

Group Cohesion and Integration:

A Comparative Study of Mainstream and Faith-based Youth Groups in Lahore

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EXECUTIVE SUMMARY

The present study was conducted in the district of Lahore to assess differentials in the cohesion, cooperation and integration within different formal youth groups and also to know ways of uniting Pakistani youth on a platform, Data were gathered from a survey of different organized youth groups of Lahore, both mainstream and faith-based, and also students of the Punjab University Lahore were studied, as representative of common educated youth, who are unaffiliated with any of the organized youth groups.

The study was conducted during the months May-June, 2006. The data were collected with the help of a structured interview schedule, a Focus Group Discussion (FGD) Guide and in-depth interview guide. Certain officials of the formal youth groups were deeply interviewed to understand the working of the youth groups. The available documents and internet sources were also explored to develop understanding about the research. To draw comparisons, youth groups' data were presented from religious youth groups and social youth groups. In total 300 respondents were interviewed using interview schedule, including members of different youth groups and students of Punjab University Lahore. In total 8 FGDs and 8 in depth interviews were conducted.

The study will provide insights to different youth groups and organizations working with youth to assess their youth-oriented activities in a methodical way. The assessment will raise awareness among pertinent youth about their cohesion.

The major findings of the study show that religious youth groups were better in group cohesion as compared to mainstream social youth groups. Religious youth groups were also having better working structure. But as a whole that most of the studied groups did not have networking with other youth groups and were working independently within limited recourses. It was found that majority of the members of studied youth groups were not fully aware of the aims of their youth groups. Here again members of religious youth groups were better in clarity of purpose. Generally it was found that lack of awareness among the members of youth groups and not having proper physical structures were the major reasons for lesser group cohesion and integration with other youth groups, which also resulted in lesser degree of productivity.

Findings of the common educated youth, which is not part of any organized youth, show that majority of the respondents did not know about different formal youth groups. They did not have any experience of organized youth movement and never took part in activities undertaken by any youth group. Most of them were also dormant in social activities and volunteer work. However, they felt the need to awareness among youth about their rights and group activities.

Overall it was satisfying that members of youth groups had the quest to learn and were at best in utilizing the available meager resources. It is worth-mentioning that the office-

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bearers of youth groups were found highly motivated to contribute to youth cohesion and integration. However, they need to be more organized and pro-active in terms of methodological planning rather than solely dedicating their volunteer work to responding to emergency situations.

CHAPTER 1: INTRODUCTION

1.1. Introduction

The years between age 15 and 29 spans a critical stage of life. It is a time when many behaviors that influence well-being in adult life are initiated or firmly set in place. Youth is also a crucial time for the development of skills that may determine future success or failure in educational institutions and professional work, and in the ability to form meaningful, lasting relationships. However, few young people have avenues for influencing those factors which have a direct impact on their development, such as education, employment, recreation, access to health care or even personal safety. Those youth who are disenfranchised or marginalized, are even less likely than mainstream youth to have opportunities to participate in decisions affecting their lives.

Meaningful youth participation involves recognizing and nurturing the strengths, interests, and abilities of young people through the provision of real opportunities for youth to become involved in decisions that affect them at individual and systemic levels.

While training in the sciences, arts and professions is important, youth will be able to offer their fullest contribution to society only when they receive proper ethical education. This education must be directed towards fostering in youth a consciousness of the oneness of mankind. It is believed that only the establishment of unity and agreement among the peoples of the world can cure the world's deeply-rooted ills. Youth have a special responsibility to develop a global perspective and values based on such qualities as love, truthfulness, kindness, justice and esteem for all members of humanity. Youth must be assisted in developing these qualities both within the family, which is the foundation of society, and within the community to which they belong.

The role of youth in promoting social and economic development is crucial. The youth have a crucial role to play in improving the socio-economic conditions of life on the earth. The present conditions of the world -- its economic instability, social dissensions, political dissatisfaction and international distrust -- should awaken the youth from their slumber and make them enquire what the future is going to bring. It is surely they who will suffer most if some calamity sweep over the world. They should therefore open their eyes to the existing conditions, study the evil forces that are at play and then with a concerted effort arise and bring about the necessary reforms -- reforms that shall contain within their scope the social and political phases of human life. Sohail (Department of Sociology, Punjab University) believed that 'union is strength, youth is power because youth/student became the source of revolution in world for many times, so I think our youth should be strengthened and integrated because single person is helpless'.

Accordingly, youth should be able to participate actively in implementing projects dedicated to improving living conditions, upraising the quality of human life, and developing the self-reliance of their communities. Youth should be encouraged to

participate actively in rural development projects; to promote the spread of literacy; to participate in projects aimed at improving health care and medical treatment; to contribute to community service programs of a humanitarian nature; and to develop ties with youth at local level and with in other countries in order to exchange thoughts and ideas and to inspire coordinated efforts among youth to improve social conditions throughout the world.

1.2. Potential of youth

Youth are in many ways very different from any other segment of the population. The youths of today will be the leaders of the public and private sectors, teachers, parents and consumers of the near future. They can be regarded as the foundation of Pakistan's future, therefore the success or failure of Pakistan depends on their success or failure, and in turn, their future decisions and actions are dependent on the present conditions of their lives. As Munaza stated (Department of Sociology, PU) '*Pakistan's solidarity and progress is based upon our (youth) unity and solidarity*'.

Between the age of 15 and 29, people are much more mobile, in terms of values and opinions as well as employment, education, leisure and living location. Perhaps the most important factors that limit their mobility are full-time education, parental expectations and money. Youth is a time when one generally has fewer ties to family and work than at any other stage in life and therefore it is an opportunity for testing ideas, opinions, habits and values, then modifying them if necessary. It is a time when one is beginning to be responsible for one's own livelihood and decisions, though it is also generally acceptable and even expected, for one to ask for guidance and assistance. Therefore in this crucial period of transition between childhood and adulthood, their needs must be met and sufficient opportunities must be provided to them.

Because of the unique status that they hold in society, youths need to be treated in a unique way. The commercial sector and the media have long recognized the uniqueness of youth and so they have been marketing to them in a different way than they do to children or middle-aged adults.

1.3. Benefits for the present

Not only the future is dependent on youths, but they also have an important role to play in the present: they are abundant in, and are more prepared to apply, their creativity, their fluency in new skills, their ambitions, their willingness to face challenges and their enthusiasm, than other age groups. Therefore it is in the country's interest, and indeed in everyone's interest, that these unique and generous resources of youth are brought to use in a gleaming way.

1.4. Group importance

It is evident that these unique resources of youth are disorganized in Pakistan. Youth are seemed to be scattered, which is needed to be organized as Sabiha (Executive Director BARGAD) stated that ‘I feel very much disappointed when I see some youth of today are apathetic and they even do not feel any concern with anything happening around them. Today’s youth seem unaware of the present social problems’.

It is human instinct to live an organized or group life because it is decisive for their survival. Individuals influence and are influenced while living in group life. There is a sense of interdependency and mutual learning. Individuals’ relations with their fellow beings are source of mutual, social and economic support during the time of distress. One gets help through these relational networks throughout the life. Most of the respondents of this study replied that they get satisfaction in distress through their groups. According to them they share their worries with their group members and find the solutions of the problems. Majority of the respondents said that they are friendly and welcoming in their groups. People care about and help out each other. This type of relationship offers a sense of security and increase in social capital.

People and the groups continually interact with other people and groups. These multiple contacts are organized into social networks---webs of relationships that link the individual directly to other people and through this other, indirectly to even more people (Robertson, 1987).

Pain, pleasure, sentiments and passions have an importance in human life. If these forces are absent in an individual then he/she cannot perform his/her functions smoothly. This dysfunction leads to decay of the society. Human beings get these sentiments from social relations. Aristotle (384-322 B.C) said that man is by nature a social being. He pointed out the necessity of social relations from the complete development of human personality. The Stoics, that represented the school of philosophy which was founded by Zeno (ca.350–ca.260B.C), interpreted society in terms of rational thought. They held with Aristotle, that all men must be social, both for the development of their own personalities and for the proper discharge of their duties towards their fellow beings. Ibn-Khuldun (1332-1406), maintained, that man is by nature social being since his wants are so varied and extensive that they can be fulfilled only through co-operative effort.

