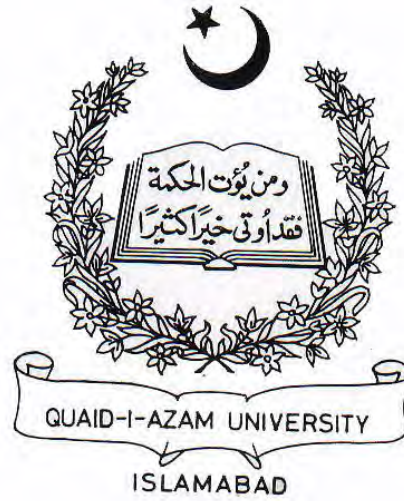


An Ethnographic Study of Pakistan Boy Scouts Association: Youth Engagement and its Social Impact



Hamza Ilyas Khan

Thesis submitted to the Department of Anthropology, Quaid-e-Azam University Islamabad, in partial fulfilment of the degree of Master of Philosophy in Anthropology.

Quaid-I-Azam University

Department of Anthropology

Islamabad - Pakistan

2022

FORMAL DECLARATION

I hereby declare that this is my own work without anyone else help except those mentioned here.

This work has not been submitted or published for any degree or examination in any other university in identical or similar shape. All the other sources used in this work have been mentioned as complete references.

Hamza Ilyas Khan

Quaid-i-Azam University, Islamabad

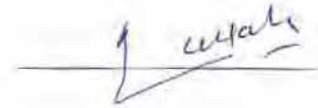
(Department of Anthropology)

Final Approval of Thesis

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

Committee:

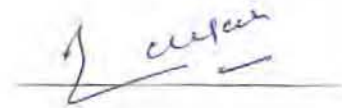
1. Dr. Inam Ullah Leghari
Supervisor



2. Dr. Anwar Iqbal Shaheen
External Examiner



3. Dr. Inam Ullah Leghari
Chairperson
Department of Anthropology



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Hamza Ilyas Khan

List of Abbreviations

IBSA: Islamabad Boy Scouts Association

PBSA: Pakistan Boy Scouts Association

P.O.R: Policy Organization Rules

WOSM: World Organization of Scout Movement

ABSTRACT

This study explores the organizational ethnography of Pakistan Boy Scouts Association, which is affiliated with World Scout Organization Movement working for the youth development, globally. The research focuses on finding out; the workings that Pakistan Boy Scouts Association, in the region of Islamabad as an organizational structure, which engages the youth and has a significant social and personality impact on them. This ethnographic study uncovers character traits through participant observation of scout activities, training sessions and also interviews with active and dedicated scouts, and the administrative officials of the organization. The study delves into the internal mechanics of the informal educational method adopted by Pakistan Boy Scouts Association and its impacts on society. Using an anthropological lens, this study shows the formal structure of Pakistan Boy Scouts Association to be helpful in terms of youth outreach and social effectiveness. The Scout method of training, impacts the young people personally and also socially, that helps in engaging youth positively in their respective societies. This method is unique to scouting only, as it attempts to teach the scouts unconsciously certain attributes and character traits that are necessary to be learned in order to be a practical, smart, helping and active citizen of the society. Scouting experience is helpful in creating a society that is cooperative and volunteering. The young become responsible towards their environment as a whole. They also nurture themselves personal characteristics like leadership, honesty and confidence.

{Keywords: Pakistan Boy Scouts Association, Organizational Structure, Youth, Youth Engagement, Social Impact}

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1 INTRODUCTION

“We cannot always build future for our Youth, but we can build our Youth for the Future”

-Franklin D. Roosevelt

Modern nation states are profoundly dependent upon the demographic dynamics of their population, which is a pivotal factor in terms of social, cultural and economic development of the nation. It is a self-evident fact that young people are the future of every nation, and are the greatest human resource for a fruitful social prospect (Bekker, 2015). Youth has the potential to transform the future of a country (Ahmed, 2018), hence their status in terms of numbers, health and education is hugely responsible for future orientation of a populous. Pakistan is among those countries that have one of the largest young populations. At present, the population of Pakistan is under 30 years of age is 64% and 29% are between 15 & 24 years (Zaman, 2019). This is indeed a significant figure of Pakistan’s population representing a certain age group; hence it is a-priori to say that the local authorities need unprecedented legislation to cope with ever increasing youth bulge and their social engagement. According to a UNDP report (UNDP, 2018), Pakistan has presently the largest youth population of its history (News, 2018). This report has stated that young people are a critical force that tend to shape human development and with such a big number of young people, can prove either to be a dividend or a disaster for a nation in the future. Therefore, with two-third of its population under 30 years it becomes imperative for Pakistan to invest in their youth by giving them quality education, employment and other social engagement opportunities. The report has also emphasized the urgent need for an immediate response to this youth problem as today’s youth will be the adults of tomorrow. Logically the impact will only be applicable if the Government starts legislating in this direction at once, so that the results are achieved before it is too late. The developmental process of any country is dependent on how creative and productive the young population is making the youth the driving force of growth and development (Adeline Idike, 2015). Therefore, it is acutely important to actively work on the young people of Pakistan for a better future of the society as whole.

There is a lot to consider when finding ways to cope with youth management and their development. National Human Development Report of Pakistan has devised a measure, known as Youth Development Index (YDI) which categorizes four dimensions of youth development; health, education, employment and engagement (Adil & Bari, 2017). The report thoroughly scrutinizes the current status of youth in Pakistan through these four dimensions, as depicted in *Figure.1*, and explicitly mentions the factor of youth engagement as a crucial indicator for youth development. It has given the same importance to social and political participation of young people as it does to education, health and economic prospects of the youth to assess their development levels. According to the report, there has been 18% decline in youth development in terms of youth participation and engagement in society, like low likelihood of helping a stranger.

The premise of this research work is not the youth engagement in politics, rather it is the social engagement or social participation and those social works that are more voluntary in nature.

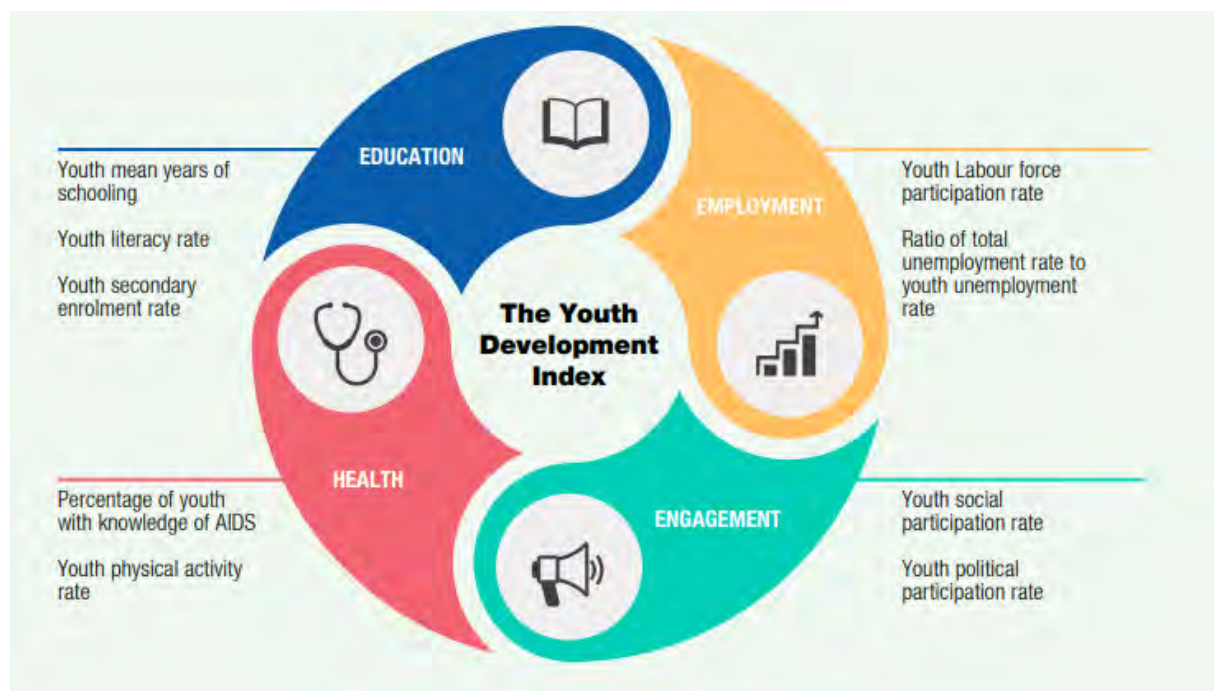


Figure 1 : A conceptual framework of Youth Development Index (YDI) (Source: Pakistan National Human Development Report)

Considering this great importance of Pakistani youth, people realize the graveness of the situation and within their capacity, institutionalize their efforts in

form of youth development and their engagement. Pakistani Youth Organization, Youth for Pakistan, Youth Development Foundation are few renowned Non-governmental Organizations in Pakistan that have shown an effort in creating youth development projects and multiple avenues for youth engagement. These structures remain non-governmental in nature, thus most of the time they lack deeper integration within the society. Yet there is one institution which was a global success in 20th century and was inaugurated personally by the founder of Pakistan Muhammad Ali Jinnah. The only Governmental institution that deals with youth social engagement in Pakistan is Pakistan Boys Scout Association (PBSA) founded in 1947¹. This research tries to investigate the endeavors of Pakistan Boys Scouts Association for providing a platform for youth, for better engagement in the society.

On 1 August 1907, 20 boys pitched their tents on Brownsea Island, little realizing how important and far-reaching their week would be. Lord Baden-Powell's (1857-1941) experimental camp, based on scouting skills observed during the Boer War² (1899-1902), set the foundation of today's worldwide Scouting and Guiding movements. PBSA was established in Pakistan right after its independence in 1947. It was founded in Pakistan as an extended branch of World Organization of Scout Movement in British India. It became the member of WOSM in April 1948. Founder of Pakistan Muhammad Ali Jinnah was its first chief scout. The first headquarter of PBSA was in Karachi, which was then the capitol city, later it got shifted to Islamabad. The Pakistan Boy Scouts Association (PBSA) is the national Scouting organization of Pakistan and has 726,626 members (as of 2020) (Review, 2020). Scouting was founded in Pakistan as part of the British Indian branch of The Scout Association. The PBSA was officially founded in 1947, immediately after independence from the British and became a member of the World Organization of the Scout Movement in April 1948. This research tends to focus on the effectiveness in terms of youth engagement of Pakistan boys Scout association in Islamabad.

Scouting is a non-political, volunteering and educational movement that works for the development of young people in achieving their full social, intellectual, spiritual and physical capabilities as individuals, building responsible citizens as

¹ https://en.scoutwiki.org/Pakistan_Boy_Scouts_Association

² <https://www.nytimes.com/1904/09/10/archives/scouting-during-the-boer-war.html>

members of their local, national and international communities. Throughout the world, scouts have a reputable identity in terms of volunteer work and social responsibility and active social engagement as a regular citizen. Scouting being an international network of volunteer youth movement has diverse cultural characteristics depending on where the scout organization or its official infrastructure is residing. Across the globe, more than 216 countries and territories are associated with World Organization of Scout Movement (Scouter Liam Morland, 2000). Although its fundamentals are the same yet we do see unity in diversity as we skim through different scout organizations worldwide.

This movement employs the Scout method which is a structured procedure of an informal education mainly focusing upon learning through outdoor activities which may include sports, camping, hiking etc. The founder of this movement, Robert Baden-Powell, was a Lieutenant General in the British Army. He established the movement after he wrote *Scouting for Boys* in the first decade of the twentieth century (Powell, 1908). First scout demonstration attracted more than 10,000 boys and girls in London (Snowden, 1984). Gradually scouting was established at multiple places including Canada, Gibraltar, South Africa and New Zealand. The first non-colonial country that adopted this organisation was Chile in 1909 after Baden Powell made a visit there (Short history about Chilean Scouting, 2007). Today most countries of the world have institutionalised at least one organisation under scouts' label. All these organisations are independent from one another yet are closely associated with the international movement of scouting. In 1922 WOSM (World Organization of the Scout Movement) was established as a governing body for policy provisioning for all the national scouting organizations and also played a role in organising world scout Jamboree after every four years (World Organization of the Scout Movement, 2007). The movement had spread excessively around the globe that according to a 2019 report, there were over 46 million registered scouts globally from 216 countries (Scouts creating a better world, 2022). Scouting is also being promoted through entertainment media like films. It had become so popular in twentieth century that many countries it was looked upon as an aspect of their culture. Multiple movies and artwork have focused on this subject (Dubill, 2005). Movies like *Indiana Jones*, *Follow me Boys*, *Troop Beverly Hills*, and various songs reflected the scouting

experience explicitly. Therefore, scouting is an internationally well-recognised organization that works for youth development of every country.

According to Matsuoka, scouting is an educational movement not inside a specific boundary rather it is the education in nature, and learning through outing (Matsuoka, 2010). The objective of the scout movement is to nourish the students in the domains of spirituality, physical and mental development through activities taking place in an open environment or closer to nature. The mission of the movement is to educate students holistically during their childhood and youth period through a structured curriculum of Scout law and promise, which ultimately helps in making a better world (ASDE Scouts de España, 2012). Scout movement is categorised as a non-formal educational system that provides the members an innovative aptitude and context-based learning techniques for the youth (Hoppers, 2007). Vallory has enlisted certain basic elements regarding the methodology applied by the Scout movement. It offers educating students in term of values including respect, loyalty, building a service-oriented personality, making youth more responsible and germinating a sense of attachment to their community and natural environment (Vallory, 2012). This movement is a free and leisure time activity-based movement held together by students and the educators. Its categorically a utilitarian time activity that is free from any sort of obligation (Quintana, 2004). According to Oropesa free time is an important factor that tends to deliver autonomy, competence and interaction with other people which is required for a wholistic development of a young personality (Oropesa, 2014). Scout activities enables the youth to develop personal effectiveness defined as coping mechanism of different tasks that is spirited way without any fear of disappointment (Bandura, 1997).

1.1 Statement of the Problem

Youth being a nation's investment for their future, is a critical age group. For a better national development prospect, working on the youth in terms of character building, becomes imperative (Abdalla, 2021). Most importantly Pakistan being one of the top nations with largest youth population (Hafeez & Fasih, 2018), it is important to concentrate on managing youth orientation and their behavioral patterns.

This ethnographic research analyzes the organizational structure of Pakistan Boys Scout Association and its policy and methodology. It also tries to explore youth engagement under the organization of Pakistan Boys Scouts Association in the region of Islamabad. It elaborates on the skills learned by the youth and how these skills are applied in society young ones. It endeavors to discover the personality impact that PBSA is involved in and how deeply does PBSA as an institution is capable of impacting the behaviors of youth in Pakistan. It also lists down the rewards and values the individual young member of Pakistan Boys Scouts Association attain and how profoundly does the machinery of PBSA ignites the voluntary impulse among its members. Moreover, this research also tries to assess the social impact of youth endeavors under Pakistan Boys Scouts Association. This study will relate the youth's efficacy as in being a responsible citizen in their local societies under the training of Pakistan Boys Scouts Association.

Therefore, the research question is such that: How profoundly does PBSA as an organisational structure, engages the Youth and has a significant social impact?

1.2 Objectives

- To analyse the organisational structure of Pakistan Boys Scout Association.
- To explore the methodology and dynamics of youth engagement that Pakistan Boys Scout Association applies.
- To find the efficacy of Pakistan Boys Scout Association in terms of fruitful personal and social impact.

1.3 Defining Key Terms

1.3.1 Pakistan Boy Scouts Association (PBSA)

PBSA is an abbreviation of its full form **Pakistan Boys Scouts Association**. It is a non-political educational movement for young people under the educational ministry of Pakistan. It has a dedicated infrastructure, employees, policy and fund allocation processes under the supervision of Pakistan Government. President of

Pakistan is the Head of this institute. From here onwards, I will use PBSA instead of the organization's full form.

1.3.2 Organizational Structure

Pakistan Boys Scouts Association as an institute and organization, possesses a structure or the design of the network of the employees and members around which it organizes itself. Mostly the organizations follow a hierarchical structure related to the administration of the organization.

1.3.3 Youth

Youth is a subtle word and is used in variant ways in terms of age group. It is plausible that people may define youth differently from other societies and cultures. Some may define preadolescent age as youth, while some may define youth as people in their 30s and 40s. Chronological changes in population also change the dynamics of defining youth i.e., it may increase and decrease the number of young adolescents. Moreover, economic situation of country may be harsh which may hold back young people in assuming wage earner status thus redefining the youth category of the society (Neyzi, 2001). PBSA deals with age that is from 6 years of age up till 25. This is the standard age group that PBSA mostly deals with in regards to its methodology excluding the outliers of course. United Nation uses the age bracket of 15 & 24 years to define Youth (United Nations, 2021). Therefore, when defining the term youth, this thesis will consider all those people who are between the age of 15 and 25 as youth engagement and scouting's social impact is more prevalent in youth that is 15 and 25 years of age. Although the methodology of scouts also considers children who are as old as 6, but overall, this thesis will define youth who are above 15 and below 25.

1.3.4 Youth Engagement

This term is self-evident yet carries certain subtleties in context of this thesis. Youth engagement is first of all being directed towards the youth of Pakistan. Moreover, not just any other youth engagement like economic or cultural or political rather as volunteer service providers, as a responsible national of a sovereign country,

for public. Being a huge proportion of a populous one has to utilize this age group for engaging in societies where ever and whenever needed but closely associated with social service and active dispatching of duties in case of emergencies and in other atypical scenarios, like helping a stranger. In the introduction, the importance of youth engagement in the society has been highlighted in reference to UNDP report (UNDP, 2017).

In this thesis the term ‘Youth Engagement’ is also used in a secondary sense. This dissertation will also cover youth engagement in a sense that how PBSA is engaging the youth or what are the dynamics applied by PBSA to engage the youth or to what extent does PBSA engage the youth with itself to make them socially responsible.

1.3.5 Social Impact

The term signifies the efficacy of youth involved in scouting on the society or community they live in. This thesis looks for the potentials that PBSA has to develop the character and distinct behavioural practices that can affect the society as a whole. The impact will remain limited to Pakistani society in most of the cases. The social impacts, in context of this thesis, are local and national.

1.3.6 Personal Impact

The term signifies the efficacy of scout training on the young children individually. How profoundly does the scout training changes the behavior and character of the member of scout on an individual level. In other words, the benefits upon the personalities of the scouts, that a scout gains over non-scouts.

1.4 Significance of the Study

There are categorically various studies done upon youth and youth engagement, but never a qualitative study has been done involving youth of Pakistan in bracket with scouting experience and how profoundly does PBSA as an institution mobilizes the youth in society for humanitarian, social services and philanthropic activities. This study will help the institute of PBSA somehow and provide a fresh look to assess the

changing behavior of the present-day youth and how to better engage the young ones in a society from an unorthodox framework. Moreover, as discussed before Pakistan's Youth bulge has reached an unprecedented status, hence it is the need of time to re-provision the youth development programs and look for better alternatives to deal with this perpetual youth problem who are mostly being a burden on the society rather being a useful and well engaged members of the society at all levels. Young ones are the future of the nation hence working on their character and associated attributes has become absolutely necessary for Pakistan.

1.5 Chapters Outline

This dissertation begins with an introductory chapter discussing the population dynamics of Pakistan and the significance of this research as well as operationalization of the key terms. It explicitly states the problem statement, research questions and objectives that tend to describe the premises of the research. Second Chapter elaborates upon relevant literature and the conceptual framework. Third chapter is dedicated to understand the research settings, research methods and research techniques applied in this dissertation. Chapter 4, 5 and 6 decipher the research findings. Chapter four comprehensively discusses the structure and workflow of PBSA and how its structure helps train young people and achieve their required objectives. Chapter five looks into youth activities and training methodology applied by PBSA and how it helps the young ones to learn and equip themselves with knowledge that is useful in society. Chapter six elaborates upon the impacts of scout training on the society and how profoundly does scouting promote youth social engagements. These chapters are subsequently ordered in the manner the objectives have been defined in section 1.3. The last chapter infers the conclusion and summary from former three chapters.

2 LITERATURE REVIEW

In this chapter, literature related to scouting, its structure, methodology and potential impacts will be discussed subsequently. First this chapter deals with the significance of scouting in the modern world. Then a bulk of literature related to educational objectives of the scouts will be discussed in detail. These objectives are the backbone of the Scouting as an organization.

The history of Scouting is not very old. Although a sense of manliness and social responsibility has persisted throughout the history, yet an exclusive organisation was put into shape quite recently. *The number of people actively participating in scouting since its founding- in 1908 in England and 1910 in America- is Staggering.* (KELSEY, 1986) Kelsey has extendedly discussed the history of Scouting in America. This thesis will shed some light upon the Pakistan Boys Scouts Association in terms of its history. This organisation was designed by adults for the young members of the society and is structured age-wise and spreads across national and international level (Mills, 2013).

