

**Jared Diamond's Evolutionary Paradigm of Human Psychology, Towards Nature and Globalization
(Its application on District Chiniot)**

Abstract

This research shows that how and what role geography, environment and genetical basis [instincts] of human beings plays in making history, forming culture of humanity and the pathways of individual and collective socio-politics along with human evolution and the journey towards civilization. Jared Diamond theorized this hypothesis with his observations in European boundaries on behalf of the comparison of presently prevailing [day by day deep-rooting] blind modernism and past natural growth of humanity. He presents his thoughts that how human beings evolved from his forefathers who are very much genetically close to their cousins, the chimpanzee and still what similarities they have [show through their actions] with them on behalf of their genetic nearness. Similarly, he also points out the dissimilarities between these two cousin creatures, which is the Wisdom/Reason [possessed by the human beings only]; and this distinction has mainly been used for inhuman development of guns, germs and steel. He also describes the differences in human societies and their psychological approach towards nature and with this approach what they have found, what they have lost and most importantly what would be the ways through which the completion of journey towards Collapse can be halted and prolonged only, not stopped.

Here, the objective is to show the universality and very much suitable [relevant] precedent oriented human activities [of almost all societies] through Jared Diamond's theory as well as to prove its validity by applying on a very small area e.g. District Chiniot of Western Punjab, located in Pakistan. The focus is to find the results those will contribute the nature friendly and Collapse-halted development of this local area if Diamond's theory is applied here.

Keywords:

Evolution, Human beings, Class Differences, Exploitation, Collapse, Existential Threat, Similarities and Differences between Biological Nature.

Human beings are equal biologically but they are unequal due to their respective environments, locations and geographical conditions. The ability, to extract more and more, from natural resources, particularly with regard to bio-diversity, the humans have not only put their own existence into danger, but also paved the way for collapse (end) of nature.¹ Due to the technological and scientific overuse of natural and man-oriented sources, the extractors and these available sources are in great threat.² The journey, of man from past to present, both at individual and collective levels, has proved that the over-smart use of human intellect and wisdom is the basic cause of this existential danger for all. With regard to scientific, industrial and nuclearized globe, human beings have accelerated process of collapse unconsciously.³ With respect to globalization, the persons of developed and developing world, and their respective societies, cultural contexts and different prevailing disparities are the factors which have again and again placed humanity to go for all possible kinds of exploitations of the resources. Now, this phenomenon of exploitation has become a globalised factor, which has also posed real existential threat to all the human beings. The exploitation of resources has now been a sophisticated, civilized and rightful (legitimate) phenomenon of man, although the sources cannot be able to meet the biologically stimulated hunger of humans. But, this lust, of greedy natured humanity has been also increased with the passage of time. Now, it is at the top that through the extraordinary use of intellect, every man and the concerned civilization is on the way to extract permanently from all available resources to satisfy the xenophobic nature of man, the main factor in this context. Less developed societies have also been following the apparent methods of so-called material development of organized and systematic cultures. But, both the developed and less developed portions of the world have forgotten the real ability, nature and strength of these different kinds of resources of this globe. According to Jared Diamond⁴ that the man, the resources and whole of *boat* is now going toward collapse. Humans are still on the way to get more and more, to exploit and accumulate heavily in all respects of materialism, so the rapid end of these all sorts of resources is quite evident. The biological nature of man is actually the real danger that is pushing toward the holistic collapse, which is now being faced by the whole of the world. So, collapse is sure but it can be managed in context of delay through better and required management, like Japan, Haiti and Dominican Republic.⁵

The biological nature of man, particularly with regard to respective geography, environment and location, has also the elements of aggressiveness and injustice.⁶ This aggressiveness and injustice of man is not only applied against nature in, different time and space, but also used against other humans⁷ regarding inequality. Although, this inequality and sharp nature of men of different parts of the world depend upon their concerned geo-environmental conditions. Nature has actually created this imbalance, but it is human intellect and its use, which have further widened this gap of disparities of all kinds. And it is the stage where one culture and civilization is looked superior, organized, and systemized over the other.⁸ But, this organization, system and superiority is unconsciously deriving all the concerned actors

