Perception of Youth about Challenges faced by them:

A Case Study of Jhang Bagial, a Potohari Village

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ISLAMABAD

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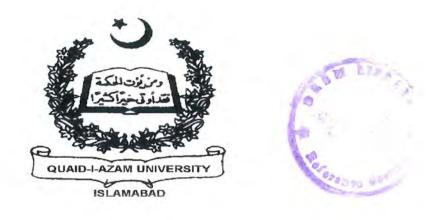**Quaid-i-Azam University Islamabad**
2013

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Thesis Submitted to the Department Of Anthropology, Quaid-I-Azam University Islamabad, in Partial Fulfillment of degree of Master of Philosophy in Anthropology

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2013

Quaid-i-Azam University, Islamabad
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Final Approval of Thesis

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Islamabad, November 12th 2013

Manal Sohail

Dedicated to My Parents

.... Two of those whose Love and Support sustained

me throughout. Thank you for Believing in me and

Giving me a chance to Improve and Prove myself

through all walks of life. Lots of Love

And to My Siblings

The Encouragement and Love from You three means

life to me. It cannot ever be replaced! Missing you

guys already!

ACKNOWLEDGEMENT

LOST TRAVELLER

He often travels to meet many people,

Never likely to see again the eyes of

Faces unlikely again to see him.

Just recently, he traveled so and was lost

As to where he was;

When he asked a wise person as

To how to find his way;

She looked for the answer

Within his eyes;

And simply said:

"Wake up."

Frederick Douglas Harper

ABSTRACT

This research is a thorough exploration of the major and everyday challenges faced by the youth of Jhang Bagial. Unique in its nature, it successfully highlights how challenges of varied nature and context affect the young individuals and their social living. The discussion with youngsters facilitated to comprehend their phase of transition which was a crucial aspect of the study. In-depth interviews were conducted with the selected sample, the careful analysis of which has revealed that the numerous perceived heterogeneous challenges which exist across all genders primarily due to a lack of resources that are escalating in nature; the resolution of which does not seems imminent. Given the difference in their existence which is unlike anything faced by the previous generation, this study facilitates to elaborate the gaps and trends of the present-day young people. The findings of this extensive research can serve as the foundation for designing a pragmatic approach aimed at the development of socio cultural aspects of the community along with inducing desirable attitudinal changes in the target audience.

TABLE OF CONTENTS

List of Tables:

List of Maps:

1. INTRODUCTION

1.1. The Problem

The present research was conducted in a Potohari community of Islamabad-the federal capital of Pakistan. The aim of the research was to explore the perception of youth living in Jhang Bagial about the primary and secondary challenges encountered by them. For this purpose, a comprehensive study was executed which facilitated to identify and explain the challenges faced by young people. The influence of these challenges, their consequences and embracing of uncharacteristic social values by these individuals was also a significant component of the study. This research covers various aspects of the youth's perception which were determined in terms of gender, their age-cohort and socio-economic approach.

1.2. Background of the Problem

Young people are an essential and vibrant constituent of any society. They are expected to strengthen the structure of community by the utilization of their attributes and craft ship. The term *"Youth"* is widely recognized as a period of transition from the dependence of childhood to independence in the adulthood and eventually the awareness of the interdependence as members of a community. Youth is a more fluid category than a fixed age-group as the United Nations defines the term *youth* as persons between the ages of 15 and 24 years.

Countries around the globe, for their advancement and expansion encourage youth for significantly contributing in the process of development. Pakistan is one of the most progressing countries, where problems of young people have magnified over the time. However, the description of youth is similar to the general characterization of young generation which is; a period of transformation from family dependent childhood to independent adulthood and integration in the society as a responsible citizen. Various countries employ different age groups for defining the population of youth. For

Pakistan the population in the age group of 15-29[1] years is considered as the young population.

Population statistics have been analyzed by international organizations such as United Nations. And in 2005 it estimated that over 32 percent of the populations of Pakistan are ages 10 to 24, roughly 52 million young people, which is an alarming statistic. It determined that in 25 years by 2030, the number of young people will ascend to 81 million, the size of the total population of Pakistan in 1980 (United Nations, 2003)[2]. These demographics hence highlight the prime importance of engaging the youth of urban and rural Pakistan by propagating them into constructive activities.

Also, this growing concern within the country that central development challenge for Pakistan is how it addresses the rapid growth and requirements of young population, which if left unchecked could exert a drag on economic growth and influence the *demographic dividend* is imperative. The occurrence of this dividend[3] is defined as potential economic benefit offered by changes in the age structure of the population, during the demographic transition, when there is an increase in working age population and an associated decline in the dependent age population.

Importantly, Pakistan is also experiencing the demographic transition which may prolong up to 2048[4]. With 165 million people, Pakistan is today the sixth most populous country in the world. Between 1975 and 2005, the country's population more than doubled, and the United Nations estimates that another 54 million people will be added in the next 15 years. Although, this *youth bulge* is not essentially perilous, but when governments are unable to foster work opportunities and platforms for expression and engagements, or the prospects of stability, youth bulge can aggravate the risks of conflict and inconsistency.

Therefore, implementing strategies for managing demographic transition bears major significance. Provision of favorable opportunities to both urban and rural strata and

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[1] National Youth Policy, Ministry of Youth Affairs, Government of Pakistan, 2008

[2] United Nations, 2003, World Population Prospects: the 2002 revision CD-ROM. New York. United Nations

[3] Demographic Dividend or Demographic Threat in Pakistan, PIDE Working Papers 2006:10

[4] National Youth Conference on Risks and Dividends of Youth Bulge in Pakistan, BARGAD, Gujranwala – Pakistan, 2010, Report by: Iqbal Haider Butt & Dr. Shahbaz Israr Khan

the improvement in basic level education, health, skills is equally necessary these since young individuals of Pakistan reside in an underdeveloped country where critical and trivial challenges are pervasive across the contexts and circumstances.

