

## **Values and Wellbeing in Pakistan** (An Empirical Application of Divine Economics Survey 2017)

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### **Abstract**

Wellbeing, happiness and satisfaction are analogous terms that are widely used in literature under economics of happiness. The debate on happiness was started by Easterlin in early 90's, when he proposed that "income is not the only source of wellbeing". There are other factors such as; marital status, socioeconomic factors, job status, family ties and democratic participation of individuals, that are also the major source of wellbeing. This current study investigated that other than these indicators of wellbeing, how human values (ethical-moral values) affect the wellbeing. A multidisciplinary approach was employed to study the effect of values on wellbeing. For such analysis Divine economics methodology was adopted by using divine economics model of wellbeing and values of Hamdani (2014). The study utilized survey data of Pakistan and Azad Jammu & Kashmir (AJ&K), collected through Divine Economics Survey 2017 on wellbeing and values along with the focus groups and in depth interviews as a part of multi-methodology to deeply understand wellbeing and its interrelationships with values in the national context.

**Key Words:** Economics, Wellbeing, Happiness, Values, Divine.

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## 1. Introduction

Wellbeing is a multidimensional concept. The debate on wellbeing has been started with Easterlin<sup>1</sup> when he presented his life satisfaction paradox. According to Easterlin<sup>2</sup>, life satisfaction has number of determinants and income is one of the factors that improves wellbeing. He mentioned that it is not necessary that income only effects wellbeing of individual but there are other factors economic, social, demographic and political factors that affect wellbeing. Among these factors the variables of religion are neglected that have potential to effect wellbeing. The current wellbeing models presented by contemporary economics have due importance but a country like Pakistan where culture and religion are also important the conventional models of wellbeing are less likely to explain the wellbeing of such countries. The current study is an innovative start on wellbeing in Pakistan.

To understand the role of ignored aspects for beliefs about religion for instance holiness, formless and general morals and their role in the improvement of well-being in Pakistan, the study utilized structure of Devine Economics. Hence, the study aims to explore and establish association between ethics and wellbeing in Pakistan. Further, the study also presents the status of wellbeing in Pakistan using spatial analysis.

## 2. Review of Literature

### 2.1 Conventional View of Wellbeing

Wellbeing is a multidimensional concept. In economics literature wellbeing has been deeply discussed as well as in literature of psychology, sociology and other social science studies. Literature on the socio-economic determinants for the wellbeing highlighted several factors. These factors may be psychological, social and economical and might have positive or negative effects on the wellbeing. Literature on psychology and sociology have identified several psychological and social factors that have influence on the wellbeing these include marital status, age, gender, education,

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nationality, family, health, fiscal or monetary state of affairs, creed and region, whereas economists have also highlighted the economic factors such as employment status, income, taxes, savings, consumption, inflation, lottery gains and inflation that have significant influence of the wellbeing. Health economist claimed that clean drinking water, quality food and better health facilities are important determinants of wellbeing<sup>3,4,5</sup>.

Wellbeing Definition: "The state or condition of being well; welfare; happiness; prosperity; as, virtue is essential to the well-being of men or of society"<sup>1</sup>.

Wellbeing and life satisfaction has been widely discussed in the conventional literature<sup>6,7</sup>. Some conventional economists who open up the debate on the notion of wellbeing by giving the perception of usefulness and effectiveness. Economists and Psychologist both have contributed significantly in the literature on various aspects of happiness and wellbeing by providing separate theoretical and empirical models. Graham<sup>8</sup> empirically test the effect of socio-economic and socio-demographic factors on the wellbeing

The concept of wellbeing is extensively explored by the conventional economists by introducing the concept of utility. Many of the Psychologist and Economists have produced work to study happiness and wellbeing and provided theoretical models that are empirically tested to provide evidence for the different aspects of human wellbeing.

By employing General Linear Model Analysis<sup>9</sup>, study examined the impact of income on happiness. Using a Likert scale to report level of happiness, Mahadea established significant positive impact of income on happiness. The study also established that the married individuals are happier than the unmarried. Whereas, the analysis with respect to gender highlighted that the females are happier than the males.

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<sup>1</sup>. [<http://www.finedictionary.com/well-being.html>]

Using socio-economic characteristics of household and their willingness to pay for a public good. Levinson<sup>10</sup> estimated happiness, and attempted to measure the happiness by assessing the outcome of inclination to work for the benefit of general, and to serve for the cause of good; for example, to work for or invest in park land, reducing air pollution and other positive and productive works, proposes the following model:

$$H = f(G, Y, X, \varepsilon)$$

Where H is happiness, G is public good, Y is income and X is the vector of respondent's characteristics and  $\varepsilon$  is the error term. He estimated the following equation:

$$H_{ijt} = \alpha P_{jt} + \gamma \ln Y_i + \beta X'_{ijt} + \varepsilon_{ijt}$$

Where  $H_{ijt}$  indicates the specified happiness of  $i^{\text{th}}$  respondent in area  $j$ , inspected on date  $t$ . The variable  $P_{jt}$  is the pollution in the air at a certain point in location which is indicated by  $j$  at date  $t$ .  $Y_i$  is respondent  $i$ 's household income,  $X_i$  is a set of additional indicators referring to the socio-economic indicators of respondent  $i$  and region  $j$ , including the holidays, months, and week days fixed effects. Kretizer<sup>11</sup> describes wellbeing as not just some other word for a person's physical health and wellbeing. He describes it as about searching for a certain type of stability in body, mind, and spirit. In these conditions, as indicated by her. She states content, associated, empowered, strong, and secure. As per her there are six measurements that add to prosperity. Consider this when he states that the interconnectedness and reliance of a person with his/her companions, families, and networks, just as the individual and worldwide climate he/she live in. The measurements additionally address the significance of safety and reason in our lives. For instance, distinguished methodology towards truth of life, otherworldliness and yoga rehearses.

