Assessing Social Capital with Respect to Urban Forms in Pakistan

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Abstract –

In this paper we explore the social capital with respect to urban forms in Pakistan. Social capital is a concept that is recent to sociology, and both Robert Putnam and James Coleman have given attention to it over the last two decades.Putnam stresses the horizontal relationship between individuals and Coleman emphasises the vertical contribution and relationship between individuals in public organisations as the producers of social capital.As regards the notion of sustainable growth, social capital is, besides other capitals, an integral part of the services needed by a sustainable community and is considered one of the engines of development. It is important to recognise that social capital is defined by aggregation and replication. It implies the ability to aggregate it by correct use. Keeping it idle adds to its degradation and deterioration.A significant distinction between social capital and other sources of capital is seen by this fact. The key goal of this study is to examine the connection between social capital and sustainable development in Pakistan's city of Lahore. Lahore is the capital city of Pakistan and is thus regarded as one of Pakistan's least established cities opposed to more southern areas of the region. We have adopted the methodology for the chosen case studies to include deciding characteristics of urban type in Lahore. The study established crucial social sustainability characteristics that are alleged to be largely determined by neighborhood-scale facets of urban form. The research discussed several major facets of urban design; density, land usage, forms of housing, height of buildings, and accessibility. Results show a clear correlation, albeit in a particular way, between local characteristics and social development. Density and usability have proven to be key characteristics that have a major effect on social sustainability, in accordance with the outcomes of many surveys. In order to investigate the influence of other urban type characteristics, further investigations should be carried out. In order to provide a more detailed understanding of the topic, more experiments are suggested, producing more policy-oriented findings.

Keyword: Social Capital, Sustainable development, Urban Forms, Lahore, Pakistan

I. INTRODUCTION

Today the world has changed through a sequence of rapid global, social, cultural, and urban transitions. Such rapid demographic and social developments have led to serious challenges in terms of population development, environmental destruction, inequitable land and housing prices, weak public sector finances, shortage of employment and unfortunate living standards, placing tremendous stains on urban infrastructure, particularly in developing countries. Growing worldwide exposure to these issues is causing the globe to learn of sustainable growth to help communities grow better where the interests of today's generation do not compete with those of potential generations.

According to most studies, sustainability, which became the late twentieth century's most debatable universal debate, would remain the core issue of the twenty-first century. Man is the key element of this new challenge with regard to his survival, nature, and independence.In other words, it is only by formally recognising the fundamental role of human beings, regardless of their colour, race, sex, nationality and difficulties, that the fulfilment of wishes and even the deployment of covert potential resources in sustainable growth can be regarded.It would not be

necessary to reach the modern century, even by providing a humanitarian, moderate and universal outlook and focusing not just on philosophy but also on policy on sustainability values. The question of survival with the centrality of man is posed in such a setting as an effort to find a sustainable equilibrium between multiple and successful influences in the phase of human life on earth and is soon embraced. In a study for the twenty-first century, UNESCO therefore considered sustainable development based on 'moving from an individualistic approach to democratic participation in society.' The achievement of these objectives depends on numerous factors, especially social capital at local, national and international levels (UNESCO 1996, Akbari, 2004).

Much as human resources and economic capital, the idea of social capital has a positive nature, in other terms, it helps us to have ideals and perform acts to achieve our objectives and achieve our tasks in existence to support the community in which we work as well as we can. If we conclude that social capital is efficient, it implies that without it, no one succeeds and does not survive without it (Coleman 1990:300). Social capital is a set of values that are inherent in social economies, contributing to a rise in the amount of involvement of citizens in community and a reduction in the level of exchange and communication costs. On the basis of this concept, social institutions have a strong and substantive association with social resources, such as civil society (Fukuyama 1999:5). Social capital lowers the cost of pursuing targets. Objectives that can only be accomplished by tremendous investment in the absence of social resources that are a source of engagement, shared partnerships and social growth (Coleman 1998: Ibid). Social capital has various aspects, from the viewpoint of some great theorists, such as confidence, engagement and knowledge, etc., that the lack of these qualities in some cultures can contribute to unfaithfulness. Unfortunately, we see the loss in social capital in general terms because of the extreme divide between nations (north and south) and within the nations. In developed nations, this problem is more evident, which again contributes to non-sustainability in both of these countries. This occurs in circumstances where, due to economic, social and technological upheavals, certain countries, especially Pakistan, have experienced a growing urban population growth trend over the last century.

According to the Brunt Land Study (1987) and with the adoption by more than 190 countries of sustainable development as a shared aim for humanity, the principle of sustainable development was developed, according to which every generation can only satisfy its resource needs if future generations are not challenged to fulfill their needs. Environmental security was stressed, in addition to economic and social growth. Sustainable development, therefore, is not only concerned with the protection of rivers and air, the management of solid waste, the conservation of jungles, pastures, aquatic resources, etc., but also with economic growth, the enhancement of justice and the reduction of poverty and illiteracy, the development of social and human freedoms and good governance, and the implementation of acceptable rules for people For the citizens and through the people, sustainable development is also called creation. In addition to the vertical connection with potential generations, sustainable development must also have a horizontal correlation with the present generation in order to create significance and only by a profound comprehension of this term among all nations and nations of the world; nature and planet would accept all human beings (Munn 1993:79).

The convergence of urban form and social sustainability is a critical problem because urban form is the position that fosters contact with its participants and reinforces their solidarity and cohesion. Broadly speaking, social, economic, and environmental sustainability are all expressed by physical spaces and constructed shape. Thus, Lahore in Pakistan is the field of research we have selected. In South Asia, Pakistan, officially the Islamic Republic of Pakistan is a province. With a population reaching 212,2 million, it is the fifth-most populated nation in the world. It has the second-largest Muslim community worldwide. It is the 33rd-largest nation by population, occupying 881,913 square miles. The 2020 population of Lahore is now projected at 12,642,423. The population of Lahore was 835,769 in 1950. Since 2015, Lahore has risen by 454,227, which marks a 3.73 percent yearly shift. The new updating of the UN World Urbanization Prospects emerges from these demographic forecasts and predictions. These figures reflect the Lahore Urban Agglomeration, which, in addition to neighbouring suburban areas, usually involves the population of Lahore. Dealing with social development inside the urban forms of the community can begin to

address the challenges and protect the fundamental interests of the communities in order to create a greater standard of life. It creates the ability to recognise the benefits and shortcomings of urban forms in order to enrich and address positive challenges, contributing to the achievement of well-integrated neighbourhoods.