2.1 Significance of Youth in a society

Youth is the backbone of all the societies and nations (Park, 2004). It plays a significant role in the development of the society. Being such an important segment of the society, youth play an important role at giving direction to the country. Youth has the capacity to drive the economy of the society. Being a building block of a country, youth must therefore be entertained in terms of health and education for a better prospect and economy of the nation.

Youth empowerment helps to mitigate the nation's overall poverty. If the youth equip themselves with better skills in an early age they are expected to perform effectively in the society. This helps in decreased rate of poverty in that particular society (Rohaila, 2022). This thesis will attempt to find what skill sets does PBSA train the youth in and how these learnings help the young ones impact themselves and the society overall.

Researchers have found that developing attributes in youth like commitment to learning, adapting positive values, rendering social competence impacts the youth in

terms of success at school, being a leader, and helping others. Along with these, there is a reduction in the behavior of drug and alcohol abuse, violence, suicide and depression (Scales, 2000).

2.2 Significance of Scouting in the Modern World

Perpetual change in societies requires management of informal areas of education as an annexation to the conventional or formal education (Asensio-Ramon, et al., 2020). Smitter has spoken with this regard that education must be excelled and comprehended as a comprehensive process (Smitter, 2006). This holistic style of understanding education and applying it helps the students to learn social skill set, creativity and discipline (Supardi & Suhendri, 2014). Students who are members of scout organization or have received certain amount of scouting exposure, accomplish better leadership skills and are able to take on greater responsibilities than others (Brostrom, 2016). Du Merac has also numerated the benefits associated with the scouting experience for the students (Du Merac, 2015). The participation leads to a democratic style of learning encouraging coordination with the peers, family and society at large (Masrukhi., 2018).

In the modern and technical world gaining education does not merely mean the transferring of information from independent to dependent rather it is a concept which requires to be processed and understood in a well determined way which will impact the society in a valuable manner (Khalil, 2016). Although there is a lot of technological development, making it seem as if the dependency on other fellow humans has dropped yet men cannot learn from machines rather men can optimally learn their culture through men. Thus, the interdependency is a necessary element for the smooth functioning of the society (Thompson, 2006). Educational process does not end at mere learning by individuals, rather, the objective is to educate the pupil according to his capabilities and integrate him within the society for a concurrent development (Singh, 2008). Many scholars have emphasized on youth to be co-operative in their behavior; hence it is important for the youth to learn skills that enables them to be co-operative with each other (Brown, 1999). It has also been stated in a study that for the purpose of developing a co-operative behavior among students it is implicit that and explicit instruction to be given to students related to the

development of cooperative techniques and personality otherwise an independent attempt by the students themselves is impractical (Johnson, 1987).

Academic goals are only fulfilled in a wholistic manner if individual accountability and group-oriented behavior is established at the schools (Slavin, 1989). Extracurricular activities have been suggested of having a net effect as supportive of the social skill development of youth. The interaction of students with peers who are achievement-oriented exposes them to multitude of possibilities and provides an opportunity for the students to develop social relation potential. This also allows them to acquire sufficient general knowledge, confidence and develop interpersonal skills (Eckland, 1976). Moreover, a study by Gilman has emphasized students to learn from non-parent adults. This helps in personality enhancement in terms of identity and resilience and provides an opportunity for the young ones to look for role models besides their parental relations (Gilman, 2004). Students who are involved in physical activities and play games and most importantly if they participate in services for community their academic performance is also impacted positively (Stephens, 2002). Scout character building training is the most essential part of character development of the new age pupils who are ought to work in a modern setting of urbanization. Characteristics like being self-reliant, being helpful and courteous to others is the demand of urban society's increased interdependency (Jordan, Scout Character Men's Skills for Corporate-Industrial Work and Urban, 2016).

The urban communities presently are more dwelled into technology hence making the world complex in its structure; therefore, it is imperative that people learn various skills that potentially allows them to cope with such complexities. Yet another lens to assess the urban phenomenon with regards to scouting is their alienation from the rugged natural life of the countryside. Scouting experience offers activities like hiking and camping for the city dwellers. It attempts to reconnect the urban dwellers with the rough and raw nature and lets the scouts be conscious of what the human development has gone through. This provides the city dwellers with an opportunity to ponder deep within, away from the hustle and bustle of the urban vicinity. This connection with the nature allows the city dwellers to be prepared for worst times in case. The perpetual complexity of urban life signifies the requirement of interdependency of the communities (O'Connell, 1966). This germinates the

character quality of discipline and countryside activities helps to produce a certain level of tolerance in the scout character.

2.3 Policy Organization Rules (P.O.R)

All the organizations in the world works around certain policies and rules to work in a cohesive, uninterrupted and disciplined manner. They apply well brain stormed procedures to highlight rules and regulations and outline courses of actions in order to remain proactive in case of any problems. This allows the workers or employees to manage and to do things in a smooth manner. PBSA is organized under statutory notification, comprising of rules and orders issued by all the Ministries and Divisions of the Government of Pakistan and their Attached and Subordinate offices and the Supreme Court of Pakistan. It has been labeled as ORDINANCE NO. XL III OF 1959. This ordinance has allowed Pakistan Boys Scouts Association to incorporate with the Ministry of Education and Government is to provide for certain matter connected there within (PBSA, 1993). *Figure.2* is a flow chart representation of the complete organizational structure of PBSA under World Organization of Scout Movement. This flowchart defines the hierarchy of the official structure in terms of authority, workflow and the way PBSA organizes itself from Chief Scout till the Group Counsel. The booklet of P.O.R that is issued by the PBSA defines the allotted tasks of employees in each level of the hierarchy and their authorized Do's and Don'ts. This research work does not study the structure of the employees, although certain aspects related to the employees would be discussed in following chapters, but the main attention of this dissertation revolves around the young members of the organization who are enrolled voluntarily for character enhancement and social welfare work. Within these members still a hierarchy persists which trickles down from Group Scout Leader to the level of noob.

The document also defines major principles that revolve around duty to God and to Pakistan and promoting peace and tranquility, and also teaches the scout to be responsible to the developing one's character consciously. The well renowned method of training the members and introduced by the founder of Scouting movement includes Scout Promise & Law, learning by doing, Patrol System and Progressive Program System through Trained Adult Leadership. The promise or the oath has immense value in scout movement as well as psychologically. The promise of the Rover scout is: "I promise that I will do my best: To do my duty to Allah, Muhammad Rasool Ullah, Sal-Lal-LaholAlai-Hay-E-Wa-Sallam and Pakistan, to help others, and to keep the Scout Law."

Moreover, the scout law defines the behavior of every scout member as trustworthy, loyal and obedient, courteous and helpful, friend to all and brother to every other scout, kind and courageous, is thrifty and is clean and cheerful. These laws and policies are well in co-relation with the objectives by the World Organization of Scout Movement in the previous section of this chapter. This research work tries to find out, how these attributes are helpful in generating a responsible citizen character and an impact on the society.

2.3.2 Scout Organizational Structure

PBSA scouting members are divided into three groups or Units based on the age of the members. The youngest single scout unit comprises of 24 scout members. This Unit is known as Shaheen scout named after the poetic expression used by the National Poet of Pakistan Alama Iqbal. Each Shaheen scout unit is further divided into four PERWAZAIN and each PERWAZ consists of six members. The requirements to be a Shaheen scout is being of age between six and eleven years. And will only be qualified if is granted satisfactory remarks over knowing the Shaheen promise, Law, the Salute, Salam-e-Akbar and their meanings.

The second Unit is called Boy Scout Unit and is comprised of 32 boy scout members. Each boy scout unit is further divided into four patrols and each patrol normally comprises of 8 Boy Scouts. The age limit of being a Boy scout is between 11 and 17. It is compulsory for the Boy scout in order to be invested into the group, to

be capable of satisfying his scout leader that he completely comprehends the boy scout promise, Law, Salute and history of scouting.

The third unit is again comprised of 32 members and each member is known as a Rover. A Rover scout unit is comprised of 4 patrols and each of this patrol must contain eight rover members. The criteria for becoming a rover scout are that he has to be above seventeen years of age and should be able to understand the meaning of his scout promise, is aware of the rover Law, history of scouting and rover scout motto (PBSA, 1993, p. 64).

These scout units are the foundational body of the scout movement. The way they are organized and managed is certainly remarkable and appears to be the military styled structure. How are these three categories in PBSA helpful in accomplishing the objectives is one of the tasks of this dissertation to find.

2.4 Educational Objectives of Scouting

Scouting focuses on holistic development of young people alongside with their academic education. A document published by WSOM (World Scout Organisation Movement) states the importance of learning through outdoor experiences and through service. The document attempts to put forth the major scouting objectives that are intend to yield best possible results for youth. The document axis around the values proposed by the movement and not just logical progression of the objectives. All the activities of the scout personal therefore becomes a reflection of these values (WOSM, 1994). This section only deals with the learning objectives proposed World Organization of Scout Movement.

There first step was to design an educational proposal or curriculum that helped orienting the actual mission, the principles and method of the movement (Interamerican Scout Office, 1994). After proposing the orientation of the movement, the next step is to look for the growth areas of the educational process to work upon. Scout movements works on different dimensions of youth personality. Scout program works on six facets of a young personality: Physical Body, Intellect, will, emotions and feelings, social self and soul (WOSM, 1994, p. 6). These aspects are consistent with human nature and also overlaps with the proposal put forward by the Movement itself. This document further elaborates the reason and logic to attain final and

intermediate objectives in the program through classification of age groups i.e.; from 7 to 20 and growth areas. *Figure.3* provides a conceptual framework in order to achieve these objectives through a system called Progressive Program System, or Youth Program. The table is divided into three distinct columns representing the age group of young people and multiple levels of rows or lines representing growth areas and intermediate objectives. The training is spread over a period of 15 years approximately that works gradually on the youth. The last column is depicting the achievement of final objectives in a young child personality at the age of twenty.

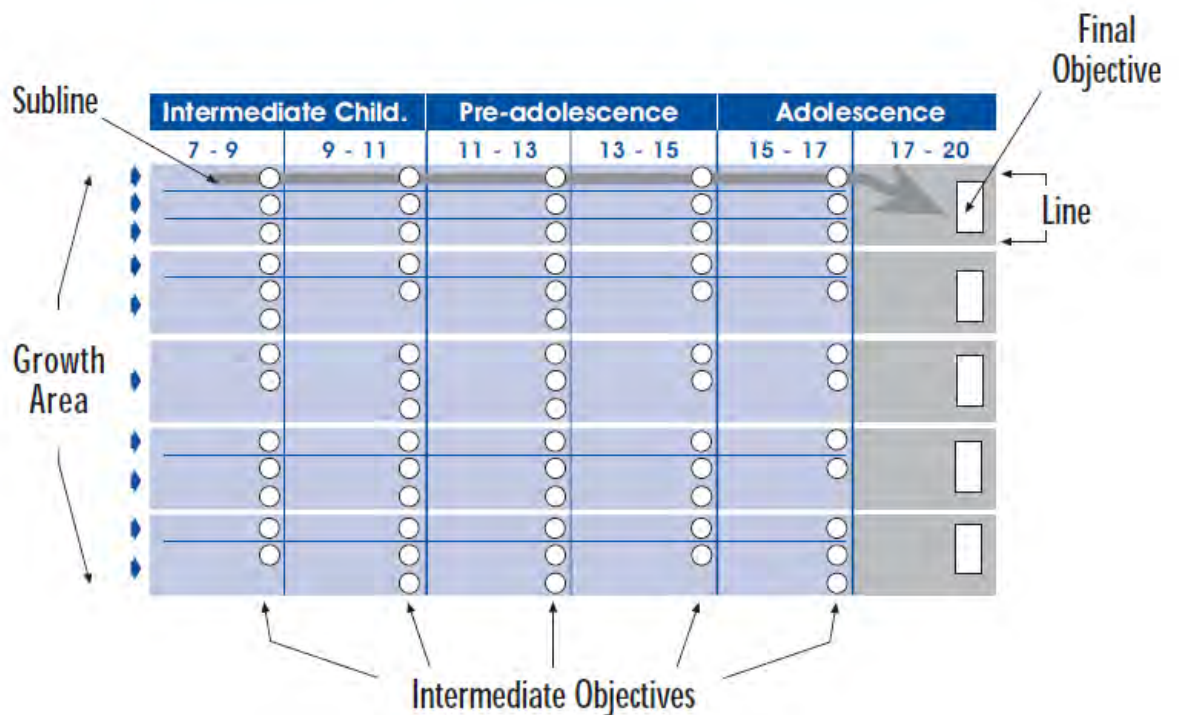


Figure 3 : A conceptual framework for progressive program system (Source: World Organization of Scout Movement)

2.4.1 Physical Development of Scouts

This is the most important and foundational growth area for young people to be capable of being an effective part of the society. The document comprehensively discusses about the dimensions and dynamics involved in attaining physical development and specifies peculiar objectives to be achieved by every age group as mentioned in the figure.2, in depth. It categorizes physical development as a vital part of an individual young person. It demands the realization of one's physical self as a

unique relationship which becomes the most obvious aspect of human development. The presumption that the youth development prevails by working on the psychological and cultural elements of the youth is not holistic in nature, thus does not fulfill the scout method of holistic development of youth; this is why there is an explicit emphasis upon physical development. The document expects from their training objectives to make young ones aware of their physical self and practice conscious intervention in youth's daily lives that would impact their physical health like eating habits which gradually enhance their bodies through their own effort. With comprehension of the systematic workings of the body, i.e.; the mysterious intertwining of the material and spiritual world, and being aware of the importance of intervention to enable high end physical performance, triggers the eulogy towards God in the young ones thus making them more inclined towards the human spirit along with the physical development. Thus, the final objective of physical development area is to make the young ones at the age of twenty to accept their own share of responsibility for the harmonious development of their body and are well aware of their biological processes that plays an important role in regulating their body and their physical limitations like their body's physical strengths and weaknesses. Moreover, they develop the value of their outlook or appearance and take care of their hygiene as well as of the surroundings and has developed a habit of taking simple and balanced diet. Lastly, they must also schedule their time towards physical activity like sporting or other recreational activities.

2.4.2 Creativity Development in Scouts

Just as physical nourishment and management of one's physical body is important so is the intellectual and cognitive processes. A scout is expected to be logical, capable of sound intuition and has ability to make inferences and draw reasonable conclusions. Their ability to find and store information provides the foundation for their overall creative impulse. The scout movement put great emphasis on attaining capacity in terms of thinking and innovation. Hence this area of growth is an aptitude that is believed to be embedded within every single individual and needs to be taken out and projected in the real time. The method of movement tries to stimulate unique experiences that lures the youth to learn things out of the usual. The atmosphere is encouraging as well as challenging but always under a watchful eye of

a senior scout that provides guidance and support. All these vantage points look at proliferating the creative element in a young one. The final objective that the movement aims to accomplish through working on creative growth area is the perpetual proliferation of their knowledge systematically. Thinking out of the box and agility in problem solving is also considered to be achieved at the age of twenty. The objective also makes them capable of combining the theoretical knowledge by applying his learned skills. The overall objective is also to make the individual responsible for making their environment more suitable for living and enduring within. He must create a pleasant atmosphere around him through the skills that he has learned. Moreover, he must also be able to develop communication mediums in order to facilitate the cohesive and integrated environment. Lastly, the objective under creative growth area is to value science and utilize the technology as tools to comprehend and help man, society as a whole and ultimately the world.

2.4.3 Character of a Scout

World scout organisation movement has defined character as the will to command one's strengths and drives in accordance with universal ethical principles. Once such a tendency is developed in an individual to act within the premises of these principles makes the individual consistent in their behaviour. This consistency in behaviour is what makes the character of an individual. This behavioural character is different from raw instinctive behaviour, that is significant for providing raw material for the character formation yet has no ability to define values and choices. The right way to develop a character in an individual is to direct an individual's life towards goals that relate to freely accepted values, and also the nurturing of the will that helps individual to keep aligned with these universal values. This makes the life of a young one purposeful and germinates a consistent pattern of behaviour in his personality. This consistency then helps the individual to recognize the right thing to do in their daily life routine. The scout movement experiments multiple ways to refine a youth character. One way it uses is by giving opportunities to contemplate on life, socialising with fellow humans and learn about themselves through self-reflection. The young ones who are aware of their personality have developed a distinct sense of humour as they have pondered by studying themselves. This humour is a necessary character trait and is not characterised by below the belt or ridiculous. It reflects the

attribute of joy mentioned in the scout law helping to overcome difficulties at times. Therefore, happy scout is a characterful scout. According to the scout law, some of the values constructed must reflect the culture or the surrounding the scout is residing. Being an international movement, this unity in diversity also becomes a part of the cultural dynamics of Scout Movement.

The final objectives in growth area of character building are that the individual realising his possibilities and limits, recognises his personality traits and accepts the way he is and tend to conserve a good image of himself. The character of a scout must also include his persistent personality development and putting effort in excelling in terms of learning and serving. All the actions he takes must be consistent with the values that he admires. Moreover, he must remain cheerful and receive surrounding in a happy manner.

2.4.4 Affective Development in Scouts

Affective experiences help in defining an individual's personalities. Our daily life routines are affected through our emotions, inspirations and motivations. These elements hugely impact the inner core of an individual's psychology. For an affective experience to be generated a peculiar stimulus is imperative in our routine lives. The experience is qualitative in nature and is felt within and incites subsequent reactions in our physical bodies, behaviors and are projected through thoughts and ideas or opinions ultimately influencing the individual's personality. The learning process in scouting helps in achieving a state of emotional freedom and providing the individual with atmosphere to express their feelings in a civilized manner. The purpose to assert such a behavior in youth is to curtail the anxiety levels in them and feel the command to refuse and accept unreasonable and reasonable requests. Members of scouting are also expected to be pleasant, kind, understanding and compassionate towards others. Such an attitude raises the conscience of them in terms of the significance of love, which is then recognized as the most valuable gift that is to be given away freely as well as received. With the advent of the acceptance of love as the most important element of human behavior, the effects are cascaded to the surroundings when the scout interact with people associated with him like families, friends, neighbors and ultimately the overall community.

The final objectives that the scouts are expected to achieve in terms of affective development over almost thirteen years of scout training is the endurance of emotional maturity and an inner state of freedom and equilibrium in the scout behaviors. Reflects assertiveness or boldness in the values they pursuit yet remain affectionate towards other without being aggressive or inhibited. He must be able to construct his personal happiness on love and be able to unconditionally love and care for others without expecting anything in return. The objective also makes the scout to recognize marriage and family as the foundation of a society.

2.4.5 Social Development of Scouts

The founder of the scout movement, Baden Powell, has described scouting as a school of citizenship or the collective conscience of the wider community. He has highlighted the fulfillment of human urges or inner voices through talking to the fellow human beings. The natural human freedom in a civilized society has to be utilized in form of conversing with fellow human beings and posit as a responsible person of the society. Hence, this allows the responsible freedom to become an instrumental force by bringing an impact to a society with dedication and commitment, helping those in trouble or suffering, helping the unfit environment and talking to people with different backgrounds about their problems. This was in fact the main objective of Baden Powell to initiate Scout movement that the scout must be prepared and that the rover section of scout must make their lives a continuous service. It is intended to be a social service over all making the children or young ones of the society to be in a position of helping their fellow citizens at all time and be alert of any help seeker in their surroundings especially those who are the weakest. The true fulfillment is always through living service to others that is why the movement focuses on the social dimension of the scout development program. Thus, the movement explicitly focuses on learning the principles of helping others and being concerned about the community collectively.

The final objective that are discussed with regards to social development of the scouts is that a scout must live his life with freedom and with a concern about others. He is able to recognize all kinds of authority and do his part under the umbrella of these authorities. The trained scout is expected to be actively participating

in the welfare of his community and works in developing a cooperative social behaviour. The scouts around the globe, after thirteen years of training are expected to adapt and infuse their cultural values within, the values of their country and people as well. The global objective in this case turns out to be striving for peace and facilitating cooperation among countries internationally. Lastly, the objective also covers the conservation of the natural environment.

2.4.6 Spiritual Development of Scouts

The movement takes a fundamental grounding approach in the spiritual dimension of human experience and incorporate it with the scout law. It states the importance of fundamental questions of human experience that are the origins of life and its nature and purpose. It asks deep spiritual yet popular questions among traditionalist viewpoints like where do we come from, who we are and where we are headed to? Scout movement deals with this as an enigma that people across the globe from varied backgrounds are compelled to dwell into answering these questions. The age of a young scout, twenty years, is the right age when the young one is approaching the outlook of his existence and purpose in life. This spiritual experience is indeed a profound and a powerful one and tends to put the world around the scout into a perspective. The mystical dimension of life and the desire of searching God dwells within every human and cannot be extinguished from their life goals. The spirituality that the scout law tries to adjust to is the relationship with God of each scout. Hence, the term spiritual development means the taking of oath to substantiate an intimate relationship with God and incorporating the guidance of our religion into our hearts and behavior. Every action of a scout has to be integrated with the ethos of the religion and not just in the times of prayer or other rituals. Scout officially allows the faith of the indigenous culture to be adopted by every scout national around the globe and provide answers for these fundamental questions upon the outlook of life. It nurtures the young ones to transform their child like faith into a mature and adult faith. The kind of faith that the scout law intends to draw upon its members is a faith that is reflected in daily lives of the scout and not just a reserved compassion for rituals and other religious celebrations. It manifests a kind of outlook on life that compels the scout members to find God in others like people who are suffering and creation as a whole.

