or university may meet new people every semester or year, but creating a trust worthy relation in such institutions is the backbone of creating a trustworthy society. This may be because everyone goes to school in his or her childhood and if the children are taught such values from the beginning both in school and outside the school (informally) then a positive change can be expected in their future.

Another one said; "Dependency is nothing but a curse just like being in debt. Because if you are not earning or contributing something to your family or career then you are wasting your time. The case that a person is only dependent upon his or her family members or friends, colleagues is not always true. If a person has a strong bond with another person, may be due to his kindness in one's debt or crises phase i.e. due to unemployment, returning loan or security or paying the due rent, then he may even go to the extent of helping that person's children and family in terms of need if he passes away. There are cases where such things happen and are possible.

I was in debt for a few years and my uncle (chachu) financed me. It was the most miserable part of my life. I left my home because I could not stay due to my parents who told me to get a job and stop eating free bread all the time. I had to live with my uncle, he was a nice person, but that niceness also has a limit. I tried applying for job after my 2nd year of college, but I could not get one. Then I went to Oman to make my ends meet and I stopped living my life being dependent on others. After working there for 4 years, I have now purchased a rented house with my own car and I have also invested in real-estate as it is a very promising investment. I do not visit my house very often, but I do send them some money what I earn by my hard work. Now their behavior towards me has changed. I feel that I am much respected now.

In my case, I think that the dependency should never be encouraged at all. In fact, it should be discouraged. Every institution, starting from the schools should teach children to stand up for themselves when they pass the 6th grade and trust me, it will bring about a great change in the society."

Taking responsibility for one's own actions and stop being dependent on others is taken as a great blessing by the people being studied here. No one likes to be dependent on anyone. Being dependent means disgrace as when a husband is not doing any work, his wife and in-laws do not respect such a person so he goes into an uneasy state of mind. Nowadays, people say that starting one's own business is the only way to get settled and have a peaceful life. Working from 9 to 5 is not a peaceful life. As it is an exhausting and tiresome experience.

Another one said; "I do not think that expectations are a good thing because it often leads to disappointment and conflict. There needs to be a transparent system as in the West. But naturally, we do expect our fellow Buzdar people to support us when we do not find job. Merit should be there, but if it is not then we have no choice but to seek our brethren's help in a legal way, without any nepotism."

Having expectations from others brings nothing but disappointment. But if one does not have any other choice, then there can be exceptions on to attain the job by making connections with the fellow brethren. It was a bit disappointing to hear such views from the people, especially ones who had their own property and a good source of earning.

Case Study 9

Another one said; "Having close ties often mean having emotional ties with others, especially ones with whom we spend our childhood or a great many years, like in school or college. Developing such ties is important as one feels ease and comfort by thinking that someone is there for us. But, there are ties that are not always personal that helps a person learn the hardships of life. For instance, if a father who is a CSP fulfills all the demands of his children and does not allow them to learn anything by themselves, then they may become spoiled and may not become competent citizens of their society. If you teach your child the basic fundamentals of life and create a sense of harmony in their minds towards people belonging to different cultures and backgrounds, then they may

become not just good citizens, but also a competent person with a sense of humbleness. Going out of one's emotional and close relations is an essential part of learning to become a competent person with a good range of skills and knowledge that does not come from one's comfort zone."

Making someone a friend who is a close relative may bring a sense of joy and warmth feeling, but stepping out from the comfort zone and meeting someone from a completely different background and ethnicity may help a person learn a thing or two which he or she may not have learnt from studying books or watching the news at home.

A man in his late 50s said; "People who are new to me help me learn many things which I may have not heard or learnt before. For instance, when I was working in an NGO after my Masters, I felt that the person who was my colleague from the same university was my friend and so he would be my good colleague here as well. So I started to work as a Marketing Officer and learnt many things I did not learned before. One of the most important lessons learnt in my life was that no matter where you are in life when you work in an office, you should not trust anyone or everyone blindly to be your friend or batch mate. In short, the one who was from the same university turned out to be a selfish person as I was shocked to know all this. It gave me nothing but disappointment. All I did next was that I thought that I would not listen to anyone at workplace and just mind my own business. My batch mate did not fulfill his promise of visiting the office with me in order to get my resignation letter and instead, told me that he does not visit the office. Even though I knew that he went to office every week. I could not get my letter because of my personal commitments and that so called friend also showed me his true colors, even though it was not very hard for him to get that letter. Therefore, one has to step beyond the past in order to be successful. Past is gone, learn from it and move forward, but do not stay there forever."

In making one's future bright, it is very essential to come across people who are from a different background and ethnicity. Major obstacles can only be overcome once a person steps outside the comfort zone. Not everything is available at your door step. Expanding and contracting, both are important steps when connecting with others. This is what makes a person better and competent and wise. Competence does not always mean winning by depriving others of their rights. There needs to be a healthy competition instead of a cut-throat one.

Another person said; "A man who steps in to the professional world, no matter how small of a job he or she does. Even if you are a carpenter or a plumber, make the most of your skills and learn new ones too. The more professional you are, more wise and sensible you become. But do remember that there are always some people who need your support and help. This includes first and foremost, your parents, wife and children. Because it is often known that charity starts from home. Others come second. But it should be kept in mind that with profession, there is a social role as well. A banker or a landlord is also a father, son or brother of someone who is in their family. Even if the father or son says that they do not need any help or support, there should always be a perception of helping them and supporting them at the back of the mind. A social role also involves looking after your neighbors and taking responsibility of your rights towards others. Even if it means lending them money even if they cannot pay you back soon. This helps develop a sense of humbleness and trust in the minds of the people. But one thing should be kept in mind, that a person who continuously asks for help or money or anything else, is not likely to be trustworthy. Trust is earned, and not just something bought cheaply from the market."

Making someone a priority depends upon who that person is and how he behaves. A better sense of a social role comes from having a profession or a strong professional role. A person without any profession or education is not likely to understand the problems of society simply by saying that 'I know everything'. Developing a sense of belonging and trust requires being virtuous and humble and it is said to be attained through education, expertise and upbringing. Not just through any one of these.

Another one said the following about developing a sense of collective well-being; "Keeping a sense of collective wellbeing is not something that our society knows a lot about. The reason behind why I said this is because if you ask someone the address in a new area, people make fun of you if you are not fluent in the local language or have difficulty in pronouncing the words correctly. For example, a *Pushtun* who comes from Swat often have problems in pronouncing the words having the 'F' letter. They often pronounce the name ***Irfan*** as ***Irpa'an.*** I was also like this i.e. making fun of people who cannot pronounce the words correctly in my college life. But when I did my graduation from Multan, I realized that this is not something mature i.e. making fun of people of different language. It is a sense of collective wellbeing that one helps others who are facing a hard time. It is not just trust that helps a person develop a sense of cohesion and

collective wellbeing. Instead, it is an experience of meeting people from different backgrounds, values and ethnicities. When you interact with new people and different ones, you understand their social and economic problems in a much better way than just staying in your circle and through the media. This all, as a result, helps in problem solving and raising voices and awareness."

Raising the voices of the people who are not from an elite background or are from the remote or underprivileged regions might be made better to understand if and only there is an interaction between people who are from a different background and race. A collective well-being or the social cohesion is undoubtedly a humane concept but how it is implemented is something that needs serious attention. This requires to keep the concept of *cultural diffraction* in mind as different understandings of culture is important both at the social and political level of a community.

6.2. Social categorization

In social identity theory, oneself is taken as reflexive in which it can accept itself as an object and can sort, arrange, or name itself specifically in ways according to other social classifications or groupings. This interaction is called self-classification in the social personality hypothesis. A social identity is an individual's information that the person in question has a place with a social class or gathering. A social group is a bunch of individuals having a typical social distinguishing proof or view themselves as individuals from a similar social classification. Through a social correlation measure, people who are like oneself are ordered with oneself and are named the 'in-group'; people who vary from oneself are termed as the out-group. (Stets & Burke, 2000, p. 224)

Once in the respective society, individuals determine their personality or ability to be self-aware to a great extent from the social classifications to which they have a place. Every individual, notwithstanding, throughout their own set of experiences, is an individual from a remarkable mix of social classes; thusly the arrangement of social characters making up that individual's self-idea is one of a kind. The social categories where individuals place themselves are portions of an organized society and exist just according to other differentiating classifications (for instance, dark versus white); each has much force, eminence, status etc. People acting with regards to social construction name each other and themselves in the feeling of remembering each other as

inhabitants of positions (roles, jobs). This naming summons implications as assumptions with respect to other people's and one's own practices.