The first section is a general description of the title and the challenges of the analysis. The second section consisted of a systematic literature review on the issues of social capital, social sustainability and urban form to detail social sustainability interventions with respect to urban form, as well as to identify core features of urban form and the variables involved that will have an effect on social outcomes. The third section introduced analysis methodology for the chosen case studies to include deciding characteristics of urban type, whilst the third section included analysing facets of social sustainability under findings and debate, and the last section ends with a recommendation.

II. LITERATURE REVIEW

Alfred Marshal (1890, citing Elmi Shareepour and Hosseini, 2005:242) first invented the word 'social capital,' but he used it in a different way from what is meant in current texts of social science. Through utilising the idea of social capital, Hanifan (1916: Ibid) described in his writings how a culture will improve if it has a good education system. The definition emerged in other texts in the 1950s by a community of Canadian urban sociologists such as Seeley, Sim and Loosley in 1956, close to Hanifan's view. It was first seen in the book The Death and Existence of Great American Cities (1961) by an urbanisation researcher, Jane Jacobs, in which she explains how compact social networks shape a kind of social capital in the old and mixed area of the city that takes measures to cope with the health issues of the neighbourhood, prevent them compared to traditional organisations such as police forces. Wookock (1998) argues that the founders of the modern idea of social capital were Hanifan, Lydia Judson (1920) and Jane Jacobs (1967).

In the 1970s, Galen Cockle, an economist, like Ivan Light, an American sociologist, used the word social capital to characterise the problems of urban economic growth. The prominent French sociologist, Bourdieu, stressed the role of social and economic capital in growth in the 1980s. He described social capital as the set of real and potential resources that arise as a result of institutionalised partnership networks and shared understanding between members of society or, in other words, by community participation. However, a wider view taken forward by James Coleman, an American sociologist, in the 1980s is the foundation of recent research on social capital; and then Robert Putnam, a political scientist, was the second scholar who launched a comprehensive debate on the conceptions of social capital and civil society both in Italy and in the United States (Fukuyama 2000: 10). Putnam (1993:167) refers to it as both structures and organisations' social characteristics, such as loyalty, standards and social networks. 'In Coleman's version, social capital is essentially 'the capacity of individuals to interact efficiently with each other (Coleman 1990, quoting Saadat, R.2006: 176).

Flora (1995, citing Saadat, R.2006: 176) sees shared conscience as social wealth, and as the standard of common conscience, introduces reciprocal confidence. Social capital may also be seen to be a set of separate yet related principles, such as social networks, shared ties and understandings, popular confidence and devotion. Social capital is created by people creating shared connections within their communities, at work, in the community and communicating in local and national organisations (Basterlaer and Groodna 2003, Ibid). In addition to the aforementioned definitions, several other sociologists, such as Emil Durkheim, have also explored the correlation between health and well-being and social capital, showing in his study that the sociability of communities has the opposite relationship to the suicide rate (Durkheim, 1951, quoting Saadat, R.2006: 176). It is possible to recognise George Zimmel in Germany and Emil Durkheim in France as the founders of the implementation of this aspect of social capital. For this cause, during the 1990s, the idea and the philosophy of social capital attracted significant attention from theorists and scholars from diverse fields of social sciences, such as economics, sociology, anthropology and politics.

A theoretical and empirical basis for it is sought in some of the studies undertaken by Coleman (1988, 1990), Putnam (1993, 1995, and 2000) and other authors. Nevertheless we can find the theoretical hints for this idea much even earlier than this, i.e. in the time of the growth of economic sociology. In fact, in the writings of Max Weber in the ninetieth century, we can find a hint of this notion and its effect on economics. In addition to this generally accepted theory, social capital is prescribed as a realistic response to development problems at the local level by the advent of globalisation and the disappearing position of national states, and is thus regarded by decision makers and social politicians (Warner 1999:126). We can see a more comprehensive explanation of social capital in numerous works by the above-mentioned thinkers in the next part.

- Social Capital and Public Participation

According to Francis Fukuyama (1999:5), one of the popular meanings is that social capital corresponds to the set of established standards in social institutions, which contributes to an increase in the level of involvement of participants of that community and lowers the level of expenditure on engagement and contact. Concepts such as civil society are open outlets, according to this definition, such as knowledge, viewpoints, advice, career opportunities, financial resources, jurisdiction, affectionate help, benevolence, confidence and involvement. In the title 'social' the word 'Social Capital' applies to certain outlets which are not called personal assets and are not held by any particular individual. These origins are situated at the centre of the network of partnerships. Accessing social capital relies on the individuals you meet, the scale, consistency and diversity of business networks, and the way the interaction networks are effective in it, if you regard human capital as what you have (the sum of your expertise, abilities and experiences). But above that, social capital often relies on individuals you don't meet, whether you are loosely connected to them by your networks, of course. In other terms, this rhetoric has stressed non-official norms and values in the definition of social capital and describes it as the following: 'social capital can easily be defined as the existence of a certain collection of non-official norms and values that are allowed to participate in it by members of a group. Norms that produce social capital must primarily include attributes such as a group' (Ibid).