Therefore, the final objective of the spiritual aspect of the six growth area that scout proposes is to look for God individually and along with the community and must learn to realize God in general humanity as well as in nature. Compliance to religious principles has to be a character trait of an indigenous scout. Must be in practice of collective prayer as well as privately. Lastly every scout must adapt to seeking people from all the religions regardless of the creeds.

These six areas that the World Scout Organisations has elaborated are the direction of every scout organization at the local level. The general assessment of these areas that are designed to elevate the personality of a young person as a responsible citizen is indeed exceptional and practical. But it is quite important to observe that whether these growth areas are being implemented at local level or not. If they are then to what extend is the local boys scout organizations, in this case PBSA, are effective in delivering the objectives and impacting the youth and society as a whole.

2.5 Scouts and Non-Scouts Performance

Various researches have been conducted during the early days of scout phenomenon in US that categorized the performance of the school and college students into academics, attendance, leadership development, social intelligence and character. A review of these sociological researches was reviewed in a paper published by university of Chicago back in 1937. The objective of this review was to put forth a comparative document through analyzing grade records and other ratings of Boy scout and non-scout pupils. The category of academic performance or better marks were noted to be better for the scouts than the non-scouts. Although the difference was not of a huge difference yet out of four academic institutes three institutes stood out in the favor of scouts as achieving comparatively better grades (Monson & Douglass, 1937).

The category of school attendance was also in the favor of scouts. Scouts were seen to be more regular in schools than the non-scout students. Not just the regularity at schools but the participation in extra-curricular activities were realized as being more with the scouts rather than non-scouts. It was also noted that the students with scouting experience were more likely to be appointed as leaders or president of their

classes as compared to the non-scouts. The researchers also structured a criterion to assess the character of the pupils of scouts and non-scouts. The benchmark that was considered to conclude the character was the frequency of both categories of students under the cases of juvenile courts. As expected, scouts faced way much less cases of these courts as compared to non-scouts. Therefore, the differences achieved under this investigation were the result of scout education. One opinion regarding the results of this research is also that it could be probable that the character or personality traits that led the children to opt and excel in scouting could be the reason for their better performance in the academic field as well (Monson & Douglass, 1937, p. 768).

Another survey report conducted upon KPK Boy Scouts Association to retrieve the impact of scout training upon the young people. The criteria of character development were divided into three personality traits in the scouts who have passed a particular set of training sessions. The overall objective of the survey was to find social development skills of the secondary school students. The study concluded that students that were involved with the scouting activities were likely to be more disciplined in their routine actions, were cooperative during the interactions with teachers and other pupils and were confident in terms of participation. The author of the report goes to an extent that he recommends a dedicated scouting subject in the school's curriculum and talks about a special post of scout leader in every school (Muhammad, Khalil, & Khan, 2019).

Children that are trained in scouting do get themselves some extra mile of intellectual and physical training thus it is more probable that the better performance is the result of the scout training factor. In terms of leadership training and responsible citizenship scouts are indeed more active and are available more rigorously on voluntary basis for public service. This dissertation aims to understand the probability, in the light of previous researches, regarding the capacity of creating leadership in the modern youth by the scout method, and also find to what extent does the PBSA molds the personality of youth to suit for voluntary social service participation.

2.6 Nurturing Practical Citizenship in Scouts

Scouting is considered to be something far beyond the activities of basic citizenship i.e.; paying taxes, voting or military service (although military service in Pakistan is not a compulsory one unlike in other western countries). The activities taught in scout experience ranges far across these expected and fundamental responsibilities of being a citizen. Theodore Roosevelt, four times elected president of US, promoted scouting for boys in America. In an Essay he mentioned that scouting helps in producing good men and leading citizens. For this he touched four areas to work upon within the objective of making the youth of his country as a practical citizen; education oneself with citizen rights and responsibilities, developing potential for men in terms of work values in a modern economy, building relationship with other social groups and taking care of the natural environment (Jordan, Practical Citizenship, 2016). According to his essay, a slightly different emphasis on the overall values of scouting like work values allowed the scouts to earn a good job and hence a better contributor to the society. The fundamental attributes that are taught in scouting experience like dealing fairly, working honestly and other ideals like these help boys to be a good citizen and earn an honest and well-respected livelihood.

In his essay he also insisted that in order to develop good civic education it was necessary to learn the interaction protocols with the social equals and other inferior members of the society. This could only be possible if the boys get themselves associated with other or senior members of the society who are respectable themselves. This leadership requirement is unable to be achieved in regular schooling systems and family structures. Lastly a scout is expected to be gentle to the weaker members of the society, especially towards their mothers and sisters and must be able to protect parks, wildlife, animals, trees etc.

Scouting allows its members to be helpful towards their community on daily basis and rather just acting passively and paying just taxes and abiding by the general rules of the law, they are actively engaged in political awareness and looking for opportunities where they can benefit their community and nation as a whole. They can help policemen in certain ways, be available at the times of emergencies and giving his services unselfishly to the city, nation and over all community he is part of. To be a practical citizen it is required to be a) physically strong i.e.; cleanliness, regular

physical activity and consistency, b) mentally awake i.e.; focused, gaining experiences and learning from others' experiences, c) morally straight i.e.; fraternity, truthfulness, honor, goodwill to all, love and justice (Hurt, 1929). According to Hunt, scouting is a lifestyle and not just a one-time training thing.

This kind of citizenship could not be learned from textbooks or explained by lectures. An active participation is compulsory to beget a real meaning of civic ideals. School infrastructure is not all equipped to host such sort of personality building facility. Dean James Russel said this in an interview to BSA staff. He stated that Boy Scouts movement is the most important contribution in educational realm for youth in modern times. The movement transforms a restless and self-centered individual into dependent and helpful young citizen (Russel, 1919).

Scouts indirectly also help when needed by the fire fighters and policemen in western countries. Scouts at times in west report policemen of malicious activities in their surroundings. The scoutmasters or leaders were at times policemen, and young scouts would report them with criminal activities in their surroundings. Scouts were also found working with firefighters serving as regular volunteer units. To what extent does PBSA allows the association of these departments with the scout members so that the idea of practical citizenship could be achieved?

2.7 Practicing a Good Deed Daily

Scout method also emphasizes of doing good deeds that are distinct from daily normal housekeeping good actions with parents and siblings and real impactful good deeds in the society. The Good turn in scouting is the most effective training aspect that makes the young people as selfless as possible by promoting the idea of doing good deeds on daily basis or at least looking for the opportunities. Good Turn is at the center of the scout method. It is a good act of volunteer nature. Boys are encouraged to look for things that need to be fixed or require a volunteer's assistance in the society (All About Scouting, 2020). This is a lifestyle of living in which an individual helps other and doing voluntary service to the public (Walton, 1937). In the Scout law it is mentioned that a scout is always helpful to others. He is always ready to help anyone in emergencies like an injured person and play his role in performing duties at home. Moreover, it is necessary for a boy scout to do at least one good turn to

someone in need every day, if he is supposed to feel the scouting honor within himself (Barclay, 1919). Good turns are of multiple kinds. It could be community good turns, National good turns, troop good turns and even good turns to animals. It can vary from helping a janitor at school to picking up banana peels from the way. It has no end and no specific direction, the avenues to perform a good deed is unlimited yet depending on the situation an attentive and thrifty scout finds himself in. Simply helping the needy fellow, a scout encounters, will give the joy and that is its own reward (West, 2016). The daily good turn activity learned by scouts helped them to give away their selfish attitude and individualism and allowed them to develop a modern-day spirit of cooperation (Jordan, Practical Citizenship, 2016, p. 90). This research work looks for the tactics and motivations to develop the trait of helping the strangers, by PBSA and to what extent does the scouts help strangers or do unconditional good deed.

2.8 Social & Personal Impact of Scouting

Scouting experience endeavors to impact the members individually in terms of their personality building. It also claims to leave a positive impact on society overall. Scouting generates a breed of young people that are in their character and personality different from non-scouts.

A report published by Public and Corporate Economic Consultants (PACEC, 2011), reviewed the impact and benefits of the Scout organization on youth and wider communities in which scout operates. According to the report scouting is a complete package of interrelated benefits. There is fun, friendship, exciting activities, and better chances of employment. Scouting as helped people in developing key skills and relationship building like social networks. Scouts are more responsible citizens and the skills they learn can be utilized by the employers. Moreover, it also promotes volunteering activities.

A research article written by Rajamanikam identifies five personality development traits that the scouting method of education germinates in an individual (Rajamanikam, 2016). The scouts help youth to become capable of sharing their knowledge, thoughts and feelings. It also contributes in developing a healthy attitude in the youth. The youth also become actively engaged in the society. It motivates

them to act according to worthy ideals. Lastly, they also stimulate in individuals the capacity to cultivate worthwhile interest.

A post-doctoral study done by Young Kim founded that members of scouts are more contributive to positive and prosocial development. Scouts are well connected with siblings, neighbors, religious communities, relatives, peers and colleagues and also nature (Kim, 2012).

3 RESEARCH SETTING AND RESEARCH METHODOLOGY

3.1 Locale of Study

The locale of this research is Islamabad Capitol Territory. Islamabad is the capitol city of Pakistan and is located at the northern side of Pothohar Plateau and at the foot hills of Margalla Hills. The city occupies an area of 906 square Kilometers. To the northeast of the city lies the colonial era hill station of Murree, and to the north lies the Haripur District of Khyber Pakhtunkhwa. Kahuta lies on the southeast, Taxila, Wah Cantt, and Attock District to the northwest, Gujar Khan, Rawat, and Mandrah on the southeast, and the metropolis of Rawalpindi to the south and southwest. Islamabad is located 120 kilometers (75 mi) SSW of Muzaffarabad, 185 kilometers (115 mi) east of Peshawar and 295 kilometers (183 mi) NNW of Lahore (Capital Development Authority, 2017).



Figure 4 : Geographical location of Islamabad in Pakistan

3.1.1 History of Islamabad

The city of Islamabad was planned in 1958 by a commission. The commission served the purpose of selecting a site for a capital city near the city of Rawalpindi considering climate and a strategic location defense wise. In 1959, the commission was able to recommend the area in northeast of Rawalpindi (Jonathan M. Bloom,

2009). Islamabad was now relatively safe in terms of strategic defense location as Karachi was earlier, being the capital, was exposed to threats from the Arabian sea.

3.1.2 Climate

The climate of Islamabad is humid and subtropical. It sustains five seasons, winters in November up till February, Spring commences around March up till end of April, Summer prevails in May and June, Monsoon rainy season comes in July and August and Autumn appears in September and October. The wettest month is July which makes the city lush green with varied kinds of plantations (Geo Spatial World, 2017).

3.1.3 Language

The majority of the population in Islamabad, approximately 52%, speaks Punjabi. The dominant Punjabi dialect is Pothohari. A significant number of people, more or less 19%, speaks Pushto, while only 12% speakers are categorized as Urdu speakers. The city dwellers are also from other parts of Pakistan and comprises of languages Sindhi, Balochi and languages of Gilgit Balochistan as well (Stat Pak, 2012).

3.1.4 Pakistan Boy Scouts Association (PBSA)

PBSA or Pakistan Boys Scout Association is the national headquarter of the World Organization of Scout Movement Pakistani branch, located in the city of Islamabad and has 726,626 members as of 2020 (Trinnal Review, 2010). Adjacent to PBSA is IBSA (Islamabad Boy Scout Association), the provincial level boys scout association. Headquarter deals with mere management of the events across the country where as IBSA is where the real action or activities of the members from Islamabad takes place. It is located in the Federal area of Islamabad. Islamabad is the capital city of Pakistan, and being a throbbing city of approximately 11 million (Pakistan Bureau of Statistics, 2022) urbanized citizens, it reflects a significant number of youth and their scouting activity. This was hence a suitable locale for me to study the social impact of scout training on urbanized Youth. Being a student of Quaid-e-Azam University, Islamabad, my priority remained to engage initially with

the headquarter of the organization itself, which was within my reach instantly, rather than interacting with one of the provincial associations first. The officials in headquarter guided and referred me to the IBSA which is located right beside the PBSA building. Another reason to choose IBSA as my locale was because most of the National level events were held under the supervision of the Headquarter and in the vicinity of its infrastructure. These events hosted scouts from all over the Pakistan, thus providing me with the opportunity to interact with scouts from all over the country for a varied opinion and try to capture a nationalistic sense of scout impact. The data collected was also from different schools in Islamabad where scouting was being practiced.

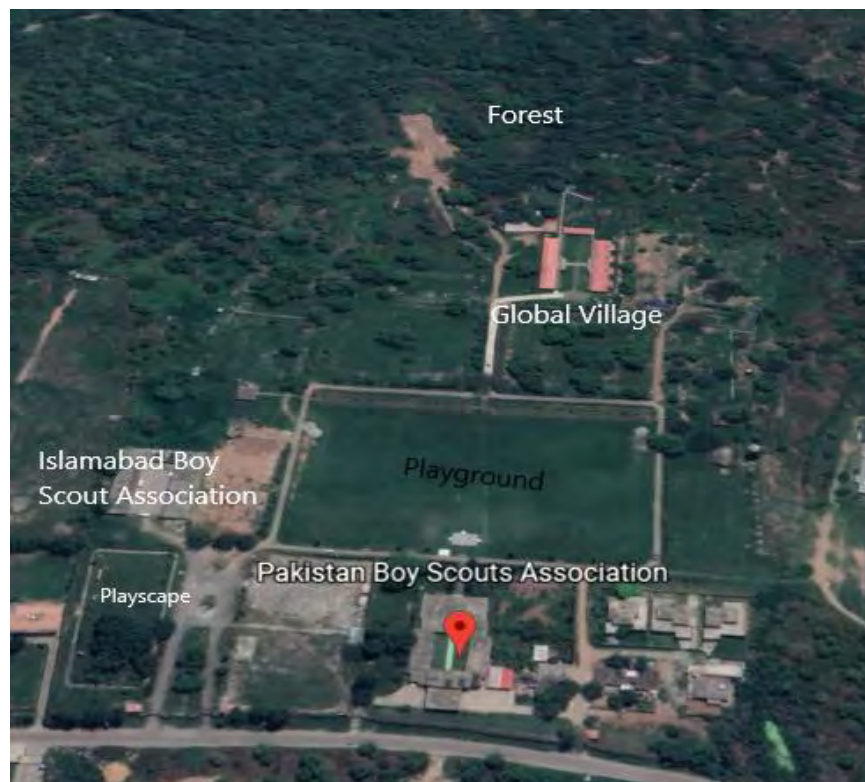


Figure 5 : Satellite view of Pakistan Boy Scouts Association (Source: Google Maps)

3.1.5 National Network of Pakistan Boy Scouts Association

This movement is governed under the Ordinance No. XLIII of 1959. The rule book issued in the Gazette of Pakistan provided all the necessary workflow of the organization. It discusses its rules, policies and methods of management. As discussed earlier, PBSA is the offshoot of the World Organization of Scout Movement and has further provincial associations. Provincial associations have been divided into smaller District level offices for the purpose of effective management. At present PBSA has 10 Provincial associations:

1. Pakistan Railways Boy Scout Association
2. Pakistan International Airlines Boy Scout Association
3. Federally Administered Tribal Areas Boy Scouts Association
4. **Islamabad Boy Scout Association (*Locale of Study*)**
5. Azad Jammu and Kashmir Boy Scouts Association
6. Gilgit-Baltistan Boy Scouts Association
7. Balochistan Scouts Association
8. Khyber Pakhtunkhwa Boy Scouts Association
9. Sindh Boy Scout Association
10. Punjab Boy Scouts Association

From the above-mentioned list of the provincial scout associations in Pakistan, my study was mostly with National Headquarter and Islamabad Boy Scout Association. Along with these closed group associations, people have also registered some open group association and work in private capacity based on the same rules and regulations. They name their open group and register it with provincial office and do volunteer and public service activities under this label. This thesis also includes the discussion of two of these open groups namely ‘Margalla Scouts Open Group, Islamabad’ and ‘Khidmat Scouts Open Group’.

3.1.6 Infrastructure

The area dedicated to the facility of PBSA & IBSA is enormous. Most of the facility is under open air and contains a large playground and other open spaces for scout activities. Huge parking space, well organized employee office buildings and guest rooms. The vicinity also held a scout accessory outlet which also sold books related to scouting and its law. Within IBSA vicinity there were playscapes³ designed for Shaheen scout training sessions. The vicinity was kept neat and clean with regular janitorial action going on. The organization also consisted of an area known as Global village that was meant to host leader training sessions on daily basis including flag raising ceremonies (*Figure. 5*). It included a Conference room, a dining room, a mosque, a kitchen, water filter plant and numerous guest rooms. Right in front of it was another open space for camping activities and assembly. The rear side of the vicinity is covered with forest and a natural running stream of water. Thus, the vicinity comprising of huge open spaces, forests, playgrounds, playscapes and few buildings reassures the eligibility of the scouting operations within the organization. The infrastructure is close to nature and can accommodate big numbers of participants at national level.

3.2 Research Methodology

This research focuses on finding the impact of scouting experience upon individual's personality and their collective impact upon the society. The work tries to explore the efficacy of the institute, i.e., PBSA with regards to its purpose of molding confidence, responsibility and sensibility in young generation. The research is constructivist and qualitative in nature as I tried to wholistically study the culture and perspective of the scouts and their behavioral traits. The training methods opted by the institution and the level of fervor added upon by the members themselves was subject to qualitative analysis of observation and other methods that were needed. This assisted me at gathering an in-depth information about the perspective of the scout members who participated in scouting related activities every day.

³ A Piece of land with little modification and hurdles for kids to play and do physical sporting, cognitive exercises yet maintain the element of fun.

The field work done was extended over a 3-month period. Collecting data was not a continuous process in this case, rather data was mostly collected during the weekends. The scouting action was primarily weekend oriented and rest of the days were just the office staff preparing for the upcoming events. At times there were some scheduled events on weekdays and I was invited for my field work separately. Such settings made my data collection process a discontinuous one depending upon the timings of the event. This was a limitation in this research where the researcher was not interacting with an organic community rather it was a man-made organization that came into the action only when necessitated. Therefore, I relied upon the number of events that were scheduled during my 3-month research period. All the qualitative methods that were to be applied were subject to the activities, interactions and behaviors of the members of the scout community. This action was not available at all the time hence making this research subject to the availability of the scout events. Although certain interviews were done separately or away from the scout infrastructure yet most of the data collection was done during an organized event.

3.2.1 Organizational Ethnography

This research work is not directed towards a cultural or organic settings. Yet it is a particular type of ethnographic study, which is represented in a detailed writing expression about the description of an organization and the processes involved in organization (Yanow, 2009). The term organization is taken in a broader sense and these organizations under study are not always formal organization. A context is very important in organizational ethnography. The interactions and actions amidst the daily activities of the members of the organization allows the ethnographer to analyze the organizational description and nature of their work (Rouleau, 2014). The methods used in organizational ethnographies are less intense as it is believed that the researcher is less immersive and participates partially or not at all in the activities of the organization, unlike socio-cultural ethnographies where the time-span of field-work is much greater and immersive. People are not naturally a part of the organization rather are connected with it for a peculiar purpose. These organizations are fragmentary cultures and cannot be associated with the wider and organic culture of the society. They do define the members' identity and their ways of life, but they

are unable to occupy the researchers' imagination the way a larger cultural context can (Kostera, 2012).

3.2.2 Limitations of Research

Members of PBSA are incidentally seen at the field and work in an inorganic manner in comparison to the broader culture that encompasses every aspect of human life. The organization develops a culture of its own and is seen passive in its expression. Therefore, the opportunity to record observations was miniscule and the researcher was supposed to keep in touch with the administration to be informed of any upcoming event or scouting activity. These activities included training sessions, hiking adventures, camping, campaigns and drives. The data that the researcher gathered was subject to the availability of these activities. During these activities the researcher was able to interact with the scouts and ask questions in an unstructured manner or have informal discussions. Observations were also made about the activities the members participated in. It has to be stated here that the field work time was dependent upon the organization's activities. I was available whenever there was any event within these three months. Moreover, one of the most important activities in scouting was camping in the outdoors. During my research time span the camping was unfortunately not in the schedule of PBSA. Therefore, I could not observe the camping activities which could have been a rich source of data collection. My participant observation was limited in a sense that I was not part of scout earlier or from my childhood, as scouting method is based on Progressive Program System, which requires participation in scouting activities from childhood. Therefore, my exposure remained limited in this sense.

3.2.3 Key Informants

These are the people who make sense of culture or any particular situation for the researcher and can speak knowledgeably about the things the researcher wants to know (Bernard, 2006). The researcher had chosen 2 key informants at different situations. The initial key informant as mentioned earlier was Mr. Shahid Saleem who partially acted as a gate keeper and guided me to other potential informants.