1.3. Emphasis on the Distinction between Urban-Rural Spaces

Prior to the discussion, it is exceptionally necessary to identify and realize that there is no lone or undeviating explication available for recognizing the difference between urban and rural sphere. Rather, it is a wide-ranging concept which compromises several economic, social and viable cultural factors required for the comprehension of respective society.

Many countries, however have determined the urban and rural zones, according to their benchmarks and with the utilization of their personal criteria. They have discovered this distinction between both settlements through population threshold; a figure which varies widely from country to country. This criteria for the partition between two areas, significantly depends on the availability (or lack) of infrastructural and socio-economic facilities, which in the former scenario, augment towards the prosperity of the locals and the stability of the society.

Besides, Lynch in his findings (2005) mentioned that due to cultural diffusion and social development, rural activities in urban spaces and vice-versa is observable, which assist in changing interface between the two. These kind of rural-urban linkages hence promote the flow of goods and people simultaneously.

Also, such linkage acknowledges the young individuals, who spread, widen and maintain social networks across different geographical spaces. Nonetheless, according to Lynch, rural and urban are not wholly separate geographical entities rather the urban economies are linked to rural and other urban economies, including cross border, transportation networks and migratory labor. Therefore, isolation cannot be spotted in this process of evolvement.

In this context, rural areas of Pakistan unfortunately, in comparison to urban have been deficient of the resources required for improving their living. Population settled in these areas is deprived of the elemental necessities like infra-structure, education, hospitals or basic health units and transport. Their livelihood too, differs in terms of

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family network, gender, social-relationships, mobility and in administration of principle values and responsibilities. Akin to the variance in geographical boundaries and societal measures of the deprived areas; a kind of discrepancy is scrutinized in the challenges, perception, exertions and experiences of the young population inhabited there too.

1.4. Adult Perception of Challenges

The rural community incorporates masses belonging to wide-range of age-cohort with the old-age group possessing significant respect and recognition from the population. The socio-cultural wisdom of these elderly people reveals about their knowledge and expertise about various experiences, happenings and phenomenon of social living.

Unfortunately, the folk wisdom which particularly is an attribute of elderly cluster is diminishing with passage of time. The prevalent trends of the youngsters appear to engender a cause and effect relationship hence discouraging the non-material culture of the community.

These elderly people, as influential members refute numerous practices and procedures of youth. They perceive these challenges of youthful individuals as a *"routine"* or *"basic constructs of reality"*. On the other hand, young people, in urge and anticipation to condense those obstructions, represent a version where differences between the perceptual content of the former and the parents can be monitored. This dissimilarity has reasons for its existence and a core of them is *"transitional shift"* which is the reflection of aspects such as; lack of understanding and trust between the parents and their young ones, lack of corporation, misconceptions, prejudices, and ignorance.

The prevalence of characteristics similar to these is frequent and apparent among the youth of rural areas. However, the elderly groups of the community in their habitual mode of living condone the progressing necessities of their young boys and girls for whom the challenges differ in nature and in the daily life activities as well. Yet, the young generation in swerve of their perception, cogitates that this extant variation has the propensity of being compartmentalized as domestic, societal, gender-specific, traditionally-obligated norms.

1.5. Objectives

1. To distinguish the youth group and develop familiarity with their phase of transition

2. To understand the local perception of community about the term challenge

3. To comprehend the significance of major life and everyday challenges reflected in the activities of young people

4. To investigate the parent's concern about the changing trends among their young boys and girls

1.6. Field Experiences

In the very beginning, the basic idea in the field was to develop trustworthy rapport with the community. The establishment of such relationship requires articulated blend of experiences and techniques which helps to avail the opportunity of socializing with the people of the respective locale and obtain details regarding their life affairs.

Rapport building process facilitates the researcher to strengthen the association with the indigenous people so that they are able to disclose their identity, true experiences and express opinions according to the requirements of the researcher. Thus, to gain the confidence of Jhang Bagial natives, I had to struggle hard and exhibit consistency in my behavior. It was a necessity which assisted in becoming familiar with the way of living of community.

The residents of my locale were cooperative. With their support and encouragement, I was able to accommodate with village natives and the changed climate in comfortable manner. The researcher, who is widely considered as an outsider by the population, requires guidance from the local people. Under such supervision, the former is able to achieve insight and knowledge about the neighborhood. Similarly, during my research, it was the significant role played by the key informants that steered to form acquaintance with the people, visit households and accumulate the desired information.

I was introduced to my key informant's family, in Jhang Bagial, through a lady who resided near this place and is employed in Quaid-i-Azam University presently. It was

her friend's house which I, with my supervisor initially visited. Even though, being a complete foreigner to the village culture, my presence was warmly welcomed and appreciated by the head of house and his family members who indeed assured the peaceful and friendly stay in the community.

Although the fieldwork continued from early morning till dawn or rarely till night, yet sometimes (during initial days) it was challenging for me to endure the absence of my family and adjust according to the social life there[5]. It was then with the passage of time, that this nostalgia was reduced.

My participation in different activities performed by the young girls and boys, the games played by the school going children, contribution towards various house chores, listening to deep-rooted narrations of elderly women and men, adults and about domesticating animals, surmounted these alien thoughts of the populace there and secured my temporary living. The stories or the personal account shared by the parents or elderly people was a method which was beneficial in retrieving their past experiences as well.

Earlier than socializing with the community people, in the prelude phase of my fieldwork, there were numerous concerns of the natives about me and my research. A group of ladies assumed that I was positioned in the surroundings by the administration of the Quaid-i-Azam University and it was my task to provide the respective authority with the household data of that area. Additionally, there was also a suspicion that I belonged to media and for the purpose of my study, recordings and reports would be prepared about the challenges faced by young boys and girls in the village.