All of the aforementioned models are discussed with the specific reason that all the models are similar in a sense that all have assessed impacts of socio-economic characteristics on the wellbeing. It is established from the review of these studies that for empirical

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examination, self-reported ordinal measure for wellbeing is more reliable. Numerous other country level and world level self-reported indices for happiness or wellbeing were developed such as World Gallup Pool, Happy Planet Index and World Values Survey. But all were subjective in nature and completely ignored the role of ethics and values for the construction of indices. For this reason, the current study focuses to develop a model that incorporates values for the study of consumer behavior using a Divine Economics Framework.

## **2.2 Wellbeing & Values with the perspective of Divine Economics**

Hamdani<sup>12</sup> pioneered a Devine Economics Framework which is based on the concept of religion to study Economics. He described it as the investigation of human assignment choices taken to augment current and expected future stream of prosperity inside accessible material and non-material assets under the Divine standards like apparent unceasing prize and discipline. This context was established by using customary cogent selection scheme by incorporating the usual scientific model of ethics, spirituality, faith and religiosity as explained in Devine Economics. The preliminary framework for Devine Economics includes a chain of faith-based questionnaires, a number of analyzable propositions, a mix of measures (indices) based on religiosity and spirituality.

Additionally, the system comprises of the hypothetical model, an observational and econometric model. During most recent ten years a persistent augmentation in this system has been noticed. The structure was expounded in the existing researches, papers and also in a progression of papers.

This framework describes human entity as a composition of body and soul. The material aspects are related to human body and the attributes, abilities and other characteristics such as honesty, truthfulness, patience, generosity are associated with soul. The soul is defined in all divine religions like for example; “The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7). In the saying from Deuteronomy, “But if from there you seek

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the Lord your God, you will find him if you seek him with all your heart and with all your soul” (Deuteronomy 4:29). Another saying is, “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength” (Deuteronomy 6:4-5).

In Islamic Literature, the soul is defined as, “Soul is that part of man that is subject to change, so that thereafter the extent of his connection to damnation or felicity can be determined. The most important element of man that has to do with change and progress to a higher state, or regression to a lower state, is the soul.”<sup>1</sup>. In Holy Quran the soul is defined as, “Soul is termed as *Ruh*” Holy-Quran 06:93,39:42].

The wellbeing is state of maximum welfare gained by worldly and non-worldly allocations. The second part of allocations are associated with the soul which will face the afterworld life. The world population consists of more than 90% of believers following different faith patterns. In Islamic point of view, the Holy Quran defines the wellbeing as “Wellbeing lies in remembrance of God” (13:28). A systematical preview of the same is presented in the picture below. Each of the values listed below are extracted from the verse of Holy Quran that leads to wellbeing and success in both worldly life.

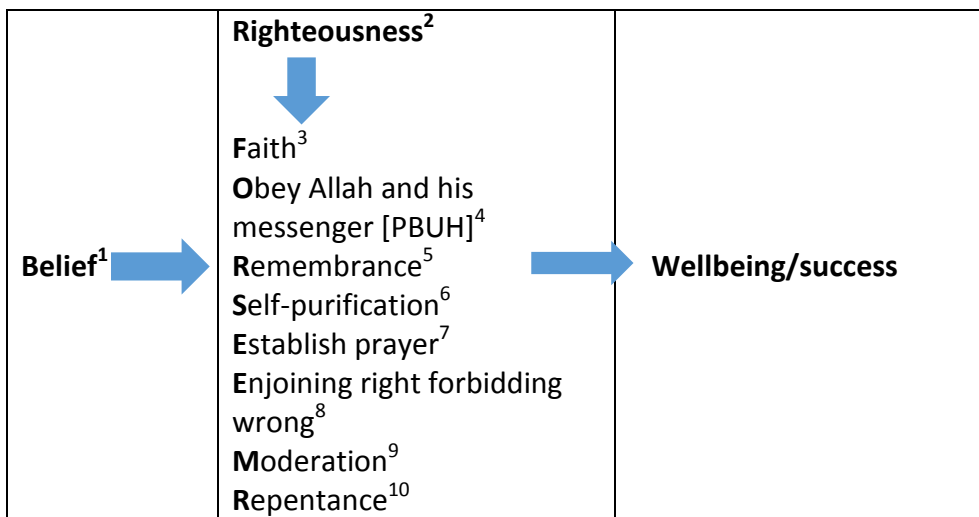
According to Bible the happiness and wellbeing lies in the trust in God. For example; “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.” Romans (15:13). At another place it is stated that, “You will show me the path of life. In your presence is fullness of joy. In your right hand, there are pleasures forevermore” Psalm (16:11).

In the above mentioned verses, it is depicted that wellbeing can be enhancing and achieved in gaining nearness to God. This includes

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1. The concept of faith in Islam by Habib Ali al-Jifri English Monograph Series — Book No. 13 pp.47

the role of faith and religion in the construction of wellbeing models and indices. An alternative approach of constructing wellbeing index is the 'faith-based approach'. According to this approach, wellbeing depends on conventional factors and in addition, on the intensity of human' interdependence and faith patterns and faith level [religiosity]. So incorporating the faith pattern and faith level [religiosity] in the wellbeing domain systematically differentiates the wellbeing under this approach from the conventional wellbeing indexes.