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and objects toward collapse. Because all these apparently seen qualities of humans have been used against nature, against (over and over exploitation) resources and against other weak and less-developed men and their civilizations. So, whole of the scenario of present is not optimistic, especially in the light of human past and human biology which mainly determine the present psyche of human behavior and attitude. Undoubtedly the factors like environment, location and geography are also the basic ones, but these are external factors and different ones, actually law of nature has created this difference.⁹ And the organized, systemized and regularized *efforts* of developed and advanced cultures are even still considered the practical symbols of power, advancement and progress. Similarly, the less developed cultures, particularly called third world's cultures are in a blind race to follow the foot prints of these so-called developed and advanced cultures as it is also being done in South Asia.¹⁰

The whole of the global village has unconsciously been ignoring the fact, particularly the less developed parts of the world, that the globe's capacity, to give more in respect of use and utilization of renewable and non-renewable resources related with nature, environment, location, bio-diversity and human scientific and technological advancements and their excessive use, has now been going toward end.¹¹ Both the parts of the globe are just sidelining the coming global threat of joint collapse. Jared Diamond has been the pioneer in context of pointing out remarkably the whole of fact on the basis of reason and rationality.

Regarding developing and under-developed world, the Indian sub-continent has absolutely been relevant with the theoretical and practical framework of Jared Diamond. This part of the world has geographically been divided into three main sub-parts, the northern mountainous part the Indo – Genetic Plain and the Peninsula.¹² As it has been described that the geography (land) - man relationship¹³ is the base in the context of whole of the above mentioned fact. In this respect Romila Thapar has also stated:

Regions enclosing space are active players in historical events when seen from a historical and geographical perspective. Regions are not uniform nor do they emerge simultaneously. They surface in an uneven pattern, the difference being determined both by a pre-existing landscape and environment and by the shape given to it through human action. This would incorporate conditions of physical geography and be modulated by climate, soil, water resources crops, drought and flood as well as the impact of those technologies that alter environment and landscape. Geologically the sub-continent was formed through the shifting land mass of Gondwanaland. Once the sub-continent was formed geographically, it remained an entity for millennia. But its historical identity is dated to relatively recent times.¹⁴

The increasing population of the region, and the complex nature of culture and civilization of sub-continent have posed great threat to this whole of the region. As, Romila Thapar has again pointed out:

The categories of societies may be listed as hunter-gatherers, pastoralists, peasants and townsmen. In setting out these categories the intention is not to suggest that they were demarcated and separate throughout history. These were predominant categories in different ecological regions. Hunter-gatherers had a minimal organization whereas urban societies were far more complex.¹⁵

The complex culture of highly populated Indian sub-continent, the requirements and demands of this heavily populated region, the factors like global warming, climatic changes and the existing socio-political scenario of this nuclearized region, are the major causes of paving the way toward holistic collapse in this regard.¹⁶

In this similar context of Indian sub-continent, the situation of Pakistan, western Punjab and particularly of *Chiniot* (a district of Punjab) cannot be ignored. Genetically stimulated heavy population, toward blind, material and excessive extraction – oriented progress, has placed this part of Indian sub-continent in a permanent danger. Lust, for more and more advancement, development and boosting living standards, has alarmed the bells of danger permanently. Similarly, the rapid industrialization, severe and excessive use of photosynthetic capacities of this part of the globe, extracting more and more from agro-industry through the advanced technology and unconscious but culturally legitimate deterioration of non-renewable and renewable resources of geography, environment, location and generally of nature, have increased this danger of holistic collapse of both the region and the extractors.¹⁷

Chiniot is considered one of the oldest towns [now district] of western Punjab (Pakistan).¹⁸ Now it has been raised to the status of district. It is located on the eastern side of banks of river Chenab and is located 85 kilometer north of Jhang City.¹⁹ It has joint boundary with the industrialized and highly urbanized district of Faisalabad. It is also geographically linked with purely agricultural districts of Jhang (as it has been mentioned) and Hafizabad. *Chiniot* District has also joint border with another fertile and highly populated district of Sargodha.²⁰