Arif Hashmi a senior employee of IBSA working as a Divisional Scout Organizer was my second and main informant. He was 58 years old and was designated as Divisional Scout Organizer. He kept me updated with all the upcoming events and managed interviews with elder and the rover scouts. Being an organizer of the scout activities, he was constantly in contact with the researcher and accommodated every possible opportunity for a potential interview or observation. During my Scout Leader Training course respected Mr. Arif Hashmi accommodated 3-day stay at the facility rooms.

Mr. Shahid Saleem was the provincial secretary of Islamabad Boy Scout Association (IBSA). He was of 52 years of age and was a dedicated scout and had a significant history of being a scout in the past. He was well equipped with the ethos and knowledge of scouting and favored and guided my research work at multiple occasions. He also introduced me to senior scouts that he knew who contributed in my data collection through interviews. Shahid Saleem was also course instructor during my basic leader training course and helped me to understand the scouting experience in numerous informal discussions.

3.2.4 Field Notes

Ethnographic studies require the researcher to maintain field notes in which they note down the valuable descriptions in the field related to the topic. This data is collected through general observation at the field. These observations categorically include primary observations, which records the time and date of the event being observed, where it is being held, who are the actors and what sequence of events has been followed. This primary observation was done every time the researcher visited the field and recorded these housekeeping set of observations in the form of Field notes. The description of the settings where scouting activities are performed were also recorded in the notes. Lastly, the first-hand experience of the researcher is also very important. My emotional reception, mind and thought reflection were also recorded and later on used while the analysis of the data. Some miscellaneous thoughts were also recorded which included an instantaneous comment over an observation or a random question that was supposed to be asked to the concerning

member on a later note. This method is most important while doing a participant observation. My experiences, including emotional and mental status, were recorded in the notes while participating with the community itself. Writing the moments felt and experienced during the participation by me is the most qualitative type of data gathering technique in anthropology. One cannot get more qualitative than this in scientific field like anthropology. Therefore, writing these field experiences in notes form helps to analyze the phenomenon under study in purely qualitative manner.

3.2.5 Participant Observation

Participant observation is the pivotal method used for ethnographic data collection to qualitatively comprehend a social aspect in anthropology. The researcher participates in the action as the member of the community and observe, record, describe and interpret the views of the community members as well as comprehend their interactions in order to obtain a structured account of their behavior and idea systems. The objective of this method is to provide the researcher with an in-depth or thick description of the human behavior unlike a quantitative analysis which is mostly superficial. The researcher participated in a leader's short training course as Participant as observer. There are four roles that a researcher can adopt to while doing observation. They can be complete participants or complete observer, or they can act observer as participant or participant as observer. Being a participant as observer allowed me to become integrated with the group under observation and experience first handedly what the subjects or the real members of the group are experiencing.

I participated in one of the courses that was offered under the label of Scout Leaders Training Course. It was a specialized course for the senior scouts that would after the course become capable for leading a Shaheen and a Boy Patrol. The duration of the course was one week and at the completion of the course the participants were awarded with a certificate. I got fully emersed with the community and had opted to be a participant first and an observer second. This position allowed me to understand the work practice and processes that a scout goes through and also analyze the training methodology of the organization. Moreover, through self-reflection the researcher also reflected upon change that he felt in his personality and the experience that every other scout goes through. The close association with the administration and

other experienced scout, participating in the activities that the officials scheduled for the participants and interacting with the old members of the scout provided me with an opportunity to assess the working of the organization. This provided quite rich data and proved to be handy at revealing different aspects of scout behavior.

3.2.6 Sampling

When a minute portion of the population under study is selected as a representative of the whole population is called sampling method. Certain discreet cases are selected from the universe in order to draw conclusions about the universe is called sampling (Kothari, 2007).

Most of the information and data that needed to be collected were from interviewing the members or people associated with PBSA. Therefore, first and foremost, it was necessary to look for reliable respondents who can provide information related to the topic under study. Since the focus of the study was to know the impact of scouting over society and how the scouts helped mold the personalities of the young people the researcher looked for boy scouts who were experienced and have been part of scouting for a long time. Secondly the focus also manifested around knowing the methodology of the scouting workflow. Instead of random selection of respondents for interviews, I used nonprobability sampling technique, with a sample size of 25 respondents where my own judgment and selection criteria of the interviewee was involved.

3.2.6.1 Purposive Sampling and Snowball Sampling

Purposive sampling is also referred to as Judgmental Sampling. When it comes to the selection of the cases that needs to be explored or interviewed it is important to keep in mind the topic and decide accordingly about the selection of the samples that are to be studied. The selection is done by the researcher themselves based on various categories that the researcher thinks will provide the closest descriptive information to the topic under study. The peculiar knowledge regarding the topic would obviously will be held by selected few members of the community and the data collected will be more accurate.

The selection of the respondents for this research dependent on how well the members of the organization were involved into scouting. Moreover, level of dedication and knowledge about their organization were certain factors that were considered before the I attempted to sample out a population. The researcher also opted to interview those members that held multiple badges and were leader of a patrol and regularly as well as actively engaged with scouting. These specifications for respondents or the type of sample that the researcher required was further assisted through asking the previously interviewed members to refer similar type of scouts. This was snowball sampling technique, which came in handy when looking for distinct members of the organization. After every interview, the I would ask the interviewee to refer to someone from whom I could take the similar interview. It took me 15 interviews from the members at first then from these 15 interviews the research referred to almost 10 other potential members. Therefore, a total of approximately 25 interviews were conducted. Along with the scout members interviews I also interviewed the administrative personals that were involved in organizing and managing the scouting events and activities. This was for the reason to entertain one of the objectives regarding the workflow of the organization and its structure and how it impacts the effectiveness of the organization.

3.2.7 In-Depth Semi-Structured Interviews

This type of interview is verbal interaction between the interviewer and interviewee, where the interviewer attempts to extract qualitative data from the respondent by asking open-ended questions and not asking those questions that have binary or yes/no answers to. The respondent is thinking and explaining in detail about the question asked and at times emotionally expressing their sentiments. Although there are certain questions that are enlisted with the interviewer yet at times the session transforms into a conversation more than an interview, allowing the interviewee to speak in direction which they think is more important to be discussed. This sort of method is significant for collecting data which helps to comprehend the opinions and emotions of the respondents and also capture a diversified range of experiences of respondents from the fieldwork (Longhurst, 2009).

The researcher has collected 25 interviews in total and every interview was of conversational nature i.e., in depth and semi structured interviews. There was a list of questions against every objective of this research and was at times selective of the interviewers' age because experienced members were more knowledgeable regarding the subject and their experience in terms of social impact of scouting (one of the objectives of this dissertation) was valuable. The interview guide is mentioned at the end of the thesis that includes questions directed towards the members of PBSA.

3.2.8 Social Media

I had time limitation for his research work. To study the impact of scouting on society, it required a prolonged interaction phase with the scouting structure. This would have been helpful in encountering events and incidents for data collection related to the ways scouting operates when needed for social service. Within my time frame, I was able to encounter three of such major events that can be associated with social impact. They are discussed and analyzed in detail in later chapters through interviews and participant observation methods.

To increase the amount of data collected for the scouting social impact objective the researcher found previously recorded reports upon scout workings on social media platforms like multiple Facebook pages associated with PBSA. This was really a helpful resource to build up an archive for social impact related data of scouting. I skimmed through the timeline of these pages to as far as two years and came across a lot of valuable data.

3.2.9 Rapport Building

Rapport building can help the researcher to diminish the suspicions and hesitation in the minds of the respondents to share the required information. By letting the respondents know the intentions of the researcher and the nature of the research helps to establish a trustworthy relationship between the researcher and respondents. At times people are unwilling to share their information to others that are at times of personal nature and they don't share the information unless they acknowledge the researcher and have a certain level of ease with them.

Although this dissertation did not face any extreme form of barriers as the research did not involve any sensitive data collection, yet the I kept myself transparent, honest in my conversation, clear, responsive and friendly. The initial key informant was the PBSA officer Faisal Jamil Shah who was designated as Director Youth Program to other PBSA & IBSA officials who further referred me to rover scouts. They only allowed me to get access to their facility after they had thoroughly gone through my official research letter from university and had asked me the purpose of my visit. Therefore, it did not take the me much time to earn the officials' respect and trust and was instantly referred to next key informant.

3.2.10 Qualitative Data Analysis

The data that was retrieved through observations and interviews revolves around the three major objectives that have been specified in chapter one. These objectives are further divided into various themes in form of subsections. Chapter four, five and six are major objective findings and each of these objectives is divided into various important themes that would cover the objective thoroughly. Within the themes I have included observations and interviews related to those themes and analyzed the data through a deductive approach after coding the frequently occurring ideas in relation with the main objectives. As the finding chapters proceed, every interview and observations mentioned within is preceded with a thematic analysis of the data gathered under a theme in relation to the objective.

3.2.11 Informal Discussions

Informal discussion is one of the richest data collecting technique. It allows the respondents to give away information that is otherwise less likely to be revealed. The state of mind of the respondent in this type of method is not formal, as at times there is a probability of biasness during the formal in-depth interviews, by the respondents. When they are responding in informal settings i.e., the researcher is friendly and jolly making the respondent relaxed thus providing exchange of opinions and talking about relevant topics without any hesitation.

There was no language barrier in this research for me. I easily made friends with the respondents and was able to indulge into random conversations yet related to

the topic. The respondents would participate rather enthusiastically in a group and provide information that would have been impossible to gather in a formal setting. On an event three scout members became friends of mine who had come from other parts of Pakistan to attend the event at the Islamabad Headquarters. We went out of the PBSA vicinity together and had lunch and discussed about the scouting experience in a wholistic manner. I did not maintain a questioner for this type of discussion rather I tried to understand the scouting experience by asking questions that emerged from the discussion itself. The informal discussions have played a vital role in validating reasons and rationales behind scout motivation and there impacts on society.

3.2.12 Ethical Considerations

Ethical consideration implies the dos and don'ts for a researcher while conducting the research study. In an organization the researcher has to follow the protocols of the organization and must not step ahead of the organization rules and out of the box do some activity that violates the organization's policies and rules. I was not the member of the PBSA and had to depend on the official's cooperation and their command about when and where I can perform my field work. I had to respect and consider the limitations. For instance, at various occasions I was not allowed to go along with the IBSA team that went to different schools for training sessions, due to the security issues. The researcher conformed to this limitation ethically and did not force the administration to conduct observation at these schools.

Alongside of this major issue, I maintained all the housekeeping ethical considerations that are necessary for the ethnographer to follow. Taking permission for observing and participating in the activities, and informing the interviewee about the research work and with their consent asking them questions.

3.2.13 Problems Faced

At certain occasions, when there was a trip being arranged of the scout official to a school where the officials gave training sessions to the students, I was not allowed to go along because of some security issues. The schools only permitted the scout officials to access the school premises. Although I was able to stealthily get access into few schools because of my rapport building practice earlier with some

scout officials, yet I was filtered out by schools like Army Public School and The Educators.

4 ANALYSIS OF ORGANIZATIONAL STRUCTURE OF PBSA

Pakistan Boys Scout association is a formal structure that functions as an informal educational national institute. The organization and its workings are neatly structured and carries a dedicated Policy Organization Rules. Although the structure, workflow and certain aspects in its behavior resembles with the structure of the army but it is not in any way associated with the army. This association is a body corporate not controlled by any government department and it has no connection in any way, with the armed forces of the country. Baden Powell, founder of the organization and an army general, had established this institute inspired by the essence of the army training for young citizens but not for battle field rather for responsible citizenship. (National Trust, 2018).

PBSA is non-political association and is not connected with any political party. Its members are not allowed to participate in political meet-ups, gatherings or any sort of political activity in scout uniform. Under its emergency public service policy, the association may render emergency public services as and when deemed expedient and necessary at the request of the lawful authorities, and in such cases, group scout leader, with the consent of the district scout commissioner, may offer the assistance of any Boy Scout or Rover Scout unit. PBSA desires friendly relations with other National Organizations of non-political character, having similar aims and objectives for the welfare of the youth, like Environment ministry.

4.1 Organizational Hierarchy and Workflow of PBSA

PBSA, at its top most level is affiliated with World Scout Bureau. It is the only association in Pakistan that is affiliated with world scout bureau and is the member of the World Organization of the Scout Movement. PBSA is further organized at National, Provincial, Divisional and District levels.

4.1.1 National Council

This is the top most council of PBSA comprising of members with important positions like the chief scout of Pakistan, which is the sitting President of the Islamic Republic of Pakistan, and the chief commissioner. Other members of the council

include variety of credible scout representatives who get to be nominated from the lower councils for three years. After every three years the council is replaced except for the few members who are ex-officio members. The main function of the council is to promote the movement in Pakistan and arrange harmonious co-operation among the branch associations and like-minded organization for this purpose in accordance with the principles and policies of the organization. This body further keeps check and balance over the properties under the association and financial management throughout the association. The council is also responsible on the decisions on matters of policy, by-laws, registration, cancellation and suspensions. Other housekeeping function of the council includes appointing auditors, to make, amend and alter the rules and to approve the annual budget of the association.

The council meet up at least once a year, either summoned by the chief scout of Pakistan or by the commissioner of the scout and discuss matters of urgent nature that are communicated through electronic media for their decisions and matters are decided by simple majority of the members. Moreover, the meet-ups maintain a 1/3rd quorum of the total membership of the council, and when no quorum is met, the meeting stands adjourned.

4.1.1.1 National Headquarter

PBSA is the national headquarters and is the central office of the Association in Islamabad. It is responsible for implementing the policies and decisions of the National Council, its committees and the Chief Commissioner. Moreover, National Headquarter ensures that scouting remain non-military, non-political and non-commercial. They also keep an eye on the branch associations whether they are carrying on scouting according to the principles of the association. They also formulate and ensure the execution of development plans. The body is responsible to arrange the training sessions of Scout Leaders within its vicinity. They also control and co-ordinate training and provide trainers to the Provincial associations whenever their services is required. They are also responsible for publishing the 'Policy Organization and Rules' of the association whenever necessary. They also deal with the matters relating to the World Scout Bureau. Under the direction of the National Council, National Headquarter is the executional body which organizes national scout

events e.g., Conferences, Moots, Re-unions, Rallies, Jamborees, Camporees, Seminars, Workshops etc. The body also takes responsibility of circulating necessary information and literature regarding scouting to the branch associations.

4.1.2 Provincial Associations

Across Pakistan every Province has its own Boy Scout Association and is a branch of the PBSA. Azad Jammu & Kashmir BSA, Islamabad BSA, Pakistan International Airlines BSA, Pakistan Railways BSA, Pakistan Railways BSA, Gilgit Baltistan BSA, FATA BSA, Sindh BSA and Baluchistan BSA are the approved branches of PBSA by the National Council. The laws of the branches may slightly vary from the P.O.R of the PBSA and come up with its own bylaws not repugnant to the rules contained in Policy Organization Rules. In case of the inconsistency, the PBSA rules prevail. These provincial level association are free to perform their duties and functions within their own areas. These Provincial associations are affiliated with the PBSA and pays an annual Affiliation fee. One of its responsibilities is to perform an annual census and provide the Headquarter with a census report every year.

4.1.3 Provincial Council

Each province has a provincial council comprising of the members including Chief Scout of the Province, the provincial commissioner, honorary treasurer, representative of National Headquarter PBSA and various other credible representatives that are elected by the lower branches. Moreover, the members also include a representative of education department.

The council is responsible for the development and promotion of scouting at provincial level, it recommends the name to the National Headquarter for provincial commissioner. The council act together with the provincial commissioner in all matters related to finances, properties, appointments and retirements. In short, just like National Council, the Provincial council performs the same functions at provincial level.

4.1.4 District Scout Council

The provisional association is divided into scout Districts which have their respective District Scout Councils. The composition of each district scout council, at times is referred to as District Council, depends upon local circumstances. There is first of all a district President who is the administrative head of the district. There is a district scout commissioner who is appointed by the Provincial scout commissioner of that district. It also comprises of the members that are from district training team. The council also comprises of representatives of Group scout leaders that are specified by the Provincial Council.

The district council is responsible for safeguarding and encouraging the movement within the district. It also appoints a district secretary and district treasurer after consulting with the district scout commissioner. It also elects a representative to provincial council. It can also appoint a sub-committee for any specific reason. The council also approves nomination of appointments as district scout leaders in recommendation of the district Scout Commissioner. The meeting of the district council is held at least once in a year. All the decisions made by the council is executed by the District Executive Committee.

4.1.5 Group Organization

Scout group is the building block of the PBSA and may consist of Shaheen Scout Unit, Boy Scout Unit, Rover Scout Unit or any of these two units. Irrespective of the numbers of section, Group always have a group council. All groups are registered with the district scout association. These registered groups are allotted with a group number for the purpose of identity. Moreover, there are two types of groups. One is the controlled group that is directly under the control of any department, organization or institution. These groups have a controlling authority that controls its functions. Two of the controlled groups that are working in Pakistan are Railway Boy Scouts Association and Pakistan International Airline BSA. Another type of group is the open group, which is not controlled by any department, rather by certain individuals.

A group gets registered when the group scout leader fills registration form in triplicate to the District Secretary immediately after the group is formed. The district secretary ensures that the Group is properly conducted and that suitable and trained scouters are available. The group scout leader is also responsible for the coordination of the activities of all sections of the group. If no person is capable of being a scout leader, then the district scout council may appoint one of the scouters of the group to act as scouter leader in-charge. The district scout commissioner makes sure that the applicant is trained and makes himself available for any further training.

4.1.5.1 Group Council

When the group comprises of two or more sections, the scouters of the sections meet regularly to discuss matters affecting the Group. This group who assembles whenever there is a call for a meeting is the Group council. It comprises of Group scout leader, a chairman that is nominated by the controlling authority. The council also comprises of Group Scout Leader, Unit Leaders of all sections, the group secretary and group treasurer. The Group council is responsible for maintaining Group Properties, deals with fund raising activities. The council deals with public relationing, camping grounds and other facilities required by the group. It also ensures promotion and effective working of the Group and also assess training and program developments of the Group.

Group committee is the managing body of the scout group that ensures effective development and over-all welfare of the group. This committee is comprised of group scout leader, scouters of the sections and group treasurer. This committee deals with enrolment procedures, and works to improve the standard of the training of the scout leaders.

4.1.6 Shaheen Scout Unit

A scout unit is a collection of limited number of scouts that work according to their age. Shaheen scouts are the youngest of the rest of the scouts. Their age is fixed between 6 up till 11 years. A Shaheen scout unit consists of 24 Shaheen Scouts. These 24 Shaheens are further divided into 4 sections known as Perwaz, and each Perwaz consists of six Shaheen scouts. The senior Sunehra Shaheen is appointed by the

Shaheen leader. Then there is a Sunehra Shaheen scout who is appointed by the Shaheen leader to lead Perwaz of Shaheen scouts. An assistant to Sunehra Shaheen scout is selected by the Sunehra Shaheen.

The council of this unit is known as Sunehri Majlis. It is an informal body of Sunehra Shaheens, Assistant Sunehra Shaheen and senior Sunehra Shaheen as chairman. The Shaheen leader is incharge of the Shaheen Scout Unit, and is helped by the assistant Shaheen leader. In deciding matters of internal administration, however, it is desirable that the Shaheen Leader should, as far as possible, consult the Sunehri Majlis.

Shaheen Leader or the assistant Shaheen leader are the adult incharge of Shaheen scouts. These Shaheen Leaders are appointed with the Certificate of Appointment, on the recommendation of the District Secretary, by the District Scout Commissioner. The Shaheen Leader must have attended and qualified Shaheen Leader Course. Must have knowledge of the handbook for Shaheen Scout. The age limit for the Shaheen Leader is above 18 years. Before a Shaheen scout is admitted in a Shaheen unit, he must satisfy his Shaheen Leader that he knows the Shaheen promise, Law, the Salute, Salam-e-Akbar and their meanings.

4.1.7 Boy Scout Unit

A Boy Scout Unit is a Group of 32 Scouts with age limit between 11 and 17 years. These 32 scouts are further divided into 4 Patrols and each Patrol consists of eight boy scouts. Every Patrol has a senior Patrol Leader that is appointed by the Scout Leader in consultation with the Patrol Leaders Council. Then there is a Patrol leader who is a boy scout appointed by the Scout leader in consultation with the Patrol Leaders Council. Lastly there is Assistant Patrol Leader, who is boy scout selected by the Patrol Leader and approved by the Scout Leader to assist him and to take his place in his absence. Before a boy scout is investiture, a boy must satisfy his Scout leader the he fully understands the Boy Scout Promise, Law, Salute and history of Scouting.

4.1.7.1 Patrol Leader Council

The Patrol Leader Council is a body composed of the Senior Leader as chairman and the Patrol Leader as members. The Assistant Patrol leaders may, if desired, be invited for any special purpose. The scout leader of the unit may act in an advisory capacity. This council deals with internal matters including the expenditure of unit funds, matters of discipline and advancement.