A person said regarding the comparison of close and distant people; "I think that once you feel acknowledged and respected by someone, it is the most important feeling. I know that money buys you mobiles, respect and get you a good rishta, but it cannot buy you a well-mannered character (*jowan kerdhh*). I think that if you are a respectable member of the society that you belong to, you should also gain respect outside the in-group. For example, it's not necessary that if I am well known in the Buzdar community, then people from other Baloch caste would also treat me the same. All people or the Baloch are not the same. You have to develop a sense of ethical standard. Even if you develop a good moral character, and you feel neglected, then you should immediately leave such company of people."

Making peace with the in-group or one's commune can be easy but difficult otherwise with the outsiders. If a Baloch does not know how to interact with a new or another person then he or she may not be popular or be respected by the out-group. For example, if a Buzdar does not know how to interact with a Leghari, then he or she may get back to the in-group and learn from the mistakes. It is assumed that a better interaction is one where people do not feel insecure with others or outsiders and meet new people and interact with them. In-group does not get one a successful lifestyle and or to make solid decision making power.

6.3. Meikirch model of Health

A healthier individual can offer more to nations' economies, and comprehensive, impartial social orders and supportable conditions illustrates that better individuals can offer more to nations' economies, fair social orders and manageable conditions can improve individuals' wellbeing.

An integrative methodology isn't only important for worldwide development objectives, but at the same time is a crucial guideline of basic freedoms, where rights – for instance, to the most noteworthy feasible norm of wellbeing, to education, and to monetary, social and cultural investment – are inter-related and inseparable.

To acknowledge human freedoms and development objectives, there should be an exceptional spotlight on those people and gatherings most underestimated and underserved by wellbeing and

social service/s – frequently the females and kids are in the least pay scales. A common perspective of the idea of wellbeing and social administrations – regularly the females and youngsters in the lowest pay networks. A common perspective of the idea of wellbeing and its connected determinants could add to progressing aggregate endeavors.

Promoting the health of people and populaces is a complex undertaking – that includes people, families and networks, governments, wellbeing experts, scholastics, executives, development partners, organizations, the media, and others whose exercises mix up or interweave together.

The Meikirch Model of Health says that: Health is a condition of prosperity i.e. developing from helpful cooperation between people's potential, life's demands, and social and natural or environmental determinants. Wellbeing results for the duration of the existence course when people's potential – and social and ecological determinants – is enough to react acceptably to the life's demands. They can be physiological, psychosocial, or natural, and change across individual and scenarios, however for each situation inadmissible reactions lead to illness. (Bircher & Kuruvilla, 2014, p. 363)

Thus, as per the Meikirch Model of Health: Health is when people utilize their naturally given and personally procured possibilities to deal with the life demands in a manner that advances prosperity. This interaction proceeds all through life and is inserted inside related social and ecological determinants of wellbeing. Well-being is established by each of the three measurements – individual, social, and natural/environmental determinants of wellbeing.

The state of wellbeing of a person helps him or her to respond to his or her respective demands of life which varies across one's life and context of one's issues at hand. For example, a person aged 20 with asthma may be subject to poor environment or lack of fresh air in his neighborhood or in his respective surrounding.

Figure 9; **The MEIKIRCH Model** with **five** components and **ten** complex interfaces
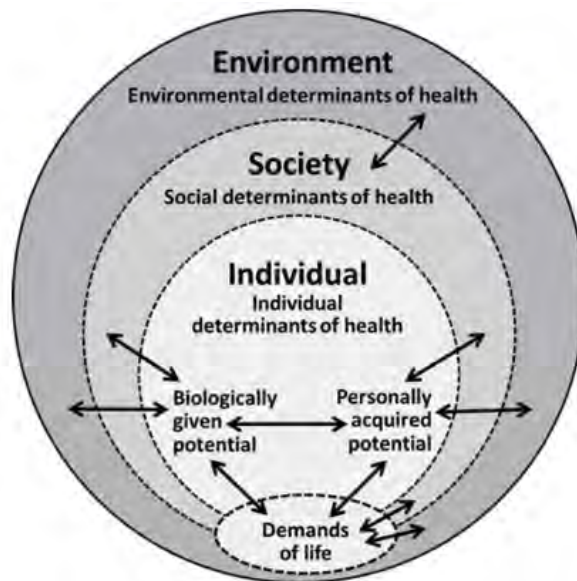
Source; (Bircher & Hahn, 2016, p. 3)

The figure above portrays the Model. It involves three primary constituents of wellbeing: (I) Individual determinants of health that include: (a) Demands of life (as illustrated above); and (b) Potential of people – naturally given or procured personally – to fulfill life's needs; (ii) Social determinants of health; and (iii) Environmental determinants of health. These determinants cooperate and can alter both the demands of life and possibilities to react sufficiently to these demands.

6.3.1. Individual determinants of health

Demands of life

Life's demands can be physiological, psychosocial, or natural, and varies across people and contexts, however for each situation insufficient reactions lead to illness. People, similar to any biological animals, are presented and related to such demands (Figure above). Their satisfaction is a condition of life. In individuals, they (demands) are physiological, psychosocial and environmental. They are explained below;

1. Physiological demands: For people, physiological introduce themselves from multiple points of view as capacities identified with inputs, results and reproduction. Acquisition of oxygen,

supplements and water, discharge, preparation, pregnancy and labor, and the upkeep of internal conditions inside physiological boundaries (homeokinesis) are key models. Some particular qualities separate people from other higher creatures. Reproduction is fundamental for the endurance of the species, however no one but humans can decide on whether, and when, to multiply.

People manage various conditions to address physiological issues that fluctuate with time and situation. For instance, in low-income countries the primary wellsprings of food might be given by traditional cultivating and, in high-income countries, by industrialized horticulture. Both food sources incorporate outer frameworks for storing and conveyance, for example, through nearby shops or stores.

2. Psychosocial demands: Such requests identify with people's self-improvement and social mix, remembering investment for social, financial, and political life. Self-improvement interlinks with social mix and is quickly clear for infants who need to connect to their guardians. This adds to cerebrum capacity and general development. Every individual is presented to different social determinants of wellbeing for the duration of the existence course, with duties and assumptions shifting all throughout the planet, for instance, as identified with occupations, connections, commitments to family and society, individual yearnings, and political and monetary settings.

3. Environmental demands: Health of people and populaces can be influenced significantly by factors in the climate, including outrageous climate changes, accessibility of clean drinking water, air contamination, food shortage, radioactivity, and safe working environments etc. Such demands of life do incorporate security from physical, compound, and microbiological dangers, and safe removal of waste matter (reusing/recycle). Sustainable development centers around such demands. A portion of these are obvious quickly, while others could be idle for a long time (for instance, openness to cancer-causing agents from tobacco smoke or contaminations). It is tied in with ensuring the climate to diminish ecological demands to make conditions helpful for advancing both wellbeing and sustainable development.

Individuals' potentials

Every individual requires resources, push to fulfill the needs of life. They need it to fulfill the demands both in the present and in the long haul. To fill the needs of the Meikirch model the term potential was acquainted with both the present and future resources.

- Biologically given potential (BGP); The BGP addresses the natural premise of life. Right now of birth, it has a limited worth coming about because of hereditary equipment, epigenetic guideline and nature of the pregnancy. This is the endowment of life everyone gets. This potential lessens normally all through life, arriving at zero at death. Each considerable social drawback, physical illness, injury, or deformity decreases the BGP either fleetingly or forever.