Our society is an organizational society. We are born in organizations, educated in organizations, and most of us spend much of our lives working for organizations. We spend much of our time playing and praying in organizations. Most of us will die in organizations. (Amatai Etzion, 1964).

Society is divided into different subgroups to fulfill its needs. Societies also vary with reference to cohesion because of their specific cultures. But it is theoretically approved

that cohesion among society is very much needed especially youth synergy. Youth is considered a very much important segment of any society because it is the future of the society.

In the present scenario of our society, youth have to play a prominent role to provide leadership for the future. This will take awareness raising among the youth and enhancing their capabilities to lead society towards development.

1.5. Objectives of the study

The main objectives of the study are (1) to highlight and publicize the positive and pro-social activities of youth, by undertaking research into young people's participation in social action, (2) to identify and compare the motivations, experiences, and outcomes of young people's participation in different types of organized activities, (3) to identify the structures, processes and mechanisms which most effectively enable young people to participate in society and to focus on young people's perspectives on youth citizenship, participation, and influence, (4) to identify the differentials in the cohesion of different youth groups.

In addition to the broad objectives mentioned above, the study will provide a chance to different youth groups to assess their activities in a systematic way. The assessment will raise awareness among pertinent youth about their group cohesion. The specific objectives given above will focus on (1) determining the level of cohesion among educated youth, (2) assessing the procedures to integrate educated youth.

CHAPTER 2: DATA SOURCES AND FIELD PROCEDURES

2.1. Introduction

To assess the differentials in the cohesion of different youth groups and also to know the ways of uniting Pakistani youth on a platform, a survey was conducted in the district of Lahore (Punjab province). Data were gathered from a survey of some organized educated youth groups, and students of the Punjab University Lahore, as representation of common (unaffiliated) educated youth, which is not part of any youth group, and including FGDs and in-depth interviews. The survey localities were selected through snowball and systematic random procedures.

Figure 1: Data collection process



2.2. Methodology

A systematic review of available documents was done. It helped in understanding the issue of youth group cohesion. The relevant documents regarding various initiatives/activities of youth were reviewed and were used to develop pertinent research tools for conducting the field study. Both quantitative and qualitative data were gathered through the survey of different educated youth groups and common (not organized in formal groups) educated youth of different departments of the Punjab University Lahore. For the survey, an Interview Schedule was administered in educated youth groups which were selected through snowball sampling; on the other hand university students were randomly selected.

Six FGDs and six in-depth interviews were conducted with different educated youth groups. Two FGDs were conducted with the students of the Punjab University Lahore and two in-depth interviews were also carried out. One hundred questionnaires were filled by using interview schedule from different youth groups from Lahore and two hundred questionnaires were filled from students of University of the Punjab Lahore by using the interview schedule.

2.3. Construction of research tools

The research tools were constructed with help of relevant review of literature and also using the research techniques two FGDs were conducted for the construction of research tools. The interview schedule used in this study was mostly structured. Interviewers were instructed to write verbatim responses when deemed desirable. There were a few open-ended questions as well, and the questions were short and simple.

2.4. Pre-testing & finalizing the research tools

After constructing the research tools, these were pre-tested. The results of the pre-testing revealed certain short comings in the research tools. Keeping in view the results of pre-testing, the researchers incorporated certain changes before finalizing the research tools.

2.5. Interviewing and interviewer selection

Identifying the skills of a good interviewer is difficult because each interviewer can have both advantages and disadvantages in the conduct of field interviewing. However, it is important for interviewers to be able to communicate with respondents in respondents' language without introducing biases. An informal approach for selecting the interviewers was adopted. Postgraduate students from the department of Sociology University of the Punjab Lahore were selected to conduct the interviews. The sociology graduates are trained in human behaviour, and were also provided project-specific training. Most of these interviewers had prior experience of such a field interviewing work. Although interviewers were well educated, but were apprised of research objectives, the need and importance of establishing rapport, logistical issues, possible uses of data, definitions of terms used in the Interview Schedule, its organization and their responsibilities.

Figure 2: Female respondents during an FGD at the Punjab University (PU) Lahore	Figure 3: Interview of a female respondent at the PU, Lahore
	

Formal training was provided to all the interviewers and researchers. After the pretesting, issues related with research tools and other field problems were discussed with the interviewers, and among the interviewers themselves. This process of discussion and interaction among interviewers refined their training and interviewing skills.

2.6. Finalization of questionnaire and data entry

Individual interviewers themselves were responsible for editing their own questionnaires at the end of each fieldwork day. However, to standardize coding of all the filled-in questionnaires, a senior interviewer edited all the questionnaires. This exercise helped minimize errors and inconsistencies. FoxPro computer software was used for data entry, and the data were cleaned for manual errors and miscodes. The files were converted into SPSS file for analysis and tabulation.

2.7. Field experience

Good planning cannot anticipate all possible contingencies in the field. Flexibility in the collection of qualitative information was particularly important for field workers. It was difficult to fix timing of interviews with members of the various youth groups because most of the studied youth groups did not have gatherings on daily basis nor had the specific places of gathering. Over all it was great learning both for interviewers and also for respondents.

CHAPTER 3: DATA ANALYSIS

3.1. Interpretation of data, youth groups

3.1.1) Age and gender of the respondents

Table 3.1.1 explains the percent distribution of respondents by age and gender. Table shows that most of the respondents were between 20-24 years, as it is shown that in total 46.0 % percent were age between 20-24 years and then 44.0 % were between ages 25-29. It can be observed that most of the respondents were mature as being representing educated youth.

[Please note that all the tables in this chapter show percent distribution of the respondents.]

Table 3.1.1: Age and gender of the respondents

Gender of respondents			
Age	Male	Female	Total
15-19	6.8	33.3	10.0
20-24	47.7	33.3	46.0
25-29	45.5	33.3	44.0
Total	100	100	100
N	88	12	100

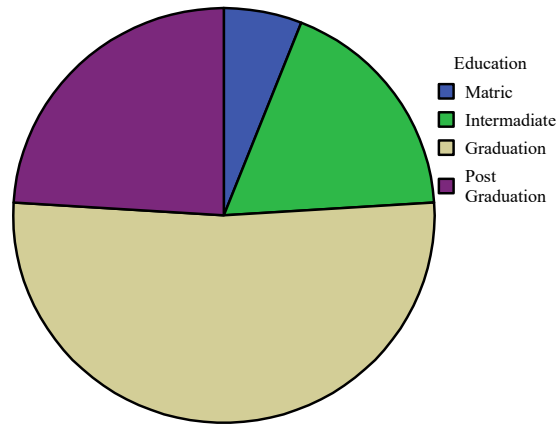
3.1.2) Education level of the respondents

The question was asked to know education level of the respondents. It was found that majority 52.0% of the respondents were having 14 years of education. 24.0 percent of the respondents were post graduates and 18.0 were having 12 years of schooling, while 6.0 percent were having 10 years of schooling.