- Social Capital and Trust

Trust in the sense of social science implies trusting in the behaviour that is anticipated by others, believing that other individuals are going to do or prevent those acts. Fukuyama (1995:90) proposes this hypothesis that the disparity between countries with respect to their industrial system depends on their 'social capital' rather than relying on their degree of growth, i.e. on the amount of confidence that the people of a community have in each other and their commitment to the creation of community groups and organisations. In other terms, the high degree of confidence in a community contributes to the growth of a productive and effective economy and, as a result, there is a close connection in every society between 'social capital and creation' and each of them is mirrored in the other. The key argument is that the findings were estimated on the basis of Inglehart's study (1977: 188) using surveys of fundamental principles, where faith has a powerful and more successful function than the degree of economic growth in the level of confidence in society. His results show that the highest degree of confidence can be found in the adherents of the Protestant faith and the tradition of Confucius, and Muslims and Catholics have the lowest level of trust. An interesting argument regarding Inglehart's observations (Ibid) is that faith represents cultural-historical heritage rather than only examining corporate directives, according to him. The influence of religion, therefore, is in reality a mixture of cultural, historical and political factors that shape a group's social identity (Mazroei, 2005).

- Social Capital and Public Awareness

Public awareness is a function that encourages the user to have useful and efficient access to the data; it criticises the interpretation and the accurate and imaginative usage of the details gathered in order to satisfy his information needs. In other terms, one of the fundamental elements of employment, existence and contact between people is known to be the capacity to receive and rely on knowledge and use it. Public literacy is the ability to effectively gain

useful knowledge, learn how to organise information, different search methods, the ability to recognise problems and find successful information to solve them.In addition to personal happiness, public awareness or, in other terms, information literacy requires scanning abilities, finding, processing information, identifying accurate information, the capacity to identify and use this information in solving personal and social problems and relevant decisions, and the role of public awareness in economic, social, cultural and political growth. According to Putnam (2000, citing Gleaser 2001, 12), one of the greatest sociologists, as stated in the summary segment, popular knowledge is successful in growing social capital and a culture that has a high level of understanding and public intelligence. It will have elevated social capital.

- Social Capital and Moral Values

Social capital is a power, spirit or unstated norms that perpetuate individuals and organisations' involvement in a community. This theory refers to the interactions and partnerships of the participants of a network as a beneficial source and contributes to the accomplishment of the interests of the members by establishing standards and reciprocal contact. In the absence of social capital, other capitals are losing their effectiveness because, without social capital, it becomes impossible to attain economic and cultural growth and excellence. Variables that play a significant role in the structure and growth of social capital, as stated in the literature segment, are confidence, engagement and public knowledge, which are seen as successful factors in sustainable urban development in this study. Moral standards are standard concepts in existence that are embraced. The ideals of right and wrong actions and the fairness or badness of human character are associated with it. Moral ideals are items that are deemed right or wrong, beneficial or bad. A portion of the set of all principles is moral values, and a morality essentially consists of the items (abstract or concrete) that other people value.

- Social Capital and Health

The two examples of the usage of social capital in previous books, the work of Durkheim and Jacobs, stress the wellbeing and quality of life effect of this capital. The tradition of social capital and health interaction research goes back over a century ago and can be found in Durkheim's work on suicide (Halpern 2005, quote, Alvani and Rabie 2006,102) and there is a correlation between social networks and satisfaction, wellness, and life expectancy rate (Backer 2003 , quoting, Alvani and Rabie 2006,102).

- Social Capital as a Catalyst of other Capitals

In Uphoff's attempts (2000: 1875-322) to conceptualise and construct a theory structure for social capital, he notes that we must divide it into two different layers in order to consider social capital in a useful way: systemic and cognitive; this differentiation is as critical as the reviving and non-reviving tools for natural capital for understanding social capital. Uphoff (2000: 1875-322) connects social capital with various social forms in its systemic form; cases such as positions, laws, past practises or customs, along with a broader variety of networks that lead to engagement and, in particular, to bilateral public contact. Uphoff argues that social capital is the product of these gains. The cognitive disparity is extracted from subjective mechanisms and is the product of certain principles and is enhanced by culture and philosophy, especially norms, viewpoints and values that promote participation-based behaviour and appropriate bilateral public interaction.

Social capital is a notion that is commonly used for varying definitions and effects in the United States and Europe, according to Vicente Navarro (2002, referencing, Piran, 2006:24). Social capital is generated by social activity, social localization and people-centered engagement, according to the practise of the United States, and relies on the ideals and norms of civil society. But social capital in European perspective is more organisation centred which focuses on the connections inside families and the resulting social capital and the rights and duties of individuals inside organisations.

- Social sustainability and urban form

New concepts such as 'urban sustainability' and 'social sustainability' arise from the change in sustainable growth towards the social pillar's inspiration. Jenks et al. (1996) reflect on this transition and recognise it as one of the international environmental agenda's most hotly discussed problems. Integration of social sustainability and urban type is deemed important since the built environment is the environment for living and engaging in a society that can either encourage or impede social sustainability (Sharifi and Murayama 2013; Al-Dahmashawi et al. 2014). In general, it is not quite straightforward to describe the urban type. It may be used literally to define the physical features of a metropolitan environment, denoting the amount of elements or characteristics correlated with trends of land usage, transit infrastructure, and urban design accumulation (Dempsey et al. 2009; Jabareen 2006). Lynch (1981, pp: 47) describes urban shape as the 'spatial pattern of the city's big, inert, permanent physical artefacts.' Additional meanings often provide non-physical characteristics. Commonly discussed elements include height, form, scale, density, landuses, building styles, street trends urban block configuration, and allocation of green space. In order to achieve social resilience and enhance human well-being, it is strongly considered that the physical dimensions of human spaces are important. Existing sustainability literature connects diverse spatial variables to social sustainability and reveals the luxury of how positive social effects are made achievable by the physical world and community urban landscapes (Eizenberg and Jabareen 2017).