It was through my roving sessions in the village, that the reason of insecurity of the locals was revealed to me. Soon I learnt that it was caused by the dispute about the possession of the land (between the university and landowners). Therefore, during the socio-economic survey, most of the families refused to declare their occupation, assets and monthly earning since they believed it implied about a plot, drafted for the evacuation of the land. At that moment, the alliance with the key informants verified its purpose and noticeable progress was observed. I was allowed to mingle with the females of the family circle without making them anxious.

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[5] The village and the temporary residence

This period of rapport building as being the foremost one, boosted my participation in activities like marriage ceremonies, birthday celebrations, *khatam-shareef*[6], *aqq-ee-qa*[7] and taming and feeding animals daily in the afternoon. All these practices aided me to develop reliable relationships across gender along with improved reliability. Nevertheless, my frequent visits to the only private school in village, (headed by the key informant), was fortunate since it brought me closer to young girls and their mothers particularly. The pleasant bondage with three female teachers and the students of primary grades enhanced my association with community on the whole. Hence, the locals too realized that my concern was solely to establish sociable terms with them for accomplishing the task of data collection.

Within this time framework of managing communal terms with the youth of village and elderly population, I reckon the element of uncertainty among a few families as well. The women specifically did not allow their daughters to share truthful information. To resolve this dilemma, I postponed my formal interview sessions and the fieldwork for a couple of days. This technique provided them with an opportunity of melting their doubts about my nature of work. Their apprehension then reduced in the course of raising multiple questions and acquiring particulars about me and my whereabouts. During this initial episode, one of the young girls stated;

> *"Baji, there is nothing wrong but I was worried because I thought you might bring media and reporters along for the preparation of some youth related documentary in our village."*[8]

The livelihood of village masses differs from urban areas. The predetermined ethical values are preserved and practiced by the generations who correspondingly are considered and are expected to abide by the family rules and regulations rigorously.

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[6] It is a an Islamic custom, practiced by the locals of village on the account of marriage, son's job, daughter's pregnancy, constructing new house, fulfillment of any desire or for the peaceful beginning of new chore

[7] Muslims sacrifice two goats on birth of a son and one goat on birth of a girl according to this Islamic Sunnah and virtue

[8] A 16 year old girl in village who refused to participate because she thought I was some media personal and would record all the activities performed by her and other young boys and girls

In such a traditional society, thus, the interaction across genders or mixing of the two genders is believed to be an intense threat to the prestige and honor of the family, whether it is a notion of young boys or girls communicating or other men or women.

Thus as a researcher, I too had to nourish this sensitivity (of maintaining respectable relationship) in mind and through my behavior which was complicated in the beginning. It was with the assistance of my key informant that this obstacle was minimized and openness surfaced with young boys and with the men[9] too. It was certainly an accomplishment for the continuation of fieldwork in the village.

1.6.1. Learning the Language

The language of the Jhang Bagial community was Potohari (a dialect of Punjabi). It was the foremost requirement of my research to understand and converse in the native's language. Initially, my verbal communication was unclear but was improved through the discussions with key informant family members and other young boys and girls on various subjects.

Another method which I discovered for this purpose was listening to regional language programs which were broadcast by PTV[10] and local radio channels. These programs were popular among the village inhabitants and especially the elderly people. Sharing of common interest with the locals facilitated me to adapt their environment and living style promptly.

In view of the fact that the village is located near Quaid-i-Azam University which has recruited a number of males of that area; the Potohari language is not the only one comprehended by them. Both Urdu[11] as well as English are equally popular and adopted by the young population who are consciously aware that the command over English language and its skillful utilization are the mode of social mobility and acceleration for them For that reason, the young boys and also the girls during informal interview sessions or dialogues copiously used phrases and English language expressions.

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[9] The term men accounts for the father of young boys and girls

[10] Pakistan Television Network

[11] It is the national language of Pakistan

1.7. Research Methodology

Qualitative research methodology was followed for the accumulation of information from the respective locale. It is a comprehensive process which involves various techniques as well as tools. At the same time, for the completion of socio-economic survey, quantitative data was required. Mutually the methodologies assisted in determining the all-inclusive details and in examining the aspects of community life hidden from naked eye. The elaboration of these tools and techniques employed is mentioned below.

1.7.1. Participant Observation

Participant observation is the process enabling researchers to learn about the activities of the people under study in the natural setting through observing and participating in those activities. It provides the context for development of sampling guidelines and interview guides (Dewalt & Dewalt, 2002).

In qualitative research, the active socialization of researcher in the community is perceived as the most vital component of the whole composition. This technique of participant observation helped me to shrink the apprehensions of the village people and provided enhanced knowledge about the youth's activities, leisure interests and parent's distress[12].

The non-verbal communication with reference to youth chiefly aided me to gather those essentials which would have remained unknown otherwise. Gradually I was able to grasp meaning of their silent expressions too which was beneficial for the progress of research.

Furthermore, during my stay in village, not only did I contribute towards the activities of daily life such as cooking, dish washing, teaching children, and plucking ripe fruits, but additionally shared their moments of bliss and gloom. The birth of infants, marriage ceremonies and death rituals of people diminished my presence as a visitor and restored my confidence and loyalty. This format indeed boosted me in broadening the canvas of research and cross-checking of the particulars as well.

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[12]The parents I interviewed were displeased with youth of present time which included their own young boys and girls as well. According to them, the trends among young people were changing rapidly and their ethics, traditional values were being ram shackled

Participant observations, as a matter of fact, genuinely helped out in understanding how young people behaved with their family members, how the challenges were reflected in their life and how they (youth) found being effected by them. I observed the parent's agony over the unemployment of boys, the (young people) wrong doings and deceitful behavior. Correspondingly, my research objectives were also beginning to rejoin.