Table 3.1.2: Education level of the respondents

Education	Percentage	Total
Matric	6.0	6.0
Intermediate	18.0	18.0
Graduation	52.0	52.0
Post Graduation	24.0	24.0
Total	100	100
N	100	100

Figure 4: Pie-chart to explain education level of the respondents



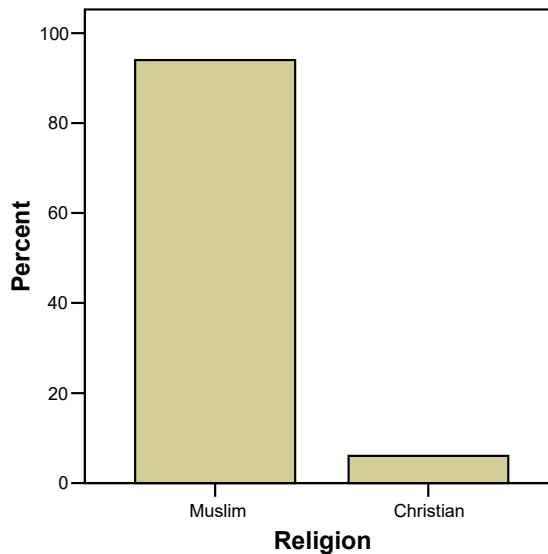
3.1.3) Religion of the respondents

Table 3.1.3 explains the religion of the respondents. Table shows that 94.0% of the respondents were Muslim and only 6.0% of the respondents were Christian.

Table 3.1.3: Religion of the respondents

Religion	Percentage	Total
Muslim	94.0	94.0
Christian	6.0	6.0
Total	100	100
N	100	100

Figure 5: Bar-chart shows percentages of Muslim and Christian respondents



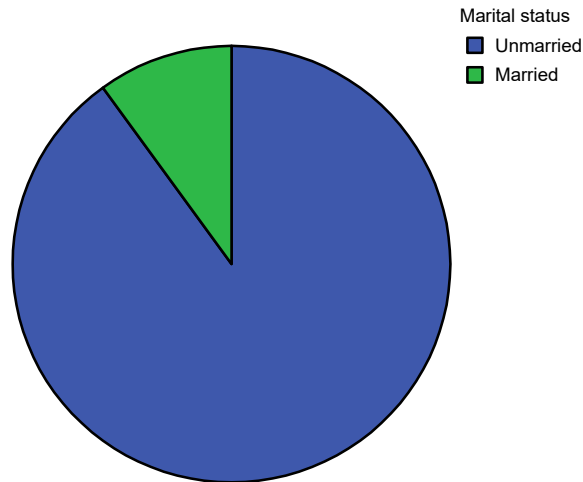
3.1.4) Marital status of the respondents

Table 3.1.4 reveals the marital status of the respondents. Table shows that majority of the respondents were un-married (90.0%). Only 10.0% of the total respondents were married.

Table 3.1.4: Marital status of respondents

Religion	Percentage	Total
Married	10.0	10.0
Unmarried	90.0	90.0
Total	100	100
N	100	100

Figure 6: Pie-chart explains marital status of the respondents



3.1.5) Group affiliation of the respondents

Table 3.1.5a and 3.1.5b explain the group affiliation of respondents. Data were collected from different youth groups of Lahore. These included Progressive Youth Front, Noori Rohani Tehreek, Islami Jamaiat Talaba Science College Wahdat Road Lahore, National Youth Organization, Youth Vision and others

Table 3.1.5a reveals percent distribution of respondents according to nature of their groups. It shows almost equal percentage of respondents, with the exception of one group, *Youth Vision* which is showing only 6.0 percent of respondents.

It was decided to take equal portion of respondents from all the studied groups. But during data collection it was found that some of the studied groups did not have sufficient number of respondents.

Table 3.1.5a: Group affiliation of the respondents

Group name	Percentage	Total
Progressive Youth Front	20.0	20.0
Noori Rohani Tehreek	22.0	22.0
Islami Jamaiat Talaba, Science College, Wahdat Road, Lahore	20.0	20.0
National Youth Organization	16.0	16.0
Youth Vision	6.0	6.0
Others	16.0	16.0
Total	100	100
N	100	100

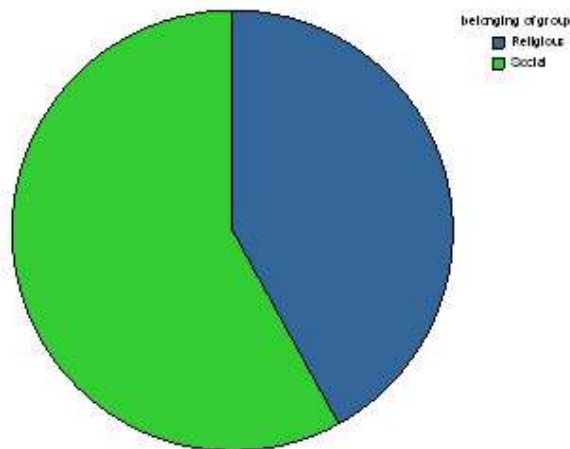
As the above table explains distribution of respondents according to their group affiliation, it was also necessary that to get deeper understanding of functioning of these different youth groups, these were divided on the basis of their type: religious youth groups and social youth groups.

This division is done on the basis of information and programme implementation perceived by the group themselves. As the table 3.1.5b shows below, 42.0 percents of the respondents are from religious youth groups and 58.0 percent respondents belong to social youth groups.

Table 3.1.5b: Types of group to which the respondents belong

Group	Percentage	Total
Religious youth groups	42.0	42.0
Social youth groups	58.0	58.0
Total	100	100
N	100	100

Figure 7: Below pie-chart explains distribution of group belonging of the respondents



3.1.6) Family background of the respondents

It is important to know family back ground of the respondents as it may determine their attitudes, world view and thinking towards every thing they do. Below table 3.1.6 shows family background according to the groups they belong.

It is interesting to know that the respondents belonging to religious youth groups were having either moderate (52.4%) or religious (47.6) family background. On the other hand the respondents belonging to social youth groups were also having religious background. As table reveals that 41.4 % were having moderate family background and same percentage 41.4 were from religious family background and only 17.2% of social youth group respondents were having modern family background.

As a whole most respondents (46.0%) were having moderate family back ground.

Table 3.1.6: Family background of the respondents & group type

Youth Groups				
Family ground	back	Religious	Social	Total
Modern		0.0	17.2	10.0
Moderate		52.4	41.4	46.0
Religious		47.6	41.4	44.0
Total		100.0	100.0	100.0
	N	42	58	100

3.1.7) Religious orientation of the respondents

Questions were asked about religious orientation of the respondents. It is important to know such orientation, because it can help in testifying if religion is a source of group cohesion among the youth as well.

Table 3.1.7 shows that 30.0% respondents reported to perform religious duties willingly to a great extent. 40.0% respondents told it was to some extent and 24.0 responded that they don't willingly perform religious duties at all.

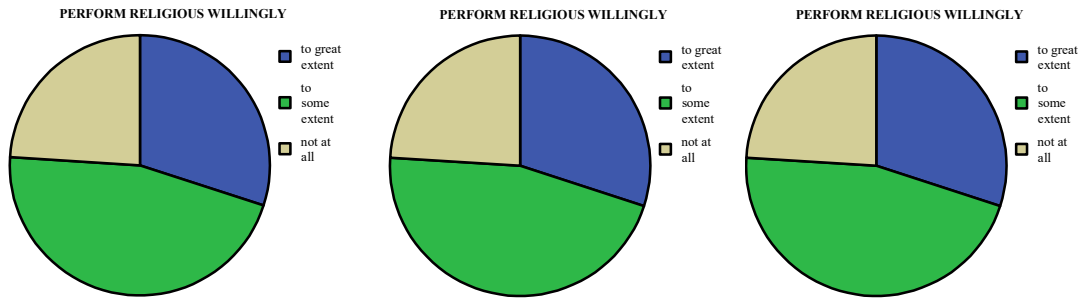
On the question about attracted by religious programmes on television, only 10.0% respondents agreed to a great extent, 54.0% to some extent and 36.0% did not agree at all with the statement that they were not attracted by religious programmes on television.

About question on praying at least once a day; 40.0 agreed to a great extent, 30.0% to some extent and 36.0 said that they didn't perform religious activities in a day at all.