Chiniot, a town (now district) of considerable antiquity; but little is known about its actual origin and history.²¹ According to a tradition *Chiniot* was founded by a King's daughter, named *Chandan* sister of Chief called *Machi Khan* who used to hunt in man's attire, and during an expedition, she was crossing this very area, and was so charmed with the site-hill, river and plain, and she ordered a town to be built on the spot. Therefore, this very town was initially called *Chandniot* which actually derived from the name of above mentioned lady, *Chandan*.²² And the name *Chandniot* was later on

corrupted into *Chiniot*²³ the present name of this district of Western Punjab. Throughout its history and different times and spaces, *Chiniot* has always been remained a significant trading centre. As Arif Hasan has described:

Much of the timber from Kashmir floated down the river to the town and then distributed throughout the Punjab and northern India. The town is famous for its wood-carving, and ornate masonry and brass work.²⁴

Furthermore, Arif Hassan, and Mansoor Raza have described:

Because history and location of *Chiniot*, the town has always had a very affluent merchant class of Muslim *Shaikhs* and Hindu *Banyas*, which grew out of centuries of trade and commerce, especially related to timber business. Today the *Shaikhs* dominate the textile industry in Pakistan with their mills located in Karachi and Faisalabad, where better infrastructure and investment policies were available. In these large cities they dominate the chambers of commerce and industry. The *Shaikhs* of *Chiniot* are among the richest families in Pakistan. The masons and carpenters belong to the traditional castes but over the years they had formed guilds. Their profession is hereditary, but nowadays, through an apprentice system, people of other castes are also becoming carpenters and masons. *Chiniot* is linked to the major cities of Pakistan and to the rest of the world because of its timber-related skills and trade. The *Chinioti* workshops and investors produce furniture for the elite and the rich of Pakistan and receive orders from Europe, Middle East, Japan, and the USA.²⁵

Although, there was green revolution and emergence of peasant proprietorship, due to creation of canal colonies by the British to increased agricultural production; but all these kind of steps could not bring about any major social change or revolution in *Chiniot*.²⁶

But, *Chiniot* has now been emerged as a great mixture of Urban and rural life. On the one hand the agriculture has been turned into agro-industry on behalf of science and technology. On the other, the micro and macro kinds of industries have also been established in *Chiniot*, particularly on Faisalabad – *Chiniot* road. So, people of both businesses are in a race of extracting more and more from natural and other non-natural resources to satisfy their lust to become rich, to become powerful and influential, to become prominent and popular and to become simply the tycoon of the concerned field of pure material life.²⁷

The phenomenon of rapid growth of population of district *Chiniot*, excessive and massive use of advanced techno-chemical means in agriculture and industrial contexts for getting surplus and more and more production, increasing trends toward establishing factories, mills etc., unconscious and deliberate cut of forests for further advanced agriculture, increasing trend toward the business and economics – oriented education and complete unawareness regarding the issues like global warming, climate change, pollution, non-familiarity with balanced and appropriate use of resources of nature, particularly of environment, location and biodiversity, are the real factors, which are pushing the people and their resources toward a grave danger and finally toward collapse.²⁸

In this critical and alarming situation of district *Chiniot*, the masses have not the awareness even, but the educated – elite and middle classes have also been setting aside themselves from the upcoming real threat for all in holistic manner. Similarly, the role of legislatures, like local MNAs [Member National Assembly], MPAs [Member Provincial Assembly] and others, who are powerful, traditional politicians and landlords, they are feudal and simply enjoy political power with the support of the establishment,²⁹ is quite pessimistic and cunning. They have nothing to do with the welfare of people and society. So how would they be able to think positively for the protection of humanity, its concerned environment, location, and nature as the precious and non-renewable resources?³⁰ In this respect, the role of district administration, regarding policy making and implementation, is also pessimistic. It is simply busy in controlling the law and order situation. So, how will it be able to focus on these aspects of collective protection and betterment? Similarly, the role of civil society, print and electronic media and even judiciary is not even awareness oriented in this respect.³¹