- Personally acquired potential (PAP); The PAP is the amount of all physiological, mental, supernatural and social assets an individual gains during life. Apparently, it begins to create in utero while the child hears the heart beat and the voice of the mother and feels her substantial developments. After birth, as the cerebrum and different organs develop, this potential increases quickly. The *salutogenesis* idea of Antonovsky recommends that people who comprehend their circumstance, can oversee it, and discover sense in it, can improve their wellbeing.

Biologically given and personally acquired potential don't part into the body and brain. Albeit naturally given potential is reflected in a person's substantial constitution, numerous parts of PAP likewise live in the body. People who have been physically dynamic while growing up foster an athletic musculoskeletal body than the individuals who, as adolescents, mostly read books or played with PCs or other gadgets.

Figure 10; Timeline of the Potentials
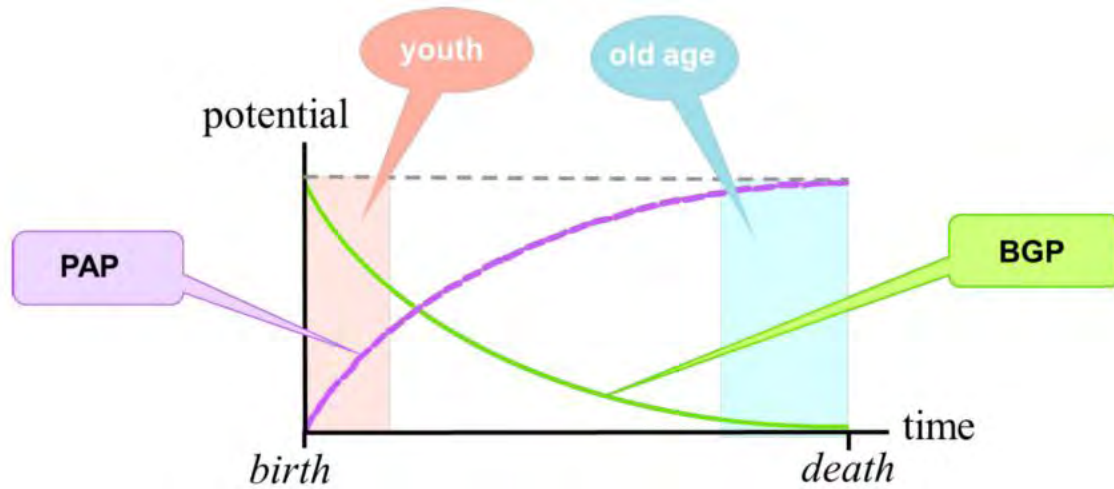
From the figure above, it can be concluded that while the biological potential decreases with the age, the personal potential starts rising from its beginning. Over the passage of time it may take a lot of personal commitment by the person being observed to work for its increment and in reality, both these potentials are more or less, being needed simultaneously. The sum of both of these two potentials is shown by the dashed line (horizontal line at the top). It occured by a chance.

6.3.2. Social determinants of health

Better friendly commitment, aggregate adequacy, and trust are related with better wellbeing results. Social elements might be positive or contrary for individuals' prosperity, including by upgrading or repressing the improvement of their potentials and by impacting the demands of life and the assets accessible to people to fulfill these needs.

Long life span isn't exclusively identified with individuals' earning, yet firmly influenced by their self-sufficiency and social investment, which are significant determinants of wellbeing. It stresses the obligation of governments and world pioneers to make conditions that work with social, monetary, and political support and empower people and populaces to work on their wellbeing. Investment in wellbeing and social administrations are additionally essential to diminish imbalances, both inside and across nations.

Tending to the wellbeing needs of underserved and frequently underestimated gatherings, e.g. ladies, youngsters, and more seasoned individuals in low-pay networks, is especially significant for decreasing disparities and further developing wellbeing. They frequently advantage less from medical care and social administrations that are normally more copious, open, and of better caliber in more well-off regions. Further, notwithstanding transferable and non-transmittable sicknesses that influence the entire population, they face the extra weight of bleakness and mortality identified with pregnancy, and to youth and age-related disease.

6.3.3. Environmental determinants of health

There is an established evidence of significant connections between the climate, development, and health. These connections were featured in 1987 by the UN World Commission on Environment and Development's report – Our Common Future, also called the *Brundtland report*, that prominent: The "environment" is where we all live; and "development" is what we all do in attempting to improve our lot within that abode.

Factors in living and workplaces can straightforwardly influence wellbeing. Strong powers are a significant ecological reason for infection as are waterborne toxins. Early openness to indoor air toxins might harm sound lung development, prompting a long period of gloominess. Embracing a cleaner, more supportable energy advances and water sources could assist with advancing both wellbeing and improvement. At the large scale level, diminishing natural resources, populace development, and the impacts of environmental change are probably going to block working on worldwide wellbeing.

A common perspective of the idea of wellbeing, and the connections between individual, social, and natural determinants, could assist with advancing a discourse among leaders, policy makers and residents, among public and private areas, and with civil society and the media on the common obligations to request, give, and use items and administrations in a way that is based on advancing of wellbeing.

Putting the Meikirch model in consideration, a person said the following; "Dear brother, the income of people in the Barthi or Taunsa is not very good because people cannot afford the medical expenses of the private hospital. But when it comes to the government or public hospitals, they are not expensive, which is a fact, but people like us have to suffer a lot by

spending hours and hours in line waiting for our turn. There is not much medical facilities in Barthi, and people have collapsed on their way to hospitals in Taunsa Sharif just because there is no quality service or health care available in Barthi.

Plus the sources of food is not up to the mark as there is not much variety of items available, for instance, only a single brand of cooking oil or ghee is there. There is not much competition there may be, because it is a remote area."

There is a common observation that there is not much quality of agriculture there. Even though there is agriculture system there. People are well aware of the food items available, but there is no other choice of purchasing items other than the ones available in the market. In addition, there is no quality medical care available as it is often heard that a patient of a heart disease or a pregnant woman died on her/his way to Taunsa Sharif before reaching the hospital. The situation seemed to be very gloomy or stern for a person to hear, even for the ones living in Taunsa or the nearby urban regions.

Another one said; "A person with a high level of education may be able to handle himself well in the search of job. But the one who is just FA passed or the middle passed, like me, may not be able to get well with the unemployment. It may be very disastrous for one's health and wellbeing because people get married here very early and they have a responsibility for maintaining their image. A Baloch does not bring disgrace to his or her family. Even if a child makes a mistake and is involved in drugs, the elders or parents of the family explain the child the do's and don'ts of such activities. It is heard that a few decades back, when a child who did something wrong, was beaten. In our Baloch culture, there is respect of a woman due to the *Siahkari* (adultery). I think in upper Punjab or Potohar region, this concept may be different, but not here. It is sad for me to say that there is a concept of jealousy in our people. People are trying to get ahead of one another in the search of job and money instead of acting as a sensible community and as a whole. This leads to nothing but division."

People who are capable enough to make their ends meet may be in a better position than those who are not aware of how to make their ends meet. A person who is well aware of the norms and values of society may be considered as a *khandani* person, but he may not have enough resources

or job to satisfy himself or his family. A few decades ago, everyone was given respect and honor, but nowadays, only money talks about a person's status.

Another one said; "There is a problem of health of the general public. People are not aware of what to eat and in how much quantity. The awareness of what is of benefit and what is not, is not generally observed. There is a big problem of unhygienic drinking water. Due to this problem, there are many cancer patients in our area. Another reason may be that there is a lot of Uranium or other similar types of underground resources that we may not know about. There is abundance of such minerals that it is affecting the other natural or mineral resources here. This, as a result, is causing cancer and also skin and hair problems due to its consumption. I have tasted the water of Taunsa and Barthi and believe me the tap water of Barthi is saltier than the one in Taunsa. Plus, there needs to be a proper system of clean water supply because, otherwise people would keep on dying due to no check and balance in the area."