Hikmat et al., (2019) evaluating the position of urban type in Jordan's achievement of better social sustainability outcomes, especially considering Irbid City. The research addresses five core facets of urban architecture, including density, allocation of land usage, building height, styles of housing, and usability, as two major characteristics of social sustainability, to test their effect on social equity and neighbourhood sustainability. For a more detailed perspective, two localities reflecting various urban types and social settings have been protected. The thesis followed a hybrid methodology of both qualitative and quantitative data utilising a combination of data collection and interpretation methods, including site survey and household questionnaire, and basic linear regression models. Results suggest that urban architecture has a significant effect on social development. Density, land use, and mobility seem to be the most important elements of the urban type that shape people's way of life and impact their relationships, attitudes, possessions, and power.

- Theoretical basis

According to the viewpoints of these sociologists, social capital thus contributes to the facilitation of involvement and contact between participants of the social community and the elimination of costs. It is a beneficial factor for the success of internal company engagement, and the higher its level, the lower the group's expenditures to meet its goals. If there is not adequate social capital in a community due to the absence of features such as confidence and promoting levels of involvement, participation costs will escalate and the efficiency of the operation will rely on costly control systems. In comparison, the presence of adequate and acceptable social resources to establish social consistency and shared confidence would minimise the cost of connections and community involvement and, as a result, improve the group's efficacy.

Economic prosperity and sustainability in general relies on natural resources, physical or productive capital, and human capital that is called a nation's treasure. Logically, the benefit of the philosophy of sustainable development is to understand the interaction between the elements of development that can contribute to growth monitoring. Social capital needs to be analysed and the assistance it offers for economic growth. In the case of sustainable urban jobs, the standard of human life in the urban setting is taken into consideration in such a manner that citizens' lives are full of social welfare and that there is no risk to the health of the urban environment. Research has shown that social capital is directly linked to organisational productivity, the enhancement of the quality of education and the wellbeing of children, the reduction of blatant crimes, the reduction of war, the economic improvement of citizens, the reduction of unemployment, the optimization of health conditions, the feeling of satisfaction and trust in the

government and the creation of exploiting classes. Social capital, on the other side (Firoozabadi, 2006, 206), also has a direct association with good and productive economic governance. Social capital also has a direct connection with health, the performance of construction programmes, the development of the popular field and the capacity of the public act in the country's economic development of the village, the facilitation of the success of the act, national and local development, the reduction of child mortality and the improvement in life expectancy, social involvement and also the country's revenue growth.

III. METHODOLOGIES

In the literature review portion, social capital was described from the point of view of several thinkers. Of all the facets of social capital, we use the most important ones to construct our questionnaire. Therefore, the variables that play an important role in the layout and growth of social capital are confidence, public knowledge of engagement and moral principles, which are perceived to be influential factors in sustainable urban development and the related problems are planned accordingly. In this part, we will clarify the methods used to measure social capital with regard to urban types in Pakistan.

- Research Design

Research design is the research plan, framework and strategy formulated to elicit answers to research questions and manage variances. It serves as a basis for data collecting, calculation, and study. This is the analysis that explains it. For the secondary data selection and their supervision, we take after with the overview of analysis taken after. After the collection of details, we can discuss this context. We were taken after the following system of techniques for data collection.

- Primary Data Collection

The primary source is a source from which we obtain direct knowledge or initial evidence from a random sample case study on a topic through the introduction of formal questionnaires for individuals.

- Sample Design

Sampling applies, according to (Fridah, 2002), to the method of picking a part of the population to represent the whole population. We were selected as the survey, but 62% of the communities (the resident groups in Lahore) were selected because of social and political constraints, and 200 questionnaires were given and circulated, and 183 questionnaires were accurate after the distribution of the questionnaire. The proportion of different ethnic groups in Lahore (Pakistan) Due to the inaccessibility of the proportion of each group, the proportion of different ethnic groups in the Lahore (Pakistan) questionnaire included factors such as faith, engagement and understanding, and the variables of each of them were built in five qualitative forms: very high, strong, moderate, weak and very weak. Points 1, 2, 3, 4 and 5 were allocated to the mathematical study for each of the options.

- Secondary Data Collection

The secondary data from the institutions that were written, such as magazines, books, internet and papers, were obtained. This is the smaller part of this report, but still significant. Some individual or entity has gathered and registered this sort of data, often for entirely extraordinary reasons.

- Data Analysis

Different forms of methodological methods were used to evaluate the data in this analysis after gathering data from' the standardized questionnaire and secondary sources.' The data was evaluated using the Social Sciences Methodological Kit (SPSS 25). The reliability of the questionnaire according to the indices of social capital was established by using Cronbach's Alpha coefficient after compilation in the SPSS programme, which basically

indicates the internal accuracy and the similarity of internal indicators. The questions with a slight reliability coefficient were eliminated from the questionnaire and their reliability hit 84.6, so the final questionnaire was able to be released with several questions after the validity and reliability assessment. In order to evaluate the relationship between elements of urban type and social sustainability, statistical research was carried out covering both kinds of details. This move offers statistical data to define the strengths and limitations of each component of the urban types of the case studies.

- Limitation

During the course of the study, there were several concerns. The relevant ones are: shortage of internal and external sources in the university and public library due to internet censorship in Pakistan, lack of links to other online sources. There was a shortage of access to reliable knowledge and data showing the distribution in Lahore of various ethnic groups; people's hostile response to taking the questionnaire and answering the questions because of the prevailing vital condition. The respondents were concerned about addressing certain questions that are loosely connected to government departments.

IV. RESULTS AND DISCUSSIONS

The findings of the questionnaires that we mentioned in the previous section are analysed in this section. The questionnaire is focused on the concept of social capital and of sustainable development as a social factor. The findings and mathematical research carried out by the use of SPSS tools are also presented. In section two (indicators of social capital) and study sub-hypotheses, the goal of our review is to find the precision rate of theories. The accuracy rating of the key hypothesis (the relation between social capital and sustainable development) in Lahore is eventually evaluated, taking into account the sub-hypotheses.