There is absolute pessimism in respect of response of higher authorities at local level. Some NGOs [Non-Governmental Organizations] are working well but they have not enough resources to even carry on *Aagahi – Muhims* (awareness creating campaigns). It is the responsibility of all stake-holders and also of other segments of global and local societies; like of *Chiniot*, to present the true picture of the whole of the scene, along with the possible cure. Regarding district *Chiniot*'s grass-root level realities which are also real precedents of exposition of greedy and lusty human nature. When it is seen in *Chiniot* that the human beings are exhausting the nature to squeeze maximum output of it. Actually human being does not content with producing sufficient to their need. He bent on exploiting the resources to quench his otherwise greedy nature.³² As a powerful animal, man has brought the existence of other animals to the verge of annihilation. In *Chiniot* nearly all the land is made cultivable. Throughout the year the farmer work on the land to yield different vegetable products. They use fertilizers extensively to make the soil powerful enough to been the strain. It is unnatural that farmers work on the same land throughout the year. Normally, the land can produce one kind of crops in a year. For instance, if you want to cultivate the crop of wheat it takes almost eight-month period. You sow seed in September and take the fruit of it in the end of the May. You give four months to the land so that it could regain its energies. In old times,

when there was no fertilizers, people would not sow seeds immediately after harvesting. The land could not give productive result because of low level of required energy. Now the use of fertilizer enabled the farmer to exploit the energies of land throughout a year. They produce two, three or four crops from the same land. You would observe the farmer sitting on the land anytime. The aim is now not self-sufficiency but the greed for over and over production.³³ Man is a barbarous animal in a sense that it put the existence of all those animals in peril when they lose their value in his eyes. For instance, man started hunting the rats, foxes, donkeys, pigs and caterpillars so as to save the agriculture from their harm. In old times people in *Chiniot* would keep donkeys as the domestic animal. They would fetch water and agricultural goods to home by donkey. The donkeys would roam freely in the fields. They would eat raw grass, leaves and fruit while roaming outside the home. They would be seen on the non-agricultural land. There was much spare land because people could not be able to bring all the land under cultivation. Even in those days the farmers would not let the donkeys to enter in the cultivated fields. If they would find them eating the crops they would beat them with sticks and would have it realized the consequences of entering into the forbidden boundaries. Sometime they would truncate them by breaking their legs, and some time would give cuts on their body with axe. After that, donkey could never recover her health as there was no treatment for them. As the agriculture expanded the amount of donkeys in the area decreases. Now all the land is cultivated by the farmers, so you would see no donkeys in the fields. The donkeys have been exterminated from the area. Few tame them for domestic purposes. You would see donkey in the houses of poor people. But their condition is very pathetic due to insufficient and poor diet.³⁴

In *Chiniot* the farmers are fond of the hunting sport of the wild animals. They treat the rats, pigs, foxes and moles very ruthlessly. They take pleasure in killing them. In old times the people would hunt by horses and pack of dogs. The horsemen would encircle the pigs and started bleeding them to the death. Anyone who would happen to kill more pigs would be regarded as powerful and brave hunter. The horseman would aim the sharp pointed spear at the neck of the pig forcefully. The spear would pierce through his body cutting the rough skin. The rush of blood would satiate the thirst of lust of the hunter. Likewise, the hunting of Jackals and foxes are also the hobby of farmers. In old days the hunt was done mostly through dogs. The pack of trained dogs would be taken to the hunting. They would let loose the dogs on jackals. The hunter would have the jackals torn apart by the dogs. So many would be put to death in the field and some would be brought alive with them for a public feat. The crowd of villagers would come to see the show. They would take pleasure when dogs would fight with jackals and pigs only to put them near apart. Such kind of attitude of people made the existence of animals in danger. In modern time the hunting sport has lost the thrill of adventure due to guns. A man can shoot as much animals he wishes with a less struggle. He just has to find wild animals and shooting it is no problem. He has to aim at the animal and press a trigger of the gun. Nearly every farmer in his house keeps guns for different purposes.³⁵ One could hear in night the moaning of Jackals. Likewise, wild animals feel secure in the darkness. People usually avoid going outside in the night because of insecurity.