*The above picture is reproduced from Divine Wellbeing Index –Hamdani 2018]*

1. [39:10] [103:1-3][13:28][23:1-5][57:19][24:31][02:03][02:04][28:67][29:07] [31:08] [29:09][84:25][85:11][95:06][29:07] [13:29] [92:5-7]
2. [77:44][77:41] [83:22][82:13][101:6-7][07:08],
3. [2:3-5][27:2-3][31:4-5][27:31][02:04]
4. [27:52][64:16]
5. [27:31][28:67][24:31]
6. [91:09][87:14][92:18-21][79:40-41]
7. [2:3-5][27:2-3][27:34-35][31:4-5][02:03][24:37-38][04:36][20:132][04:36]
8. [03:104]
9. [25:67]
10. [27:31][28:67][24:31]

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|--|---|--|
|  | <b>Humbleness<sup>1</sup></b><br><b>Fear on doing bad<sup>2</sup></b><br><b>Help others<sup>3</sup></b><br><b>Charity<sup>4</sup></b><br><b>Patience<sup>5</sup></b><br><b>Gratefulness<sup>6</sup></b><br><b>Avoid Envy<sup>7</sup></b><br><b>Avoid Backbiting<sup>8</sup></b><br><b>Piety/ piousness<sup>9</sup></b><br><b>Justice<sup>10</sup></b><br><b>Chastity<sup>11</sup></b> |  |
|--|---|--|

Values in Divine Economics: The association of human values attributes, behavior towards others and characteristics are associated with Human soul which tends to affect wellbeing of the individual. This phenomenon is expressed in human ecology developed under Divine economics. According to such, human ecology comprised of four broader components i.e. Human, Other humans (family, society, world), Environment and Ultimate Reality (God/Supreme Being). Each caters a set of values that a human possesses to operate and keep balance among these four categories. These values originate from the powers of human soul

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1. [27:34-35][23:1-5]

2. [64:16][92:5-7][79:40-41][39:10]

3. [04:36]

4. [2:189][2:3-5][27:2-3][27:34-35][30:38][31:4-5][57:18][64:16][92:5-7][92:18-21][24:37-38][02:03][34:39][23:1-5]

<sup>5</sup>[2:155][27:34-35][27:111][103:1-3][39:10]

6. [14:07]

7. [20:131]

8. [23:1-5]

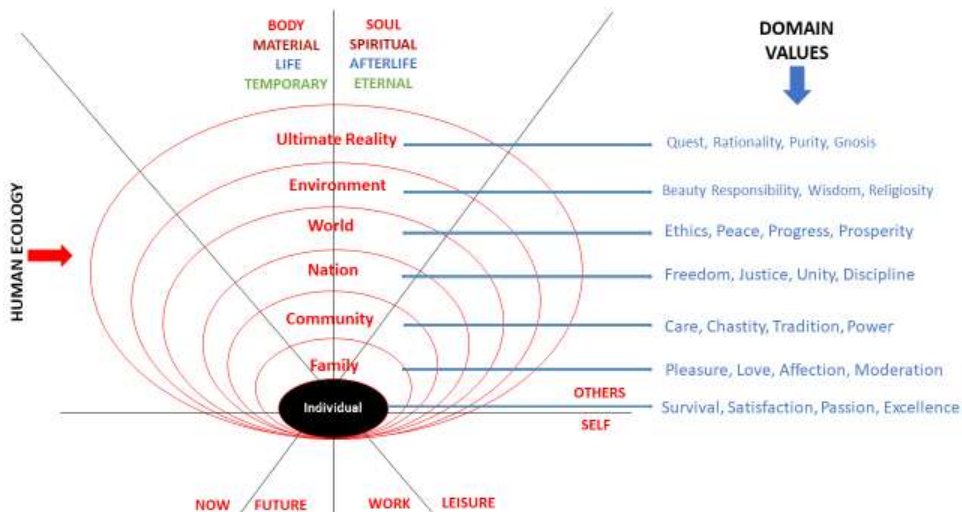
9. [78:31]

10. [30:38][6:152][83:1-3][11:13]

11. [23:1-5]



which are almost common and recognized by every individual, whether he is a believer or otherwise. These powers of soul are; intellect, anger, passion and imagination. A graphical representation of the same is presented in the picture below:<sup>1</sup>



Values shape our relationships, behaviors, choices, and sense of who we are and they act as a general guide towards the behavior<sup>13</sup> and help to decide about what is and is not worth arguing; persuading and influencing. Values are important as they guide not only our personal choices but also our perceptions of the worth of others<sup>14</sup>, they represent a significant component of personality<sup>15</sup>. They are the motive power behind purposeful action. They are the ends to which we act. Without them, a successful life would be impossible as being good is part of being successful. Life requires self-generated action to sustain itself. Values stand at the very core of human decision-making<sup>16</sup>. Values can make something desirable

1. The picture is reproduced from Hamdani S.N., *Divine Wellbeing Index Report*, submitted to Higher Education Commission of Pakistan (2018).

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or undesirable<sup>17</sup>. The role of values is vital both for the integrity and longevity of any human society<sup>18</sup>.

Moral standards and values mold the individuals into personalities ready to lead for the progress of the society<sup>19</sup>, and the success of a society be contingent on the moral dispositions of its adherents<sup>20</sup>, values determine people's identity and cultural continuity as well as determine individual's perception of morality and moral consciousness in society, they also enhance the society and bring the social welfare<sup>21</sup> so, each and every person, family, and nation should have a set of values (Covey, 1994), society may not significantly sustain without human values<sup>22</sup>, values are important for the balance of the society<sup>23</sup>, human values such as truth, kindness, benevolence, peace, love, care, dignity, respect, forgiveness, generosity etc. guide the society towards success.

These values have due importance in Islamic literature as well. For example, a saying of Hazrat Imam Hussain E.S regarding truth is, "Wisdom will not be complete except by following the truth"<sup>1</sup>. Another saying related to generosity is, "Whoever becomes generous becomes a noble; and whoever becomes stingy becomes vicious and mean-spirited"<sup>2</sup>. The discussed literature above and the sayings of the Imam Hussain E.S highlights the importance of the role of values in human life. In one of the writings of Al-Modudi<sup>3</sup>, he stated that, "the oppression, cruelty, deterioration of characters, cultures and economics and corruption prevailing this world is not because the world does not possess the pious people, but it is due to the resources and knowledge gained by human is not being used for the wellbeing and welfare of the people because these are controlled and governed by the materialistic and unethical people

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1. Biharol Anwar, Vol. 78, P. 127

2. Biharol Anwar, Vol. 78 , P. 121

3. Abu Alaa Al-Modudi, Islamic System of Life and its Basic Foundations, (Lahore, Naveed Hafeez press, 2017), pp#145.

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ruling the world". Therefore, the role of values in such circumstance is more evident that it should become part of the wellbeing and welfare models developed for the society and nations and collectively for the world. In this way the maximum welfare can be achieved by moralizing the individuals, just in the way the efficiency in production is gained using "efficiency wage" to motivate the labor for working smarter and harder.