The adult incharge of the Boy Scout Unit is called Scout leader and assistant Scout Leader. These both are appointed with certificate of appointment on the recommendation of the District Secretary and district scout commissioner. The scout leader must have attended and qualified the scout leader course. He must have the knowledge of 'Scouting for Boys', 'Handbook for scout leaders' and P.O.R. He must apply for a certificate of Appointment as Scout leader/ Assistant Scout Leader. Lastly the age limit for these positions is not less than 18 years.

4.1.8 The Rover Scout Unit

The Rover scout unit is a group of 32 Rover scouts, and just like boy scout unit, it also is divided into 4 subsections called Rover Patrols. Each subsection Patrol is normally of 8 Rover Scouts. The age limit of this section is more than 17 years. To be a rover scout a person must be approved by the rover scout council and he must satisfy the rover scout leader that he fully understands the rover scout promise, law, salute, history of scouting and the rover scout motto. After his investiture the rover begins to earn Rank badges as prescribed in the program system. Senior Rover mate is appointed by the Rover leader in consultation with Rover Scout Council. Then there is a rover mate who is a rover scout elected by the rover patrol and approved by the Rover Leader. Then there is an Assistant Rover mate who is a rover scout appointed by Rover Leader in consultation with the rover mate.

4.1.8.1 Rover Mates Council

A rover mate council consists of senior rover mate, rover mates and rover leader in advisory capacity, to deal with internal matters of discipline, administration and programs including the expenditure of rover scout unit fund.

The incharge of the rover scout unit is the rover leader who is optionally assisted by assistant rover leader. These rover leaders are appointed with certificate of appointment on the recommendation of the district secretary by the district scout commissioner. The qualification criteria for this post are relatively tough than compared to the Shaheen and Boy unit leaders. Firstly, he must have attended and qualified Rover leader course. Must also have a general knowledge of handbook of Shaheen scouting, Roving to Success, Handbook for Rover Leaders, P.O.R, Program System and relevant scout publications. The Rover leader must apply for a certificate of appointment as rover leader or assistant rover leader. The age limit to be an assistant rover leader must be more than 21 years and 25 for rover leader.

4.2 Utility of Hierarchical Design

Scouting as a national organization is spread all across the nation. It reaches out where ever there is district-based categorization of the national population. In the previous section, it has been discussed in detail that how the web of scouting administration is spread throughout the nation and not just that it fulfills the requirement at district level rather it also incorporates the volunteering institutions that opt to get their employees to become part of the structure like Pakistan International Airlines BSA and Pakistan Railways BSA. Such flexibility in scouting P.O.R allows it to achieve maximum outreach into the society. Therefore, its outreach based on national, provisional, district level allows the organization to get introduced at root level of the nation. The members and councils at the district level perform their activities within their regional vicinity and is able to easily interact with the youth of that area thus proliferating the youth engagement across the country right at the door steps of the far-fetched areas of Pakistan.

Every big event organized by the National Headquarter seeks the attendance of limited scout members from all over Pakistan. This means at a small unit of national headquarter one witnesses the assimilation of multiple cultures and scouts with variant backgrounds who get together and perform their activities and then go back to their root areas with vigor and experience. In an interaction with a boy scout from Gilgit-Baltistan, I was informed about the learning and refreshing experience a scout has when he is called for a national event. He stated that the experience they

receive at national and international events boost their confidence and dedication for scouting and when they go back, they are able to engage in volunteer activity with more enthusiasm than before. At a tree Plantation event on 22nd February in National Headquarter, a scout from Gilgit-Baltistan elaborated that:

“We came here as volunteers at our own expense. When we get back share our experiences with our fellow scouts, Shaheen and Boy Scouts, who cannot come to these events or were not able to attend the event for any reason, they get motivated as well and what we learn here we go back and share our experience by teaching them.”

This updated conscience is reflected back at the root level of the remotest areas of Pakistan and it is only materialized because of the Hierarchical structure of scouting in terms of regional outreach. Moreover, the National Headquarter, which is the center of scouting in terms of administration, offers multiple courses and notifies its subsequent branches about the course and members who are interested come to the National Headquarter, takes the training course, like Leader Training course commonly known among scouts as LT and go back to their districts and apply that teaching at the district level.

“Here in PBSA we get training regarding various subjects like, first aid and other emergency trainings, and we take this learning and go to our respective districts and further we teach them there that how to tackle emergency situations.”

The dynamics of youth engagement under PBSA and its Methodology will be discussed in the next two chapters in detail. This chapter only focuses on its structural efficacy and does not deal with the course details and syllabus that PBSA offers and the dynamics and methodology it manifests for youth engagement. Therefore, regardless of what the scout interviewees responded, the subject of the matter, of this chapter, is the structural design and its mechanisms and how it helps the outreach of scout trait nationally.

Hierarchies are most popular or ubiquitous form of social organizations. It is understood that hierarchies are best ways to give a structure to an organization and fulfills the necessity required for order and control. Working in a hierarchical organization promotes sentiments of self-efficacy (Friesen, 2014). Hierarchies are appealing because of their structures. Hierarchies allows to establish proper authority and control over the whole structure. The responsibilities get divided, and the

members know whom to report a problem. Moreover, it enhances skills and competency level among its members (Hierarchy Structure, 2022). During a semi-structured interview one of the respondents shared his experience regarding the vigor that he developed after looking at the working of his senior members:

“When I was a boy scout, I used to look at my elder brother who was in scouting and I was his junior, his ways of handling things and his overall personality inspired me a lot. I wanted to become like him.”

In another informal discussion one of the senior member of scouts who happened to be a school principal also stated his experience of motivation from his seniors to continue the scout related activities when he was younger:

“I got motivated for scouting when I saw the elder or senior members at my school, who used to carry dagger and rope along with them and used to wear uniform and perform tasks that were awe inspiring”

Therefore, it can be stated that District based structure helps in the maximum potential a scout institute is capable of reaching out to the national youth making the remotest youth part of the structure. Moreover, the hierarchical structure motivates the members and psychologically makes the organization more effective.

4.2.1 Sections of Scouts

The building blocks of the scouting organization are its scout individuals. They are an immediate part of the Group in the hierarchical structure. The group of a scout has three sections or at least two sections according to the renewed scout P.O.R. A group contains approximately fifty or more members of variant ages. The three sections that the group operates in are divided based on the age groups. Shaheen being the youngest of the scout sections of age between six and eleven years. It is imperative that a young person be trained as a scout from his early age. This was quite a shocking scenario when the researcher on a tree plantation event saw little kids as old as 6 from the schools of Islamabad under the supervision of adult, wearing uniforms and brisk walking in a disciplined manner, silently obeying the directions of the adult scout. They were observing and doing things they were told to do. They kept a decorum that was required for scouting gracefully. In an informal discussion I was

told about the impact of scouting to be more effective when the scouting is taught from the young age or Shaheen level.

“Scouting is more impactful for an individual and society if the scout is trained from the early ages. Although there are good scouts who came late, but those who are in scouting from as early as 6 years or 10, they are truly trained into the ideal character of scout”

According to a study, it has been found that children are better at picking up things and making it part of their personalities. When children are indulged in activities, they absorb them completely and it is easier to make those learning the part of their personality. Nurturing of the scouts at young age provides a pure scouting foundation for the young kids. Children learn better than adults because they explore more than adults. Children have a huge potential for curiosity and motivation to explore (Emily G. Liquin, 2022). Hence, it can be established that the provision of the scouting structure for enrollment of children who are as young as 6 years of age are more prone to adapt and absorb the real essence and character of the scouting. The element of nurturing or learning from an early age, molds the minds and personality of young children in a direction that is characterful and appreciative.

4.2.2 Assembly and Meetings

During my research phase of participant observation, I witnessed first-hand assembly organization every morning at sharp 8 a.m. for seven days. It was a ritual that is compulsory to be practiced by every group whenever they have a meeting. They perform Flag raising ceremony and sing national anthem. The members are assembled in vertical columns, each column representing one petrol of eight members. Every patrol has turns to host the assembly every time the group has a meeting. The assembly is then proceeded with Quranic recitation and saying out ‘naat’ followed by the oath of scout and then thought of the day and any burning news of the day is shared. After this the assembly is adjourned and the group proceeds with the scouting activity. The assemblies, at times, also cater for the promotion of junior scouts to senior scout sections, proceeded formally by the group leaders and patrol leaders. Rank badges and proficiency badges are also formally awarded in front of the group assembly.

I was surprised to observe this quality of organization at the root or group level. This depicts a ritual sort of experience for those who are participating in the assembly. It creates a purpose driven aura, as I felt, the feeling of commitment and purpose to the organization. The Qur'anic recitation with translation and saying out naat loudly, triggered the spiritual ethos that everyone in the assembly had. Even I felt the meaning of the selected verses that were recited related to good deeds. Then the oath of a scout pledges the duty to God and His Prophet, and helping others and following the rules of the state and scouting. This helps refreshen the scouting conscience and makes the members take the upcoming activity seriously and with dedication. I felt the effect of this assembly over his personality that kept him in a dedicated code of conduct throughout that day's scouting routine.

4.3 Open Groups

Parallel to the central network of scouts across the country, PBSA provisions the enrollment of open scout groups that perform scouting activities independently. They get registered with the central scout network at district level, where the open group shall be operating, and work mostly within the district as volunteers and practice their social service. At certain occasions PBSA or the district scout administration may require the services of the open group members and engage their force for work if the occasion requires extra volunteers. Open group workflow remains the same as of the PBSA, i.e., their structure, appointments and organizational behavior remains the same but their activities are controlled by an individual who is the group leader and has initiated the open group at the first place.

I interacted with two group leaders who had their independent group as well within their respective districts, working as social welfare organization with distinct names in affiliation with PBSA. They shared their experiences and volunteer activities that they practiced back at their districts which had an impactful and impressive portfolio.

"I am a group leader of Al-Ajam scouts, registered in Lahore District. We are approximately 50 members, and every member is adequately established financially and we work voluntarily whenever in our surroundings any opportunity arises. Together we help people financially, who we think are needy and deserving. We distribute food among poor. We have also

associated our open group permanently with an old age home, where we organize an activity every weekend, like arranging a local trip for the old people or pulling a surprise feast for the residents of the old age home. On last Sacrificial Eid, we collectively arranged for an animal that was appreciated and cheered by the residents”

In a discussion with this scout leader, I was enlightened with the effectiveness of the open groups, compared with the central PBSA. He stated that:

“Open Group Members are more dedicated to the organization; they are more active because they perform and do work independently and their activities are variant in nature.”

In a question asked by me, whether the members of scouts if requested to perform a social welfare activity by someone who is not a member of PBSA directly but through an open group, will advance for this activity, the response was:

“Members of the open group will definitely reach out for this welfare opportunity. I am not sure about how the PBSA will deal an individual, but if you require a social welfare service from an open group, we will be at your service.”

Another open group leader who was relatively a senior member of the society and worked in a government office of municipality in Islamabad stated that he has his own open group with name of Margalla Scouts Open Group and they work for the promotion of scouting in the country to best of their abilities.

They visit schools, and even Madrassas (Islamic religious educational centers) where they put up competitions that promote national character in the children. Activities like sketching the picture of the founder of Pakistan and map making competition among the local school kids motivate the children. The activities, that the local open group bodies practice, are of variant nature, from providing services to the residents of the old age home to motivating national character in the young children. What the impacts of the scouting on the society are, will be elaborated in the later chapters, but the reason for mentioning the dynamics of social impact here is the ability of open group to work independently allowing them to practice social services that are more dynamic and dedicated.

4.4 Miscellaneous Administrative Workflow

Every weekend there is scouting activity organized by the PBSA at its vicinity. Certain courses also get offered that take a week's time. This information was given to the researcher by an employee who worked as an administration in PBSA, he stated that:

“Basic courses related to scouting are always being offered and people come to us when they hear about it through social media or through notification that is sent to different open groups and other members of our organization. In these basic courses we teach them basic stuff related to camping and hiking like how to set up a camp, how to tight knots and latches, creating tables, hangers by using wood from the surroundings, how to create a cross-over bridge, then there is camp inspection. Other than this, we go out in public in uniforms and do awareness campaigns, or we go to universities to promote scouting. What we offer here also depends on the participant as well, whether they are interested in it or not.”

I wanted to find out the center of the scout activity initiation. Where does the impulse of activity initiation reside. Who and what controls the heart in the scouting structure, that manages and organizes scouting activities like camping, cleanliness and other awareness drives, training sessions, hiking etc. It was obvious that the National Council in the PBSA headquarter plans an annual scouting schedule calendar but they also cater for emergency responses and regulate other out of the routine activities in collaboration with other ministries of the state like the ministry of climate.

The reason to find out the control center of the scouting activity was to assess the frequency of scouting activities. It is not the responsibility of the headquarter to arrange for events and scouting activity every time, rather they administrate and look for providing services to those educational institutes or independent people who are willing to learn scouting or do any course with them. Being a volunteer organization, it can only recommend the scouting learning experience to the society but cannot force the scouting on everyone. People, whether part of any institute or independently may approach the administration and ask for certain type of activity who are then charged with nominal fee. While interviewing one of the employees he told the researcher about the passive behavior that PBSA as an institute adopts:

“Although Group leaders and commissioners schedule training courses at NHQ, but schools are also supposed to request IBSA to teach their students courses. IBSA does not force

schools for this training, at times courses are offered to the teacher so they can further train their students directly at their school and practice scouting on their own after the school gets registered with PBSA. We also provide our scouting facility grounds and camps if any institute registered with PBSA want to perform scouting activity.”

Scouting is a volunteer activity, therefore, only people and institutes with a spark, dedication, commitment and those who know the value of scouting, get in contact with PBSA and make it part of their lives. The decision for the initiation of scout activity is hence a two-way process. It relies on the subject party’s enthusiasm for scouting, meanwhile, scouting administration caters for every noob in scouting and keep up with training courses throughout the year. In an informal discussion the researcher received the following feedback:

“Schools that get registered with us, are first given a two days orientation session within their schools. We send our team of almost 6 people to that school, who introduce scouting to them. We do not charge them a single rupee; this is part of our service that we give them. But those who come to our institute for training we will let them use our facility and hence charge them very nominal fee, not a big deal. We provide them daily with food, if the session is for multiple days, we have our rooms that we open for the members under training where they can sleep”

The frequency of the work and scouting training sessions does not depend upon merely the administrative side, rather those who show interest take advantage of the scouting facility and are catered for it by the administration of scouting. There is no compulsion for every registered school or institute to do scouting activity. Sometimes the registered school members that are invited to attend some training course or attend a hike or any other event, the school administration mostly skips the offer. During a participant observation, the researcher asked the provincial secretary of IBSA in an informal discussion session about the enthusiasm and dedication of the schools to make their enrolled students attend scouting activity to which he replied:

“Whenever we initiate an important scouting activity and ask registered schools to make their students attend this activity, they start giving excuses, like our students are busy in Exams. Instantly more than 400 schools, who are registered with our institute drop out of participating in the event. At other times they provide with excuses that there is heat wave and there is cold wave. The objective of scouting was indeed to enhance the endurance of the young kids in such adverse circumstances and make them learn how to cope in such

environmental conditions. Not every school does this but most of the school administration are more focused on the conventional educational styles.”

The scouting administration do not miss a chance to offer their services wherever it seems that they can initiate a scouting group. I was offered to initiate the scouting seminar in my university. I was offered to arrange a schedule and notify the anthropology department about the scouting seminar and arrange time and venue, where the scouting officials can give an introductory and motivational lecture to the university students. In this way they would promote the scouting phenomenon among university students and encourage the elderly children to become part of scouting organization as well.

Therefore, the workflow of the organization is optimal in terms of effectiveness and impact across the nation. The constant correspondence between the hierarchy makes the organization effective and receptive in terms of management. The provision of open groups further expands the circle of influence of scouting in the society. Being a volunteer organization, PBSA does not force the society to become part of their institute. People who are interested also gets involved with PBSA and they arrange for them activities at request. Thus, it is a two-way process where people in the society shows interest and the organizers response accordingly. Otherwise PBSA keep up with its regular annual list of activities.

5 METHODOLOGY OF PBSA AND ITS DYNAMICS OF YOUTH ENGAGEMENT

This chapter discusses the informal ways of nurturing and learning of the young people through means of non-traditional teaching. It will cover sub topics like scouting method and ways that the organization adopts to engage the youth of Pakistan in order to achieve the educational objectives.

The purpose of the scouting as an association is to develop good citizenship among the youth by forming their character. It tends to promote spiritual, intellectual, physical, emotional and social development. It trains them in a habit of observation, obedience and self-reliance. Moreover, it teaches them service, usefulness to the public and vocational training useful to themselves. Majorly it attempts to make the youth useful and helpful in community development and to help them irrespective of race, creed or color, to become good citizens of the Islamic Republic of Pakistan, reverencing Allah, subordinating their personal interests to the welfare of the others and abstaining from violence of thought, word and action. This chapter will shed light upon the working dynamics of PBSA and how it manages to clip the character of the youth in order to achieve the educational objectives.

5.1 Youth Engagement Through Scout Method

The learning method opted by the organization for youth is of informal kind. The objective of the scouting is to mold the personality and character of the participant through making them learn how to become independent, self-reliant and helpful, and ultimately become a healthy, cheerful and a helpful citizen (Powell, Scouting For Boys, 1915). The scout method applies creative and catchy games in the outdoors. This puts the scout in a challenging position which he is supposed to solve himself. This helps in confidence building of the children. Games and activities allow the children to learn skills through fun unlike monotonous way of conventional teaching method of school systems. The patrol system provides an atmosphere of unity and family, where they learn leadership and compassion for the fellow human being. They learn attributes like responsibility, thriftiness, resilience, confidence and self-reliance which make them distinct from most of the non-scouts. The programs

and activities are of varying nature which expands the experience of the scouts and makes the scout more responsible towards its group.

According to the founder of scouting, the scout method works in a natural manner and the learning is done unconsciously by its participants. Scout learns unknowingly many things. In an interview the researcher was told that:

“During our training session we make scouts learn through games and introduce them to the world of scouting through practical and outdoor activities, the scouts learn things unknowingly, like they are improving their intellectual skills, leadership skills, patience, respect and obedience, this all is learnt by the member in the process of training and while the scout is having fun.”

During the my covert observation session, I observed multiple instances of activities that could be related to the scout method. During an orientation session of a school who had opted for scout training to their students, the training was done in an open ground and children were made to participate in multiple mind sharpening games, and students were having fun throughout their learning session. The kids were laughing, cheering, hooting and focusing on what was being commanded by the scout trainers. This will indeed develop interest in children and they do learn by playing. Moreover, every time there is something that needed a cheer or little celebration there would be a scout clap. A leader after assessing the situation on the ground that needed an appreciation would say out loud “SCOUTS CLAP LETS GO!” and the whole scout crowd in bracket with that leader would clap two times first and then three time in a higher tempo. This pumps in energy into the associated group and motivates them what they are doing.

Scouting is a science of outing. The activities and learning are from the nature and experimenting with nature. The PBSA institute has huge playgrounds where they practice camping and other outdoor activities. The facility also has a large forest at its rare side, where the scout officials take their trainees to witness the ruggedness and toughness of the nature. During the researcher’s initial interviews about a respondent stated that:

“We do everything in open air, children who are new to scouting hesitate to get themselves involved in nature. They would not sit down on ground and would hesitate to pick up stones and avoid getting themselves dirty. A scout takes care of his cleanliness but certain activities

require them to break this protocol temporarily. Therefore, we try to put them out of their comfort zone and make them learn through being part of the nature”

5.1.1 Promise and Law

On investiture, the scout takes an oath with his raised hand, thumb and pinky finger making a circle, while other three fingers are in upright position, these three fingers are representative of the three parts that the scout promise comprises of. The promise is as follows

I promise that I will do my best:

- a) To do my duty to Allah, Muhammad (PBUH) and Pakistan,
- b) To help others, and
- c) To keep the scout law

A scout law is compulsory to be added in scouts’ personal code of conduct and lifestyle after they have taken an oath or the above-mentioned promise. The Scout law includes:

- a) A scout is Trustworthy
- b) A scout is loyal and obedient
- c) A scout is courteous and helpful
- d) A scout is a friend to all and a brother to all other scouts
- e) A scout is kind and courageous
- f) A scout is thrifty
- g) A scout is clean and cheerful

5.1.1.1 Prohibition

The style of scouting is polite and opposite of harshness and toughness, like army. The scouts are trained with love and affection. Scouting does not discourage or

put ban on bad habits a scout may have, rather it works by providing alternatives to the member in a polite manner. This would make the scout absorb the alternative thoroughly and will naturally leave the bad habit without any compulsion (Powell, Aids To Scoutmastership, 1945). According to the founder the prohibition does not do any good rather it makes the children rebellious and evasive. Boys are not given orders to not to do things rather they are motivated by giving order of doing things (Powell, Lessons from the Varsity of life, 1933). During a semi-structured interview session with one of the respondents, I was informed that:

“Scouting trainers do not have a strict behavior with the trainee scouts. They do this because at times scouts may get dishearten. He may lose interest in scouting and leave the organization because of the harsh behavior. We believe in peace and love only”

Through the personal experience on the field, especially when I was participating in a basic leader training course, I witnessed the behavior of the senior teachers to be polite, co-operative and cool minded. They acted patiently and swiftly and never reacted to any adverse situation. Rather they were encouraging and cooperative.