Another grave problem that is facing by *Chiniot* is growing population. The growing population has been engendering new problems. It caused in polluting the environment and disturbed the ecology. The district of *Chiniot* is getting populated day by day. The growing population needed more energy resources. It is causing strain on the available natural resources. The main problem with people is that they have no concern with how their exploitation of nature is detrimental to their own existence. By disturbing the natural imbalance man is running toward his own destruction.³⁶

With the growth of population there started the process of deforestation. People cut woods and use it as an energy resource. The wood is also being used extensively in the brick making along with coal. One could observe large amount of brick making factories in the region. These factories run on the fuel of woods and coal. As the population is growing so the need for bricks for making houses is also growing. The brick factory is a profitable business; thus people have been investing in it. The use of wood in large amount would bring deforestation. The main problem with people is that they do not plant new plants while cutting trees continuously. The deforestation causes greenhouse effects ultimately. There arises large amount of black smoke from chimneys of brick factories. It causes air pollution. Every day these factories are causing more and more problem for ecosystem.³⁷

The extensive and rapid cut of trees, particularly *Sheesham* (local mahogany) has also pushed *Chiniot* toward deforestation. "The cost of furniture – oriented trees have now been sky-rocketing. The cost of *Sheesham* has increased from Rs.300 per cubic foot in 1995 to Rs.950 today".³⁸

The growth of population caused water problem as well. Nowadays people use tube-wells and water machines in large amount. They are sucking water out of land in order to meet growing needs. As a result, the underground water level is decreasing. One decade before, water could be found in 35-meter depth underground. Now-a-days the level of underground sink down to about 150 meters. That dramatic change indicated how the overuse of water are creating problems for the future. If the people continue to exploit water resources as they are using now, then a day would come when underground water would be dried up.³⁹

There started competition amongst the people for resources. The overpopulation is creating the scarcity of resources. The economic condition of the lower income classes is getting depressed day by day. The wealthy classes are worried over the problem of insecurity in the society. The ratio of crime rate is relatively more in the poor section of the society. The crime of robbery, stealing and killing are becoming routine in our society. The increase in population would continue to create imbalances in the society. Mostly, people are unemployed. The unemployment is the great problem faced by the youth in *Chiniot*. For a single job hundreds of people compete. There is fierce competition amongst the people for job. In the lower income classes, the hands of earning are few and the dependent on the bread earner are numerous. In poor families, the parent usually sends their children to work and labour in city *Chiniot*.⁴⁰

Jared Diamond's Evolutionary Paradigm of Human Psychology: JRSP, Vol. 59, No1 (Jan-March 2022)

All these developments, if continued for a long period, would plunge the society into chaos. People would fight each other for resources, which would be scarce.⁴¹

Another grave problem that has been facing by *Chiniot* is growing pollution in the region. There is a great tendency of using automobiles amongst the people. You could observe city roads and *baazar* are crowded with cars, motorbikes, rickshaws, taxi, and trucks and other such kind of vehicles. These vehicles crowded the city with dust and smoke. People inhale the poisonous air in their daily life. The vehicles that are in poor condition create more pollution. Mostly transport vehicles, rickshaws and taxis create more pollution due to the reason of the poor condition of the engine. The authorities do not charge those who create pollution.⁴² Due to pollution, the diseases of cancer, asthma, skin and eyes have become common. People do not give attention to the problem of air pollution. They use automobile without having being awarded about its negative impact on nature and human beings. That air pollution increases the greenhouse effect.⁴³

The usage of pesticides has very harmful effects on the human beings. The chemical and vapors in the pesticides not only kill insects, plants, fungi and rodents but also give birth to harmful diseases and pollute the water. People use pesticides on a large scale in *Chiniot*. The common diseases that are caused by pesticides in human beings are cancer, Parkinson's disease and affects the birth rate. When the pesticide water seep down it poisoned the underground water as well. People use pesticides so as to increase the productivity and kill the harmful animals and insects. The use of pesticides disturbs the nature and pollute the environment.