The Divine Economics guarantees that the target which is accomplished through the effectiveness wage under traditional financial guessing, might be accomplished with expanding heavenly ascribes of the laborers<sup>1</sup>. These in an individual incorporate moral quality, otherworldliness, strictness and support instrument that creates an average intelligence. The premise of this case is clarified with a straightforward model; a judicious financial analyst (and all others) will scarcely differ that two siblings or twins having any remaining things held equivalent, are probably going to act in methodically extraordinary way in the event that they have various degrees of strictness, otherworldliness, and profound quality. The ascribes beginning from morals, otherworldliness and strictness called Divine Capital. The Divine Capital Model expects that people are normal utility expanding specialists. In any case that they are correct or wrong in accepting along these lines, they do anyway accept that there are two phases of life; the first stage is the life on this earth (as the case in traditional economics), and the second is eternal life (as described by the religion, Islamic Economics, and the Economics of Religion created in West and Divine Economics). They see that their lifetime utility is amount of the utility acquired on natural life and life following death. The second piece of utility relies upon the

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1. For details please see the seminal work of Hamdani, starting from the Divine Economics Survey 2000 (QAU) to Divine Capital Model 2015 and later. Part of this work is available on internet and the rest may be obtained from the author.

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financial, social, and different deeds and distributions made during natural life. This sort of discernment persuades them to likewise accept that they can expand all out financial and non-money related gets back from supply of work under divine principles for working environment. Thus, their work supply conduct (amount and nature of endeavors) will systematically change with the force of their collected Divine Capital. The Divine Capital (D) can take the accompanying four sub-structures:

1. Moral Capital
2. Religious Capital
3. Spiritual Capital
4. Reinforcing Physical Capital<sup>1</sup>

The ethical, religious and profound capital can be obtained through information, practice, and experience, while the forward one can be raised a similar route as actual foundation. Without going into philosophical debates, we can recognize these three as follows; when all is said in done, morals are all around uniform paying little heed to confidence culture, identity and so on these are in-implicit individuals somewhat and can be procured with endeavors and redundancies. Otherworldliness is likewise general as in people groups of confidence just as nonbelievers all has some degree of otherworldliness. Nonetheless, it has assorted structures that differ with the kinds of individuals and their different foundations. Henceforth, otherworldliness is all inclusive as in it wins finished for instance, the desire for tracking down the profound truth or extreme reality and is relative due to its sorts. Alternately, strictness is comparative with every religion.

It is additionally comparative with every group inside religion and sub-organization inside an order. It is additionally conceivable that a boundary is considered as a pointer of high strictness or

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1. Physical Facilities and infrastructure that may reinforce the other three forms of Divine Capital.

otherworldliness in one faction might be a demonstration carefully denied and terrible or condemnable in the other group.

### 3. Methodology

#### 3.1 The Model

The study employs the model proposed by Hamdani<sup>24</sup> and generally referred as Devine Economic Model

$$SWB = f(X, Z, D) \quad (1)$$

The model is based on traditional economic variables such as personal income, consumption etc., explained by X vector, socio demographic and Z is normal non-economic variable quantity (Socio-demographic variables like age, health, marital status, education, residence, occupation and others). D is the Vector of Divine Capital attributes (religiousness, spirituality and collective ideals' guides). The above general model contains Divine capital 'D' comprising of four elements that is religiosity, spirituality, ethical values and reinforcement factors. The current investigation takes the component identified with moral qualities into examination. Subsequently the adjusted general model will resemble;

$$SWB = f(X, Z, E) \quad (2)$$

Where SWB is the wellbeing index measured using both conventionally known and faith based indicators, as elaborated in discussion in the previous section. 'E' is index of universally known ethical values. As we see that the model in equation 2 reflects a number of variables for which information assortment isn't straightforward and furthermore such factors have not been concentrated much in the current financial matters, subsequently, the estimation strategies for such factors become appropriate. Both wellbeing and values can be estimated utilizing quantitative just as qualitative methods.

In view of the overall Divine financial matters model, we endeavor to examine the effect of qualities on prosperity under shopper conduct approach. Keeping in see the unbiased, the current investigation utilizes the Divine financial aspects outline fill in as it is

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discovered predictable for such kind of examination when contrasted with the regular monetary system for considering prosperity in Pakistan. The examination question for the current investigation is expressed as follows:

Research Question: “*Whether Values affect Wellbeing or not?*”

Scientific hypothesis:

$H_0$ : Values do not affect human wellbeing.

$H_1$ : Values affect human wellbeing.

In standard microeconomics esteems have not acquired a lot of significance to be remembered for the models of human conduct, utility augmentation and creation proficiency. Less of the qualities, for example, Trust, Freedom, Peace, Democracy and others are talked about just at full scale level for an enormous arrangement of nations. The qualities are viewed as significant for this examination since they shape the conduct and disposition of an individual including the monetary conduct. The idea of life shapes an insight in people, as referred to in Hamdani<sup>25</sup>, “for believers the concept is; life in the world and world hereafter.

Now this agent while performing an action will keep in mind the utility that can originate from consumption of goods and services for worldly life but also perform in such a manner which yields a stream of expected utility for the afterlife<sup>1</sup>. The individual who perceives an afterlife can be consider rational in conventional sense if and only if he meets the standard axioms of consumer theory. For example, an individual faces three bundles A B and C of goods which are available to him on the same conditions. Bundle A is preferable to B and B is preferable to C then transitivity condition requires A is preferable over C. Suppose bundle C gives current utility, bundle B gives current plus

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1. Allah says in Surah Al-Qasas, Verse 77, “But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah doesn’t like corrupters”.

expected future utility in this life and bundle A gives current plus expected future utility in current life as well as an expected future utility in perceived after life. Then an agent who perceives the existence of an afterward life (reward and punishment of allocation decisions taken on earth) will be considered rational if he prefers bundle A over the all other bundles”.