5.1.1.2 Spirituality

Scouting is open to all religions and every scout has to be part of any religion. Scouting is not for those who do not associate themselves with any faith. When a question was asked from a Rover respondent why an atheist cannot be part of scouting, he replied:

“Scouting is not meant for people with no religion. It cannot work for them. Religion is compulsory for every scout. Scouting is fundamentally that organization which takes its inspiration and motivation from religious values and framework. First and foremost, our promise comprises of the statement that the scout is dutiful towards God, how can a person who does not believe in God be able to take this oath?”

5.1.1.3 Good Deeds

Doing good deeds is the major part of the scout promise. The founder of the scout was of the viewpoint that doing good things is the basic duty towards God. He

thought that fulfilling one's duty to others makes the human happy, thus fulfills the duty to ourselves. Good deed is not emphasized, which could vary in its intensity, but the objective is to sow the seed of helping others and that the scout becomes habitual of looking out for help that anyone needs (Powell, Lessons from the Varsity of life, 1933, p. 65). In an informal discussion with a rover scout the researcher was informed that:

“Where ever a scout will encounter any workable opportunity to help anyone, he will definitely avail that opportunity and this gives them a sense of satisfaction and purpose fulfillment. A true scout is always seeking for such opportunities and is ready to help people every time voluntarily”

One of the senior scouts stated that:

“In this fast era of technology where rarely you see people helping voluntarily, but scouting in times like today, teaches to help people based on the oath the scout takes”

5.1.2 Learning by Doing

The games that are played during scouting outdoor experience is full of practical action. This is an attempt to capture the attention of the participant and allows the scout to apply the theory. During my participant observation phase, what I witnessed was that theory was taught merely at the training level, in a seminar room. But most of my time was also collaborated with outdoor activities. Even there were certain activities that were performed indoor, yet they were practical in nature. They played games and had fun most of the time. Friendly competitions among patrols to put up tents, tying of knots, racing, fun games that involved participation of the whole patrol, climbing a tree, digging a hole in ground and many more activities that involved the physicality of the participant. Along with these activities the participants were learning agility, active mindedness, cooperation, confidence etc. A senior scout respondent informed the researcher with similar kind of view upon the practicality:

“Things that you learn from scouting, you can never learn from books and theory. These activities teach them self-reliance and builds confidence. When the kids will set up tents for themselves and live in them, fold and unfold tents with their members, put on fire, cook for themselves in outdoor settings, away from civility and do work with an elder, there is a lot going on here in terms of learning. The activities that scouting offers provides friendly and

competitive atmosphere, which is different from regular environment. In regular settings many kids do not like to do certain things but they do those same things with passion during scouting and this passively changes their personality and preferences”

While having a discussion with another senior member of the scout, who happened to be a principal of a secondary school in Karachi mentioned:

“Routine education has been in my opinion stigmatized and is getting very dangerous for the youth. The level of competition and burden over a student has become highly dangerous. Studying in classes is no more a fun thing or students do not take interest, but the scouting method of teaching is unique which needs to reach out for its maximum output. Scouting allows young to think, it is not just memorizing things. We make patrols of the scouts and then we tell them to select a leader from among themselves, this enhances there thinking capacity”

These set of skills are taught through playing and in friendly competitions. Once these skills are learned by the scouts, these skills are utilized during emergencies. A respondent stated in an informal discussion that:

“At unit events like camping and hiking, we arrange tent setting competitions among the patrols of the unit. The patrol who sets up the tent first wins. The fastest tent setting record in PBSA is of within 45 seconds, and skills like these come in handy during emergencies like earthquake and floods”

Another boy scout respondent stated that:

“Scout promise and other things like scout law becomes part of our personalities when scout does scouting. These characteristics somehow, may be because of the scouting drills of oath and promise, gets penetrated in us”

5.1.3 Team System

At the very first day of my participation in Basic Scout Leader Training Course, I witnessed the categorization of the participants into six different patrols that comprised of eight participants each. The categorization was not based on any particular classification, rather the group was shuffled many times and in different ways before each individual was allotted a patrol. This broke off all the pre-existing biases based on friendships, ethnicities and age. The resultant patrols were completely random and depicted a monotonous patrol identity that was not at all biased or

inclining towards certain classificatory attributes. The patrol of the researcher consisted of random people in terms of age and ethnicities. There were people from Gilgit Baltistan, local people from Islamabad and there were random people of ages between 18 and 30 years. Thus, this sort of shuffling neutralized any potentiality of distinct character that may impact the performance of the patrol in terms of associations among the patrol members. This shuffling made every individual to think for the patrol and not for the individuals in the patrol. Moreover, the kids who join scouting are of variant nature, some are dull and some are intelligent, this impacts the children who are relatively less interactive, in a positive way. One of the senior citizens who has been a part of the scouting for a long time informed in an interview that:

“Scout method is very unique, especially the patrol system. Boys are kept in a place together, where they work along with each other, mix with each other and learn from each other. They become a necessity of each other. Introvert kids mix with extrovert ones and this open up the minds of those who are introvert”

The patrol training system is a unique system that is only attributed with the scouting organization. Training the patrols as separate units and each unit under a responsible leader is essential to organizing and running a good troop (Powell, Lessons from the Varsity of life, 1933, p. 16). This is a natural way of letting the boys work together. Every task that is performed on a camping site or any other social welfare task, it must be performed based by the patrol and not by the group. Hence, it keeps the patrol intact. They work in patrol, they do tenting in patrol, cooking and surviving together. This allows the patrol members to work with others and the patrol leader learns being responsible towards others. Personal interest is compromised here and the element of brotherhood gets polished.

5.1.4 Adult Support

Scout method also implies the personal example of Group leader. The scout looks forward to his Group leader as he is elder and more knowledgeable and his rank is senior than the scout member of the patrol unit. The scout potentially follows the example of the leader and asks for his help in any matter whatsoever. The leader is more like a brother to his scout comrades, rather than a mere commander. Therefore,

the scout leader has to be someone who is an exemplary who is not just memorizing the scout law rather living the scout law. Such a leader has an impact on the conscience of the younger scout and he will want to be like his leader who is compassionate and behaves like a brother to him. During an informal group discussion, I was told about the motivation that each individual gets when they see their seniors or their patrol leader:

“I got motivated when I saw my senior scouts who were well informed of things that I could have never thought of knowing. They showed me how to measure the length of a tree at the spot without any measuring device. Moreover, their behavior was friendly and like brothers. They were so caring and affectionate towards us, that on camping sites they would first take care of the younger scouts like they would make us eat first and would eat themselves later.”

These adults are highly trained scouts who have gone through the grinding mill of the Scout progressive system discussed in the next section. Therefore, they are certified adults of scouting and do their tasks responsibly.

“These officials and adults are themselves of scout background, who have invested years of training related to scouting. Without these gems of scouting, the system of progressive method is not workable.”

5.1.5 Progressive Program System

Scout Progressive program system is applied over three sections of the scout divisions. A Shaheen scout is inducted into scout as early as 6 years of age. As he grows old, he keeps on fulfilling the required badges and gain skills up till he has reached the age of 20. This series of physical, mental and other skill learning activities impacts the character and personality of the children in this prolonged tie period. They are not all of a sudden made to learn the skills and earn badges for each skill, rather they are passed through the system of learning gradually over a long period of time. As the scout member progresses, he will keep on achieving certain mile stones and feel the change it brings in his personality in terms of self-reliance and confidence. At certain points he comes to realization that he is capable of doing things now which he was not capable of doing before. One of the senior scout citizens informed the researcher that:

“Scouting method encourages the kids to compete with themselves and not with others, the scout learns normally by simply participating with other scouts, keeping his attendance significant in scout events, and he keeps on getting awarded with rank and proficiency badges”

There are four basic steps of advancement:

- The boy learns Scouting skills by taking an active hands-on part in Troop and Patrol Meetings and the outdoor programs. This learning is the natural outcome of his regular Scouting activities as in learning how to tie a square knot or how to treat for shock and transport the injured during Patrol Meetings.
- When his leaders see that he has mastered a given skill and has satisfied a given requirement, they tell him so and record his achievement. This testing is done through observation made as the boy participates in the activities and not by means of a threatening written test or interview. Rather, the testing is based on how the boy performed in a knot tying relay or the gadgets he was able to put up when the Troop or the Patrol went camping.
- When a Scout completes all requirements for a rank, he appears before a Board of Review composed of members of the Troop Committee. Their purpose is not to retest the boy but to make sure he has met all the requirements, to chat with him about how he feels he is getting along with the Troop and Scouting, and of course to encourage him to keep advancing.
- When a Scout is certified by the Board of Review, he is awarded a new badge of rank the soonest time possible in a ceremony in the next Group Meeting. He should be recognized again in the Troops next Court of Honour.

The further a scout advances in his achievement the more he learns the skills required in daily lives. The advancement is not the objective itself, rather it is the means to achieving the goal of producing men of character who are trained in responsible citizenship.

The technique that scouting method tries to follow in terms of youth development is development through evolution. A member of Shaheen scout section in order to graduate to boy scout section, he must earn 27 badges before he is 11 years of age. After 11 years, a promoted boy scout is now under the duty to earn 86 badges from

age 11 to age 17. From 17 to 25 years the boy scout is now known as Rover scout and is required to acquire 20 more badges. Therefore, a total of 133 badges are compulsory for a scout to earn as part of the scouting syllabus from age 6 to age 25. These badges cover the major four growth areas as prescribed by scout method. It is gradual indoctrination of these growth areas that train and impact the character of youth enrolled with PBSA.

5.2 Engaging Youth through Execution of Learning Objectives

The literature review section elaborated the growth areas of the young children that the scout organization tends to work upon. It highlighted five educational objectives of the scout movement. In the following subheadings, the ways in which these objectives are being achieved and how far they are being achieved will be discussed in detail that would be helpful to analyze later the impact of these learning on the society in chapter 6.

5.2.1 Physical Development

Scouting is a holistic kind of learning. It does not merely deal with the mental nourishment rather emphasizes on physical fitness as well. During my semi-structured interview sessions, most of the scout members stated that they do not do any physical exercise on daily basis, because of the hectic routine. If some of them do then they only get time to do on weekends. Although overall method of scouting deals with physical activities, yet according to the WOSM (World Organization of Scout Movement) the physical development does not only mean keeping oneself physically fit, rather keeping oneself physically clean as well as having knowledge of physical processes within themselves. The observation done by the researcher on the field at certain events did give a general assessment of the personality of the scout which were overall clean. On a tree planting event arranged at PBSA global village facility, I witnessed various scouts who had come from as far as Karachi and were residing in tents. They were polishing their shoes, ironing their clothes and looked neat and tidy as per standards of the civic life. Every scout was not overweight or was obese. Everyone looked physically fit. Although they did not regularly have a physical routine but seemed active and healthy. All the objectives are probably hard to achieve,

as mentioned in the literature review section but overall impact of physical fitness was realized. I also noted during my participant observation session the dish washing activity assigned to a patrol after the lunch break that signified importance given to hygiene.

The physical development or any other development for this sake depends upon the interest of the scout himself. He can learn swimming and earn a swimming badge and make this skill part of his personality, as there is no compulsion. Skill building depends upon the interest of the individual himself. He needs to fulfill certain basic course work and skills, after which it depends on him how far he can take his skill building process. A respondent replied to a question that:

“Scouting is not forceful. It is a volunteer organization, if children find it interesting, they keep up with it, if not then they do remain part of it, with whatever rank badges they have, we do not kick them out of scouting”

5.2.2 Creativity

The institute of PBSA has exceptional capacity to train their scout members in the growth area of creativity. During my fieldwork, I witnessed various instances that could be related to creativity. The real objective is to make the scout members learn about nature and learn about hacks, that may come handy outside in wild. This knowledge is applied practically in adverse conditions.

During the 7 days period of Basic scout leader training course, I witnessed various activities that can easily be associated with the nourishment of the creative and intellectual capacity of the youth. On the day 3 of the course, the patrols were assigned to develop models related to camping site using sticks and knots. They developed a model of a temporary bridge, ladders and stoves for cooking. They also developed stands to hang wet clothes to dry them off. During the course session the researcher became fast friend with one of his patrol members who had this ability to make woggles from threads for scout scarf. He gifted the researcher with a woggle that he had made himself. Figure 6 and 7 shows different models made by the participants.



Figure 6 : A model of a ladder made from sticks and rope knots (Source: Researcher,2022)



Figure 7 : A model of a Bridge made from sticks and rope knots (Source: Researcher,2022)

On day 4 of the course there was an activity that explicitly focused on enhancing the intellectual capacity of the scouts. Each patrol was assigned a task to memorize things present in a tray. The tray was first covered with a cloth and then uncovered for the patrol members to memorize various items contained within the tray for 15 seconds. After that it was covered back and the patrol members were told to list down the items that they remembered. This activity was, exciting and sharpened our minds. In the last days of the course the patrol members were also taught to cook meals without using any cooking utensils. These observations were further testified by a rover scout during an interview session:

“We are taught survival tactics, God forbid if we get trapped out in open for some reason, we must be clever minded and know all the survival tactics required. We can measure the height of a tent and we can cook ourselves food. We are trained to hunt animals if required.”

5.2.3 Character Development

This is the most crucial part of scout growth area. The character of a scout is infused in their personalities through the scout method as discussed earlier. The scout promise and scout law are supposed to be memorized by every scout, which includes articles like scout is trustworthy and a scout is cheerful. During researcher’s observation session at the tree plantation activity in National headquarter, children who had voluntarily come from all over Pakistan were residing in tents and they had their belongings their unguarded. This was the trustful character that manifested practically and no one was worried about their belongings getting stolen.

Moreover, during the participant observation session when the researcher took part in leaders training course, the best thing the researcher liked about other scouts was their cheerful and cooperative behavior. They were always smiling and cracking decent jokes and every one was having a fun time and simultaneously learning as well. Moreover, the scouts are also made to learn the character of the Islamic Prophet. They are asked by the group leaders to tell certain incidents in the tradition of the Prophet (PBUH) that depicts the ideal character a person must have. In an informal introduction about scouting, the researcher asked an employee to elaborate upon the purpose of scouting and he stated that:

“You are supposed to be funny and cheerful and the trainer trains the participants in a playful manner. Everyone is laughing and cheering and interacting while doing the scouting activity, whether it is camping or hiking and a fearless environment is created this builds confidence in the children and even those kids who are shy first, open up and start questioning their unit leader”

5.2.4 Social Development

It was observed that every activity that scouts performed worked on building social skills of the participants. These skills are unknowingly being learned by the scouts that include communication skills. Participating in activities taking turns in

performing duties trains the scout subconsciously to be socially responsible and helpful towards the people in his surroundings.

I was not able to practically observe any activities that testified for social skills that scouts had developed. This was one of the limitations of my fieldwork. The data collected to give remark over the social development of the scout was not first-hand rather the I relied on the interviews or past experiences of the respondents or the social media pages of scouting that has been capturing every social involvement of scouts. For instance, some data was collected from PBSA social media platforms about the most recent catastrophic traffic jam due to snow in Murree district, where thousands of tourists got stuck. The page showed scouts in their uniforms actively supplying food items to the tourists that had stuck for two days approximately.

The children are also encouraged to do good deeds whenever they encounter an opportunity to do a good deed. There are many other variant sorts of social development skills that were recorded during the interview sessions, which will be discussed in detail in chapter 6.

5.3 Basic Leader Training Course

I was lucky enough to be enrolled into a training course that was organized by the National Headquarters. This course was named as Leader Training Course, and its objective was to train the scouts as group leaders who can further train the scouts in units and patrols. The course was for one week and its enrollment fee was two thousand rupees only. Every day the scouts were supposed to organize in assembly including me at sharp 8 a.m. and then up till 3 p.m. they would keep themselves busy in learning in depth about the soul of scouting and trainers would keep on equipping the trainees with knowledge and information that was of most importance and which could be delivered to other scouts as well.

My first impression of the course was remarkable. I was advised to buy myself a scout uniform, which had its own power and impact on the conscience of the person who is wearing it. The uniform factor will be discussed in detail in the next subsection. The course began with the division of the participants into six patrols with eight scouts each. This numerical division was carried out based on the organizational structure of the scout, as mentioned in chapter 4. The six patrols were considered as a

single unit, and this single unit was under the control and command of the provincial secretary of IBSA and his other staff members. These men were our unit leaders as well as course instructors.

They shuffled the participants extensively and then allotted them with fix patrol, and throughout the training course these members remained with this patrol. Each day began with assembly, Quranic recitation and flag raising ceremony and every day there was a different patrol performing the duties of assembly and flag raise. Not only this, but every patrol was assigned with a new patrol leader and an assistant patrol leader who were assigned with duties like checking uniforms and maintaining the discipline and order. There was a time when the I had this opportunity to become the leader of the patrol and stood in the first most row representing my patrol. This was an honoring experience and made me realize the duty and responsibility a patrol leader has towards his patrol. Later, doing reflection upon the experience of being a patrol leader, I realized that scouting indeed builds up leadership qualities by making scouts to do such activities that puts responsibility on their shoulders.

Every Patrol was then also assigned a task to construct a slogan for their patrol, a unique flag design for their respective patrol and a shout for their patrol for the purpose of alerting their patrol members when they are in the field and distant apart. This was truly an intellectual activity and a group activity that sharpened mental and diplomatic skills of the members. In the mid-day there was a lunch break. Every day, it was the duty of the duty patrol assigned for that day to manage the meal preparation and serve food to rest of the patrol members. This activity was really impressive as it triggered the essence of self-sacrifice and duty towards others. After everyone had eaten, it was the duty of the duty patrol of that day to wash away the dishes and clean up the dining space.

Everyday there was a new game, new surprise and new things to learn and experience. During first three days, I realized a ritualistic sort of occurrence. I sensed symbols everywhere and routine flag ceremony, and to me it felt like a religious obligation. For example, scout salute was taught to the participants, its meaning and it was compulsory for the junior scout to salute the senior scout whenever he sees him. Every now and then the I witnessed scout clap, that was used for appreciation purpose. Every day in the assembly all the participants were reminded of the scout

promise and for once everyone was supposed to memorize and tell the seven scout laws to the unit leader. Intact with uniform and taking oath and promise on daily basis did put a kind of institutionalization effect in my mind and heart. I did feel the responsibility of being a scout. It was an honoring experience to be part of the scout leader training course.

The sessions also consisted of training sessions by the traffic authorities, fire brigade and first aid. The participants were given basic know how of the traffic rules and how to keep up with good driving practices and what to do in adverse situations like crossing the road and tips for like on which side of the road to walk. There were various subtle things that were impressive and expanded my traffic rules conscience. Similarly, a special day was dedicated to learn the fire handling emergency tips and tricks, lastly there was a first aid training course that provided with temporary effort that could be done to save an injured person. Along with these training sessions the senior scout teachers from the headquarters would keep on adding with various sorts of general knowledge under the heading of camping, cooking, animals, plants, estimation, hiking, signaling, swimming and nationalistic information like the meaning of Pakistani flag, its dimensions, who wrote national anthem, how long is it, this knowledge increased the nationalistic impulse in the scout's conscience. There is no limit to seeking the general knowledge. The unit leader had only set a benchmark or had provided a foundation for the participants or had given them a direction and now it was their own will to keep pursuing the scouting and keep moving forward in it and train their junior colleagues as there is no compulsion in scouting, whoever wills to continue and learn more will come to the scout office and join a dedicated course for a badge, because it is a volunteering-based organization. This point can be further be supported by one of the officials during an interview who stated that:

“There is no limit in scouting, you keep on growing in it as there is always a room for improvement. It depends on the individual, if he is enthusiastic about scouting, or there exist a real scout in him, then he will keep on earning badges and keep equipping himself with knowledge and skills.”



Figure 8 : Researcher Standing third from left, after completion of one week Scouts Leader Course (Source: Researcher,2022)

5.4 Motivational characteristics of Scouting

Scouting methodology in itself is the greatest motivational factor. Being the science of outing, children get the opportunity to get a break from the routine life of school and home, and leave their homes and return to nature for a while and have fun. Feeling the raw beauty of the outside and wild fields is one of the factors that pulls the adventurers towards scouting. Rather it becomes an excuse for most of the scouters to attend activities like hiking and camping in order to have a fun time. In a formal interview a well experienced scout responded:

“Some people join scouting for fun and hustle only. Later they may get serious about it, chances are that they do. First, it’s hogging for it, later they become part of it permanently”

In another occasion when asked about how he came into scouting his reply was:

“For the first time I went to on a scout camping trip was with my elder brother, I was excited just because we were leaving for an adventure to camp in mountains. And after that I became a permanent scout myself.”