- Lahore Population

The 2020 population of Lahore is now projected at 12,642,423. The population of Lahore was 835,769 in 1950. Since 2015, Lahore has risen by 454,227, which marks a 3.73 percent yearly shift. The new updating of the UN World Urbanization Prospects emerges from these demographic forecasts and predictions. These figures reflect the Lahore Urban Agglomeration, which usually involves the population of Lahore in addition to the surrounding suburban areas.
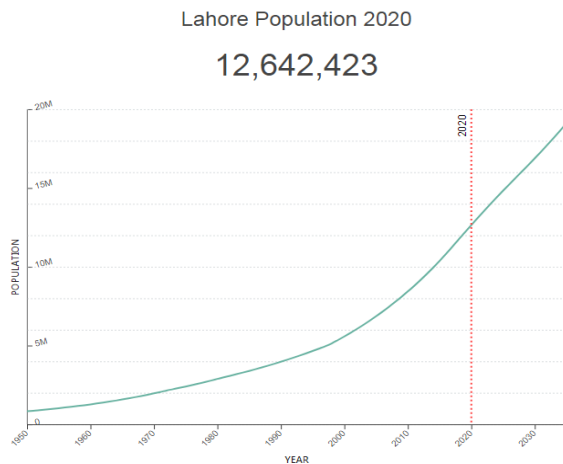
Situated in the northwest of Pakistan, Lahore is a district. It is the capital of Punjab Province and is the key centre of culture in both the district of Punjab and in Pakistan as a whole. In 1998, Lahore's population stood at just under 6.5 million, with a 2013 number of just over 7 million, with a current growth pace of just over 2%.

- Size and Density of City Population

The total population of just over 7 million is all packed within 1,772 square kilometres of the city's limits. Thankfully, in the last 14 years, the city has grown to almost double its scale, but Lahore remains the world's 42nd most densely populated city. The population of this city in Pakistan is surpassed only by the neighbouring city of Karachi. Currently, the population density is around 6,300 inhabitants per square kilometre (16,000 individuals per square mile). In the 9 administrative towns and one military specified place, the inhabitants establish their houses. There are several historic neighbourhoods within these zones, and there is the old city centre, of course.

- Background of Lahore

Lahore is a city rich in heritage and tradition; in its history it has undergone three crucial periods, the Mughul Dynasty, the British colonial empire, and now the new city of Pakistan. New styles and inventions have come with different periods of history - many of which have contributed and enhanced the fabric of its vibrant, thriving community. The Walled City of Lahore, which is one of Lahore's most heavily populated regions, is of special interest. It has extremely compromised housing standards, partly because of its overpopulation - and partly because of the municipal indifference it experiences. The military district of Lahore, on the other side, boasts larger avenues, cleaner air and is typically less crowded than the inner-city neighbourhoods.

The region of Model Town is where the lovely parks, new retail centres and lower housing costs are situated than in the military area. The Punjab Housing Society is a fantastic budget place to reside in; it is near enough to the military area to reap the advantages - but with it being somewhat less established, rentals are around half the price.

- Lahore Demographics

87 percent of the people in Lahore talk Punjabi; nevertheless, this language can be split down into several different dialects that allow a varied community speech. Other languages spoken include Urdu, the national language, and English, which a large number of people, especially those from an educated background, speak and understand.

The dominant religion in Lahore is Muslim, which accounts for 94 percent of the population, either Sunni or Shia. Almost all Christians make up the remaining 6 percent. There are also a limited number of Sikh and Hindu minority faiths. The Lahoris are an ethnic community of people who celebrate several festivals throughout the year, some religious, some historical, and some variations of ancient and modern festivities, including western ones.

With over 40% of its inhabitants under the age of 15, Lahore is a young nation. The life expectancy rate is below 60 years of age. Another interesting figure is that fewer than 40% of the city's population is literate..

- Lahore Population Growth

Some essential structures, including several high-profile colleges and schools, wonderful pieces of historic architecture and museums, are situated in Lahore. In comparison to the numerous historical gardens located around Lahore, the city is referred to as the Paris of the East or the Mughal City of Gardens. Lahore is also Pakistan's engineering centre, with factories such as automobile production, heavy equipment, steel, IT, chemicals and computers all leading to its 13.2% contribution to the national economy of Pakistan. With an annual growth rate of approximately 6 percent, it is currently ranked 122nd in the world for GDP.

- Demographic Profile of Respondents

Just 54 out of 183 participants did not mention their genders, but the remaining 57.9 percent were equivalent to 106 men and 34.4 percent were equal to 63 women. In consideration of the fact that the participants for this study were picked from the persons with the degree above diploma, they included the age groups from 18-60, and therefore categorised into two youth age groups; (18-34) and the middle age groups (18-34) (35-60). Out of 183 individuals, 12.6% (23 individuals) did not mention their age during the study, but the majority were 72.8% in the 18-34 age category and 14.6% in the 35-60 age group. Of the 183 applicants, 10.9% (20 individuals) did not state their occupation and 9/8% were unemployed, 18.1% were teachers, 44.8% were working and 16.4% were self-employed. (Table 1).