1.7.2. Key Informants

In any anthropological research, significance of the key informants cannot be ignored. It is the foremost need of the researcher to select appropriate key informants as those people help to construct a bridge between the researcher and target population. Key informants are resourceful residents of the locale who efficiently are able to develop collaboration with the researcher.

They are the natives who possess thorough insight about their community; therefore it is unproblematic and trouble-free for them to illustrate the dynamic of the people across time and space. An intellectual informant maintains an influential position among the community fellows whose perspectives are respected and appreciated by others. His refined communication skills encourage the researcher and as well convince the locale community for co-operation.

Therefore, in view of this and according to the nature of my research, I selected three key informants from the locale. These informants were preferably those individuals who proficiently helped to categorize the target population for my study. One of the crucial informants was Mr. Raja Faraz[13]. He was a 65 year old sensible man who demonstrated extra-ordinary narrative talent. He was wise and astute to communicate with me in a manner which appeared appropriate to his family and neighborhoods as well. It was his guidance and advice which enabled me to develop acquaintance with the youth of village and their parents.

At the outset of the discourse, he accompanied me to each house (whether it belonged to his relatives or similar caste). It was his overwhelming attitude which facilitated me to socialize with everyone in a profound manner.

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[13] It was his family with whom I was residing in village

Mr. Faraz retained rich historical trivia about his ancestors (their relocation from Murree to Jhang Bagial), their indigenous mode of living and the details about expansion[14] of village. His description regarding the natives at various events was a tremendous mode of documenting the customary and conventional pattern of their life. Besides the vocal transmission of knowledge, he assisted me immensely in understanding about the physical division and geographical features of the territory by sketching the outline of the village. On the whole, his presence and supervision, both, provided me a sense of security.

My other key informant was a young college student of age 18. Her contribution was a vital addition to my research since she was popular in her community and well-liked by the cousins, peers and elders. Her witty and forthright nature supported me to foster my relationship, specifically with other young girls. She introduced me as her friend among the village people and bolstered me to identify the houses and develop closeness across gender. Her enthusiasm for acquiring further education after the completion of college compelled her to inquire about the university academics and its culture from me regularly, as her other siblings had discontinued their scholastic cycle during their teenage.

The third key informant was Mr. Abdur-Raziq. He was employed in an academic institution as a librarian; hence, alliance with him provided abundant information about the community. His descriptions were a valuable asset for me as a researcher. His inclusion as well as involvement as an informant facilitated me to engage-in and keenly observe the activities of young boys who were circumvent about initiating discussion with me. It was his persuasion which convinced his age fellows' to disclose their experiences and various happenings to me.

1.7.3. The Sample

Stratified Random sampling method was used for the selection of target population. This technique was applied because the respondents belonged to different age brackets and were divided into sub-sets of young boys, girls and parents. The categorization in accordance with age and education facilitated the analysis of youth

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[14] Expansion describes the development of this area over decades

that was employed, enrolled in an academic or technical institution or had discontinued learning altogether.

Furthermore, this division helped in closer investigation of parent's perception about the changing trends among the young generation. And also facilitated to comprehend approach and attitude of young people about the challenges they endured in their life. The perceptual difference of two generations (young and elderly) was also highlighted through this method.

1.7.4. Socio-Economic and Census Survey

Socio-economic and census survey was conducted to accumulate the base line data illustrating the demographic characteristics of the community. It was a source of gaining access, developing familiarity and observing the layout of each household. The technique was effective in managing statistical information as well as niceties. It amplified the interaction with the locals and lessened the ambiguity about my presence and objectives in their village. Socio-economic and census survey validated that during the research, the total number of housed in the community were 79 comprising a total population of 535 persons.

1.7.5. Interview Guide and In-depth Interviews

In-depth interviews were administered for dwelling into matters effectively. For the present study, the target population was 54 and in-depth interviews were carried out accordingly; 12 from parents, 15 from young boys and 15 from girls, while some case studies were recorded too. As the topic was multidimensional comprising several factors which were responsible for understanding the perception of challenges; consequently interview guide was prepared. This practice assisted to involve respondents in the process of interview and grasp more information by asking extra relevant questions[15] beside the pattern designed.

The procedure of in-depth interviewing was followed by the introduction of the topic and purpose of study. This initial information was the foremost requirement of the

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[15]Questions regarding household, perceptions, beliefs, experiences, cultural factors, school life, educational and social structure, social networking in the attainment of jobs and health conditions were part of guideline

respondent who was considered to be employed in the discussion extensively. Likewise, cross-questioning and the triangulation technique served as the most beneficial, which supported to verify the information shared by the respondents of sample.

Similarly, during the session of interviewing, the probing technique too, aided profound comprehension of situation in an analytical and investigative manner hence uncovering the deep-rooted information. These interviews were executed while conserving the ethical limitations and cultural conditions of that locale and its natives.

The interviews were conducted in the local language to gain access to the abounding primary data. I realized that the respondents were more comfortable, expressive and fluent while making conversation in their local language and their growing interest in my research depicted their convinced behavior. Even more, discussions in Urdu and English language with the youth were also feasible. Afterwards, for the analysis and description of gathered information, the transcription procedure was also performed.

1.7.6. Informal Group Discussions

This technique was utilized in the entire course of research work. It was an effective tool for participatory two-way communication. These informal meetings with respondents and the key informants enabled me to examine the agenda of young boys and girls and conventional traits of the parents in a transparent and systematic mode. Besides, it revealed plenty of underlying information, recognition and the understanding of the meanings which was an essential aspect of aspiration for my settlement in the field.

1.7.7. Jottings

During the fieldwork, I penned down the observations and views of respondents on a simple note pad. It was essential for me to record all the minute details, every event or discussion which was relevant to research study. The information dissemination in the field is rapid and untimely; therefore I created various symbols, used abbreviations for jotting down the worthy information. Maintenance of such field-diary evoked the previous various happenings, situations and the behavior of respondents in specific circumstances at the completion of research. Moreover I also prepared a personal dairy to manuscript the perceptions, opinions and additional information.