Table 3.1.7: Religious orientation of the respondents

Religious orientation	To great extent	To some extent	Not at all	Total
I perform religious duties willingly	30.0	46.0	24.0	100.0
I am not usually attracted by religious programmes on television	10.0	54.0	36.0	100.0
I pray at least once a day	40.0	30.0	30.0	100.0

Figure 8: Three pie-charts are explaining religious orientation of the respondents



3.1.8) Desired youth groups for association

It was asked to know the type of group which respondents would like to join. This question reveals commitment of respondents with their groups and internal cohesion of their organization.

90.5% of the respondents of religious youth groups said that they liked to join religious groups. It depicts that they think their group is better than others among youth organizations. 9.5% from this category had the desire to join a social youth group.

In social youth groups 86.2% of the respondents desired to join a social youth group, while 13.8% said they wished to join a religious youth group.

Table 3.1.8, explains responses according to the current groups of the respondents as well.

Table 3.1.8: Desired & current associated youth groups

Youth Groups			
Desired groups to be associated	Religious	Social	Total
Religious	90.5	13.8	46.0
Social	9.5	86.2	54.0
Total	100.0	100.0	100.0
	N	42	58

3.1.9) Defining basic aim of youth groups

Table 3.1.9 explains about basic aim of the youth group of respondents as they saw it. This was found that those associated with religious youth groups were clear about objectives of their groups, while the members of social youth groups were not clear as compared to the former.

Results show that 81.0% of the religious youth group’s respondents reported that aim of their youth group was to conduct religious activities and also spread the religious message. 4.8% from the religious category mentioned political and social awareness among youth as a basic objective of their group, while 4.8% said their groups aimed at integrating youth work with working class. Another 9.5% expressed that the basic aim of

their youth group was to strengthen youth to overcome their problem. According to the responses of social youth groups, 44.8% of them talked about political and social awareness among youth, 10.3% for the rights of working class, and 6.9% to integrate youth work with working class. Strengthening youth to overcome their problems was a response of 27.2% from this category. 3.4% of them stated about uniting different youth groups, and 6.9% took peace among youth and for society as the basic aim of their youth group.

Table 3.1.9 shows total responses of the respondents.

Table 3.1.9: Basic aim of their group as defined by the respondents

Basic aim of the group	Youth Groups		
	Religious	Social	Total
Political and social awareness among youth	4.8	44.8	28.0
For the rights of working class	0.0	10.3	6.0
To unite youth's work with working class	4.8	6.9	6.0
Strengthen youth to over come their problems	9.5	27.6	20.0
Conduct religious activities/Spread religious messages	81.0	0.0	34.0
Unite different youth groups	0.0	3.4	2.0
Peace among youth and for society	0.0	6.9	4.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.10) Respondents on reasons to join a particular youth group

It is important to know from respondents why they have joined a specific youth groups. It would reveal their motivations and clarity of group thinking.

Table 3.1.10 would reveal that 61.9% of the religious youth group members said they joined their respective youth group for personal learning and knowledge, 4.8% for their ideological approach, and 33.3% for spreading message of Islam/religion.

3.4% respondents of the social youth groups said that they joined their group for women empowerment, 20.7% for awareness among youth about their rights and 17.2% for their ideological leanings. Another 27.2% reported the reason to join their group as betterment of working class and 17.25 of them for personal learning and knowledge. From among this category, 13.8% respondents cited no response.

Table 3.1.10: Respondents on reasons to join the group

Reason to join the group	Youth Groups		
	Religious	Social	Total
For women empowerment	0.0	3.4	2.0
Awareness among youth about their rights	0.0	20.7	12.0
This organization is according to my ideological approach	4.8	17.2	12.0
For betterment of working class	0.0	27.6	16.0
For personal learning and knowledge	61.9	17.2	36.0

For spreading message of Islam/religion	33.3	0.0	14.0
No response	0.0	13.8	8.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.11) Frequency of visits by respondents to their respective groups

Visiting one's groups is an important indicator to measure individual dedication at the one hand, and internal cohesion of a youth group on the other.

76.2% of the religious youth group respondents replied that they visit their youth group thrice a week. 4.8% indicated to visit once a month and 14.3% once a week, while 4.8% were giving full time to their youth groups.

In the social youth group category, 17.2% reported to visit their groups once in a month, 44.8% once a week, and 24.1% of them thrice a week, while 13.8% of them were giving their full time or they were full time employees of the organization.

Table 3.1.11 explains the respondent's reporting of visiting their specific youth groups. Table below also shows percentage of responses in total as well. The responses reveal that members of the religious youth groups are more regular visitors as compared to the social group category.

Table 3.1.11: Frequency of visits made by respondents to their groups

Youth Groups				
Visits made by respondents	Religious	Social	Total	
Once a month	4.8	17.2	12.0	
Once a week	14.3	44.8	32.0	
Three times a week	76.2	24.1	46.0	
Full time	4.8	13.8	10.0	
Total	100.0	100.0	100.0	
N	42	58	100	

3.1.12) Duration of respondents' association with their groups

The results showed that 42.9% of the religious youth group respondents were in their youth group for the last one year. 28.6% of them were members for the last 1-2 years and 28.6% for over 2 years.

While 27.6% of the social youth group respondents were in their group for the last one year, 34.5% of them had joined their group between 1-2 years and 37.9% were associated for over 2 years.

Table 3.1.12 explains for how long respondents are in their respective groups. It also shows the responses in total.

Table 3.1.12: Duration of respondents' association with their groups

Duration since joined group	Youth Groups		
	Religious	Social	Total
1 year	42.9	27.6	34.0
1-2 years	28.6	34.5	32.0
Over 2 years	28.6	37.9	34.0
Total	100.0	100.0	100.0
	N	42	58
		58	100

3.1.13) Respondents' views of best things about coming to their groups

It was asked to know views of respondents on best things that they get from going to their youth group. There were multiple responses about this specific question.

Results show that 33.3% of the respondents belonging to religious youth groups replied the best thing was to get help to solve their problems. 38.1% of them talked about increasing their confidence and 28.6% of the respondents said they get a chance to acquire information about new things and also guidance. No one in this category indicated about having fun within the group.

48.3% of the respondents belonging to social youth groups indicated getting help in problems at the best thing. 10.0% of them talked about increasing their confidence and 27.6% thought getting information about new things and also guidance, were the best things that their group offered. 13.8% of the social group category talked about having fun.

Table 3.1.13 shows multiple responses in religious 2 and social 2.

Table 3.1.13: Respondents' views of best things about coming to their groups

Best things about coming to group	Youth Groups			
	Religious 1	Religious 2	Social 1	Social 2
Not reply	0.0	42.9	0.0	48.3
Have fun	0.0	0.0	13.8	0.0
Get help in problems	33.3	0.0	48.3	6.9
Increase my confident	38.1	14.3	10.3	17.2
Information/Guidance	28.6	42.9	27.6	27.6
Total	100.0	100.0	100.0	100.0
	N	42	42	58
		42	58	58

3.1.14) Respondent's views about things that put off

It was also asked by the respondents that which are things that putt them off while in their groups. This question is crucial to understand perceptions of the respondents about their groups. Its outcome would not only help to determine things that youth don't like about their groups, but could be vital to see through actual internal cohesion within these groups.

The large portion of the respondents replied that there was nothing that put them off

while within their groups.

85.7% members of the religious category saw nothing putting them off. 4.8% of them reported that attitude or behaviour of others put them off. Similar proportion of respondents talked about not having proper building and also 4.8% of them said activities were not like what they wanted.

It shows that the respondents of religious youth groups were satisfied with the conditions and members of their groups.

On the other hand the respondents of social youth groups talked about different problems. 10.3% of them replied about attitude or behaviour of other members and major proportion 34.5% complained about not having proper building. 24.1% of them said that activities were not according to what they wanted. 27.6% of them had no response, whereas only 3.4% of them said their business/ job or education put them off while coming to their youth group. This may indicate that studied religious groups are more organized than the social youth groups.