The provision of clean drinking water and sanitation, availability of food and ration, noise and air pollution and other similar factors needs to be taken into serious consideration. The presence of Uranium is causing a problem for the people. Some even claimed that the tap water in the masjid is salty and cannot be used for performing the ablution. These factors negatively affect one's health which can, as a result, affect one's competence in leading a successful and stress-free life. It is mostly about how the environment is being protected to create conditions in order to promote both the health and a sustainable development (e.g. exposure to carcinogens from smoking/tobacco or pollutants). If a person is not having the basic necessities of life at his access, then he or she may become a serious victim of the Affluenza and may become powerless to raise his or her voice.

Another one said about the potentials of the local people; "As for a person's talent and potential, all I can say is that everyone is capable of something. In other words, every person has an inborn talent. But it is the environment that makes the most of that particular potential. It is the use of that potential that makes you competent and capable enough to tackle the difficulties of life both in childhood and in the future."

If we take the above figure into consideration, we can see that an individual is likely to face a decline in his or her biological potential and it reaches zero at the time of death. For instance, if a

person is born in a family of teachers, in which both the parents are from a teaching profession, then the child is more likely to become good at studies or may have the right skills to become a good lecturer in the future. If the child is lazy and is not pushed or motivated by the parents like he should be treated, then that potential may not come out and as a result may be wasted.

Another one said a similar but a slightly different view; "A person learns the basic ethics of life from his mother. As the baby develops in the mother's womb, he or she starts listening to the voice of parents and also starts to understand the words of the parents. Therefore, it is said by our elders that when a woman is pregnant, it is recommended to say positive and nice things about the family and talk positively, because the negative talks makes the baby more complex in personality and may develop negative traits in his or her life. As the person grows in age, he develops a better capacity to store knowledge and develop skills to tackle the day to day problems that he faces. For instance, a father who is an IG in the BMP (Border Military Police) is likely to make his children follow the disciplined life as the one that he is living right now. The disciplined life may seem like there is no freedom, but it saves a person a lot from laziness and a person learns the right behavior that is to be used at the right time. If a child of such a father enters the government service and may not exactly follow the same footsteps like the father, then he or she may not face that much trouble as those parents who have not been in the government service. This potential may help the person develop good interpersonal skills that may increase his or her chance of getting promotion than the ones who are completely unaware of such a thing."

There is not just discipline in the army or the forces, but a life of almost many of the government officers teaches a person a thing or two about the discipline in life and how to learn the moral ethics and values. There is a common observation that the people who have parents serving in the BMP or the police or as a senior government officer are likely to know how to deal with the environment and thus, they are not lazy in their lives. They know that lazy people have no moral values. They sleep late at night and wake up late in the morning or even in the afternoon. These all habits are very important as they help a person adopt a healthy lifestyle and share healthy habits within his or her social circle. In this way, the soft power takes its place at a smooth pace without any backlash from the general public about its misuse of power or authority from above.

The Meikirch Model of Health sees wellbeing as a 'developing property' that comes from various collaborations among segments of an intricate, versatile framework. Together the individual determinants of wellbeing and the framework all in all – including social and ecological determinants – can foster a serious level of versatile abilities, bringing about flexibility and the capacity to address current and new difficulties.

To accomplish and keep up with wellbeing over a long period, people should ceaselessly correct how they utilize their naturally given and actually procured potentials to react sufficiently to the changing demands of life – similar with age, sexual orientation, individual jobs, culture, environment, and different variables.

Social activity is also needed to make conditions that can advance individual and populace wellbeing – to further develop admittance to public services like education, medical services, and nutritious food sources, and to relieve illness from items that cause illness, for example, tobacco and air and water toxins; and to address imbalances. This is valid for low and top level high paid nations. There can be three major sorts of changes that people and social orders (as agents) can use to resolve problematic circumstances:

- External mediations to address the agents' requirements (for instance, forestalling [disease] infections by building sterilization and cleanliness offices or through inoculation).
- Internally arranged facilities that agents make when conditions can't be changed (for instance, figuring out how to live with a constant illness).
- Systems-wide, groundbreaking changes in agents, conditions, and the intricate frameworks of which they are a part of (for instance, the development of species connected to changing physical conditions, or profound established, extraordinary changes in people and associations with regards to financial and political changes).

The various determinants of wellbeing all communicate and impact one another, yet at various occasions various determinants might be the principle focal point of intercessions. For instance, general developments in friendly and ecological determinants could increase living standards and advance populace wellbeing by and large. In singular medical services, singular determinants might outweigh everything else as a beginning stage for intercession. In different occurrences,

for instance in fostering a general wellbeing program, this load of determinants would need to be addressed.

A scope of social researchers could, on a basic level, utilize the Meikirch Model of Health to help their work. The Model could be applied to improve wellbeing education and awareness among all stakeholders and partners associated with health services and public wellbeing.

Governments could utilize the Model to thoroughly consider how best to give sufficient wellbeing and social mediations, and the connected legitimate rights and privileges. There likewise a requirement for 'frameworks thinking for reinforcing wellbeing frameworks' and to work on the coordination among every connected entertainer. Consequently, wellbeing system plans and assessment ought to incorporate every single important stakeholder, inside and past the wellbeing sector, in people in general and private areas, in common society, and in the media.

Medical care and public wellbeing programs for the most part have an extraordinary requirement for between proficient and inter-sectoral coordination. Utilizing the Model, the principle parts – people's possibilities, the demands of life, and the social and ecological determinants of wellbeing including the connections among them – can be deliberately recognized. Such an investigation would prefer to help functional arranging over when simply the expansive umbrella term *health* is used.

Theoretical Discourse

Social competence in learning can be seen both in the mental and social contexts. In mental viewpoint, the significance of a learning environment ought not to be ignored as it is the environment characterized by the different environment among pupils and an instructor. So it may very well be expressed that social skills and knowledge uncovers itself through the course of correspondence and participation. (Gedviliene, Ziziene, Pasvenskiene, & Gerviene, 2014, p. 47)

The significance of social point of view additionally should be taken as friendly abilities created in the learning system might contribute fundamentally to the advancement of the citizenship of society. The relational abilities furnish people with capacities to comprehend between social

contrasts in progressively assorted social orders and take on their own conduct to impart (relate) properly and efficiently.

Figure 11; Areas of Social Competence
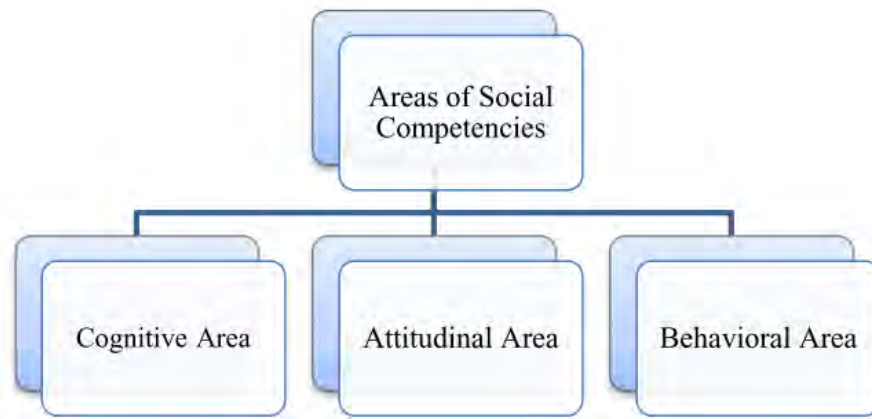
Source: (Gedviliene, Ziziene, Pasvenskiene, & Gerviene, 2014, p. 39)

From the figure above, the major critical components of social competence can be observed, mentioned as follows;

- A self-appreciation and some information on one's abilities;
- A feeling of others and some acknowledgment of their capacities;
- A proportion of self-administration and disguised control;
- A level of self-directedness;
- A capacity to connect socially with others, to accomplish synchrony furthermore, fittingness in friendly communication with others;
- A familiarity with standards of association and some acknowledgment of cues and designs in connection;
- A capacity to identify with others empathically, delicately;
- A capacity to get together with others as a member in and supporter of an aggregate association or group.

Thus, to summarize one should say that social competence as an idea has numerous definitions or no concurred definition. These distinctions for the most part are brought about by various

ways to deal with the marvel of social ability, for example according to alternate points of view or parts of social sciences. Despite the fact that it is feasible to set up certain normal provisions characterizing social competence, one actually needs to search for the particular definition in the various fields relying upon the examination object.