People use polythene bags for various purposes extensively in *Chiniot*. One could observe the pile of garbage's alongside the road and in the streets. The polythene bags are non-biodegradable. The decomposition of polythene bag takes about 400 years. The pile of plastic bags in the waste could not be decomposed and it would continue to pollute the environment for hundreds of years. Municipal Committee authority manage usually to throw the plastic bags in the river. In the water the plastic bags pose danger to the marine life. Sometime they burn the plastic bags and it created air pollution. The smoke of it are very injurious to health and environment. The usage of polythene bags has been increasing day by day. People are destroying the nature by their own hands. They are unaware of the consequence of the polluting the environment.⁴⁴

Jared Diamond seem correct in his thesis that man is destroying the nature and are heading toward collapse. The progress of humanity is moving in a wrong direction. Man has been using his reason in a negative way. The same man can save his existence and nature if he uses his reason in a positive way.⁴⁵ The case study of *Chiniot* indicates how people are exploiting nature, how over population creating problems both for nature and human existence and how the society is leading toward chaos. The great irony is that people are neglecting the problems and are not serious about resolving the issues. Each day increase the frequency of destruction of nature and ultimately man is destroying himself.

The process of decline could be controlled to a great extent of both the state and people work hand in hand to make future safe. The state authorities should implement nature friendly policies and impose it in an honest way.⁴⁶ The authorities should also realize the people that if they would not abide by the rule they would get in return punishment. For demographic control, the state should implement one child policy like in China. The state should make better law and order situation so that people may get justice and feel secure in the society. It should also open earning opportunities at the basic level so that the sense of economic insecurity should be minimized in the lower income classes.

The state should launch environment friendly programs at local level through educational institutes and media. The state should allocate funds for workshops where public should be invited. The authorities should arrange programs at local level where they discuss and engage people that how pollution and green house effect could be minimized. The end result of this would that people would get awareness about how pollution, population growth and exploitation of nature which are bringing them to chaos and collapse. To educate people about these issues would have a very positive effects in the long run.

Jared Diamond's theoretical framework of biological nature of man and its exposition in the context of extracting and accumulating more and more while over exploiting the concerned environment, location and nature in general respects; is leading human beings at global and local levels toward collapse. But this clearly seen threat can be managed and the humanity can resist positively to prolong and finally stop this upcoming danger.

It is the same intellect and wisdom of man which would also be able to save humanity and its resources from the collapse. Now it is the responsibility of the concerned people, societies and cultures to bring out very drastic and basic changes of all contexts to save the globe from this upcoming catastrophe. And, at local level, like the prevailing situation of *Chiniot* there is also dire need for public and private sectors to come forward to take this challenge in the light of Chinese and Japanese successes both at local and general levels to save human beings and their concerned all contexts of nature.

End notes

¹ Prof. Dr. Razia Sultana, Lectures to Ph.D. Scholars, on Jared Diamond's Evolutionary Paradigm of Human Psychology, Towards Nature and Globalization, Research Methodology Course, Department of History, Quaid-i-Azam University, Islamabad, Pakistan, January, 2013.

² Ibid.

³ Ibid.