1.7.8. Case studies

A case study is an all-encompassing representation of ethnographic records to some sequence of events which researcher selects in order to draw few theoretical conclusions. Keeping in view the importance of this research technique four case studies were conducted from each sub set (boys, girls and parents) to acquire the holistic insight of young people's activities and the notions of elderly people in a more focused way. The experiences and life styles of these twelve respondents equipped me with the enhanced knowledge about the subject matter. Since, the age group of these people varied, each of them presented exclusive accounts related to diverse perspectives about the nature of challenges and its impact in their everyday life.

1.7.9. Mapping

The drawing of the locality's map was an approach which imparted thorough comprehension and insight about the geography and topography of the region and its surroundings. It depicted the location of territorial boundaries, water resources, fields, paths[16], ceremonial places, building sites and residential areas.

I purchased a map of Islamabad too from Geological Survey of Pakistan Map Point, near Faizabad interchange and downloaded images from Google earth for determining the precise location and exploring the whereabouts of the area.

1.8. Summary

In the first chapter, the fundamentals of research have been highlighted which include not only the basic objectives and significance but also detailed description of the field experiences, tools and the techniques utilized. In accordance with the requirement of the study, the second chapter would comprise the literature reviewed in relation to the research study and the third would elaborate the whereabouts of the locale. The fourth one would be related to socio-demographics of the community and its population while information accumulated and observations recorded would facilitate evaluation of research findings in the fifth chapter. For the purpose of conclusion, limitations and recommendation, sixth chapter would be included.

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[16] The paths in village are recognized as Kacchi and Pakki roads

2. LITERATURE REVIEWED

It is natural for people to want to be needed, to want to have their importance to others tangibly confirmed. Our challenge is to build a society in which people feel truly valued and fulfilled throughout the course of their lives. Recognizing and treasuring the contributions of older people is essential to the long-term flourishing of any society.

Daisaku Ikeda

2.1. Anthropology of Youth

In the recent years, the trend to cognize the anthropology of youth has enhanced across cultures. Several societies, for better comprehension and progress of their young citizens have instigated sundry projects and researches which facilitate them to acquire knowledge and develop expertise in sociological, psychological or physiological domains of youth anatomy.

Since the insightful understanding of youth culture is an umbrella term to myriad concepts interrelated to youth therefore primarily it has been analyzed in a manner of pre and post-world war II, with reference to American and British traditions of deviance notion and Marxist cultural theories of class system and under the scope of adolescent's anthropological and psychological development cycle.

Hence, this illustration and the evolvement of young generation persona throughout the decades suggest about its complex nature and inspire the theorists and literati to deem over the revolution that has generated the necessity of discovering the veracity of youth lifestyle keenly.

2.2. Defining Youth

The concept of youth, in simple language, and for the understanding of the population is characterized with the time between childhood and adulthood.

> *"This stage represents a transition from child to adult, encompassing concepts such as 'teenager', adolescent/ adolescence, puberty and 'coming of age'. It is tied to biological, physiological and sociological factors (Mead, 1954; Springhall, 1986:13)."*

Customarily, this transformation is perceived as an adaption to the modified bodily processes and social conditions which surface particularly during this phase of life. Anthropologists and theorists have manifested these contemporary requisites in terms of youth development patterns observed in the culture and presume this change as a gradual social construct; possessing both, spatial and historical conditions.

These researchers analyze young people as apprehensive individuals who are conjectured of being economically independent, socially engaging, and physically developing. According to (Spence, 2005) elucidation, maturing is a multi-dimensional process which incorporates experiences, changes and shifts along the verity that being young in one culture of the world carries different implications from being young in another.

> "Youth although often defined by stereotype, is not a homogenous group. Common characteristics such as age or social position are mediated by other factors such as race, ethnicity, gender and religion meaning that not all young people experience youth in the same way. It is illustrated that qualities often considered as biological certainties - such as sexual maturity - change over time in accordance with social and cultural changes. Thus there is no 'shared youth'; individuals experience it differently according to their social, cultural and political context (Mitterauer, 1992:13)."

Furthermore, this illuminates that being young is a real-social constitution which is circumscribed by neither communal attributes nor imply archetypal measures required for managing this transition. Individuals from world over, on account of their distinctiveness, traditions and conviction; encounter this epoch of strengthening personality with varied social behavior, atypical influences, expectations and diverse opportunities.

Therefore the discourse of youth philosophy is epitomized as a ubiquitous module, which postulates its representation as a distinguished subject to indicate the multifarious experiences of being young in diverse situations.

Undeniably, there are innumerable definitions expounding the context of young people and their challenges, however, none of which can be asserted as an absolute and conclusive one. Owing to this reality and the peculiarly changing patterns of

youth in different societies, it is essential for the scholars to examine the trend in wide spectrum.

Simultaneously, sociologists and cultural theorists too reckon that youth culture is an amalgamated concept which radically varies according to the socio-economic framework of the society and is notably influenced from factors like mores, gender, ethnicity and class-system. According to Stephen, Amit-Talai and Wulff (1995:4);

> *"Indeed, social historians have argued that "youth" is a relatively modern invention, which has resulted from the extension of the period of transition that lasts from the end of compulsory schooling to the entry into waged labor; and this is clearly something that varies significantly between different social groups and between different cultural settings (in parts of the world where children leave school at the age of eleven, for example, "youth" is unlikely to be seen as a distinct category)."*

In compliance, the researchers in their investigation have persistently accentuated that the social organization of an institution which identifies and characterizes the youth, distinctively functions in corroboration with civilizing fundamental and cultural settings.

Although for the edification of masses, philosophers have suggested a simpler description too, according to which, youth is only an indication of the short term changeover in complete course of life. Indeed, variation exists in criteria of this classification because of discrete cultural organization. Nonetheless, in contemporary era, the youth credo has acquired extensive recognition and is accredited as a mark of evolution; a phase which initiates with the termination of school and is succeeded by the idea of generating income for livelihood.