Education and learning, as a cycle, is indivisible from numerous interactions among people and group work, so the significance of competence and different types of its advancement couldn't be denied. "Schools are social places and learning is a social interaction" and students and people don't learn alone but instead in a joint effort with their educators, in the organization of their companions, and with the help of their families.

Collaboration abilities guarantee successful and productive investment in public activity by capacity to connect, assume liability and develop, study and work measure cooperating with others from different foundations. Civic social competence alludes to more extensive circles of life and outfits people with capacities fundamental for accepting liabilities as dynamic residents of society. The classification of city capability is isolated into subcategories of information on friendly and political ideas and designs and support in civic life. Information on friendly and political ideas and constructions is fundamental for act in the light of ideas of majority rules system, equity, correspondence, citizenship and social liberties.

Making the most of what an individual knows about his or her society or community plays a vital role in understanding or developing one's competence. Thus, the societal change or transformation can come from what he or she knows, e.g. if a teen knows that the son of his father's friend living next door has scored a first division in his FA exams without taking any tuition may motivate him to become better than him as there is likely to be comparisons among the people living in the neighborhood or among the ones from the same circle. A sense of competition also awakens the ability of a person to put efforts in one's life and career and become better and gain respect from one's respective community.

A person who is not educated enough due to scarce resources of his or her parents may not necessarily be considered an unsuccessful one. There had been numerous cases which portrayed a view against the most common stereotype that uneducated people are unsuccessful. In fact, it was observed that the people who do not get much education can become a great businessman,

but one thing that the Baloch people always keep in mind is that the morals and values taught by the elders are always kept in mind of the Baloch, no matter to which caste he or she belongs. For example, a woman is treated with respect and honor and if there is a conflict between any of the two or more Baloch castes, even then the children and women are kept away from it. One can be successful only if he follows the lesson and wisdom that he is taught by his parents or elders because they are considered as the best teachers of life.

Chapter 7

SUMMARY AND CONCLUSION

Out of the major reason as to why this piece of work is essential for people belonging to different disciplines whether social sciences or others, is because it can be a great source of knowledge for those people who were being contacted by the researcher and his team. It can also be helpful for other researchers or even the policy makers who wish to get an idea about the problems of social education and health and how much people are able to compete with each other and make their voices heard. It provides useful information about what the social educational and health problems actually are and how people know their problems that fall in such category. It has been observed that people do not know much about it and they just follow their elders or resolve conflicts through a Jirga (i.e. *Me'ehr* or *Marakha'a*) in which they sit down and solve the problems that arise between the two or more respected parties involved.

The problems or ideas that were gathered from such qualitative studies can be a source of empowerment for the people who are being studied or the ones of the similar nature, who are likely to be studied in the future. The government or other non-profit organizations or bodies may take notice of such issues and carry out a survey as to how and for whom the issues are severe and what can be the best way to resolve them through efficient means.

While keeping the level of competence and health in mind, it can be assumed that how much the people know their community and what are they doing to make their voices heard. For instance, people who are unemployed or cannot find work may know how much other people are unemployed rather than the ones who are earning the rupees in lakhs.

Disparities in results across gatherings of people overrun human social orders and are of focal interest to the social researchers. How individuals treat others is known to rely upon a huge number of variables (for example others' gender, nationality, appearance) despite the fact that when these ought to be superfluous or unnecessary. (Jenkins, Karashchuk, Zhu, & Hsu, 2018, p. 9696)

Social changes show up in spaces including education and learning, medical care, and the labor market, and generalizations or stereotypes have been broadly guessed to play a big role in these incongruities and conflicts.

If a person has money and resources then people will like to greet you, otherwise, no one even likes to say *Assalam O alaikum* to you even if you are an educated soul. However, as far as the lessons learnt from the history and leader is concerned, it had been quite a common observation that many people praised the works of Mr. Usman Buzdar, the chief minister of Punjab. People praise him by saying that he taught the people to look after your own people and the village whenever you move to another place or country. A Baloch never leaves his or her values or morals behind. He has allowed the construction of roads, schools and other basic infrastructure for the betterment of the local people. Otherwise, it had been very difficult to get travel without a proper transportation and it was nothing but suffering all the time between Taunsa and Barthi and other nearby areas.

It had been observed that the foreigners do not come and visit the area due to excess security reasons and death threats to tourists as well. The religion of Islam teaches us the concept of brotherhood. And every person deserves the respect the way he or she wants to be treated. People do not want to give the same education or experience that they had in their past. Instead, a 9 hour wage worker who does loading of trucks would very much like to send his children to the best school in order to earn a healthy living and avoid the tough time suffered by the parents of such children.

When the parents reach old age, they need the most of the time and company of their children, but sadly, this concept is shrinking with every passing year. Around two decades ago, people were being disrespected for starting a nuclear family and for leaving their parents behind. But it is not a wrong practice to start a new family in a new house, however, the responsibility of parents are also to be observed along with one of the wife and children. As father is considered as the gate of heaven and the heaven lies under the feet of the mother. So they should be respected in the proper way.

A social change can be brought about either through an idea or a handsome earning. A job is taken as working as a servant for others. It does not allow freedom to the people whether it is a

government job or a private one. Even the pensioner cannot make or live a healthy or happy living. But if the government or other respective institutions allow the people or release funds for the underprivileged to start their own business or enterprise without any strings attached, then he or she may bring about a positive change as those who had gone through a tough time of unemployment and disgrace and may thus, be able to provide employment opportunities to the ones who may be facing the same situation or even worse case scenario. However, as far as the social security is concerned, people hire their own security guard otherwise state does not provide security other than the occasional patrolling of the local police. Besides that there is no protection against the loss of earning due to disability, death or retirement except for the government employees or the ones serving in the armed forces.

A change can also be brought through the education of the females. But sadly, it is not something that the elders like. But there has been a slight change in such thinking. Women who move with their families to the cities or other countries often start working or studying after their Matric or FA. But normally, the Buzdars do not like to let the females come forward in practical life. They just want to keep the women at home. But education and awareness about how to make one's ends meet is something that should be taught to everyone. For instance, it had been common observation that women who have a good education start home tuitions or start teaching, but not other occupations.

Even if an underprivileged person becomes a billionaire and does not have the right thinking or vision of how to invest it in the best and efficient manner, then it may lead it to nothing but a disaster. For instance, if a person who is just Matric passed is given the occupation or position of BS-17 grade welfare officer then he may not be able to know the problems of the people of the local community and the corporate culture like the ones who had previously served in government or private job or has done Masters or had any practical experience. Similarly, there has been some examples of such people who are not worthy of such positions but are given authority, due to nothing but mainly the nepotism. Such people may further deteriorate the reputation by not having the right decision-making power as the deserving ones.

A man is known by his respective company. For instance, if an individual is a chain smoker, then it is highly likely that his friends are also likely to be smokers or the ones who have smokers in their respective family or social circles. In such remote areas, it had been observed that there is a

voice to be heard of the people and people have respect from their respective people. For instance, a Buzdar is respected by his company or by other fellow Buzdars in his native region. But it is not the same case in terms of the basic necessities provided by the government or state. Sadly, it is something that needs serious attention and stop being neglected by the authorities. A poor human resource may be said to be the result of poor provision or failure to provide basic necessities of life to the general public. The people not competent enough to land a good earning job or occupation are termed as *nazorri.*

The language of the Buzdar is the normally termed as the Balochki or Balochi, which has three major accents, namely *Rakhshani*, *Suleimani* and *Makrani*. The accent that the Buzdars use is the *Suleimani* accent. It is a common accent of language among all the Baloch people living in the *Koh-e-Suleiman* mountain ranges.

A Balochi famous example told by a young respondent was that when a person who was stung by a snake in the past may become afraid when he sees a rope or string which looks just like a snake. So to be short, a person who had a bad company of friends or colleagues in the past makes sure that he does not face the same people again, i.e. who were not true to their words. Also the stress faced when a person cannot make his voice heard is when he or she does not have a name or is not famous. In other words, he is not famous and does not have a good occupation and so, it leads to frustration and some people also claimed that unemployed people often go for suicides and murdering of their families, just because they are afraid that they cannot afford to provide for their basic needs.