Table 3.1.14: Respondents' views on things that put off

Youth Groups			
Things put off coming	Religious	Social	Total
Attitude or behavior of other members	4.8	10.3	8.0
Not proper building	4.8	34.5	22.0
Activities are not what you want	4.8	24.1	16.0
Busy in job/education	0.0	3.4	2.0
Nothing	85.7	27.6	52.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.15) Best description of their youth groups

The respondents were asked to best describe their groups. It is appealing to know that both religious and social group members described their organizations as friendly and welcoming. 95.2% in religious and 96.6% in social youth groups reported that. Only 3.4% in social category expressed their as disorganized and 4.8% of the religious category depict their groups as unfriendly.

Table 3.1.15 illustrates these results given below:

Table 3.1.15: Best description of their youth groups

Youth Groups			
Best description of group	Religious	Social	Total
Friendly/Welcoming	95.2	96.6	96.0
Disorganized	0.0	3.4	2.0
Unfriendly	4.8	0.0	2.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.16) Relationship of respondents with fellow members & co-workers

Question was asked to know relationship of the respondents with members or workers of their youth groups. The responses of this question indicate internal cohesion of their group.

The results show that in religious category 42.9% of the respondents replied their fellows listened to their ideas, 52.4% said fellows or co-workers in their organization care about them and only 4.8% of them reported they were given chance to change rules and regulation of their youth group.

In social youth groups 41.0% respondents told fellow members and co-workers listen to their ideas. 31.0% said that their fellows or co-workers care about them and 27.6% informed they were given chance to change the rules and regulation of their youth group.

Figure 9: Researcher discussing with members of a youth group at Anarkali Lahore



Table 3.1.16: Relationship of respondents with fellow members & co-workers

Relationship with fellow members/ co-workers	Youth Groups		
	Religious	Social	Total
Listen to your ideas	42.9	41.4	42.0
Care about you	52.4	31.0	40.0
Give chance to change rules/ regulation	4.8	27.6	18.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.17) Satisfaction level of respondents with their current youth group

A question was also posed to expose the level of satisfaction of respondents with their current youth group. Results shows that 90.5% respondents of the religious category were satisfied to a great extent with their groups, 9.5% to some extent and 0.0% were unsatisfied.

On the other hand 58.6% respondents of the social category indicated they were satisfied with their group to a great extent, 37.9% to some extent and 3.4% were unsatisfied.

When we compare the responses, we come to know that satisfaction level of the respondents of religious youth groups was higher than the social groups.

Table 3.1.17 would illustrate responses of the question.

Table 3.1.17: Satisfaction level of respondents with their current youth group

Youth Groups			
Satisfaction with current group	Religious	Social	Total
To great extent	90.5	58.6	72.0
To some extent	9.5	37.9	26.0
Not at all	0.0	3.4	2.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.18) Employment status of the respondents

According to data collected during the study, majority of the respondents were employed in a job or business. The total proportion of employed respondents is 54.0%, while it is 47.6% in religious youth groups and 58.0% in social youth groups respectively. In total 46.0% of the respondents were unemployed; 52.4% in religious youth groups and 41.4% in social youth groups respectively.

Table 3.1.18: Employment status of the respondents

Youth Groups			
Current status	Religious	Social	Total
Employed	47.6	58.6	54.0
Unemployed	52.4	41.4	46.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.19) Respondent's responses about their previous group affiliation

9.5% of the religious group's respondents reported they were part of another group before joining their current youth group, while 90.5% of them said that the current youth group was the first group with whom they were linked.

Among the respondents of social youth groups 55.2% were part of another group before joining the current youth group, while for 44.5% respondents this was their first group.

Table 3.1.19 is also showing total responses of the respondents.

Table 3.1.19: Respondents' responses about their previous group affiliation

Youth Groups			
Been in any group before?	Religious	Social	Total
Yes	9.5	55.2	36.0
No	90.5	44.8	64.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.20) Responses about reasons why they left their previous groups

The reasons for leaving their previous groups were also probed by the respondents during the study.

90.5% respondents of religious youth groups either did not reply or they were not part of any group before, whereas 9.5% of them indicated they did not leave previous group, rather they were also part of that group.

In respondents of social youth groups, 48.3% either did not reply or they were not associated with any group before, whereas 41.4% of them said that they did not leave previous group, rather they were also part of that group. Another

10.3% respondents reported they left their previous group, because that was not a youth group.

If we compare responses of both the group categories, we come to know that members of religious youth groups are more committed with their youth group because majority of them were only associated with their current group.

Figure 10: The researcher interviews Head of a youth group at Garhi Shahu, Lahore



Table 3.1.20: Responses about why they left their previous groups

Why you left the previous group?	Youth Groups		Total
	Religious	Social	
No response/ Not applicable	90.5	48.3	66.0
Because that was not a youth group	0.0	10.3	6.0
I am also part of that group	9.5	41.4	28.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.21) Responses about undertaking volunteer work

Response about undertaking any type of volunteer work within the group is vital for knowing activeness of youth groups.

Their situation will also help to assess attitude and condition of common youth in this regard. Table 3.1.21 shows that 76.2% of the religious respondents have undertaken some type of volunteer work, while 23.8% said they never took part in such work.

72.4 % respondents from social category replied that they have undertaken volunteer work, while 27.6% of them said that they never did that.

Below table is showing the responses in total as well.

Table 3.1.21: Responses about undertaking volunteer work

Youth Groups			
Undertaken volunteer work?	Religious	Social	Total
Yes	76.2	72.4	74.0
No	23.8	27.6	26.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.22) The type of volunteer work undertaken by respondents

To know the type of volunteer work taken by respondents is important as it would reveal the activeness of youth and functionality of their group activities. It would further establish the voluntary thrill motivated by the groups and that they are helpful to organize youth.

Table 3.1.22 shows that 40.0% of the total respondents have served for earthquake relief work after the great devastation caused in parts of Kashmir and NWFP areas on October 2005. In total 28.0% either did not reply about that or did not do volunteer work.

22.0% of the total respondents worked voluntarily within offices of the organization. 6.0% worked for women empowerment, while 4.0% of the total respondent reported to undertake humanitarian work within hospitals as volunteers.

There is some concern that a portion of youth being part of the groups have not participated actively in volunteer work. Majority of them worked voluntarily after the earth quake, which was unusual and an emergency situation. It also means that if they don't get chance, they don't think about doing volunteer work. They are not pro-active and don't plan their volunteer services rather may only respond to emergency situations if these arise.

Table 3.1.22: The type of volunteer work undertaken by the respondents

Youth Groups			
Type of volunteer work	Religious	Social	Total
No reply/didn't do volunteer work	28.6	27.6	28.0
Women empowerment	0.0	10.3	6.0
Office work within the organization	14.3	27.6	22.0
As a staff in hospital	0.0	6.9	4.0
Earthquake relief work	57.1	27.6	40.0
Total	100.0	100.0	100.0
N	42	58	100

3.1.23) Should youth be organized on a platform?

A question was posed to the respondents if youth be organized on a platform? This would reveal feelings of youth about organized group activity and the need to initiate collective

movement and networking. Their responses determine that an absolute majority of the respondents strongly favour to organize youth on a platform. This positive view is seen in 95.2% respondents of the religious category, while this ratio is 82.2% in social youth group to make it a total of 88.0% respondents from the both groups. Another 12.0% respondents in total agreed with the notion of organized youth platform. It is appealing to note that no one was against this statement.

Table 3.1.23: Responses on should youth be organized on a platform

	Youth Groups		
Youth should be organized on platform?	Religious	Social	Total
Strongly agree	95.2	82.8	88.0
Agree	4.8	17.2	12.0
Not at all	0.0	0.0	0.0
Total	100.0	100.0	100.0
	N	42	58
		58	100

3.1.24) Suggestions of the respondents about organizing youth

An open-ended question was also asked from the respondents to suggest ways to organize youth on a platform.

This question had two purposes, one to know about the suggestions per se and second one is was to see if those suggestions match to ideology and stand-points of the groups with which the respondents belong.