Consequently, then, according to Henry (1998), youth culture is a prevalent prospect which is acknowledged as a fusion of cognitive, symbolic, material, and normative traits. These characteristics are fostered through local interaction but in conjunction also being matted into regional, national, global, socio cultural and economic forces.

2.3. Victor Turner's Liminality and its Societal Comprehension

The concept of Liminality was originally introduced by a French folklorist, Armold Van Gennep. It was through his research and publications that Turner further delved into the theory and vindicated it in his book; The Forest of Symbols. According to this British anthropologist, Liminality is a term adapted to recognize and identify a person or place that is considered in-between, or in a state of transition. Likewise, on the basis of definition and the three-phase Liminality process, the notion of transition to adulthood among the young people of the society is also probable to be illustrated and expounded along the similar patterns.

In the primary phase, the young boys and girls, with the termination of their adolescent period, initiate to determine their surroundings in a sound manner, thrive to discover about their family traits and personal perspective. Then the Liminal phase begins, where these individuals brood over their socio-economic responsibilities, acquire appropriate revenue generating occupation and emphasize on settlement of family.

The perception about the numerous challenges is a recurring phenomenon which preoccupies most of the youthful years of generation. This phase preserves its significance in adoption of consistent and unswerving approach by an individual. Last is the acceptance of the young people as adults in the community. The elderly inhabitants in course of their observation and surveillance and through the enlightenment of their insight distinguish between the pre and post Liminality phase (steered by the youth) which according to them is an imperative progression.

Therefore, like Turner has employed the term traverse for the description of last phase, similarly young boys and girls too for living as respectable natives, traverse through the years of transition.

2.4. Transition to Adulthood

Young population is ensnared within an intricate web of intergenerational relations. The emergence of these relations in each society reflects the surge with reference to

the demographic transition, the levels of social growth, cultural antecedents and the impact of globalization.

The existing demographic transition in certain regions of the world including Pakistan, by which the proportion of young women and men (aged 15-24 years) is significantly increasing compared to other age groups, has provided with an opportunity to ardently investigate the acuity of youth and the nature of their heterogeneous challenges. Thus, this realization to accentuate over young generation in present-day has enabled the social-researchers to determine the prevalent patterns of individual's activities and trends. In sequence, this procedure as a medium may perhaps facilitate to minimize and surmount the stages of social and economic development.

Essentially, the journey of transition for youth is influenced and fashioned according to the specific structure of the societal institutions in which it is embedded, such as; gender, class and caste, occupation, family structure, workplace, government and community organizations (Spence, 2005). Subsequently, due to the protraction of such circumstances, these young natives tolerate numerous critical situations that relate to a series of transitions to adulthood;

- School-leaving
- Employment
- Greater responsibility for oneself and family
- Choosing a spouse
- Beginning a family

The coherence among these decisions, their customary representation, and young people's agency in each sphere varies widely across and within countries. This period of transition is hence labeled as oscillatory pattern; in which the occurrence of shift and alternation is perceptible. These shifts which are simultaneously not static across time and space are identified as;

- Shift between generations for example from youth to adult
- Transition from one institution to another for instance from school to work
- Spatial or physical shifts for example migration from rural to urban locations

It is imperative to acknowledge, for an enriched insight, that there are several underlying differences which exist between the condition of childhood and the condition of progressing into adulthood. The personal aspects of transition are meshed with biological maturity while social aspects are attached with the movement from dependence to independence. These personal traits, involve the developmental stages of a young individual through puberty and adolescence towards sexual, emotional and sound maturity while the social aspects embrace the feature of acclimation with social institutions, and social development, precisely those comprising with, family and social hierarchy, education, work and leisure (Spence, 2005).

These institutions therefore, are required to be successfully navigated by the individuals in order to accomplish a responsible adult maturity, which is assumed by scholars; as a medium to generate alliance between individual and the community. In proposition to the notion of transition, Hollands in accordance stated;

> *"Youth transition is perceived as an unusually intense and 'risky' period of life. When the transitions are not made successfully, there is trouble both for the individual and for society. For example, those who refuse schooling in early youth are less likely to access training and employment in later youth and therefore more likely to become poor as they fail to make a successful transition to the waged labor which would bring adult independence and responsibility (1990:48)"*

Young people belonging to urban or rural regions, both according to their circumstances, traditions and practices experience this phase of transition. Their conventional pattern inspires and prepares them for vital decisions which either facilitates to flourish them socially, financially or undergo the unpleasant poverty-stricken conditions. However, these shifts as a revolution too, retain the potential for an individual to endure with determination this prime stage of youth.

Jane (2012) also, revealed in her findings about the prospective mentality of young people which depicted their pragmatic approach in terms of social norms, establishing a family, acquiring a career and home. Similarly, other theorists have discussed about youth's age as the precisely permissible occasion for grasping knowledge and mushrooming the social acquaintance. In (2009:4), Heath et al determined that;

> *"The experiences of young people are structured around a series of transitional milestones where age is a key indicator of rights and responsibilities."*

Young people as proficient individuals are competent to utilize the opportunities and accomplish resilience through the augmented access to educational as well as employment avenues. Theorists (Furstenberg, Rumbaut, & Settersten, 2005:8) elaborated in their research;

> *"As young people consider what possibilities are available to them, they are more capable of reflecting on their own abilities, interests, desires, and needs. Overall, youth are able to come to a deeper understanding of the social and cultural settings in which they live."*

This course of progress inspires them to cultivate their own comprehension about the principles of the society and imparts them with a leeway to experiment with contemporary ways of living.

Since youth is valued as the imperative period of an individual's maturity phase, concurrently, it is the stint which persuades young people to realize the notion of responsibility, magnify the social activities and endows with the liberty of witnessing countless, long established transitional practices as well.