A person who is not aware of how to care for his wife and children and parents' health, then he would be considered as a heartless person. Even though he did not do such a thing on purpose, but since he does not have much education, he may or may not be able to take care of the disease or illness that their loved are facing. For instance, if a person is not aware of what to do if his father has diabetes, then he may have to go through a tough time visiting the hospitals in order to know how to deal with it and at what time he should be provided insulin and which foods should be recommended for eating and which to forbid. These issues require a person with knowledge and awareness about the health.

Those who do not want to live with their families, face problems in finding a new home. But hope is still alive and people find homes or a portion on rent with ease. The personal problems that the tribal people have in their areas have a lot to do with the security issues of that respective region. This may include an all-out fight among the different Baloch tribes that may last for weeks or even months. But the best tribe is taken as the one which resolves such matters in the shortest span of time.

The public transportation is still of a very poor quality in the area of Barthi, but it's much better and comfortable in the Taunsa Sharif. The basic food items are not very good and only a few fruits and vegetables are grown in such remote areas. Otherwise, people survive on their own source of meat from their chicken, sheep, goats and cows. The natural underground water is mostly available for home consumption and drinking from the mountains and in Taunsa Sharif, but no one has ever thought of testing the water in laboratory to know whether it is suitable for drinking or not.

A good or high degree of education does not always have promising or positive results. It all depends upon the person as to how much competent he really is in real life and how he performs in his studies and occupation. A good education does not come from a good or high degree, but from a good upbringing from the elders or company or family/friends.

A person who is physically healthy is more likely to have a good mental health, which thus results in a sense of creativity and innovativeness in such a person. For instance, respondents who taught in school had observed that the children with good health create cardboard airplanes or cars or such drawings that portrays the reality of life. One child drew about how a child studying in a school differs from the child of the shepherd.

Education and job market have a strong connection. There was a strong observation on the fact that people preferred to educate themselves in order to get a good job, but the main purpose is not a job, it is to gain knowledge and learn the ethics and morals of life and thus some people also claimed that the education a few decades ago was to develop strong Baloch moral values in the youngsters. Nowadays, the case is opposite as the major purpose of education is nothing but to land a good job or a government occupation so that there is no need to worry about the earning as there will be a fixed source of income and no need to study further. This type of thinking, as

claimed by the respondents, is not a productive approach for the young generation. For instance, Islam teaches the lesson of brotherhood and that two Muslims are like brothers, so one Muslim should treat other people outside one's immediate family or circles in the same way like he treats his brother as it would reduce the clashes and differences among them, but sadly, such issues needs more attention and time.

The young parents plan to provide a good education and upbringing to their children that is based on current era, not the one they received in their childhood and teenage time two or three decades ago. The children or youngsters who study in a good institution and those whose parents came from the tribal and remote areas also score good marks as they keep the sacrifices and hard work of their parents and elders in mind. This thinking creates a sense of motivation among the youngsters to not let their efforts of their elders go to waste. But, there are those as well who waste time and money of their parents who are landlords and study in private schools in urban regions like Multan and DG Khan. Mixed views exist on such cases.

The initiative that a person can utilize can be achieved through a proper education and upbringing, because only one of these two may not prove to be beneficial at all. In fact, it may result poorly, if the people do not have a vision and mission in mind. All they need is proper trainings and workshops by the government and non-profit organizations while keeping the local people in their teams. Without the local people, such trainings may be a subject or result in a backlash on these change-agents. It may include women as well. Women, if empowered through proper training and skills may bring about a great change in society, especially if they have a good education, as it was commonly observed by the respondents that if a male is educated, it is just a one person's education, but when a woman is educated, it is like a whole generation is being educated and brought up rightly.

Conclusion

The *Buzdar* by name are known as the shepherd who takes care of their cattle and animals. The major sub castes of Buzdar Baloch included were *Ladhwani*, *Chakrani*, *Shahwani*, *Adhgani*, *Jalalani*. The major reason why health is poor is because of two main reasons. Either people sleep a lot or they eat a lot. There should be a set limit to both of such habits. These factors affect the health of a person and so he may not have a healthy mind and body as a result. The food

items are not pure and natural. The food authorities of the Punjab province should have a proper check and balance in such areas.

There is a concept of seasonal unemployment that seems to go unnoticed for instance, a person who does farming of cotton in one   season is likely to wash cars the next season or remain unemployed. There is no subsidy or assistance from the government side when it comes to such people. The local authorities or the non-profit organizations should take a due notice of such people who may not be able to utilize their time and efforts and skills properly and thus, otherwise it may all go to waste.

The best lesson to avoid conflicts and fights among the Buzdar Baloch people or any other Baloch communes can be by following the examples of our beloved prophet Muhammad (Peace be upon him) who used to offer food to the prisoners of war before he and his companions themselves ate the food. This thought creates brotherhood and just because of his morality, more people became Muslims than through the use of force or war. Our media should portray a good image of the families instead of just focusing on the fights between the in-laws and the newly married husband or wife. The young females try to follow the same behavior and use the same foul words as portrayed in the dramas more than the males and so it leads to divorces and tussles among the families. These need to be removed at all cost. Morality is going down the drain. There needs to be a proper lesson on morality just like these TV shows.

A person should have a good company and learn to sit among those who are good for one's physical and mental health. Because if a Buzdar or any individual who had been a through a robbery or murder case just because his company consisted of a man who had robbed or murdered someone but did not reveal himself to him or others, may teach him not to trust anyone who has committed a crime, and thus, he would sit among those who are educated and fight for the human rights. A person learns a great lesson from his downfall more often than his success.

The politics which promotes fighting should be ended at first priority. It does nothing but promotes hatred among the Buzdar and destroy the old moral values and *sohbat* of the Buzdar people. For instance, the leader of the *Shahwani* tribe had a great reputation among their tribes around a decade ago and people used to respect their leaders a lot. Nowadays the leader is the one who talks a lot and who has to dodge his elders by saying that everything is great and there

are no problems among the Buzdars, even though there are conflicts going on at the lower level. It can only be reduced by the Prophet Muhammad's Sunnah and good morals. A person who constructed a two storey bungalow worth of PKR 1 crore but did not install a proper drainage system and left the water drainage in his street is nothing but mere ignorance, which may cost nothing but around 1 lakh PKR. Thinking about oneself and not about others and the neighborhood is just defaming oneself and people living nearby or in the neighborhood may not have good thoughts about such people. When a *waderah* died, his family received 140 cattle animals whereas a person from a poor background received only 20 or so. The difference in the quantity is there which is considered wrong by many, but the thought of helping the deceased one's family and others from any other Baloch casts still exists. Though, the elders of a commune of Baloch avoid meeting the ones of the low caste (castes are referred to as *taalhaa*). Even nowadays, the roads are of a very poor quality, but removing the big stones from one's way so that others can cross the way with ease is also a sign of a positive and healthy mind and morality.

The parents always think that their children are innocent even if they get into a conflict with others and are responsible. This approach needs to change as it spoils the children and it may encourage them to do the same when their offspring would do the same and then so on. This type of thinking needs to stop and the best way one can do that is taking time-out for the child and talk to him or her personally, not in front of the crowd. Around three decades ago, parents used to beat children if they did something wrong or had drugs and some parents still do it today. But it has decreased.

There is a *Dera* or *baithak* of most Baloch people, either in front of their residence or a few kilometers near it. And there is a great concept of hospitality among them. There is a great concern as to how the concept of hospitality can be used in our daily life which means that the patience and respect for others can become a top priority.

Recommendations

The suggestions part of any report is significant in light of the fact that it inspires individuals dependent on the proof that has been accumulated and dissected in the report. It should be

noteworthy, explicit and bode well as an answer for the issues addressed as nitty gritty in the report.