In this example “Faith” is the governing value. Likewise, the awareness about the day of judgement can affect the way humans can and will behave, since the determining standards will be “Justice” and the span after the Day of Judgment (Paradise or Hell) the leading worth being “Wellbeing and Satisfaction”.

It is proposed that qualities oversee the activity and conduct of the individual similar route as monetary elements, hence, joining the qualities in the current model would help in clarifying human conduct in more practical way.

Considering the stated circumstances of the Divine economics model for the perusal wellbeing, the subsequent model is established to assess the consequences of Divine capital characteristics and traits that is “Universal Values” on stated wellbeing.

$$WBI = f(X, R, E, SC, Z) \quad (3)$$

WBI is self-reported wellbeing index. X is Income, the standard economic variable. R is the religiosity indicator of individual. E is Universal values index as Divine capital. SC is social capital and Z is other control variables. From this equation 3 the following econometrical model can be formed;

$$WBI = \beta_0 + \beta_1 INC_i + \beta_2 AGE_i + \beta_3 AGE_i^2 + \beta_4 HEALTH_i + \beta_5 NVI_i + \beta_6 NoR_i + \beta_7 FREEDOM_i + \beta_8 RD_i + \beta_9 KP_i + \beta_{10} TAW_i + \beta_{11} TS_i + \mu_i \quad (4)$$

Where WBI is wellbeing index. The description of independent variables is presented in table 3.2 below.

### 3.2 Description of Variables

| Table 3.2 Description of Variables |                                       |  |
|------------------------------------|---------------------------------------|--|
| Variable Label                     | Variable Name                         | Description  |
| INC                                | Income                                | A scale variable measured as Pakistani rupee             |
| Age                                | Age                                   | A scale variable measured as completed years of age      |
| Health                             | Health                                | A discrete variable measured on Likert scale             |
| NVI                                | Naraqi Values Index                   | A discrete variable measured on Likert scale             |
| NoR                                | Number of Rooms in house              | A scale variable measured in numbers                     |
| Freedom                            | Satisfaction due to available freedom | A discrete variable measured on Likert scale             |
| RD                                 | Remembering death                     | A discrete variable measured on Likert scale             |
| KP                                 | Keeping promises                      | A discrete variable measured on Likert scale             |
| TAW                                | Time allocation to basic work hours   | A scale variable measured as number of hours and minutes |
| TS                                 | Trust in self                         | A discrete variable measured on Likert scale             |

An econometrical model is needed with monetary factors, segments related to demographics, other control factors and fundamentally the variable of interest. In the model of the current study, Income is used to be entered as monetary variable with the assumption for a positive sign. Sexual orientation, marital status, wellbeing and moral record likewise enter the model with deduced assumption for positive signs. The other variable for example mental marker, Fear; enters the model with anticipated negative sign.

Social capital for example trust is joined in the model deduced anticipating positive sign. The strictness marker for example fasting



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other than Ramadan enters the model with anticipated positive sign. The reasoning for such signs is given as follows; the constructive outcome of pay on WB is normal since pay brings offices of life and satisfaction of wants. It likewise adds to societal position does makes perfection in utilization design which in any case, if there should be an occurrence of low pay, stays whimsical causing disappointment of life. Gender is likewise significant here on the grounds that it has been noted in various investigations that prosperity and bliss changes across gender. Conjugal status is a significant variable on the grounds that in early investigations the wedded individuals have announced more fulfillment contrasted with unmarried. It is a result of the fulfillment that begins because of the mindful and humane companion/accomplice of existence with whom one can share his/her sadness, distresses bliss and merriment.

Wellbeing is among one of the essential component for creating prosperity. A decent wellbeing and actual goodness consistently prompts more mental fulfillment. Trust is fundamentally the social capital marker and is generally been talked about under financial matters and other sociologies disciplines. Trust on others and trust on Allah Almighty may influence one's prosperity. An individual who is adherent is bound to have higher trust in God rather in people when contrasted with nonbeliever is almost certain feels fulfilled. The trust lead to fulfillment as a primary concern that in any awful monetary or wellbeing circumstance a family member or companion will more probable give assistance. The fulfillment is because of the social capital of that individual.

### **3.3 Data and Sources**

The statistics for current study are a secondary data collected in Divine Economics Survey 2017<sup>1</sup>. This survey has been collected from

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1. Hamdani, Syed Nisar Hussain (2017), Divine Economics Survey, Values & Wellbeing Module, KIE, University of AJ&K, Muzaffarabad.

all over Pakistan including Azad Jammu and Kashmir. The study employed Divine Economic Survey collected

### 3.4 Estimation Techniques

The study uses descriptive analysis for presentation of data. This also includes wellbeing maps that are constructed with the help of Department of Geography, University of Karachi.

## 4. Results

### 4.1 Descriptive Analysis

The section presents descriptive analysis of the data at first and then presents graphs on several variables and especially the variable of interest i.e. NVI. Later the section four also presents Maps of data analysis in section 4.2.