This is indeed an attraction in scouting that it attracts people because of its nature of purpose. Another motivational factor that was found among the scouters and which was quite a common trait was the affiliation of scouting with the blood relatives. A scout is always encouraged to associate their brothers and children with scouting, because they realize its worth. They think scouting plays an impressive part in character building and whatever is learnt will somehow be useful in the lives of their loved ones. On various occasions when asked the scouters what motivated them, they stated that:

“Scouting runs in my blood. I took scouting as my extra-curricular activity because my father was a scout, you can take me anywhere, no matter how worse the living conditions are, I can assure you will be impressed”

“I used to look at my elder brother who was a patrol leader, when I used to look at him doing his weekly duties as scout, I was thinking that if I also become like him, I will feel really proud of myself”

“I have enrolled my younger brother as well in scouting, because I know whatever is taught by scout professional will be helpful in the development of his personality and character”

An interesting motivational factor that becomes the reason to keep up the scouting is the respect that the scouts receive from their senior scout members. It is in the scout law that every scout is the brother of other scout. The administration deeply cares and love these volunteers. This care and love are extraordinary, with effective implication. The officials, senior members or the administration of PBSA possess this trait of distinct affection with their scouts. Their love for the scout members is inspirational. During the participant observation session, I came across with this experience first-hand. The researcher realized the compassion and care the course leaders were providing the participants of 7 days Leader Training Course. They were offered residence, food and every other facility they could provide these participants. In an exchange of dialogues with the provincial secretary I was informed that:

“You people are our assets. For us you are like gems and flowers. We truly love when volunteer participants come to us to learn scouting. Moreover, we exist with you, our purpose is with you, we feel proud and honored to teach you.”

One of the respondents in another interview session informed the researcher about how they feel honored and get respect from the scout officials. Their respect is exceptional:

“I did not join scouting with this intent that I would receive anything from scouting, but I think the respect that I have received here is one of its kind. They give their scout members and extraordinary respect”

This behavioral pattern is very uncommon in our societies. The level of compassion with the members of an organization is indeed extraordinary. This trait therefore becomes one of the subtle character of scouts that motivates the members to join scouting or to continue it with more fervor.

5.4.1 Badge System

Children are lured in by the badges. They tend to become competitive and feel proud when they put on their badges on their uniform. During one of the observation sessions, I covertly sat beside a group of scouts, who were approximately 15 years of age, at the tree plantation activity arranged by Ministry of Climate in PBSA National Headquarter. I had no idea about from which city these kids have come from and neither did the group had any idea that I was covertly trying to listen what the discussion is all about. The group was boasting and bragging about their badges and excitedly sharing their experiences about their training sessions and telling each other about the skills they have. They were also informing each other how one can achieve a certain badge and where those badge trainings were available.

The Badge system is designed in such a way that the children interest in scouting develops in natural way. It is generally a recognition for an achievement or one can say it is milestone achievement necessary for advancement in scouting. The real satisfaction is not the badge itself actually, rather it is the way through which that badge has been achieved. Therefore, this system is not just a program to do things to collect badges rather a drill mechanism to polish the character of the child and bring out his gentleman within (Alto, 2015).

Children get excited when they think about badges, that are colorful and a mark of pride and honor. One of the respondents, who was a group leader of an open

group and have come to Islamabad voluntarily on tree plantation activity from Lahore, informed the researcher about the excitement of the kids back at home:

“The kids in my Shaheen section when got to know that I am leaving for Islamabad they started ringing me and reminding to bring them the badges, from the badge outlet shop in National Headquarter, that they had successfully completed in their training sessions”

This behavior of children shows the level of interest they develop in scouting because of this mechanical and symbolic system of badge achievement. The badge system keeps the children motivated and interested in the scouting, which can surely work as a technique to push children to do scouting with vigor and excitement.

5.4.2 Uniform

Scouting uniform is one of the strongest identifiers of the community. It is the distinction that only PBSA and WOSM enjoys as volunteer social service organization. The purpose of any uniform is to create a sense of identity and cohesion among the members of a community or a group (Prudential Overall Supply, 2022). It mostly proliferates a sense of team spirit and also enhances the self-esteem of the community who wears it. Scouting uniform is one of its kind that attracts people’s attention in public. A well-kept uniform is admired by others. One strategy that the scouts perform quite often to promote scouting is doing certain drives related to any social problem in a public place like parks and markets in uniforms. While taking an interview from the provincial secretary the researcher was informed about the power a uniform has upon the public:

“One of our activities includes awareness drives regarding anything, like cleanliness or use of plastic. The scouts who volunteer in this activity are strictly advised to come in uniforms. When they are active in public doing the activity, many people who are not aware of the scout are impressed by their uniform and they get curious and want to know what institute do we belong to. The uniform catches their attention.”

Moreover, during the participant observation session, the researcher was advised to buy the uniform. First day of the leader training course that the researcher participated was without the uniform. The next day when the researcher came in uniform with foundational badges on his shirt, he felt quite different than the day before. His feelings could be related with pride and honor. He felt relatively more

responsible and committed to the tasks or the course. The impact of uniform is thus of crucial importance in terms of motivation and dedication. It changes the behavior of the person significantly. During an informal group discussion with rover scouts I was enlightened with magic that scout uniform has when it is worn:

“Uniform has its swag. This is the biggest attraction of scouts. You can see that right now we are sitting in an informal setting, and I’m cracking jokes at my senior as well, but as soon as we are in uniform, our behavior instantly changes just like a spell”

In another interaction I was informed about the honor and respect that a scout feels when he is in uniform:

“Scouting gives scout respect, to wear scouting uniform is an honorable and respectful thing.”

Mostly uniform becomes the reason for the children to become the member of scout organization. They are impressed and profoundly by the dress code and uniform discipline that a scout has. Multiple respondents stated the motivational reason to join scouting was its uniform:

“The major reason that I got attracted to Scouting was its uniform. I used to see my father in scout uniform, and I also wanted to wear this and feel proud of myself.”

“I got inspiration to join scouting when I saw my senior scout members wearing uniform, carrying a dagger and rope and marching in the scout assemblies. It was really an impressive scene to be captured and since then onwards I was passionately endeavoring to be part of scouting as well”

Therefore, the method and dynamics of youth engagement adopted by the organization is unique and practical oriented. It works in ways that are passive and children learn character attributes that are not taught explicitly rather implicitly and through subconscious means. The gradual process of development is adopted, since a very early age preferably in order to nurture a responsible character that is sustainable, long lasting and strong.

6 SOCIAL AND PERSONALITY IMPACT OF PBSA

6.1 Social Impact

This chapter focuses on how scouting is helping to put a positive impact on the society. These impacts are of varied nature. Scouts are trained to be useful in any way possible for the betterment of the society. The impact on society is also associated with the impact on personality of an individual that scouting experience manifests in the youth.

So far, this dissertation has assessed the structural dynamics and workflow of the organization and how it attempts to engage the youth in terms of training. This chapter will focus on the efficacy of the organization in the society and deals with the findings regarding how profound is the impact of PBSA on our society as well as on the individuals. Scouting plays a very crucial part in molding the character of the youth. As it works on five growth areas of youth it makes them well disciplined, impactful and well-groomed citizens. According to Quaid-e-Azam Muhammad Ali Jinnah, we live in a world that is far from being perfect, and the law of Jungle prevails. Our society faces the stigma of might being right and the powerful keeps on exploiting the weak ones of our society. Self-advancement, greed and lust for power prevails the conduct of the individuals (Raza, 2012). He further stated that, if we are to create a safer, cleaner and happier world, we must work on young individuals of our nation and indoctrinate him the scout motto of service before self, purity in thought, word and deed. If the young people of our nation learn what the scouting has to offer, surely the universal brotherhood and peace can be achieved.

6.1.1 Religious Events

Scouting promise exclusively highlights the duty to Allah. The researcher had depicted a special focus on volunteerism being practiced by scouts on occasions associated with religion. An explicit attention is given to do service for the Muslims leaving for annual pilgrimage. Every district notifies the scouts and nominates them to make sure their presence at Hajji camps within their districts as most of the pilgrims are old and people need assistance in order to make sure their trip's house keepings and preparation is to the required standard. Not only this, but at international level as

well, scouts are nominated and sent to Makkah where they also perform volunteer services for the pilgrims (Dawn News, 2006). One of the employees also stated that:

“We nominate limited scouts every year, who go along with pilgrims and in collaboration with Saudi Scouts association, they perform helping the pilgrims”

In an interaction with a senior rover scout, I was informed about annual Hajji camp service that scout practice at the district camp sites of the pilgrims:

“We help every year at Hajj camps in our respective districts. The pilgrims are seeking for directions and guidance. We provide the pilgrims with a relaxed atmosphere taking care of their needs. I personally have been helping at Hajji camps for years and we give extra time there. We helped old age pilgrims with their wheel chairs, food, and took them through the standard procedure required for their travel ahead”

During the sacred month of Muharram, the Shia sect in Pakistan performs their religious duties and participate in sacred processions. These processions are extensive and require security and other public services. During the social media analysis, including WhatsApp groups, I witnessed a significant hustle during these days. The scout groups were planning extensive meetings and were assigned various types of duties. The social media pages depicted various photographs where the scouts were being of assistance towards the sacred processions. These duties were prolonged for days.

During an interview with a scout belonging to Ismaili Scout Association, I was informed of the duties they give at the religious gatherings at their mosques.

“My group belongs to Ismaili Scout Association. Every member in my group is mostly from Ismaili sect of Islam. My group is called for the public service at the Ismaili mosques on Fridays and other major religious events arranged at mosques. We perform duties like distribution of meals, security and other miscellaneous services, these are one of the regular social services that my group assists with.”

6.1.2 Serving Disabled Members of the Society

Scouting plays a distinct contributive role in engaging with disabled members of the society. They provide their services to institutes whenever they require

assistance from scouts. In an interview session I was informed about the duties they quite frequently serve at events related to special people:

“There was this one activity that I felt made me serious about becoming a scout permanently. I was invited by my teacher, who is a scout, at a place, I didn’t know the purpose of the invitation. When I reached there my teacher informed me about the duties that we were to serve special persons at a musical night arranged for them. We took them out of their transports gave them a shoulder and adjusted them in the sitting arena, then we fed them. After the event, it felt so good”

PBSA takes one step forward with serving special persons. They have a dedicated unit for special scouts, who are members of PBSA. Special scouts are those scouts who, due to physical or mental disorder, cannot participate fully in the activities of normal scouts. They are expected to pass the formal tests, except where prevented from doing so by their disability, in which case they may pass alternate tests as approved by the National Headquarters. Their training sessions are also well organized and have customized atmosphere for the special members. One of such training session was discerned over social media page of PBSA. It was named as 4S training workshop which means Solar Skills for Special Scouts training workshop which commenced from 14th November 2019. The activities included learning ways to utilize solar energy as a renewable energy source.

6.1.3 Awareness Drives

PBSA being a youth organization, mobilizes the registered scouts for awareness drives. These drives are mostly in collaboration with city’s Developmental Authorities and other NGO’s programs like SDGs (Sustainable Development Goals) and Clean and Green Pakistan Campaign. Scouts are always given this task to take part in such social awareness activities and processions in the cities. During the skimming sessions of social media feed of PBSA, the researcher came across various activities that could be related to awareness drives. Among these social awareness campaigns was Clean and Green Pakistan Scouts Camporee, held in Karachi for 7 days. This was a training session for a proficiency badge called Tide Turner Plastic Challenge. This session was for the awareness regarding plastics in collaboration with United Nation. The images discerned were evident of scouts cleaning a sea shore and

making it plastic free, they were also distributing awareness pamphlets among public and were also being photographed by the public. The researcher was fortunate enough to have an interaction with a scout at National Headquarter, who had taken part in this Camporee. He stated that:

“I have been awarded by Tide Turn badge at a one-week camporee. We were taught the environmental hazards that we can face with unattended plastics. It has educated me about the plastic pollution and taught us techniques to change our personal behavior towards plastic and how we can inspire our communities. Today I am in habit of not littering plastic wrappers rather I keep them in my pocket unless I see a garbage can.”

These awareness drives can be of multiple nature, spreading awareness about clean environment to the awareness of corona virus SOPs and protective measures. Whatever the case is PBSA mobilize its scout as work force to mark their impact on authorities and general public. The scouts carry posters that have statements reflecting their objective and purpose of the drive. A drive was arranged by PBSA on September 21st International Peace Day 2019. It was an awareness drive in which scouts carried slogans saying ‘I commit to less pollution’, ‘I commit to live Green’, ‘I commit to Save Water’, ‘I commit to conserve energy’, ‘I commit to clean-up trash’, etc. This event also received coverage over mainstream media. Efforts like these promotes sustainable environment to a certain extent.

I was fortunate enough to be a part of a Tree Plantation event organized by PBSA on 22nd February, which is also the birthday of Baden Powell, founder of Scout Association, in collaboration with the Pakistan Ministry of Climate. The researcher witnessed a well-organized event, where then Prime Minister, Imran Khan was also invited, who did a speech related to clean environment. The whole event received complete media coverage. The scouts had come from all over Pakistan to participate in the event. Locally, the youngest scout units of Shaheen scouts also participated. The presence of scouts was in thousands. Scouts of all ages were present, older and young ones also. Everyone was planting trees within the vicinity of the PBSA. Every district planted trees in their respective areas.

6.1.4 Emergency Responses

Scouts are specialized in emergency responses. They are trained in multiple courses that are associated with rescuing lives in case of emergencies. Earthquakes, flash floods, fire handling, first aid, etc. all these emergency situations are potentially assisted by scouts along with the official responding team related to that disaster. In an interview with an employee of PBSA, the researcher asked him about the reason of teaching children how to put up a tent in a city setting, he stated that:

“Tent setting is although not useable in regular times, yet in emergencies like earthquakes and flash floods it is the most utilized skill a scout can have. We teach and encourage children how to set up a tent as quickly as possible by competing in a patrol system. The fastest record of PBSA is 45 seconds.”

A dedicated training course on swimming skills and preparedness that a scout needs to have in cases of water related emergencies. After the course completion the scout is awarded with a swimming proficiency badge who is then certified to help with the respective rescue teams. A tragic yet heroic act of an effort to save a life is associated with a rover scout of Iamia Scouts Group, Karachi. Shaheed Syed Hussain Raza Rizvi in Abbas Town Karachi came out to help save people during a series of flash floods in 2020 Sep (Facebook, 2020).

PBSA, every now and then keep on offering First Aid based course that scouts get training adhering to the methodology of Progressive Program System of Scouts. They teach basic biology and how to take first aid rescue measure at different mishaps. For instance, what to do in case someone sticks something in their throat, how to tackle a person who has been struck by an electric shock, how to know someone’s blood pressure is low and what to do in that case, how to deal with someone with broken limbs, etc. In a cross-examination with a respondent, he told the researcher of various rescue incidents he came across that helped him to save lives based on his training sessions with PBSA.

“I witnessed an accident where a person had broken his leg. People around him immediately wanted to pick him up and pull him to a side, I stopped them from doing this and explained them about his fractured bone that by doing this they will further damage the fracture. They followed my command and the victim got saved from further injuring himself.”

“In another incident I encountered a person who was choking, public around him were making him drink milk, I stopped them and said he is not breathing how can he drink; I slapped his back few times and he vomited and his breath was recovered.”

Scouts come across such incidental happenings rare, but when they do, they do have the confidence and courage to assess the situation, run his mind and sharply and swiftly decides for the immediate response measure.

In an Earthquake in 2006, scouts played a significant role in helping the victims of the disaster. One of the respondents stated that:

“In 2006, when Pakistan was hit by most catastrophic earthquake, all scouts were mobilized. Scouts were helping with any kind of help they could do, bring water, move the injured, etc. This develops the will power to do social service”

6.2 Personality Impacts

6.2.1 Keeping to a Good Company

Scouting keeps children safe from dwelling into social taboos like drug addiction and indulging into unproductive habits that are nothing less than a waste of time. In a question asked by the researcher, respondent was asked to respond on how do a scout find himself different from a non-scout member of the youth. The respondent stated:

“A non-scout will learn things from peers who are spoiled, he will be vulnerable and learn bad thing. My close friends are non-scouts and they take drugs. But my scouting promise has kept me away from these ills”

PBSA awards a badge dedicated to drug addiction training course. This course helps in building a character that follows the social and conventional norms of the society that they are part of. In another interaction with a rover scout I recorded that:

“Our youth is on devastating path; it is indulging into heinous social crimes like drug addiction and non-productive activities. Scout training helps the youth keep a safe distance from activities like these and give them a sense of responsible citizenship. PBSA provides his facility for learning about the hazards of smoking and drug addiction.”

The scout oath plays a ritualistic role at impacting the behavior of the scout apologetic towards social networks based on drug abuse and will never be a part of it, as they would feel ashamed of under the influence of the oath ritual. Ritual have potential to have a causal impact on what people think, feel and behave like (Gino, 2013). When I asked another rover scout about the difference, they feel between them and non-scouts, he replied:

“A scout is under oath; he will think 100 times before getting involved with a group or company of friends who are wasting their time doing drugs and other useless activities. I’m a volunteer, I’m a scout, I can never be a part of such a company”

This can lead the scout individual to build a socially responsible personality and polish his confidence over himself and develop leadership skills that he may have after becoming the subject to the grinding personality constructing mill of Progressive Program System and try making society a better place.

6.2.2 Confidence

Scouting builds confidence in the overall personalities of the scouts. They are sharp and active and feel confident about themselves. The way they are trained builds heroic confidence in them and a young kid having multiple talents behave indifferently than those who are dull. This confidence has led most of the people to believe in themselves and carry out their professional life impactfully, which they would have never been able to accomplish as such. The interviewee replied:

“Scouting has given me confidence and this confidence has helped me a lot in my professional life in establishing my personal business, I had left my studies early, as I felt I have achieved what I needed to achieve because of scouting”

In another interview, I corresponded with a female scout known as Girl Guide. She was a Gold Medalist and a successful employee as well as a happy wife. She responded that:

“I am doing multiple things at a time being a woman. I am doing a job; I am also dedicating my time to scouting and I am also taking care of my kids. I give this credit to scouting regarding what my personality is today. The confidence and the empowerment that scouting experience dwells in you also builds leadership qualities to lead people in professional and social life”

In another interview session I was informed about looking at things in different style. Scouting itself is a way of teaching and learning far away from the conventional ways of teaching and learning:

“Scouting has given many things that I cherish today. My youth age got polished because of scouting and it gave me a new of thinking style. I am a principal of a school in Karachi, and I feel so much different from other school principals. I am more creative than my counter parts, I keep my school kids busy in extra-curricular activities that helps to make them think practically and apply those things in daily lives.”

6.2.3 Inducing sense of volunteerism through love and devotion

At every meeting session of the scout units, they recall the scouts seven laws that covers every aspect of a responsible young citizen personality. It becomes their duty to keep up to these seven scout laws and they say out loud in their promise that they will adhere to the seven scout laws. This institutionalizes the scout law in the minds of the scouts under oath. He is trustworthy, loyal, obedient, courteous, helpful, friend to all, courageous and thrifty. We have discussed earlier that a scout is trustworthy after considering a behavioral pattern of scouts about leaving their belongings at the camp site unattended. Their loyalty and obedience character traits are groomed during their hikes and campfires where they interact with their senior leaders in order to learn from them. Developing a sense of volunteerism and sense of sacrificing one’s time and effort in order to serve another known or unknow person without anything in return, is also an important impact which scouting training has on the personalities of the scouts after serving for a while. Various questions were asked to the scouts, who have been a part of the organization for over five years at least, regarding the continuous motivation behind volunteerism and the replies were:

“Doing good deeds and giving service to people is because of compassion and passion that we develop towards volunteerism. At some service duties we work for extra hours without any incentive. This is passion and natural dedication. A person who is doing a good deed, happens to eventually establish passion for volunteerism.”

“If you get late doing a volunteer duty that deals with helping others, you will not feel that you are getting late, rather you feel good about yourself. We feel spiritually satisfied when do social service or volunteer work”

Religion also plays an important role in creating helpful personalities as well, as one of a scout from Gilgit-Baltistan stated that:

“Doing social service or helping anyone voluntarily is part of our religion and mundane life. Scouts are therefore, in their oath mentions God, thus this motivates us to help people whenever and wherever it is possible. If such volunteer services are a part of religion anyways, and then with scouting experience, a person do get involved with volunteerism significantly”

Although there is a separate motivation for doing good deeds i.e.; spirituality, but a person whenever does a good deed voluntarily, always gets a hit of dopamine in their conscience. Compassion promotes self-esteem, well-being and empathy and increases the happiness (Allen, 2010). In an answer to a question about why do you think non-scouts are better n volunteerism, they replied:

“For them, volunteerism is burden. I have seen people ridiculing me when I used to ask their contribution to some volunteer work, they said why are you wasting your time. For me it is not a waste of time, rather I feel happy about it.”

I had an interview session with a senior citizen and a former scout. His view was that almost every child possesses the attribute of compassion and doing service and scouting furnishes this attribute. His comments were as below:

“The attribute of passion for social duty is present in everyone, scouting is polishing this characteristic further. If you do not have this spirit of humanity within, then even scouting cannot help you. 99% children are born with this spirit, and when they are polished by scouting experience them turn out to be the jewels of our society. These children when are provided with a right kind of atmosphere the immediately pick things that are supposed to be taught to them.”