By analyzing the study at hand, it can be known that the ones who are being studied are having a great chance of making their voices heard and not just the students or the academia, but also the government officials or other people be it the policy makers, sociologists, psychologists or even health specialists whose major focus is on the public health. The following main recommendations the researcher had observed that can be pointed out on which further studies can be done;

- The locals who are educated but face unemployment should be dealt with at the top priority by both the government officials and the non-governments organizations because the region with a high literacy rate is likely to produce a great number of intellectuals both for the society and the community as well.

- The social comparison of people with those who are better off should stop and there should be an awareness campaign on how to become a better human and Muslim. For this, our religious leaders should give a talk or lesson on how comparison leads to jealousy and how it can be dealt with in the best possible way.

- A health of a person is also his wealth. Thus, the healthy person is likely to handle pressure much easily, but those who have problems at home, workplace or with their teachers is not likely to produce a good leader. The health is a subject that should be a priority in all areas of one's social life.

- Further empirical evidence is needed as to how and why the Baloch people are not coming to the forefront of the high level ranks of the public and civil institutions alongside the armed forces as well. There were very few people who had a member of their family who served in the armed forces.

- The ministry of Planning, Development and Special initiatives can take great lessons on how to conduct a study on the quality of water and food of the people which is an important matter for the health of the people.

- The Ministry of Human rights of Pakistan can use this study to know the problems of the Buzdars and allow them to join the institutions as per their expertise or knowledge. This would in turn, improve the image of the locals in the eyes of the general public. This may

turn out to be better for the country as the power corridors of the country mostly consists of the people from Northern Punjab and the Potohar region, while there is a lot of problems for the people having domiciles of other parts of the country.

- People who wish to stand up for their rights themselves should study this work to know what are their strengths and weaknesses and why?

- The interest groups whether they work privately or with the government, should make use of this piece of work or study to carry out awareness campaigns on how to start the SMEs for those who live in the remote areas like Taunsa, Barthi or any other part of South Punjab where there are problems of jobs and high number of conflicts.

- There should be an awareness campaign that should focus on the planting of trees or plants in this belt of Punjab, because the summer is very hot and it is difficult for the poor and underprivileged people to work in such heat. This should be taken up as an utmost priority of being a responsible citizen, not just for the Buzdar, but for all other people.

- The code of honour of all the tribal areas of Pakistan should be taught in the academia in order to create a stronger understanding between the people who live in different parts of Pakistan. For instance, a Pushtun who lives in FATA may get a great idea of how the people of Makran live and what issues they face and how they seek justice for their respective problems through the *Balochmayar*. Positive and factual information is more likely to bring about a positive social change and harmony. The illegal actions by the private authorities or the Baloch missing person should also be highlighted so that there is a fair and just treatment with all the people, and not just those who are in the power corridor.

- The Ministry of Federal Education and Professional Training should include the famous Baloch leaders, e.g. like Nawab Akbar Khan Bugti who the current people idealize a lot in terms of leadership, in the curriculum of Pakistan and their services and sacrifices for their people and for the sake of Pakistan, regardless of their wrong doings so that the people know how what the life of a leader is and how their wrong doings can be corrected as per the law of Pakistan.

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Interview Guide I

The following set of questions were being asked from the wage laborers

Name: _____

Occupation: _____

Education: _____

Age: _____

Income range: _____

Social Health and Wellbeing

- What is health? Does income has any effect on health?
- How often do you connect with people of your brethren (i.e. marriage, deaths, or any other event of Baloch community)
- Does your neighbor have a good connection with you? If so, how?
- Do you think you are responsible for your personal health?
- Does the household or work environment play any role in your health?
- Do you think pollution of any sort in your area, workplace or house has any impact on your behavior or health?
- Do you think that your health is good enough for work or a job of your choice?
- Have you ever faced any economic problems in your life? How do you intend to cope with such problem/s or advice others (if they are in the same crisis as you)?
- Do you think that you and your family are having your basic needs fulfilled? (E.g. food, clothing, shelter) Has there been any problem in fulfilling such needs?
- Have you ever been under the strain of unemployment and stress?

- Do you go to gym, yoga or have joined any Health Therapy Centre?
- Do you have good friends or neighbors with whom you can share your respective goods and bad (personal) thoughts?

Social Capital

- How often do you interact with people of your clan (brethren) or in your neighborhood?
- Do you feel appreciated and relaxed when interacting with your fellow neighbors or Buzdar brethren?
- Do you receive the love and care that you deserve?
- Does your companionship influence your behaviour in any way? (e.g. quit smoking if he does so)
- Do you want to be a part of high status class?
- Do you think that mental health has anything to do with one's social position?

Interview Guide II

The following set of questions were being asked from the primary/school teachers

Ethnic Solidarity

- Is there any sort of challenge to your Buzdar Baloch code of honour in the last few decades?
- Is there always a common ground of understanding between the Baloch people in day to day interactions?
- How often do you feel there is exploitation from the center (dominant) people both within and outside the Buzdar people?
- Do people from other Baloch castes help strengthen your personal ties with each and also external ones?
- Does economic condition influence your status (group) solidarity with others?
- Is it true that one Buzdar competes for the same resources or profession like the other?
- Does competition over money or resources encourage solidarity or discourages it among the Buzdars?
- Does one's occupational status determine his or her way of life compared to others?
- Do you think there is a concept of collective action among the Buzdars when one needs help or is unemployed?
- Do you have any specific language that you speak with your fellow Buzdar brethren?
- Does politics or politicians encourage solidarity in this area or discourages it?
- What do you think is the best way to create brotherhood among the Buzdars from different social and economic background/s?
- Do the Buzdar people have any specific goal or the whole of their community people or for other Baloch people?

- Does the Buzdars help each other through bad times or grievances?

- Does the Buzdar help other Baloch people just like his own clan or brethren?

- Do you people have the same or common interests in your respective work or profession?

- How do you resolve conflicts? (e.g. like a Pushtun Jirga)

- Is it permissible or encouraged to compete with the core or leader of Buzdar in socio-economic terms?

Level of trust

- How much do you trust your fellow Buzdars in work place?

- Do you think that people with similar background in economic terms are more trustworthy than higher or lower ones?

- Do you think that people who trust you or the ones whom you trust help you in economic, social terms? If so, how does it influence your health in any way?

- Do you think that Buzdar people are coming forward in winning others' trust?

- Do you think your trust is strong in family and friendly ties? (*Thick*)

- What do you think influences the trust outside your close relationships influence your interaction with other people? (*thin trust*)

- Does the absence of this trust create problems (i.e. in knowledge or health)? If so, how?

- What do you think is a low-trust society?

- Do you think that people here are more dependent on family, friends or the ones outside such circle/s?

- Does the personal and societal knowledge of society affect the level of trust of people in getting to know about their society?

- Are there any expectations from the Buzdar community in the work place to get good knowledge or economic benefit?

- Do you think that emotional ties always help you gain social and cultural knowledge about your society or others?

- Do you think that the past relationships help you expand your social knowledge and circle or not?

- Does professional/social role of a person always help you develop trust or not?

- Does trust help in collective or one's wellbeing?

Interview Guide III

The following set of questions were being asked from the parents

Social cohesion

- Does education plays a role as a good socializing force of interaction?
- Do the parents contribute to their children's mental wellbeing and mainstream common culture with their societies?
- Has there been any initiative in your area about the multicultural education in either govt or private education?
- Does our education system (teachers) help provide a good knowledge of politics and their respective works in public schooling and health?
- Has there been any government intervention about encouraging the public schooling and health?
- Does our education system helps interact with the foreign people abroad? (i.e. in terms of foreign language and cultural ethnicities)
- Does our education help people in cultural convergence (more interaction – more similarity)?
- Does our curriculum help us understand other ethnicities and cultures in our local society? (e.g. other castes of Baloch people)
- Has there been a successful common norm in our education? (i.e. both formally or informally)
- Does our social education helps us interact with people of different background at workplace or abroad?
- Do you always feel satisfied when you interact with Buzdar? (i.e. in terms of mental health)
- Do people or children from disadvantaged/poor families have a good chance to interact with their Buzdar or other people?