The table below shows the descriptive analysis of age and household size. As evident in the table the minimum age reported in survey is 15 and maximum age is 80 years. The minimum household size is 1 and the maximum household size is 40 members.

| Table 4.1: Descriptive Analysis |         |         |           |               |
|---------------------------------|---------|---------|-----------|---------------|
| Statistics                      | Minimum | Maximum | Mean      | Std.Deviation |
| Age in years                    | 15      | 80      | 27.7<br>6 | 9.245         |
| HH Size                         | 1       | 40      | 7.37      | 3.684         |

The figure 4.1 below shows the health condition in Pakistan. Overall people are enjoying good health in Pakistan. This happened because of the uplifting of health infrastructure in the country. The provision of health facilities was ensured by the government at all levels i.e. village, town and cities. Another reason is that due to the import of laboratory advanced machines use for diagnosing diseases is increasing day by day and the number of laboratories in

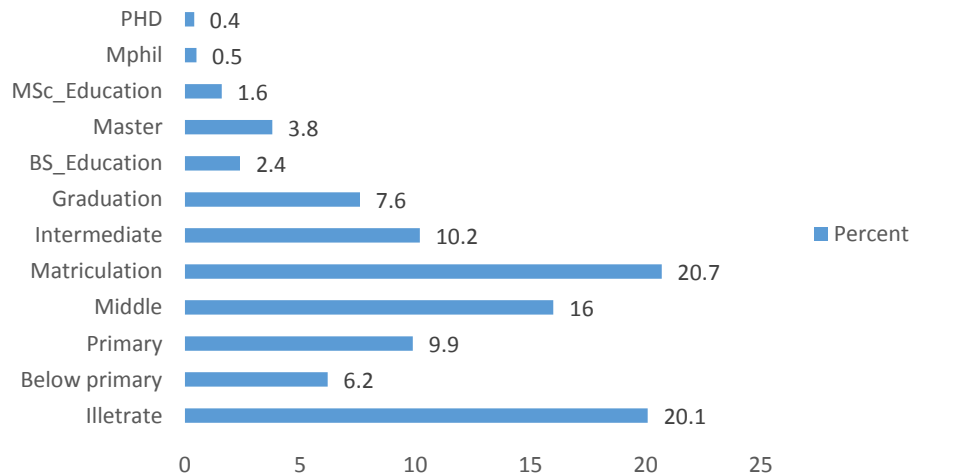
cities and towns has raised numerous which helped in identifying and diagnosing diseases.

Figure 4.1 Health in Pakistan



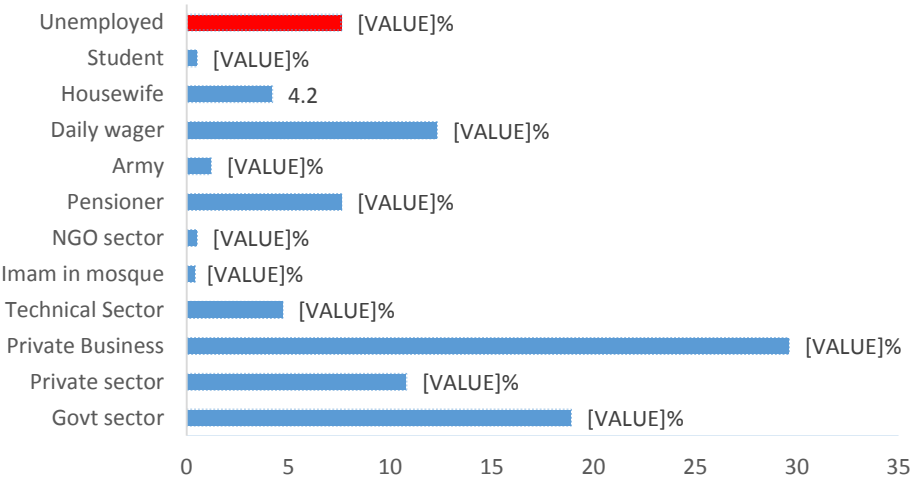
The figure 4.2 below shows the education status in Pakistan. According to the survey there is only 20% illiterate living across the country.

Figure 4.2 Education in Pakistan



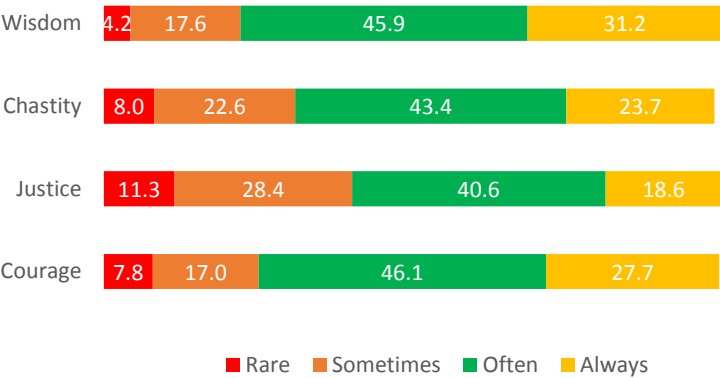
The figure 4.3 shows the employment status of Pakistan. There are only 7.6% unemployed people living across the country.

Figure 4.3 Employment Chart



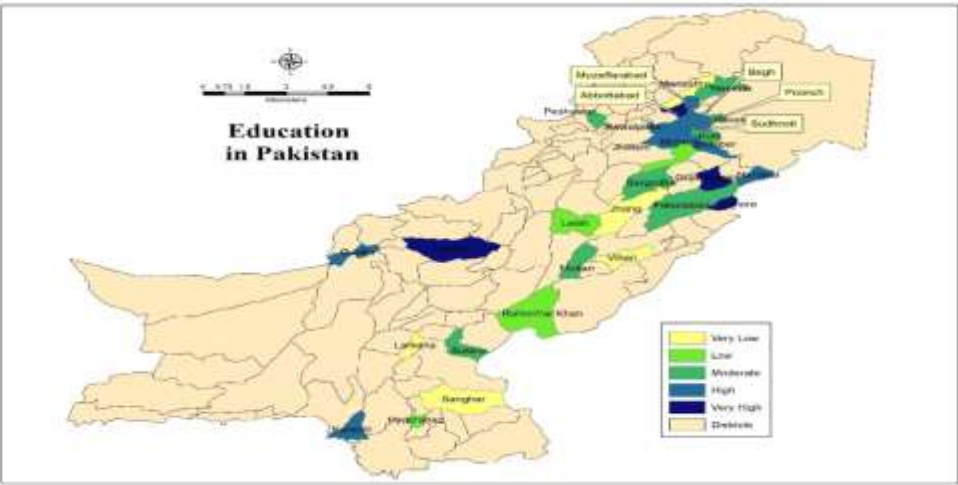
The figure 4.4 shows the Naraqī’s values index. The index is comprised of four values as proposed by Al-Naraqī<sup>26</sup>. These values are wisdom, chastity, justice and courage. Naraqī considered these values important determinant of human behavior excellence. According to Naraqī, he stated that a person having set of these values will reach to a level of excellence which is honored by Allah subhanva ta’ala. Allah is the one who showers his blessing on him which ultimately leads to happiness of that individual.