One of the scouts before joining the organization had no idea what scouting was really about. After he became scout and did some social work, only then he felt what being a scout feels like, he stated:

“When I did first few social service activities of my life, only then I came to know the feeling a scout has and what it means to be a scout. The reward is actually far greater than money. The satisfaction that one receives from inside and this profound realization of what scouting is all about came to us when we were not being paid for the job. What was in return? May something better in future but for now it was the pride and honor and confidence a scout

inculcates withing his personality, rather we feel happy and privileged whenever we are nominated for some social service.”

6.3 Barriers in Scout Recruitment

6.3.1 Parental Reservations about Scouting

Parents most of the time are concerned about the exam scores of their children. They are ill-informed about the positive output of scouting on scouts social gathering and his own personality. A rover scout informed the researcher about how his parents did not encourage him doing scouting as they thought it was a waste of time:

“I had joined scouting newly and when I used to come late from home, my parents would scold me and did not want me to be out for that long, they thought my exam scores were being affected by whatever this scouting was. They are still not in favor, but I do it anyways. It is like an addiction”

Scouting faces a continuous barrier from parents and thus its impact could not thoroughly be materialized. Scouts are only admitted into scouts after they get the permission from their parents. Most Parents think scouting as a waste of time and it will make their children fail their exam. They think there is no time for such activities now a days. In an interesting discussion with a senior scout leader, I was enlightened that:

“We started scouting right away from the students and did not involve parents in it. There shall be some seminars arranged by scouts at the registered schools, in which all the parents will be invited to attend this seminar and get educated about how their children will be affected by scouting. Parents think it’s a waste of time and they associate education with Job and earning.”

Parents are more concerned with their children’s economic status. Their concern is natural but they are forgetting the real purpose of education, which is not just a successful career, rather grooming of the personality as well. In this way they under-estimate the potential a scouting has in terms of impacting the social and personal life of a young person. If parents are only explained the view point on the company a scout keeps, they will definitely make their children join scouting. They worry that their child will become like street boys and will ruin their image.

6.3.2 Promoting Scouts

I never knew about scout organization. I had never come across this name before. Neither at my school nor from any other person until my supervisor advised me to ethnographically analyze the youth community. Scouting as such is not a well promoted organization. We do not encounter scouts all the time around us, to know and be impressed by his uniform or to know about the organization. Multiple senior scout members expressed the point of lack of promotion as one of the barriers. I was informed at the last day of a workshop for senior scouts who had come to attend advance leaders training course from all over Pakistan, they were being train to train the leaders of the scouts. He stated that:

“This workshop is the highest-ranking workshop, a state of an art. Every year this workshop is scheduled but we are unable to promote this session and scouting overall. We are not marketing it the way it needs to be. Marketing needs investment and dedicated people who can do the promotional work properly, just like everyone else do. NGOs do their marketing; they have separate people at their disposal who market their institute. This activity, ALT course is a huge activity in scouting but we do not see a single news in newspaper or publicity of any type.”

Scouting as an organization is not as influential as other institute of state. One of the scout members was on a personal level criticized the workings of the PBSA administration of not promoting scouting to an extend that it deserves. During a tree plantation activity arranged by PBSA a senior scout shared his thoughts related to the activity:

“I do not see any volunteers wearing their badges. Well, that is not a big issue, but there is this paradox that shows a backup nature of scouts and only when needed for their services only and without any credit for their services. This tree plantation activity was hosted fully by PBSA yet all the credit was given to the climate of Ministry just because it was a political stunt. Scouts feel left out in all this. Ministry used all PBSA resources but no promotion of PBSA was discerned. Except a single headline news.”

6.3.3 Non-compulsory nature of scouting

Scouting is a volunteer activity; people willfully become a part of scouting and willfully contribute and practice volunteerism. It is understood that one cannot fully

expect from scouting to engage the youth frequently and profoundly. Schools all around Pakistan can impact youth behavior if the Federal makes some portion of scouting compulsory at every school. Various scouts were of the contention that:

“Scouting should be compulsory for everyone. The activities in scouting are not purposeless, it must become a part of our education, may be to a certain extent only.”

Being a voluntary as well as a non-compulsory subject, children are rarely attracted, or what we can say about them is that there is a very little chance that they become a part of the organization. The researcher asked a question from a respondent regarding the turnout of dedicated scouts, if 100 joins how many are left who are dedicated scouts and maintains there attendance significantly, he stated:

“Out of 100 only 60 show up on the first meeting, in couple of other meetings 30 scouts will remain who have a scout aptitude in them”

This is a significant drop in recruiting young people for scouting. Thus, actions must be taken to neutralize the barriers like making certain quantity of scouting experience compulsory.

6.4 Case Study of Muhammad Azam

Muhammad Azam was a governmental employee and was of 52 years of age. His appearance was evident of his cleanliness habits. I met him three times during my fieldwork and we had long and fun discussions related to his scouting experiences and how he practice scouting and volunteerism in Islamabad. Apparently, he always had his shoes tidy, clean shaved, well mannered, polite, soft spoken and well versed. His actions and general behavior were no less than it would be of a highly educated, civilized and a gentle man. Although he was a simple BA qualified yet his overall charisma projected his qualitative personality. His personality signified the impact of scouting on the one who has been part of the scouting for a while. He was alert, conscious of his surroundings and always quick at responding and charming.

He was the group leader of his registered scout open group named Margalla Scouts Open Group. I first encountered him during a tree plantation campaign in the office of PBSA. He had come there to collect numerous plant stems and was going to plant those trees somewhere in the city. He had brought his family pickup van and

was loading it with tress stems when I got introduced to him by one of my key informants, Shahid Saleem. This scene depicts his commitment to scouting and dedication to volunteerism. He was spending his fuel and sacrificing his other resources for the betterment of the society.

During our discussion he told me about his scout activities that he performs under his open group. He stated that his outreach is not just the youth of the regular schools and colleges rather scout association is not covering the madrassa's youth, as they also contribute to a huge number of young people in our society. This was indeed a new perspective in which youth who do not attend regular schools but religious Islamic schools were being engaged by a scout open group as PBSA was only engaging the regular schools and children. Azam told me that these children are also part of our nation and must not be discriminated in any way. He stated that at least we can try engaging Madrassa children in scouting.

Muhammad Azam was of the viewpoint that from the beginning we have never engaged the parents of the children in scouting. He said that we have always engaged the school principals and the children and have not considered exhibiting scouting to the parents of the children, because of which parents are doubtful and are uncertain about scouting. They are not encouraged to make their children part of this organization. They need to be educated upon this. Once they know the true essence about the nature of scouting, they will gain the confidence and would make their children part of the organization. On a question about how would he build this confidence, he stated that by taking parents along on a one-day trip to forest and exhibiting the activities generally and telling them how their kids will learn and what they will learn. He also stated that the parents need to realize that there is a huge difference between practical and theory, when they would know the skills sets, we teach them and how scouting motivates religious values and sentiments in the children they would be more willing to make up their minds.

Muhammad Azam also enlightened me with some reservations he had regarding the workflow of PBSA. What he shared was from a critical perspective and was his own opinions. He observed that on the Founder's Day and tree plantation campaign whose chief guest was then Prime Minister of Pakistan Imran Khan, the scouts wore no badges at all. His reservation was that at least scout members who had

earned badges must have worn those badges for an overall formal impact on the onlookers. The administration must have made it a compulsion to the senior scouts to put on the badges.

Another reservation was about the promotion of PBSA. On the same event, Muhammad Azam told me that the activity was hosted by PBSA, all the resources used were of PBSA, yet all the credit was taken by the Ministry of Climate. He said, the event was hijacked and that evening media only reported the hard work of Ministry of Climate and scout received just a miniature space in the headline. Moreover, he was also concerned about the sheer ignorance of the PBSA regarding prime minister appearing in scout uniform. This when covered by the media would have impacted significantly the promotional factor. People would have known that there is something called scouting as well in this country. He said if not the uniform, at least they should have made prime minister to wear the scarf. And in the end, there could have been a group photo with the scout group leaders with the Prime Minister.

Muhammad Azam's scout group was exceptionally working for the betterment of youth. His willingness to volunteer was exceptionally zealous. Every month he would go with his group members to different schools and make them do activities in their free time that motivated nationalistic sentiments in the kids. For instance, he set up a sketching competition in a school, where the participants were to sketch the picture of the Founder of Pakistan. Moreover, drawing competitions of Pakistan's map and competition of national songs on national events. He was an innovative scout, and was always thinking of creative things that are unprecedented in scouting. He believed in type of urban oriented scouting and not just limited rural and countryside adventure club. He had ideas like arranging one day workshops for the scouts related to various domains of knowledge that are based on general knowledge and could be applied practically in case of emergencies. For instance, he told about one day workshop at a car mechanic garage, basic law related one day workshops with law related personnel's and even a one day workshop with a barber related to the routine knowledge about hair dressing.

Muhammad Azam profile in terms of applicable scouting was unmatched. His commitment and rigorous association with the essence of volunteering service and social responsibility was exceptional. His outlook, way of talking, character and

behavior was a reflection of a true scout and showed the impact of Scout training as it institutionalizes the conscience of an individual member in a civilized manner.

6.5 Case study of Yusuf Rehmani

Yousuf Rehmani had come all the way from Karachi to attend a Leader Training Course in the headquarters, PBSA, in Islamabad. My interaction with him was brief yet his input upon scouting and his personal endeavors to place an impact on society through volunteerism was extraordinary. He was a senior citizen of age approximately 55 years and has been part of Sindh Scout Association since his childhood. He was MSc in Geography and was principal of a secondary school in Karachi. He was also the President of the Geographers' Society, which is a platform for the geographers from every walk of life to show their skills and talent. Moreover, his business card also stated his association with as a core team member of an environmental society known as The Earth House, which is working as capacity building, eco-tourism, environmental awareness and event management.

This introduction of Yusuf Rehmani is evident of the fact that how scouting is admirable when it comes to social impact. Along being a scout member, he is also associated with two other organizations working for the betterment of the society. In our discussion he told me that in his school he frequently keeps the children engaged in scout related activities. When I asked him about his endeavours that are helpful at creating an impact on the society, he mentioned his genuine concern about the health hazards of Styrofoam that is quite prevalent in Karachi food markets. He said people carry hot food in Styrofoam boxes, and this material is not made for hot foods, as it melts and become part of the food. He was actively engaging in public awareness campaigns regarding the health hazards of using this material to carry hot food items. He stated that he and his scout members put up stalls and exhibit the information to general people in public places and make them aware. They have also created models to practically exhibit the effect of how the food dissolves the material and is transferred to the body. These campaigns are also conducted at institutions and schools where they educate people to refrain from using Styrofoam for carrying their food. They explain and then ask questions from the audience once they are done with explaining the hazards and award correct answers with souvenirs.

With an extra focus on the hazards of Styrofoam, Yousuf Rehmani was also working on workshops related to environmental concerns that are in bracket with sustainable development goal. He told me that he in his workshops he tries to inform his audience about the balance in the ecosystem and educate them on changing their habits that can help in sustaining the environment. He showed those banners regarding environmental concerns that he educates people on like refusing to use plastics and replacing the necessity with sustainable and eco-friendly materials. Smoking and other intoxicating substances that are injurious to health was also displayed on the banners elaborating on the health hazards they cause. One of the banners depicted the cultural trait of littering in Pakistani society.

All such attempts to educate people voluntarily proves that the scout association puts up a social responsibility over the members and when they are out in the society, they consider putting an impact on the society. Scouts are close to nature and friendly to the environment. Yousuf Rehmani's case study is the practical manifestation of scout training, which includes being a responsible citizen and human being who loves nature and care for the humanity as a whole.

Just like Muhammad Azam, Yousuf Rehmani also had some reservations regarding publicity and training methods of the senior scouts. In a discussion we had Yousuf Rehmani was critical of the promotional activities of scouting. He was of the view point that we are unable to promote scouting or we are not able to market the organization optimally. He stated that for marketing, they require dedicated team of marketers and finances. He compared other NGOs that were popular because of their modern and updated marketing strategies. He also stated about the training session that he was part of and had come all the way from Karachi to attend, that it is a high-level event or training activity and not even a single news about it anywhere in the newspapers. He was also concerned with the language of the training session which was in English. He said most people here are not used to English reading, thus these effects the overall efficacy of the training.

7 SUMMARY AND CONCLUSION

7.1 Summary

Youth in terms of nation building is conceived as of great importance. Pakistani youth bulge is evident of the necessity for working on the youth for a better prospect of the nation. According to the National Human Development Report, the youth development index provides an explicit attention towards the aspect of youth social engagement. Pakistan Boy Scouts Organization (PBSA) in affiliation with World Organization of Scout Movement (WOSM) is working throughout Pakistan in youth engagement. This thesis work is an attempt to find out that how profoundly does PBSA as an organizational structure, engages the youth and has a significant social impact.

Chapter two discusses the literature related to the importance of scouting in the modern world and the difference between the scouts and non-scouts' behavioral patterns. Changing times had made it imperative to learn through informal means and make the children dwell back into the nature and their surroundings, pulling them out from the hypnotic technological influence. The organizational structure of PBSA is helpful in creating a nation-wide impact on the youth and its workflow is designed to optimally engage the youth and connect them with each other in hierarchical manner. Scouting tries to work on five basic growth areas of youth development which are physical, intellectual, social, emotional and spiritual. The scout training has a significant impact on the society as well as on personality of the youth. It helps to nurture a responsible citizenship in youth that directly impacts the society, and habits like doing good deed everyday promotes social impact.

Chapter three discusses the details about the locale, research settings and methodology. PBSA being a nation-wide organization has infrastructures in various districts, yet I chose to do my research in Islamabad at Islamabad Boys Scout Organization (IBSA). There were two major reasons for this. Firstly, it was within my approach and secondly it was adjacent to the headquarter, PBSA. I was able to collect approximately 30 interviews after which I felt the data extraction has reached a saturation point. In addition, I also participated in a basic leader training course for

one week which allowed me to experience and observe first handedly the dynamics and various aspects of scouting.

Chapter four covers the analysis of organizational structure of PBSA and how its structure helps to engage the youth effectively and thoroughly across the country. PBSA is a district based hierarchical structure and its headquarter being associated with the World Organization of Scout Movement. The chain of management begins from National council and trickles down to provincial council, district councils and a group council. The basic unit of scout is a scout group that contains at least 64 scout members, with 2 units of boy and rover scouts. A boy scout comprises of children from age 11 and 17 whereas rover scout age window is between 17 and 21. This age-based categorization of youth training is part of the scout method known as Progressive Program System.

In chapter five, the dynamics of youth engagement by PBSA is discussed. Scouting is known for its unique method of engaging youth and educating them. The method includes development of self-sustaining character through letting the children find solutions of their own under the supervision of an adult. The learning is done unconsciously over a prolonged period of time. The method is more practical oriented and involves participation and attentiveness all the time. Oath and promise ritualize the whole concept of scouting and no active prohibitive approach is followed and a special attention is given to practicing good deeds and spirituality. Team system and adult support develops coordination and communication skills. The training sessions are selective in order to impact the growth areas of youth including physical, intellectual, social, emotional and spiritual. Badge system and uniform motivates and encourages the members to endow upon the scouting character.

Chapter six discusses the social and personal impact of scouting. Scouts are involved in providing volunteer services at religious events specially during Muslim pilgrimage. Services are also provided when there is a need to assist the disabled personnel of the community. The members also dedicate their time individually as well as collectively to awareness drives related to social and environmental problems. Scouts are also trained at providing their services when needed during emergency responses like earthquake, floods and first aid. At individual level, scouting culture provides a safe, ethical and civilized environment to the scouts and refrains their

participation in time wasting and abusive activities. Through teaching love and devotion scouts are also trained to keep up with performing good deeds on daily basis that may include helping a stranger. There also exist some barriers in recruiting scouts like lack of interest shown by parents of the children, ineffective promotional tactics deployed by PBSA and non-compulsory nature of scouting allows limited number of young people to become part of scouting.

7.2 Conclusion

Pakistan Boy Scouts Association is an exceptional organization that is working for the youth development in terms of social engagement in Pakistan by choosing to deploy a non-conventional teaching methodology. Its hierarchical structure, country wide network and affiliation with the Government of Pakistan are distinct attributes which separates PBSA from other active organizations working for the development of youth. Practices like oath, memorizing scouting law and promise, badge system, flag hoisting ceremony and uniform weaves around the scouting experience a ritualistic and religious ethos. This gives scouting to a certain extent a sacrosanct character, and the members are honored and obliged to be the part of the organization and attempt to give their best output in service and volunteerism. They consider themselves generally responsible for the society and are conscious of their surroundings and are always alert and proactive to cater cases of emergencies in their surroundings. An explicit concentration is also given on spiritual perspective which tends to emotionally attach the members of scout with religion hence the objective of service and responsible citizenship wholistically. Therefore, it is more or less a social welfare cult comprising of members that have developed certain personality traits peculiar to scouting and creeds like volunteerism, helping strangers and a sense of social responsibility.

The young members of scouts are under a constant influence of discipline, character building, confidence, intellectual enhancement and affectionate nurturing of their internalities. If not anything then, after this research it can be concluded that scouts are more or less different young people than non-scouts in terms of personalities and practicality of social engagement. This research has shown the impact of the scouting experience on the society that exist to a certain extent.

Scouting training processes acts like a mechanical mill that ultimately nurtures the fervor of volunteerism and zeal of helping others unconditionally, in the members of the organization. A scout stands different from other scout in terms of personality, behavior and actions and with the oath in his mind, he feels responsible towards himself, others and society as a whole. Scouting training is progressive in nature. It teaches its members gradually through time. Children learn unconsciously many things as they get promoted into senior sections of scouting. At the age of twenty-five, the young man, after passing through the stages and climbing the ladder of years of training and learning subliminally the social values and moralities, turns out to be an ideal young man in character and is a socially worthwhile person who is mature, reasonable, responsible, value oriented, ethical, confident, charming and helpful.

7.3 Recommendations

Scouting is a well-managed and a thorough thought process and tends to optimally achieve the objectives which it originally puts forward for the betterment of the youth and ultimately a society. Scouting culture is a product of the mind of one man i.e.; Lord Baden Powell, who introduced it to the earliest 20th century societies. With more advancements in technology, scouting needs more focus on the urban scenarios and being prepared at all the times in a modern setting. Some compulsory courses for instance related to domestic technical problems and its knowledge, like comprehending the workings of electricity in house, can be an effective instrument for a socially well engaged youth. A dedicated social media team can be utilized to develop life hacking archives in urban settings as there are plenty of webpages that tells practical hacks that can be helpful to solve certain problem with limited resources. Things like cooking without cooking pans is already being taught at scouts but there are numerous other things that could also be taught to the scouts with an institutionalized effort. As recommended by one of the respondents, a dedicated promotional paid team has to be activated in order to recruit a greater number of scouts. Mere, superficial social media presence is not serving the purpose of optimal promotion of the organization. Parents must also be considered while recruiting the scout members and telling them advantages of scouting so they may spread the word among their relatives and get encouraged themselves as well. Scouting is not compulsory in Pakistan, but in some other countries it is. If only a little amount of

scouting becomes compulsory in our formal education system, the children with scout tendency will come forward and a large number of people will become part of it, hence proliferating the chances of social impact. An online scout social credit system is another recommendation which will be helpful in solidifying the culture of scouting more and creating a better impact on the society than before. This system will provide a social media platform that will be dedicated to scouts only, and their social credit or ranking will be monitored via their service-oriented activities in their respective societies which they will upload on the website. This will generate an incentive-based volunteerism. For instance, for every good deed scout would perform, they would update their social account with a video proof based on which they will receive a social credit after that video is examined by online admin team through a criterion. This social credit will be displayed among all the scout members.

INTERVIEW GUIDE

1. General Questions

- What do you do?
- What are your future plans?
- What is your daily routine?
- What is a scout for you?
- What motivated you to volunteer as a scout?
- Why do you think scouting is not a waste of time?
- How often do you recommend people for scout program?

2. Questions related to Organizational Structure

- How is the structure of PBSA organized?
- What is the workflow of the administration?
- How is the structural organization impactful in the efficacy of PBSA?
- What factors are responsible for activities that PBSA organizes?

3. Questions related to the dynamics of youth engagement adopted by PBSA

- In what ways you think scouting helps build responsible citizens?
- In what ways do you feel you are any different from your non-scout colleagues?
- What do you understand about volunteerism?
- How has scouting been helpful to develop a personality trait of volunteerism?
- In what ways do you feel your life would have been any different if you were a non-scout?
- Why and why not do you do any physical activity?

- What do you do in free time?
- Why and why not do you like reading books?
- What is your opinion on current national affairs?
- If someone gifts you a huge amount of money, what will you do with it?
- How do you apply scouting in daily life?
- What should a scout do about social problem like littering?
- Why and why not you pray on daily basis?

4. Questions related to Social and Personal impact

- In what ways do you think you are useful to the society?
- How in the future can the scouting experience be helpful to you?
- What scouting projects are you doing now a days?
- How do you engage with the people in your neighbor?
- What random acts of social service have you performed?
- What benefits have scouting given to you?

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