The results show that most of the respondents belonging to religion-based groups suggested that religious awareness was the key to organize youth on a platform. 52.0% respondents of the above-category held this view. Another 14.3% respondents recommended awareness in educational institutions and 14.3% advocated understanding current problems of youth.

Their high percent response about religious awareness is also an indicator of internal group cohesion within the religious youth category.

It shows that they are focused on their group ideology and appreciative of its approaches. If we look at the responses of social group category, it depicts that majority of the respondents (44.0%) were of the view that understanding current problems of the youth are important. They thought that after understanding youth in current era it would be easier to unite them on a platform.

If we see at the total results, a majority of respondents (32.0%) report it necessary to be aware of the current problems of youth for organizing them on a platform.

In total 10.0% respondents are suggestive of political awareness among youth and 6.0% for awareness raising through seminars.

12.0% respondents were of the view that awareness in educational institution is important. 4.05% talked about incentives for youth in organizations and 8.0% think strong leadership can perform this organizational task. A total of 22.0% respondents were in favor of religious awareness.

Integration among different youth groups was the suggestion of 6.0% of the total respondents.

Table 3.1.24: Suggestions of the respondents about organizing youth

Suggestion to organize youth	Youth Groups		
	Religious	Social	Total
Political awareness among youth	0.0	17.2	10.0
Awareness through seminars	0.0	10.3	6.0
Awareness in educational institutions	14.3	10.3	12.0
Religious awareness to organize youth	52.4	0.0	22.0
Incentives for youth in organizations	4.8	3.4	4.0
Understand current problems of youth	14.3	44.8	32.0
Strong leadership	9.5	6.9	8.0
Integration among diff youth groups	4.8	6.9	6.0
Total	100.0	100.0	100.0
N	42	58	100

3.2. Interpretation of data, common educated youth

3.2.1) Age and gender of the respondents

Results show that most of the respondents comprising of common educated youth were between age category 18-21 years, as table 3.2.1 shows that in total 56.7% were in this age category and 44.7 % aged between years 22-25. Only 2.7% of the respondents were between 26-29 years. Table illustrates age group of the respondents according to their gender.

Table 3.2.1: Age and gender of the respondents (common educated youth)

Age	Gender of respondents		
	Male	Female	Total
18-21	40.0	78.5	56.7
22-25	56.5	20.0	40.7
26-29	3.5	1.5	2.7
Total	100	100	100
N	114	86	200

Figure 11: Two pie-charts to depict gender and age of the respondents



3.2.2) Education level of the respondents

It was found that majority (58.7%) of common educated youth were having 16 years of education. 41.3 % of the respondents were graduate. Since all the respondents were university students, they either were in masters or in BA/BSC Honours programmes.

Table 3.2.2: Education level of the respondents (common educated youth)

Education	Percentage	Total
Graduation	41.3	41.3
Post Graduation	58.7	58.7
Total	100	100
N	200	100

3.2.3) Family background and desired youth groups for association

It is significant to be familiar with the family background of the respondents decided on the basis of world-view. This would explain their attitudes and opinion towards every thing.

Results show that 42.9% of the respondents having modern family background were interested to join religious-based youth groups and 35.7% of them were thinking to link with social youth groups. 21.4% of common educated youth were interested to affiliate with socio-religious youth group.

70.0% of the respondents having religious family backgrounds were attracted to join religious youth groups and 26.0% of them were thinking to associate with social youth groups. Only 4.0% of them had inclined towards joining the socio-religious youth group.

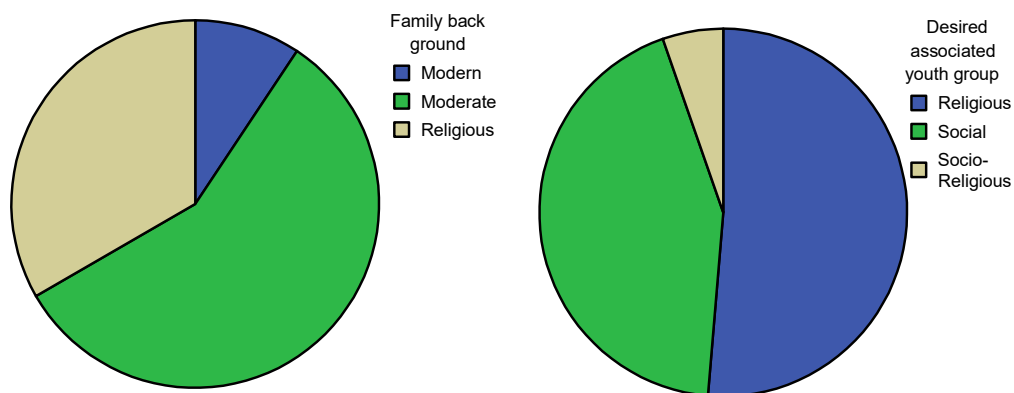
While 41.9.0% of the respondents having moderate family background were attracted to enroll in religious youth groups, 54.7% tended to associate with social groups.

Only a tine minority (3.5.0%) wished to join a socio-religious youth group.

Table 3.2.3: Family background & desired youth groups for association

Desired associated youth group	Family background			Total
	Modern	Moderate	Religious	
Religious	42.9	41.9	70.0	51.3
Social	35.7	54.7	26.0	43.3
Socio-religious	21.4	3.5	4.0	5.3
Total	100	100	100	100
N	18	114	66	200

Figure 12: The three pie-charts explain family background & desired groups of the respondents



3.2.4) University department-wise distribution of the respondents

Data were gathered from different departments of the Punjab University Lahore. Table 3.26 is explaining percent distribution of respondents by the departments they belong. As table shows the distributions, it is observed that it represents both natural science and social science. But as it is shown in the table the majority of the respondents were from social science. It was done having in mind that student belonging to social sciences were more pro to social activities.

Table 3.2.4: University department-wise distribution (common educated youth)

Name of departments	Percentage	Total
Sociology	48.7	48.7
Mathematics	2.0	2.0
History	4.7	4.7
Chemical	6.0	6.0
Geology	3.3	3.3
Archeology	4.7	4.7
Social work	2.7	2.7
Hailey college	2.0	2.0
Law	3.3	3.3
IT	4.7	4.7
Political science	2.7	2.7
Biology	0.7	0.7
Economics	9.3	9.3
Space science	5.3	5.3
Total	100	100
N	200	100

3.2.5) Marital status of the respondents

Table 3.27 reveals the marital status of the respondents. Table shows that majority of the respondents were un-married as they were 96.7% of the total respondents. And only 3.3% of the total respondents were married. It was expected as they were student of the university so mostly were young.

Table 3.2.5: Marital status of the respondents (common educated youth)

Marital status	Percentage	Total
Un-married	96.7	96.7
Married	3.3	3.3
Total	100	100
N	200	100

3.2.6) Religion-wise distribution of the respondents

It was found out that 98.7% respondents were Muslims and only 1.3% respondents were Christians.

Table 3.2.6: Religion-wise distribution of the respondents (common educated youth)

Religion	Percentage	Total
Muslim	98.7	98.7
Christian	1.3	1.3
Total	100	100
N	200	100

3.2.7) District-wise distribution of the respondents

District-wise origin of the common educated youth was also probed. It was found-out that a majority were from district Lahore as they were 54.7% of the total respondents. Table 3.2.7 shows the percent distribution of respondents according to the districts they belong.

Table 3.2.7: District-wise distribution of the respondents (common educated youth)

Name of departments	Percentage	Total
Lahore	54.7	54.7
Multan	2.7	2.7
Sheikhupura	6.0	6.0
Jhang	8.0	8.0
Sialkot	2.0	2.0
Faisalabad	5.3	5.3
Layyah	1.3	1.3
Mianwali	0.7	0.7
D G Khan	2.0	2.0

Khushab	2.0	2.0
Bhakar	2.7	2.7
Sargodha	2.0	2.0
Gujranwala	2.7	2.7
Kasur	1.3	1.3
Rawalpindi	0.7	0.7
Sahiwal	0.7	0.7
Okara	3.3	3.3
Bhakar	2.0	2.0
Total	100	100
N	200	100

3.2.8) Religious orientation of the respondents

It was essential to know religious orientations of the respondents. It shows their ties with religion and also it helps to understand if religion can be a source of unification on an organized platform.