Nevertheless, in this context, being young is more meaningful as compared to the idea of being adult which carries the compulsion of sensibleness and the drive for supervising family and communal matters. Besides the adventurous nature of youth's transition journey, the apprehension of the older generation about the deteriorating conventional norms and values, additionally, requires central attention.

2.5. Formative Years in Development of Youth

Youth development is a vigorous process in which young people are engrossed and incorporated as the agents of change. It involves the sponsorship of families as well as the community locals who collaborate to endorse the healthy development.

This course of action ameliorates the commitment of young people to attain their basic, personal and social needs and influences these youth to develop proficiency for a prosperous adulthood.

Additionally, the approach of youth development is to design a strategy for young generation which place emphasis on their capacities, strengths, perception, developmental requirements and limitations, and on their challenges. Simultaneously DiBenedetto in his research (1992:1) investigated and highlighted characteristics which stimulate the youth's frame of mind;

> *"Implementation and imparting of non-authoritarian adult leadership, being able to experience and exercise power, receiving education and training, participating in critical analysis of issues, experiencing an environment of safety, closeness and appreciation, being able to honestly express opinions and emotions, accepting diversity, developing a voice, and being able to take action."*

This elaborates that the espousal of such related traits among young population exudes a catalyst effect hence enabling the youngsters to evaluate themselves as inspiring individuals. It is the self-assurance through the guidance of adults which ascertain the optimal development in youth and persuade them to observe a healthy, satisfying, and productive life. The notion of being accustomed to socio-cultural aspects too among these young people encourages them to seek options for improved employment opportunities and to profoundly participate in civic activities.

Therefore, solidarity between the external environmental and heredity factors assists to boost the module of youth development in a favorable manner. It accordingly facilitates them to appraise the significance of older generation who possess social acuity in their assessments, acquire expertise and retain greater capacity to effectively evaluate and conquer the challenges. Besides, young people during their phase of development uncover their confidence and competence potentials too, for personal and socio-cultural fostering or even adapt to circumstances to achieve as much as possible.

2.6. Young People in Pakistan

> *"Pakistan will face a 'demographic disaster' if it does not address the needs of its young generation, the largest in country's history."*

In 2009, the New York Times (NYT) while preparing a report, administered by the British Council, expressed presentiment about Pakistan's youth which has to undergo

miscellaneous social, economic and cultural crisis. The vulnerable youth due to country's drained socio-economic disintegration and archaic policies has to endure the disadvantageous outcomes which accordingly have hasten the ilk of issues, challenges and perception of the young masses.

Likewise, Pakistan Institute of Peace Studies (PIPS, 2010), unveiled the primary causes and consequences of youth fragmentation in a thorough case study and comprehensive educated youth survey.

This youth socio-cultural privation which is concerned with both, public and private sector is required to be clipped since the multiplication of such obstacles, can cause the reversal of the benefits of social development; subsequently, terminating the process of economic progress (Noor, 2009). For this reason, the youth potential if nurtured constructively can engender socio-economic revolution in Pakistan. Although, parallel to this, if the perception, experiences, primary and everyday challenges, ideas of these maturing individuals remain unaddressed and unrequited, a sweeping impact on the economic and social life of young people will not be considered as an exception.

2.6.1. Social Orientation of Youth Culture

A leading social variable which is reflected in the character and priming of youth transition is gender. According to Waal and other theorists (2002), there is a considerable dissimilarity between the social experiences and expectation of boys and girls residing in urban and rural areas. For instance, once a young rural girl is married, her status of experiencing youthful stage dissolves, yet a married father, under identical circumstances, can retain that importance and status in an urban culture.

In Pakistan, the young people and their doings are identified and analyzed on the basis of gender too. According to Spence (2005:52), in developing societies where patriarchal system is observable in the life of individuals, the obligation of fulfilling responsibilities exhibits an archetype where;

> *"Generally, the family came to be seen as the place for 'unproductive'*
> *women with young children, the school as the place for the older child*
> *who must learn the skills needed for employment and family*

responsibilities, and the workplace became the dominant arena for adult men."

The masculinity and femininity is one of the paramount aspects of the Pakistan's society according to which, each attribute of young people's living is distinguished and acknowledged. Furthermore, the mindset of youth about the ascribed gender roles follow similar traditional trends with unchangeable comprehension of the sharp boundaries sketched between the female and male domains.

In view of this, the nature of social behaviors, approach, time-schedule and conducts of young boys and girls differ too. They are expected to embrace the time-honored notions and structure their living patterns accordingly. Customarily, in Pakistan, the male members of the family are considered to manage financial and economic realm while females are supposed to find gratification in personal as well as social grooming of the family members. The long-term association with the society and its elementary configuration directs the young girls and the boys to abide by the approved norms exclusive of any arguments.

Young girls are anticipated to attain excellence in the domestic chores, maintain the circumference of their mobility, and pursue ritual of marriage. In a gender-discriminated society, for intermingling in public sphere the prospect to marry epitomizes a notable progress in young people's pathways to preserve a respectable adulthood (Langevang, 2008).

Furthermore, girls from rural areas of Pakistan, belonging to economically deprived families; in consequence of their poverty, gender-segregation and rural location, experience even intense cirucmstances as compared to their urban-peers (Lloyd, Mete & Grant, 2007).

In contrast to this, boys experiencing their youth find themselves fortunate enough to initiate this phase as freshmen; welcoming autonomy, independence and idea of individuality with the fabrication of personal sphere for the management of sexuality and intimacy (Havighurst, 1972).

However, another central perspective is the recognition of dissimilarity between the complexity and diversity in urban and rural life. Young people located in the core vicinity experience affairs which socially and spatially vary from the youth of periphery. Nonetheless, this diversity is manifested in matters of geographic

24

topography, socio-economic influences, youth activities, kinships, social mesh and family circumstances (Panelli, 2002).