Self-Care

- How does social knowledge help one to adopt self-care?
- Is self-care better for one's mental health nowadays? (esp. for young teens and adults)
- Do the health professionals or doctors take care of one's social and mental health in this area?
- Does the health professional look for the social causes of one's disease instead of just diagnosing and treatment of such disease?
- Does self-care better helps one become socially and financially independent or not? If so, how?
- Does self-care helps one to adapt to one's cultural values in a better way?
- Do you think one should pay heed to the personal care and self-care of oneself or others as well?
- How one's income inequality influences a person's mental and social health?
- Does unemployment influence self-care in any way?
- Do you feel guilty if you fail to assist one of your brethren? (Any example)

The following set of questions were being asked from the students of school, college and university

Social determinants of Health

- How does the children's education influence parent's health?
- Does proper housing and accommodation influence one's health?
- Is there any rental assistance programs here for the poverty stricken people?
- Does unemployment or income inequality influence one's health? Please elaborate.
- Does job insecurity influence one's health? Both in Government or private ones.
- How does work environment influence one's health and performance? (i.e. in relation with colleagues, seniors or juniors)
- Does feeling of accomplishment exist in your workplace?
- What is the level of satisfaction at your work place? Good, Normal or Worse
- Is the neighborhood safety important for one's health in any way? Yes or NO?
- Do proper roads or parks in your area exist? And how they influence one's health?
- Do people engage in cycling or any other healthy activity for health or not?
- Are people aware of how to cope with unemployment? Are there any training programs here about how to deal with unemployment?
- How does the quality of public or private transport influence one's health?
- Do people follow traffic rules or not?
- Is there quality agriculture available?
- Is the quality of food and its price satisfactory? Does food scarcity exist?
- How is the water and sanitation in this area? Is there a provision of clean drinking (potable) water for every household?

- Is it true that education influences one's health? I.e. good degree means good salary, health and living standards?

- Do lone parents, young people or long term unemployed people satisfy their basic health-needs?

- Does personal potential exists in creating harmony among the fellow brethren (i.e. Buzdar)?

- How does a healthy person contribute or improve his society or country?

Interview Guide V

The following set of questions were being asked from the community heads/leaders

Social Education

- Do you think there is good friendship among fellow Buzdar people?
- Do you interact with other people from other caste in your area?
- Do you think education plays a major role in social interaction or the upbringing?
- Does education and labour market have any connection in your family or area?
- How does our knowledge and upbringing help build a bridge between diverse knowledge of people belonging to different backgrounds and races?
- Do our school teachers or parents help us connect with people from other or diverse backgrounds?
- Does our history or leaders teach us to accept diversity?
- How does knowing our community well remove our misunderstandings?
- Do teachers or parents structure their lessons or talk with young ones as per the practical life?
- Do you think teachers help promote peaceful co-existence at all levels of education?
- Did you learn your role or duty by formal education or informal education?
- Do people have common or connected interests?
- Do our people have the right direction for their career or lifestyle here in Barthi?
- How does our religion teach to interact and respect others?
- Does one's family provide the child the right lesson in order to adapt in the school and future life?
- How does our educational institution teach one's role or duty in his or her society?
- How does one learn good morals and social or cultural ethics?

- Are people happy to pursue formal education in order to earn a healthy living or without it?

- Does our educational curriculum or our teaching help us find the right occupations after completion of education?

- Do the ideas to create peace and harmony (e.g. among Buzdars) always come from upbringing and education?

- Has there been any social awareness or knowledge program here in Barthi (about knowledge to put in practice)?

- Are the people aware of or prefer to go for social recreation activities (leisure activities [game, outing etc.] for healthy interaction)?

- Is there any group of people of Buzdar brethren where people get together to exchange knowledge, information or experience about one or more social or economic issue?

- Does material knowledge for material gains bring social knowledge or information too?

- Are you giving or willing to give your child or generation the same knowledge or upbringing about life as you had in your past?

- Have you been regarded in your society as someone who economically uplifted the ranks of Buzdar through your knowledge or experience?

Social development

- Does social knowledge or education from elders help us learn from our financial mistakes?

- How can you strengthen the image of your fellow Buzdars?

- Does the Buzdar people who believe in elite (bourgeoisie) class virtues; ambitions also follow their footsteps in social and financial matters?

- Is empowerment always driven by emotions?

- Does the absence of traditional norms and values of Buzdar is leading to disintegration among the Buzdars? (Social Anomie)

- What is the best source of motivation to stand up for your rights?

- Is our young generation aware of the communal or economic problems faced by their elders or forefathers? If yes, are they trying to tackle it sensibly?

- Do our people take part in community health awareness programs?

- Is there unequal distribution of resources and power?

- How does equity and empowerment influence one's health?

- If you are empowered, how will you change the situation of Buzdar people?

- Do you think that revolution is more important than the empowerment or not?

- Does empowerment provide direction of one's life to have a successful career?

- Has there been any capacity building program here that helped people gain knowledge and skills and confidence to improve their lives?

- Is it true that the lack of economic and political freedom is important than the lack of food?

- Does women empowerment really is the key to solve social and financial problems?

- Are there accountability mechanisms for efficient resource allocation of the poor and needy?

- Is there enabling environment to make the right decisions for the underprivileged?

- Does providing more benefits or resources to the underprivileged people without transforming of thought, behavior will bring about crucial changes to their lives?

Socio-Economic & Census Survey

Socio-Economic & Census Survey

Sr. No.	Name	Relation to the H.H.H.	Sex		Age	Zaat (Cast)	Religion		Place of Birth		Marital Status					Total No. of Children			
																Alive		Dead	
			M	F			Main	Sect	Same Village	Outside Village	S	M	D	W	RM	Son	Daughter	Son	Daughter

HHH – Household Head

Sr. No.	Migration			Level of Education							Occupation					Mode of Income			
	Inside Country	Outside Country	Nature of Job	Illiterate	1-5	6-8	9-10	11-12	13-14	15-16	Wage Labor	Govt. Servant	Agri	Business	Any Other	Daily	Monthly	Seasonally	Annually

Sr. No.	Live Stock							Movable Assets	
	Buffalo/ Cow	Goat	Sheep	Ox	Donkey	Camel	Any Other	Electronic Equipment	Any Other

Sr	No	Agricultural and Labour Status							Income	Economic Asset Owned					Remarks
		LLO	SLO	LLL	Tnt	Ls	SL	Oth	(Range)	Ag.L	R.H	Re.H	Shops	Veh.Re	

LLO	Large Landowners	Ls	Lessee	
SLO	Small Landowners	SL	Seasonal Labour	
LLL	Landless Labourers	Ag.L	Agricultural Land	
Tnt	Tenants	R.H	Residential House	

Re.H   Rented House
Shops   Any other commercial Building
Veh.Re   Vehicle on Rent

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Sr No	Health Problems						Health care system available or developed in				Remarks
	Current		During last 1 year		During whole life		Child-hood	Middle age	Old age	Last 10 years	
	Phy	Mnt	Phy	Mnt	Phy	Mnt					

Phy   Physical   Mnt   Mental

Sr No	Health Care System Used						Reason	REMARKS
	A.P	Hk	F.H	Magic	H.P	Others		

A.P Allopathic   **Hk**   **Hakeem**

F.H Faith Healing   **H.P**   **Homeopathic**

Sr	No	Educational Services available in the Village or developed in his/her															
		Childhood				Youth				Old age				Last 10 years			
		Msq	Mds	G.S	Pvt	Msq	Mds	G.S	Pvt	Msq	Mds	G.S	Pvt	Msq	Mds	G.S	Pvt

Msq	Mosque	G.S	Government Schools
Mds	Madrassa	Pvt	Private

Sr	No	Education outside the Village that he/she was aware of			Educational Facilities Utilized		Rational for choosing the facility				Remarks
		H.S in Taunsa, Barthi	Boarding in Taunsa, Barthi	Others	In the Village	Outside the village	Ease of Com.	R.F	C.A	Others	

H.S   High School   R.F   Reasonable Fee

Com.   Communication   C.A   Culturally Appropriate

                                                         Document Viewer

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