On a question about performing religious duties willingly, 36.7% respondents replied yes to a great extent and 57.3% nodded to some extent. Only 6.0% of the total respondents said “not at all”.

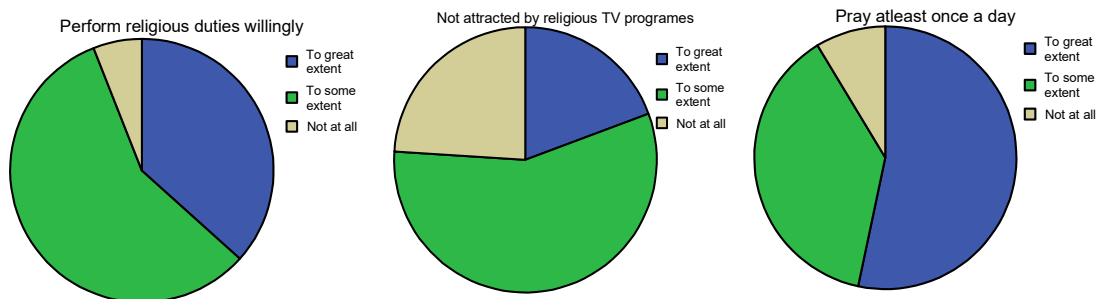
19.3% respondents said that they were not attracted to religious TV programs. 56.7% of them agreed, they did to some extent. Another 24.0% respondents were against this statement.

In reply to a question about praying at least once a day, 53.3% of the respondents replied to great extent and 38.0% consented to some extent whereas only 8.7% replied as “not at all”.

Table 3.2.8: Religious orientation of the respondents (common educated youth)

Religious orientation	To great extent	To some extent	Not at all
Perform religious duty willingly	36.7	57.3	6.0
Usually not attracted by religious TV programs	19.3	56.7	24.0
Pray at least once a day	53.3	38.0	8.7

Figure 13: The three pie-charts are explaining religious orientation of the respondents



3.2.9) Views on best things about joining a youth group

The respondents were also enquired about what best things in a youth group would attract them to join it. There were multiple responses about this specific question.

Results show that 24.0% respondents look towards having fun as the best thing. For 26.7% and 22.7% respondents, getting help for their problems and increasing their confidence were the best things. 26.7% thought they would join a youth group to get information about new things and guidance. Table 3.2.9 illustrates these multiple replies under response 2.

Figure 14: FGD with common educated youth at PU, Lahore



Table 3.2.9: Views on best things about joining a youth group (common educated youth)

Best things about joining a youth group?	Response 1	Response 2
Not reply	0.0	79.3
Have fun	24.0	0.7
Get help with problem	26.7	3.3
Increase my confident	22.7	4.7
Information/Guidance	26.7	12.0
Total	100.0	100.0
N	200	200

3.2.10) Prior experience of any formal youth group

When asked if the respondents had prior experience of any formal youth group, it was bit disappointing to know that only 4.0% of the 200 respondents had been in any youth group. 96.0% of them did not have the experience of joining any youth group. It shows that even the educated youth in universities or colleges, has not experienced organized youth groups. It was also told by most of the respondents that they do not know about any formal youth group. If this is the situation with educated youth in a prominent university what can we say about illiterate or less educated youth in Pakistan.

Table 3.2.10: Experience of any formal youth group (common educated youth)

Have been in any youth group	Percentage	Total
Yes	4.0	4.0
No	96.0	96.0
Total	100	100
N	200	100

3.2.11) Responses about any volunteer work undertaken

To evaluate active attitude of the common educated students, a question about experience of any volunteer work was also asked. 38.7% respondents replied that they had taken part in the volunteer work, while 61.3% respondents told they never did. In one of the coming tables, the reasons for non-participation to volunteer work would be explored.

Table 3.2.11: Responses about any volunteer work undertaken (common educated youth)

Participated in volunteer work?	Percentage	Total
Yes	38.7	38.7
No	61.3	61.3
Total	100	100
N	200	100

3.2.12) The type of volunteer work undertaken by respondents

Responses on type of demonstrated voluntary work indicate that 27.3% respondents had volunteered for earthquake relief work after the emergency erupted on October 2005. 2.7% told they volunteered for medical camps and for hospitals. 3.3% said they had participated in social walks. Only 2.7% had collaborated voluntarily with Non-Governmental Organizations, while 1.3% reported to donate blood to needy people.

Table 3.2.12: The type of volunteer work undertaken by respondents (common educated youth)

Type of volunteer work	Percentage	Total
Not reply/ didn't do	62.7	62.7
Earth quake relief work	27.3	27.3
Medical Camp/Hospital	2.7	2.7
Participated in social walks	3.3	3.3
Volunteer work with NGOs	2.7	2.7
Blood donation	1.3	1.3
Total	100	100
N	200	100

3.2.13) Reasons for not doing any volunteer work

It was also asked that why the respondents being youth and university student did not take part actively in any type of volunteer work.

28.7% respondents replied that they did not have time for volunteer work and 20.0% said that they did not have any interest in doing volunteer work.

11.3% of the respondents said that they never got opportunity of doing volunteer work.

The table 3.2.13 given below will explain above reasons.

Table 3.2.13: Reasons for not doing volunteer work (common educated youth)

Didn't do volunteer work because	Percentage	Total
No reply/ did volunteer work	40.0	40.0
I have no time	28.7	28.7
I have no interest	20.0	20.0
Never got opportunity	11.3	11.3
Total	100	100
N	200	100

3.2.14) Respondents' approach towards different social issues

Different questions were asked to know the approach of respondents about social issues and also about organizing youth. In reply to “Concern about those people who are unfortunate” 36.7% respondents said that they were strongly agreed with the statement, 44.0% to some extent and 19.3% respondents disagreed.

In response to “It is important that people should help each other” 76.0% were strongly agreed with the statement and 22.0% to some extent. However, 2.0% disagreed.

6.0% respondents agreed to great extent about the statement that to participate in volunteer work is wastage of time.

21.3% agreed to some extent and 72.7% totally disapproved it.

When stated that it is possible to organize Pakistani youth on a platform, 35.3% respondents said that they strongly approve it. 51.3% agreed to some extent and 13.3% respondents rejected the statement.

It was also asked that should youth be organized on one platform. 51.3% respondents were strongly in favour, 40.0% were agreed while 9.3 were disagree with this statement.

Figure 15: An interviewer talks to a respondent at PU, Lahore



Table 3.2.14: Approach towards different social issues (common educated youth)

	Strongly Agree	Agree	Disagree
Concern about those people who are unfortunate	36.7	44.0	19.3
It is important that people should help each other	76.0	22.0	2.0
Waste of time to participate in volunteer work	6.0	21.3	72.7
It is possible to organize Pakistani youth on a plate form	35.3	51.3	13.3
Youth should be organized on one plate form	51.3	40.0	9.3

3.2.15) Suggestions about linking Pakistani youth with platforms

These students represented the common educated youth which is not part of any youth group and is unaffiliated.

When asked to give suggestions to link Pakistani youth with organized platforms, 20.7% respondents did not recommend anything and remained unresponsive.

3.3% talked about giving incentives to youth. 8.0% of the total respondents replied that by providing educational platforms and entertainment to youth, we can get them united. Majority of the respondents (32%) expressed the need to raise awareness among youth about unity and their rights.

High percentage of respondents for awareness among youth depicts that despite being students of a university they still are not aware of their rights and most of them don't know about any platform where they can unite themselves for that. It shows a lot of work is needed to be done in institutes regarding awareness of rights and also in providing them platforms.