Figure 4.4 Naraq'i's Values Index-Percentage



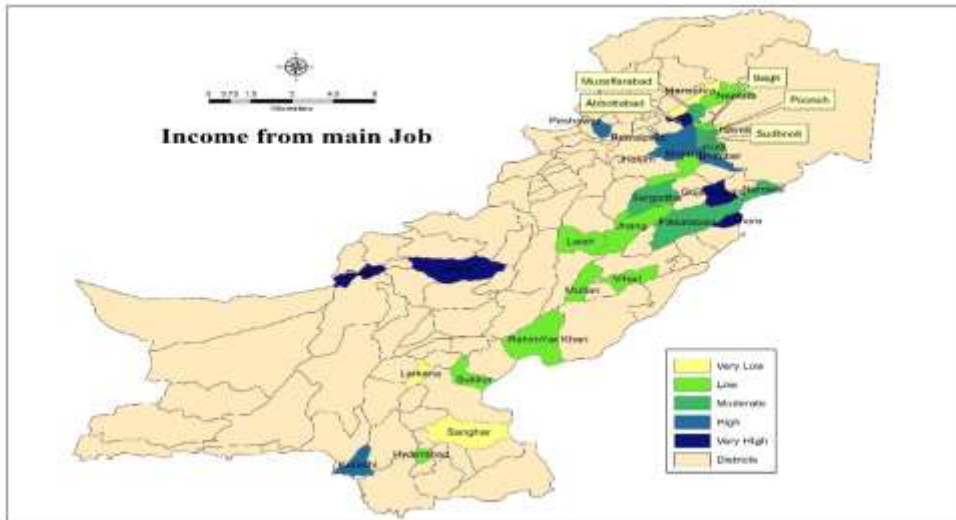
4.2 Maps

4.2.1 Education in Pakistan



Moderate education level in Punjab, Higher education level in northern part of Pakistan including Azad Kashmir and some areas in KPK.

## 4.2.2 Income in Pakistan



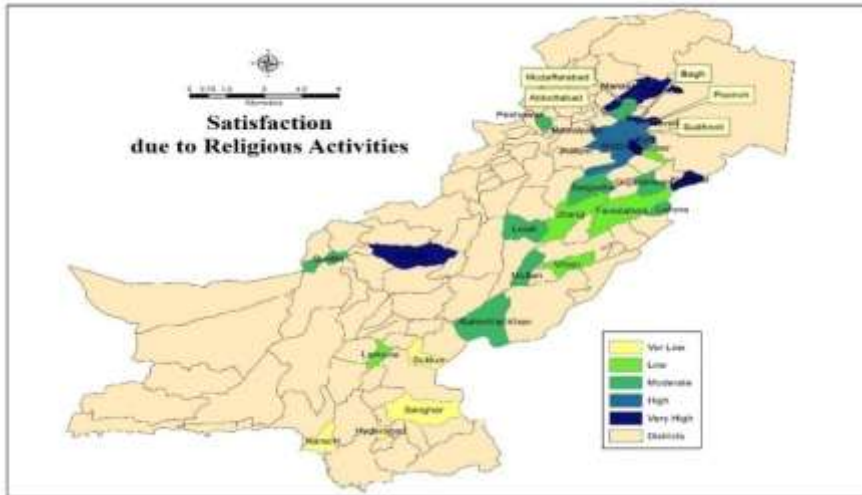
Moderate income level in the country, however level of income in northern part of Pakistan including Islamabad, Rawalpindi, Muzaffargarh, Mirpur and have high level of income reported in the survey.

## 4.2.3 Health in Pakistan



Moderate level of health has been reported in DES 2017 in the whole country except the southern part of Pakistan including Karachi, Hyderabad, Sanghar and Sukkur.

#### 4.2.4 Religious Activities in Pakistan



Individuals are highly satisfied from their religious activities in northern part of country, moderately satisfied in the central part and less satisfied from the religious activities in southern part of the country especially in province Sindh.

#### 4.3 Regression

**Table 4.3: Regression Analysis**

| Dependent Variable:<br>Wellbeing | Beta         | T      | Sig.  |
|----------------------------------|--------------|--------|-------|
| (Constant)                       | -3.27 (0.30) | -11.00 | 0.00  |
| INC                              | 0.08 (0.04)  | 3.40   | 0.00  |
| Age                              | 0.30 (0.01)  | 2.27   | 0.02  |
| Age <sup>2</sup>                 | -0.27 (0.00) | -2.06  | 0.04  |
| Health                           | -0.12 (0.01) | -5.73  | 0.00  |
| NVI                              | 0.05 (0.02)  | 1.93   | 0.05  |
| NOR                              | 0.09 (0.01)  | 3.79   | 0.00  |
| Freedom                          | 0.24 (0.02)  | 11.41  | 0.00  |
| RD                               | 0.10 (0.03)  | 4.12   | 0.00  |
| KP                               | 0.06 (0.02)  | 2.49   | 0.01  |
| TAW                              | -0.04 (0.00) | -2.11  | 0.04  |
| TS                               | 0.17 (0.02)  | 8.06   | 0.00  |
| N                                | 2499.00      | Df     | 12    |
| Adj-R2                           | 0.21         | F      | 45.05 |

\*Values in brackets are the standard error estimates

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In above regression table it is evident that income is positive and significant contributor of wellbeing. Earlier studies on wellbeing and life satisfaction concluded that income is a positive determinant of wellbeing. The age variable shows an inverted U shape relationship wellbeing and this result is also in line with previous studies. Good health leads to higher wellbeing whereas bad health causes decline in wellbeing. The negative sign with health variable confirms this relationship as evident in the table above.