Table 1 Demographic Profile

Gender distribution of participants		
Gender	**Frequency**	**Percent**
Male	106	57.9
Female	63	34.4
Missing	14	7.7
Total	183	100
Age distribution of participants		
Age	**Frequency**	**Percentage**
18-34	134	72.8
35-60	26	14.6
Missing	23	12.6
Total	183	100
Profession		
Profession	**Frequency**	**Percentage**
Unemployed	18	9.8
Employ	82	44.8
Student	33	18.1
Business	30	16.4
Missing	20	10.9
Total	183	100

This notion of equality makes it possible to communicate (such as family relationship, etc). The findings of the following diagram show that when the partnership extends from family members to associates, employers and other people, the rate of horizontal confidence and involvement is decreased. On scale 1-5 respondent ranks horizontal confidence with the mean value of 4.8, 3.2, 2.7 and 2 in Figure 1 (family to mate, colleague and public) and on the other hand on scale 1-5 respondent ranks horizontal engagement (Culture Board, family, colleague, and consult, local) with the mean value of 3, 2.5, 2.3, 2.9 and 2.2 in Figure 2.
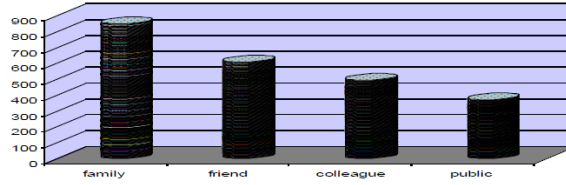
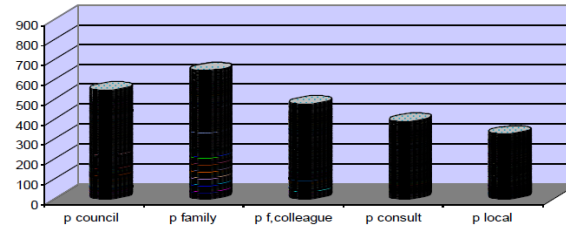Figure 1: Horizontal Trust: (Family to Friends to Colleagues to Public)

Figure 2: Horizontal participation (culture's council, Family, colleague, consult, local)

The determination of the interaction between persons and official organs. The findings of the following illustration clearly illustrate the low degree of confidence and cooperation between individuals in official departments and organizations. On scale 1-5 respondents rate vertical confidence (government, police and media) with a mean value of 2.1, 2.1, 2.1, 2.1 in Figure 3 and, on the other hand, on scale 1-5 respondents rank vertical engagement (NGO, President, Parliament and Organization) with a mean value of 2.1, 2.1, 2.1, 2.1 in Figure 4.
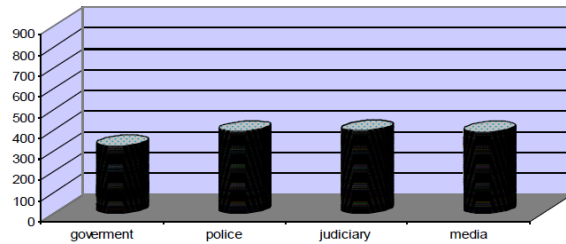

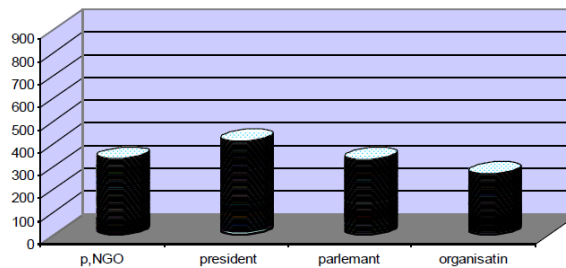**Figure 3:** Vertical Trust (government to media)

Figure 4: Vertical Participation (NGO. President, parliament, organization)

Correlations

Note that the Pearson coefficient is + 0.363 for the Participation-Trust partnership, and it is optimistic. This shows us that, just like we expected, attendance rises as confidence increases.

Table 2: Correlation between participation and trust

		Participation HV	Trust HV
Participation HV	Pearson Correlation	1	.363**
	Sig. (2-tailed)		.000
	N	183	183
Trust HV	Pearson Correlation	.363**	1
	Sig. (2-tailed)	.000	
	N	183	183

**. Correlation is significant at the 0.01 level (2-tailed).

There is a substantial +36 percent association between the confidence and participation metrics, but, statistically speaking, this correlation is not known to be a large one. In other terms, it is correct that the more trust there is among people, the more involvement we can anticipate from them, but in the case of Lahore, this connection is likely to be influenced by other factors addressed in subsequent pages. The mean value of the confidence metrics is 2.3 and the mean value of engagement is 2.6 on the same scale. With respect to the measurement scale (1-5), this indicates a very low degree of faith and engagement among residents (Table 2).

Table 3: Correlation between summation of Horizontal and Vertical participation and awareness

Correlations			
		Participation HV	Awareness HV
Participation HV	Pearson Correlation	1	.581**
	Sig. (2-tailed)		.000
	N	183	183
Awareness HV	Pearson Correlation	.581**	1
	Sig. (2-tailed)	.000	
	N	183	183

**. Correlation is significant at the 0.01 level (2-tailed)

In our scenario, the correlation between public perception and participation in Lahore is much more significant than the correlation between public confidence and participation. 2.3, which is also smaller than the mean value of confidence and engagement, is the mean value of the knowledge indicators) (Table 3)

Table 4: Correlation between municipality and people's satisfaction

		Municipal34	SatsfyLiving39
Municipal34	Pearson Correlation	1	.458**
	Sig. (2-tailed)		.000
	N	183	183
SatsfyLiving39	Pearson Correlation	.458**	1
	Sig. (2-tailed)	.000	
	N	183	183

**. Correlation is significant at the 0.01 level (2-tailed).

According to the findings of the Pearson survey, there is a reasonably strong and optimistic 46 percent link between public services and citizens' happiness in Lahore. Although the similarity is high; all 1.9 are very poor throughout the scale, the average value is very low (1 - 5) (Table 4).

Table 5: Correlation between moral values and social capital

Correlations

		Moral Value	Social Capital
Moral Value	Pearson Correlation	1	.579**
	Sig. (2-tailed)		.000
	N	183	183
Social Capital	Pearson Correlation	.579**	1
	Sig. (2-tailed)	.000	
	N	183	183

**. Correlation is significant at the 0.01 level (2-tailed).

The Pearson test results indicate that the amount of variables such as truthfulness, sense of duty, forgiveness and commitment are components of the current values that form social capital in this society and the connection coefficient between moral values and social capital is 58 percent. In other words, if the variables of moral values in a society are more entitled to the same levels but with this rate of 2.3 on the measure, moral standards are poor according to ordinary people in Lahore (1 - 5) (Table 5)

Table 6: Correlation between social capital and sustainable development

		Social Capital	Sustainable Development
Social Capital	Pearson Correlation	1	.588**
	Sig. (2-tailed)		.000
	N	183	183
Sustainable Development	Pearson Correlation	.588**	1
	Sig. (2-tailed)	.000	
	N	183	183

**. Correlation is significant at the 0.01 level (2-tailed).

There is a strong connection between social capital (which is the principal person characteristics discussed in previous sections) and sustainable urban growth, according to the Pearson test. The strong connection rate is 59% . In other terms, whatever the importance of social resources, the aims of sustainable growth will be accomplished more efficiently(Table 6).