11.3% respondents were hopeless about possibility to unite the Pakistani youth. 5.3% thought that Islam is a binding force to unite the youth. 5.3% talked about role of media in uniting youth. According to 2.7% respondents, strong leadership is important to linking the youth. 2.7% viewed that both religious and social activities are important to combine youth on a platform.

8.7% respondents said that by understanding youth's problem in the light of our contemporary era, we could connect them..

Table 3.2.15: Suggestions about linking Pakistani youth with platform (common educated youth)

Suggestions	Percentage	Total
No response	20.7	20.7
Incentive for youth/students	3.3	3.3
Educational plate form & entertainment	8.0	8.0
Awareness for youth first	32.0	32.0
It is not possible to organize youth	11.3	11.3
Islam is force	5.3	5.3
Trough media	5.3	5.3
Strong leadership	2.7	2.7
Both religious & social activities are important	2.7	2.7
Understand problem of youth according to current era	8.7	8.7
Total	100	100
N	200	100

CHAPTER 4: CONCLUSION & RECOMMENDATIONS

4.1. Conclusion

The study was conducted in the district of Lahore to assess differentials in the internal cohesion of different formal youth groups and also to know ways of uniting Pakistani youth on a platform. Some organized educated youth groups of Lahore, and also students of the Punjab University Lahore were studied.

It has been a great experience to study the different youth groups as it helped to know the functioning of different youth groups and it also provided a chance to meet active members of the youth groups, who were working for the youth and for betterment of the society.

Data proves that the studied youth groups were not found satisfactory and were not having internal cohesion or external networking with other youth groups. There were multiple reasons behind this, like lack of proper awareness and non-availability of proper funding to run the system. But as a whole it was satisfactory that members of youth groups had the will to learn and work for youth cohesion and they were also utilizing available resources at their best. The efforts of the officials of youth groups are particularly appreciable in educating the youth and to work for their cohesion and networking which is essential for the progress and prosperity of Pakistan and its youth.

However a lot needs to be done in this regard. Not only the government and higher authorities should encourage, but the society should also strive to provide platforms where they can creative express their energies in a collective manner for personal and professional excellence and the greater common good.

4.2. Recommendations

- ❑ Increase awareness and understanding about citizenship as an active practice and there should be some incentives for the members of youth groups; so that they can manage their activities. Almost all of the youth groups are working with a lesser amount of infrastructure. Most of them do not have a proper place for group gatherings. It is suggested that these groups should be funded; so that they can smoothly perform.
- ❑ Job insecurity was found one of the major issues which can affect youth cohesion. The groups having well educated youth should be provided with opportunities or resources, which the youth can utilize in this (employment) regard. There should be networking among the youth groups; so that the social capital of the youth groups can be used to solve job like problems of youth. On the other hand the empowerment of these groups can become an opportunity for the educated youth to find better futures through these organized outlets that can develop human

resources within meager costs.

- ❑ Policy makers should work to provide a more coordinated approach to the development of youth groups as an active practice, particularly at a local level, that links community partners and organizations, and affords more 'joined up' opportunities and experiences for young people.
- ❑ Educational institutions should play their role to promote sense of unity and the benefits of group work for youth development.
- ❑ Communities should encourage their youth to participate in healthy activities. Local community leaders should make efforts to integrate the educated youth on a platform to work for the welfare of their respective communities in different ways.
- ❑ Media should also play its role to create awareness among people about the importance of youth resource and cohesion among educated youth groups both at macro (national) and micro (community) level. The dynamic youth groups like BARGAD should be given media coverage to encourage youth activities, and show-casing their achievements for other youth.
- ❑ Religious institutions are usually powerful in any society; these should focus on the importance of youth synergy.

APPENDICES

Annexure 1: Focus Group Discussion (Guide)

1. When is it established (organization, group)
2. Basic aim of the organization
3. How many members/workers does it have (Young people's participation in social action)
4. Why did u join this organization/group
5. How often do you come to this organization/group?
6. Tell us about your relationship with your colleagues
(working relationship)
7. Outcomes of young people's participation in different types of social action.
8. What are the best things about coming to this group
9. (Probes: Have fun, Meet friends, Do new activities, Sport, games or drama, Get help with problems, Increase my confidence, Information/guidance)
10. Identify the incentive (for the workers/members)
11. Source of funding
12. Previous members contact with the organization/group
13. Which organization is more effective? If yes, why?
14. How this organization can be more strengthen/effective

Annexure 2: Interview Schedule (Youth Groups)

Name of respondent MaleFemale.....
 Ageyears (completed) Education
 Marital status Religion
 Name of Organization/Group.....
 Tehsil..... District.....

1. Family back ground? i. Modern 2. Moderate 3. Religious

2. Religiosity

I perform religious duties willingly	To great extent	To some extent	Not at all
ii.			
I am not usually attracted by religious programs on TV	To great extent	To some extent	Not at all
iii.			
I pray at least once a day	To great extent	To some extent	Not at all

2. Which group you like to be associated with i. Religious ii. Social

3. When this organization/group was established _____

4. What is the basic aim of your organization/group?

5. How many members/workers does it have _____

6. Why did you join this organization/group?

7. How often do you come to this organization/group?

Less than once a month	Once a month	Once a fortnight	Once a week	Three times a week	More than 3 times a week
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8. For how long have you been coming to this organization/group?

Under 6 months	6 months – 1 year	1 year – 2 years	2 years – 3 years	3 years – 4 years	4 years – 5 years	Over 5 years
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9. What are the best things about coming to this group?

Have fun	1
Do new activities	3
Get help with problems	4
Increase my confidence	5
Information/guidance	6

10. What puts you off from coming?

Attitude or behaviour of other members	Not open for enough sessions	Lack of equipment	Not proper building	Activities are not what you want
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11. Circle the words that best describe your youth organisation/group.

Fun	Friendly/welcoming	Stimulating	Boring	Disorganised	Unfriendly
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12. Tell us about your relationship with your youth workers/colleagues; do they

Listen to your ideas	Listen to your problems	Care about you	Give you a chance to change the rules/regulations
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Level of satisfaction

13. Are you satisfied with your current membership with the group?

(i) To great extent (ii) To some extent (iii) Not at all

14. Are you worried being laid off (out of work)?

(i) Yes (ii) No

15. Currently you are?

(i) Employed (ii) Unemployed

If employed, go to question number 20.

16.

Only applicable to unemployed (please tick the desired one)			
How long have you been unemployed?	3 months	6 months	year and +

17.

Are you seeking work?	Yes	No
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18.

Are you disturbed by being unemployed?	Yes	No	To some extent
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19. Have you been in any organization (group) before joining the current organization?

(i) Yes (ii) No

20. (If yes) why did you leave that organization?

Annexure 3: Interview Schedule (Common Educated Youth)

Name of respondent MaleFemale.....
 Ageyears (completed) Education
 Marital status Religion
 Name of Organization/Group.....
 Tehsil..... District.....

2. Family back ground? i. Modern 2. Moderate 3. Religious

2. Religiosity

i.

I perform religious duties willingly	To great extent	To some extent	Not at all
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ii.

I believe in destiny	To great extent	To some extent	Not at all
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iii.

I am not usually attracted by religious programs on TV	To great extent	To some extent	Not at all
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iv.

I pray at least once a day	To great extent	To some extent	Not at all
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v.

I find peace in saying prayers	To great extent	To some extent	Not at all
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3. Which group you want to be associated with? i. Religious ii. Social

4. What are the best things about joining a youth group?

Have fun	1
Meet friends	2
Do new activities	3
Get help with problems	4
Increase confidence	5
Information/guidance	6

5. Tell us about your relationship with your friends; do they

Listen to you in general	Listen to your ideas	Support you to do things for yourself	Listen to your problems	Care about you
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13. In the past one year have you participated in any campaign/ relief/ demonstration/ protest?

(i) Yes (ii) No

(If yes) how many times?

20. Do you think youth should be organized on a platform?

i. Strongly agree ii. Agree iii. Disagree

21. Any suggestions to organize youth on a platform