⁴ "As a biologist specializing in the study of birds, Jared Diamond was an unlikely candidate for becoming a philosopher of history. Yet, between 1990 and 2006 Diamond wrote *The Rise*

and Fall of the Third Chimpanzee, Guns, Germs and Steel, and Collapse. All three books went on to become best-selling works of popular science that made Diamond a well-known author. From the perspective of historical studies Diamond had done something very few people have ever managed to do – building a coherent system to rationally explain the scientific basis for human behavior that could be applied to the study of any human society anywhere on Earth. Drawing upon the latest advances in biology, biogeography, environmental science, and social sciences, Diamond developed a historical theory of everything, in the mold of Enlightenment and Modernist philosophers, only much better supported and argued. Diamond's significance for the discipline of history is that his work emerged after nearly two generations of the post-modernist assault on reason in the social sciences. While literary theorists and post-colonial revisionists proclaimed that all social science was simply a competition between equally valid subjective narratives and Marxist, liberals and a variety of reductionists sought to counter the offensive with all the originality of ideological robots, the social sciences fell into disarray. In this respect, Francis Wheen, in *How Mumbo-Jumbo Conquered the World*, exposed these contemporary delusions, from New Age Medicine to the blinding triumphalism of the End of History hypothesis advanced by Fukuyama at the end of the Cold War.

The task of restoring reason to the study of the human condition was thus waiting to be taken up on a scale worthy of the philosophers of history of the past. In the social sciences in general, and academic history in particular, tangled in the web of their own construction, reconstruction, and deconstructions, seemed to have abdicated this responsibility. In the social sciences it seemed as if, specialization mania and professional drift, with its emphasis on spending one's life learning more and more about less and less sapped the vitality needed to draw meaningful conclusions about the human condition. Diamond articulated the antidote of this combination of subjectivism and careerism in his works.

In this course Diamond's perspective will be discussed with reference to his major works. An attempt will be made to elucidate Diamond's framework for understanding history and his exposition of the laws of human social and cultural evolution." (SOURCE: Dr. Ilhan Niaz, Lectures to Ph.D. Scholars, on Theoretical Framework of Jared Diamond, Department of History, Quaid-i-Azam University Islamabad, Pakistan, December, 2012).

⁵ Jared Diamond, *Collapse, How Societies Choose to fail are succeed* (New York: Viking Penguin Group (USA) in 375, Hudson Street, 2005), p.356.

⁶ Ibn Khaldun, *The Muqaddimah, An Introduction to History*, trans., Franz Rosenthal, Vol. 1, (New York: Princeton University Press, 1980), p.92.

⁷ Ibid., p. 92.

⁸ Dr. Ilhan Niaz, Lecture to Ph.D. Scholars, on Theoretical Framework of Jared Diamond, December, 2012.

⁹ Ibid.

¹⁰ Prof. Dr. Razia Sultana, Lectures to Ph.D. Scholars, on Jared Diamond's Evolutionary Paradigm of Human Psychology, Towards Nature and Globalization, Research Methodology Course, Department of History, Quaid-i-Azam University, Islamabad, Pakistan, January, 2013.

¹¹ Ibid.

¹² Romila Thapar, *The Penguin History of Early India, From the origins to AD 1300* (New Delhi: Penguin Publishers, 2001), p.39.

¹³ Ibid.

¹⁴ Ibid., p. 38.

¹⁵ Ibid., p.55.

¹⁶ Prof. Dr. Razia Sultana, Lectures to Ph.D. Scholars, on Jared Diamond's Evolutionary Paradigm of Human Psychology, Towards Nature and Globalization, Research Methodology Course, Department of History, Quaid-i-Azam University, Islamabad, Pakistan, January, 2013.

¹⁷ Interview with Prof. Irfan Waheed Usmani, Ph.D. Scholar in History Department, Singapore University, Ex-Assistant Professor of History at Government College University Lahore, Pakistan, December 18, 2012.

¹⁸ Arif Hassan, with Masoor Raza, *Migration and small Towns in Pakistan* (New York: Oxford University Press, 2011), p. 99.

¹⁹ *Chiniot's* distance from Pindi– Bhattian (District Hafizabad) is 35 Kilometers, whereas *Chiniot* is situated at the distance of 56 Kilometer from Sargodha. And it is at the distance of 32 Kilometers from Faisalabad city.

²⁰ Interview with Syed Ali Imran Shah, Assistant Professor of History in Government Islamia P/G College, Tehsil and District *Chiniot*, January 8, 2012.