The variable NVI is significant and positively associated with wellbeing of an individual. Increase in values cause increase in wellbeing. NOR is an objective measure of wellbeing that is number of rooms in a house. This is also positive and significantly associated with wellbeing. Freedom is universally known and acceptable value, entered in the model carrying an expectancy of a positive sign and the result displays that freedom has a positive contribution in enhancing wellbeing of an individual. After the writings of Sen<sup>27</sup>, freedom has gain much importance in economic literature that is why this variable was included in the regression model.

RD is remembering death and is a kind of spiritual value. The result shows that the person who remembers his death has positive wellbeing. KP is another value that is keeping promises, the underlying value under this is Honesty. This value is taken in model because it is one of the very famous attribute of our Holy Prophet (SAAW). He (SAAW) was very well known in Arab community due to his honesty and truthfulness. Our result shows that an honest person has more wellbeing as compared to dishonest person. TAW is time allocated for work i.e. for earning bread for self and family.

The negative sign here is puzzle here in a sense that a person who has a job reported that he feels satisfied due to job. The negative sign here shows that a person who, when allocated more time to job his wellbeing will go down. The reason is this that according to Becker<sup>28</sup> (1965) an individual face a tradeoff between time to work and leisure time. The same is applied here for an instance a person who serve job for extra hour has to forgo some of the leisure time.

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This tradeoff negatively affects one wellbeing. Because when a person does not have a leisure time, then there is a chance of his bad health, poor social connectedness, not performing household other activities, cannot give time to spouse.

This may lead to frustration and cause decline in wellbeing. In economics literature the variable trust has been now recognized as economic variable however it was very well known in studies of Anthropology and Sociology. In our study result on this variable is positive and significant which shows that trust has a positive contribution in uplifting of an individual's wellbeing.

## 5. Conclusion

1. On the basis of the results in previous section the study has following conclusions
2. 1. Income is vital source of wellbeing. Because with the help of income a consumer is able to satisfy his wants and desires. Without income it is not possible to attain a higher level of living, income has the capacity to produce higher wellbeing.
3. 2. The age and its square show an inverted U shaped association between wellbeing and age. With an increase in age the wellbeing also increases up to a certain level and then falls with the passage of time as the individual grows older.
4. 3. Health is an important determinant of wellbeing. With better health facilities an individual can live a healthy life. Due to good health, he can perform efficiently in the job market and earn a livelihood for himself and his family. This leads to positive wellbeing.
5. 4. Values are the significant determinant of wellbeing. Values such as courage, wisdom, chastity and justice, collectively the Naraqi's values are positive contributor of wellbeing. Wisdom leads to rational decision making, courage will help in standing

on such decisions, chastity helps in development of moderation in use of resources and controlling desires and justice will bring a collective peace and prosperity in a society. Freedom of choice also leads to positive wellbeing. Honesty is also a source of positive wellbeing. For example, a person who is honest is more likely will avoid job shirking, he will perform his duties with honesty which may results in his good fame, promotion and other job bonus and these will constitute for higher wellbeing of an individual. Therefore, it can be concluded that values are important source of wellbeing.

6. 5. Last but not least, remembering one's death is a source of wellbeing in a sense that a person who remembers his death is more likely to behave systematically different from other person who do not remember or slightly remember his death. Remembering death leads to closeness to Allah Almighty. This will urge person to perform his activities in a legitimate and dutiful way due to his perception that on the day of judgement he has to answer his God for what he has been doing in this current world. So with such perception an individual behaves in a systematically different way and observe the principles of religion to get success in this world and the afterworld. The perception of attainment of the success in the world and afterworld by gaining nearness to Allah Almighty will serve as a positive source of wellbeing for such individual.
7. 6. Time allocation to work is also a source of higher wellbeing. As discussed in several studies<sup>29,xxviii,30</sup>, the time allocation to work leads to more wellbeing. As cited in Hamdani, an individual has four types of work allocation i.e. work, self, family and religion. An individual tradeoff between these four. The negative sign of our study also implied that when more of the time is devoted to

work then it means that the person is sacrificing his time for the other three component of time allocation. For example, if he allocated more time to work he has to forego his time for self-related activities, or may be from family time or he may forgo time allocated to religion. This imbalance in time allocation is more likely to produce negative wellbeing for such person in sense that he not been able to attend family functions if he is forgoing family time, he may not be able to pray if he forgoes his religious time and similarly he cannot find time for self-related activities such as sleep. This unequal distribution of time leads to frustration for that individual and consequently the result will be negative wellbeing.

### **5.1 Policy Implication**

On the basis of the above conclusion the study implied that:

1. Values own a significant place in reframing the behavior of a human and his powers of making decisions. Therefore, these should be part of economic models for countries such as Pakistan.
2. Training modules of students, workers and other economic agents should include ethical training of large scale that will help in producing moral labor force which will result in prosperity of our country.
3. A multidisciplinary economic model that is a mix of economics and religious principles is required for the economic uplift as well as values upgradation of Pakistan.

## **6. A way forward**

1. For validation of results of current study, mix method research should be conducted by the new researchers; in which both qualitative as well as quantitative data be collected for studying such type of relationship especially in those areas where wellbeing and values are higher in Pakistan.
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2. The more advanced estimation techniques such as Structural equation modeling (SEM) be utilized for estimating the relationship of such unobserved variables like values, spirituality and religiosity with wellbeing.

## 7. Limitations

1. Data limitation: A large sample size is required for the validation of results of current study.
2. Estimation techniques: The estimation techniques used in the current study are the basic regressions that present the relationship between values and wellbeing. More advanced estimation techniques are required for studying such type of relationship of wellbeing and values like SEM models and so on.

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