The coefficient of correlation can differ from-1 to 1, where-1 or 1 indicates a 'perfect' relationship. The more the coefficient is from 0, the greater the association between the two factors, regardless of whether it is positive or negative. Therefore, a .453 coefficient is just as high as a -.453 coefficient. Positive coefficients warn us that a clear association exists: the other improves as one variable increases. While this connection is very strong (in the case of Lahore), the mean value of the socially sustainable measure is poor, with a scale of 0-5 being 2.1. This suggests that if Lahore city planners are to recognise the suitability of their proposals, they need to boost the social capital condition.

- Investigating the effect of urban planning on social sustainability

Social equity influences: Social equity is a large and central element of social sustainability. Among four key metrics comprising a total of 14 steps, the effects of urban type on this feature were investigated. Overall, density and accessibility tended to be the aspects with the most critical relationships across the plurality of social equity

indicators, along with many study results, indicating the most prominent. The form of housing seems to be the least to convey substantial partnerships, though building heights did not seem to have a clear effect on social justice aspects. Table 6 summarises the findings of the influence of metropolitan types on indices of social equality.

Table 6. Summer findings for the impact on social equity indices in urban type

	Social Equity											
	Access to Services			Open Spaces / Parks			Transportation Availability			Job Accessibility		
	R^2	t	Sig.	R^2	t	Sig.	R^2	t	Sig.	R^2	t	Sig.
Density	0.27	1.65	0.02	0.07	-2.4	0.02	0.22	1.5	0.01	0.18	0.56	0.28
	0.15	0.74	0.05	0.14	-1.5	0.024	0.13	-1.7	0.04	0.23	-0.91	0.04
Landuse	0.01	0.62	0.54	0.01	0.74	0.46	0.09	0.95	0.04	0.01	0.37	0.17
	0	-0.16	0.9	0	0.46	0.64	0.14	-0.66	0.02	0.12	1.1	0.072
Housing Type	0	0.33	0.74	0.05	2.2	0.28	0.03	-1.7	0.09	0.03	1.8	0.8
	0	0.03	0.97	0.02	1.29	0.2	0.09	-0.93	0.35	0.09	0.92	0.59
Accessibility	0.14	4.4	0.02	0.12	4.4	0.4	0.2	2.04	0.04	0.3	0.49	0.03
	0.2	0.14	0.03	0.01	0.61	0.54	0.16	1.1	0.03	0.25	5.7	0
Building Height	0	0.5	0.62	0	-0.16	0.88	0.03	1.53	0.13	0.5	2.4	0.81
	0.01	-0.96	0.34	0	0.02	0.84	0.01	0.77	0.44	0.42	2.1	0.53

Sustainability Impacts OF Environment: Effects of the urban form on the sustainability of the community component were discussed among the five key metrics comprising a total of 18 steps. The most influential factors tended to be density and form of accommodation, representing the highest significant relationships among all neighbourhood action sustainability. Building height tended to be the least influential factor, although it was observed that land use and usability had a stronger effect on individual factors. Social contact and protection, on the other hand, were found to be mediated by almost all facets of urban form. The findings of the impact of urban form on the sustainability of the neighbourhood metrics are described in Table 7.

Table 7. Summary outcomes of urban form's effect on the sustainability of neighborhood indicators

	Social Equity														
	Social Interaction			Safety			Residential Stability			Sense of Belonging			Neighbourhood as Place to Live		
	R^2	t	Sig.	R^2	t	Sig.	R^2	t	Sig.	R^2	t	Sig.	R^2	t	Sig.
Density	0.14	1.99	0.05	0.12	-3.9	0	0.08	-0.86	0.04	0.17	0.32	0.03	0.1	-0.72	0.05
	0.21	3.2	0	0.21	-0.09	0	0.15	-0.04	0.01	0.16	0.16	0.02	0.23	-0.31	0.04
Landuse	0.12	1.5	0.01	0.13	0.78	0.04	0.04	1.2	0.02	0.16	-1.27	0.21	0.21	1.01	0.03
	0.21	2.5	0.02	0.11	-0.37	0.01	0.09	-1.4	0.01	0.25	-0.5	0.62	0.19	-0.33	0.04
Housing Type	0.19	-1.5	0.01	0.18	0.03	0.02	0.13	0.07	0.04	0.11	-0.27	0.02	0.05	0.06	0.05
	0.21	0.82	0.04	0.12	1.4	0.02	0.25	1.5	0.11	0.21	1.1	0.03	0.11	-0.33	0.04
Accessibility	0.1	0.73	0.05	0.09	0.35	0.03	0.02	-0.5	0.63	0.01	1.9	0.82	0.04	1.98	0.51
	0.2	5.5	0	0.11	3.3	0	0.15	1.22	0.22	0.04	0.02	0.3	0.03	1.7	0.08
Building Height	0.13	-1.1	0.27	0.19	3.5	0	0.01	-0.34	0.73	0.01	-0.72	0.47	0	-0.07	0.99
	0.07	-1.5	0.14	0.1	2.1	0.03	0	-0.03	0.97	0.01	-0.6	0.55	0.02	1.3	0.21