²¹ *Gazetter of Jhang District – 1883 – 84* (Lahore: Sang-e-Meel Publication, 2000), p. 167.

²² Ibid., p. 168.

²³ Irshad Ahmad Thaeem, *Tareekh-e-Chiniot* (Urdu Publication) (*Chiniot*: Ali Baba Computers and Press, 2005), p. 99.

- ²⁴ Arif Hassan, with Mansoor Raza, *Migration and small Towns in Pakistan* (New York: Oxford University Press, 2011), p. 100.
- ²⁵ Ibid., pp. 100 – 101.
- ²⁶ Ibid., p. 102.
- ²⁷ Interview with Syed Sabir Hussain Shah, President District Bar association *Chiniot*, Tehsil and District *Chiniot*. December 31,2012.
- ²⁸ Interview with Prof. Irfan waheed usmani, Ph.D. Scholar, December 18 2012.
- ²⁹ Arif Hassan, with Masoor Raza, *Migration and small Towns in Pakistan*, p,106.
- ³⁰ Interview with Mehr Muhammad Anwar Ali Haral, Ex. G.M. Wapda, Consultant to Federal Muhtasib and also a social worker of district *Chiniot*. December 21, 2012.
- ³¹ Interview with Syed Ali Imran Shah, Assistant Professor of History, January 8, 2012.
- ³² Dr. Ilhan Niaz, Lecture to Ph.D. Scholars, on Theoretical Framework of Jared Diamond, December 2012.
- ³³ Interview with Qazi Safdar Ali, Ex-Chairman of Municipal Committee of Tehsil *Chiniot*, Ex-Chairman of Market Committee *Chiniot*, an old Ravian and living Head of Qazi family in *Chiniot*, December 22,2012.
- ³⁴ Interview with Ch. Gulzar Ahmad, Revenue Patwari, Circle *Chiniot* No.1., Tehsil *Chiniot*, District *Chiniot*. December 8, 2012.
- ³⁵ Ibid.
- ³⁶ Interview with Qazi Safdar Ali, December 22, 2012.
- ³⁷ Interview with Chaudary Jamsheed Naeem Cheema, a social worker a businessman-cum-farmer and an environmentalist, Tehsil and District *Chiniot*, December 8, 2012.
- ³⁸ Arif Hassan, with Mansoor, *Migration and Small Towns in Pakistan*, p. 107.
- ³⁹ Interview with Syed Saleem Shahzad Shah, a local landowner and farmer in Tehsil *Chiniot*, District *Chiniot*, December 9,2012.
- ⁴⁰ Arif Hassan, with Mansoor Raza, *Migration and Small Towns in Pakistan*, p. 103.
- ⁴¹ Interview with Mhr Sharyar Imran Haral a local *Zamindar* and *Ahahrati* (Businessman-cum-broker in crops market), Tehsil & District *Chiniot*, December 7, 2012.
- ⁴² Prof. Dr. Razia Sultana, Lectures to Ph.D. Scholars, on Jared Diamond' s Evolutionary Paradigm of Human Psychology, Towards Nature and Globalization, Research Methodology Course, Department of History, Quaid-i-Azam University, Islamabad, Pakistan, January, 2013.
- ⁴³ Interview with Chaudary Jhangir Ahmad, Principal Govt. Taleem-ul-Islam College Chenabnagar, Tehsil Lalian, District *Chiniot*, December 7, 2012.
- ⁴⁴ Interview with Ghulam Shabbir Kalyar, Ex-Lecturer in Chemistry and Sitting Assistant Director in Labour and Human Department, Tehsil & District *Chiniot*, December 22, 2012.
- ⁴⁵ Prof. Dr. Razia Sultana, Lectures to Ph.D. Scholars, on Jared Diamond' s Evolutionary Paradigm of Human Psychology, Towards Nature and Globalization, Research Methodology Course, Department of History, Quaid-i-Azam University, Islamabad, Pakistan, January, 2013.
- ⁴⁶ Ibid.