Social equity, well-being, social and environmental equity and neighbourhood preservation are the factors that have been described as the most prominent in the developed environment within the sense of urban form (Dempsey et al. 2012). At the heart of the philosophy of social sustainability pertaining to urban form, Bramley et al. (2006) define two core concepts; social justice and group sustainability. In order to explain the relationships between urban type and social development, these are called crucial factors that form the umbrella for many key indicators accepted. It may be more relevant to explore more comprehensive elements of the urban form, which offer a helpful base on which an intensive structure can be developed from which social sustainability can be explored in relation to facets of the urban process. Not to ignore other non-physical variables, like social mechanisms and systems, which are critical for achieving social sustainability. Urban planning must take into account both the human component by social sustainability and the physicality of urban forms, reflected through the quality of the built environment with the overall aim of creating a more integrated urban paradigm (Cavalcante 2016). The community is recognized as the smallest urban unit to be researched and built to address social challenges within the urban form of cities (Rafieian and Mirzakhalili 2014). The inquiry into the position of urban type for the neighbourhood on the outcomes of social sustainability would almost definitely impact the whole region.

In end, people's suffering lets them live in places that have large chances of violence. Of course, factors such as confidence, involvement and cooperation have a low level in these kinds of fields, and since all these factors are bilateral rather than unilateral, an individual who is in this environment under the influence of the environment suffers from a kind of mistrust, alienation and does not cooperate with others. This circumstance would undoubtedly

result in a decline in social resources. Today, according to well-known theorists' interpretations of social capital and its indexes, the presence of sustainable social capital in the fields of protection of citizenship, confidence and reciprocal ties, social contribution and socialization, the ability to participate in social activities places society on the road of social development, which is one of the key indices of sustainable progress. Therefore, some core elements of social capital, such as trust, engagement and the role of public awareness in sustainable urban growth, are included in this study.

V. CONCLUSION

We may also argue that social capital requires a social and economic condition that significantly affects the norms and rules required to build and construct social institutions.In addition to much of the lateral and bureaucratic unofficial and local ties, this social capital view incorporates more official organisational and relational systems such as administration, constitutional regime, legal laws, justice framework, and civil and political rights. According to Putnam (ibid: 246), the social networks generated by belonging to local communities, organisations and local organisations build outlets for humanism, leading to individual values and collective involvement by the public. By multiple approaches, social capital may be calculated. From the following indexes, Putnam (2000, citing Saadat, R.2006: 180) prefers a combined index: (a) the strength of the engagement of individuals in social and organisational life, (b) public involvement as participants in elections, (c) unofficial socialisation (friendly visits), (d) the degree of confidence among individuals. Independent variables such as criminality, political contribution, morale, public contribution, fairness and public knowledge were also listed.

Because of the lack of social resources, the mechanism of sustainable urban growth is being pursued quite slowly in Lahore, according to the findings of this report. Not only does the loss of confidence in community indicate the sense of vulnerability of individuals, but it also represents the decreasing pattern of dependency on the political system and the state. Therefore, social engagement, in the sense of a network of social connections, is not adequately organized. In the atmosphere of distrust, the decline in coherence and social borders, the rise in the sense of social discrimination as a consequence of legal discrimination and political discrimination, especially in the distribution of government roles, the sense of having little political power, indifference to political problems, the decline in social and political affairs, a steady decrease in social capital can be recognized (Bashiriheh 2006:100). In the case of Lahore, considering the importance of the topic of confidence in motivating people to cooperate, knowledge plays an even more important function. It can also be inferred that improving trust is not the only important element for social cooperation to be established. The public understanding of the advantages of cooperation and continuous training across official and unofficial networks, along with the creation of an environment of confidence in society, will both open the door for responsible and collaborative people to increase.

The answers to the questionnaires suggest that the people of Lahore are not quite positive regarding the nature of socio-ethical standards such as dignity, trustworthiness and financial stability. Ground findings often indicate that culture has a strong sense of ethical, economic and social vulnerability. In such an atmosphere with a high degree of uncertainty and mental distress, it is predicted that the cooperation of groups and bilateral trust would also be adversely affected. Another index which was pointed out in this study is low satisfaction with life. Decreasing the sense of protection, satisfaction and optimism among people, not caring for other citizens' civil rights, spreading the crime of rule, raising the amount of court cases, increasing divorce cases, the persistent need for police intervention on the main streets and squares of the city indicate that Lahoreans face a number of difficulties in their everyday lives.

In this review, the author aimed to provide an introduction to a comprehensive interpretation of the point of view of people respecting their social climate. Hopefully, this would allow decision makers to prepare to reinforce the core values of social capital. In any other field of survival, the sustainability of the collective life of human beings is the

prerequisite of development. The findings of this study indicate that in order to be populated by conscious and participatory people dedicated to sustainable growth, Lahore has a long way to go.

Another factor is illustrated by the findings of this analysis and the recommendations of certain sociologists like Putnam. Although the government may play a key role in social and economic growth, it can be seen as a collaborator or as a development agent that promotes and accelerates development, granting people broader rights to cooperation rather than a direct provider of welfare (World Bank 1999:2). The most significant steps that governments should take to build social capital include: fostering and reinforcing the formation of civil institutions, raising public consciousness, providing people with protection to engage in social institutions on a voluntary basis, preventing governmental agencies from over-controlling the social, cultural and economic sectors, encouraging NGOs to connect more with people and promoting the development and strengthening of confidence networks amongst individuals.

This study indicates that constant civic education is required to improve citizens' exposure to their obligations by revising their existing behaviour. In addition, a public opinion-based democratic decision-making mechanism depends entirely on the contribution of conscientious voters who observe the impact of their viewpoints in policy-making procedures, and this, in essence, would offer constructive input on trust and cooperation. This includes strengthening the urban form's positive qualities in an integrative, complimentary way in which they go together and do not clash. It would be of great benefit in that context to address the impact of more facets of urban structure, particularly at street level.   Some of the crucial factors worth considering in future research are accessibility, inclusiveness, permeability, readability, adaptability, durability and sense of location.

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