Thus, friction in the cognitive assessment and social dynamics of the two genres is largely perceptible. Equally Spence (2005:53) also emphasized upon the partial approach of the rural masses to various socio-economic resources and the disproportionate provision of most important facilities by illustrating;

> *"Conditions of existence such as climate, war and peace, and environmental health facilitate or constrain access to resources and the type of resources available for everyone. This in turn impacts upon health, education and employment. In conditions of poverty or extreme social disruption, families do not have the luxury to accord special and distinct status."*

This implies that the rural population survives on cause and effect relationship. Unavailability or constriction of any single resource creates hindrance in the process of living hence disturbing the family unit and causing distress. In such a discourse, young people being the potential generation, tolerate situations which sooner or later swell up into challenges; stimulating their perception in an unconstructive manner.

Young people in rural areas of Pakistan explicitly have to wrestle for the accomplishment of their social and domestic necessities since according to Chawla (2002), youth in the developing world face diverse as well as numerous challenges and concerns than their counterparts elsewhere.

2.6.2. The Challenges Concerning the Maturing Generation in Rural Areas

There are many societies in the developing world where the transition period of the youngsters is camouflaged because of the inexorably challenging circumstances. The lack of economic fluctuation, abysmal infra-structure, limited upward mobility (Hansen, 2008) and scarcity of human resources, collectively with the expanding globalized political economy, curb the opportunities of many young individuals thus precluding them from treasuring the most important youth phase (Katz 2004; Christiansen, Utas & Vigh,2006, Jeffery 2009, Aitken et al. 2008).

In this fashion, youth is assumed to acclimatize adult responsibilities ahead of time since according to Wyne & White (1997) youth stage is envisioned merely as a bridge to the eventual stage of adulthood by majority of the rural area population.

Along with their influx of adulthood (Eccles & Gootman, 2002), the transition phase is simultaneously interpreted as a challenge for the rural youth. The shift in inclination is dominated by anticipation and decisions about academic qualification or vocational training, the labor quest, temporary migration, marriage and parenthood as well as moral obligations.

These young people constrained in the series of socio-economic hardships and privations, inclusively tolerate resistance as well as resentment from the household, the community and the local institutions. They are affirmed as the inflexible and the ambivalent individuals rather than to embrace role as motivated prolific society members (Finn, 2001).

Such a conventional perception and evaluation about the maturing phase of youngsters demonstrate them as the ones with tapered determination for personal and collective agency (Jeffery, 2011). Consequently for the young people, challenges are idiosyncratic in their existence and their interminable cyclic rotation coerces the nascent population to outline complex strategies of resistance in order to survive the numerous morose and even demoralizing experiences.

2.7. Classification of Challenges

The comprehension of the challenges encountered by the young generation is associated with several aspects of their socio-culture livelihood. It is an amalgamated discourse which follows a social hierarchy. Interrelation amongst challenges and their perception is elucidated below;

2.7.1. Education of Young People and Employment Decisions

Completion of academic voyage for young people in emerging nations is an exigent experience which compels the youth to derive a decision on basis of socio-economic grounds whether to pursue their education, hunt for employment as skilled labor, or subsist as inactive individuals. Resolution to this dilemma among the rural youth is acutely conditioned to household expenditures, time schedules and nonetheless the

inadequate employment opportunities to generate middling revenue for operating the family unit (Bhalotra & Heady 2003; Edmonds, 2007).

Correspondingly, it is radically pivotal to refurbish familiarity with the principal cultural patterns and the social drift of the rural areas of Pakistan where attainment of education is determined through gender. According to the Pakistan Integrated Household Survey (2000-01) the unbending socio-cultural restrictions inflicted by the masculine groups of the community and additionally the customary ideology of the parents, avert the concentration of the young girls from the academic itinerary to domestic responsibilities hence seizing the opportunities to mobilize, exhibit competence or potential and exclusively conferring them to observe the preferential status of being stationed at homes called as *safe houses*.

The parents as a substitute of pondering over the implementation of a practicable strategy relatively take pleasure in having the daughters abandoning their educational pursuits. Since quandary situations like distant location of the scholarly institution or vocational training organization, financial disorder (Swada, 1999) including deaths of household members, deaths of animals, deviations from seasonal climatic variation and inadequate nourishment restrain the activities of young females in the rural locality therefore spending time at home seems to be a viable option.

Above all, the challenge of finding out an appropriate spouse for the young girls (in formative years) lingers as another central concern of the parents. However, selection of a suitable partner through their family connections helps elderly people to unwind their anxiety.

Similarly in closed community areas, veiling[17] also is an ordinary doing. The observance of this practice, according to young girls is compulsory as well as a hindrance. Their communication in the social surroundings and independence is narrowed due to the obligation of interacting with only men of the family. Performance of veiling tends to define other cultural boundaries for the girls too which influences their everyday living and usual activities.

In sequence, the presence of fewer government schools for girls in rural vicinity causes much difficulty. It ultimately shifts their inclination from educational discourse

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[17] Purdah: It is commonly known as a veiling and is practiced by young Muslim girls and women. It is believed that through veiling females feel protected from the eyes of men outside the family

into a convoluted expedition which eloquently imparts these female individuals to reserve their need of acquiring knowledge. As a result, the practices external to the household area often lug on with unwanted challenges to safeguard the family's status and prestige (Weiss, 1992).

Although the trend for female youth activities in the deprived community is a more perceptible phenomenon than that in the urban sphere, however, the patriarchal conventional practices of the inhabitants restrain the introduction of a legitimate agency with female supremacy. Prominently, the rural structure is fabricated in concurrence with domineering male figure of the family, who dictates the multiple affairs of the members, protect their interests, and moreover expects to witness absolute obedience from its family, both as religious and ethical obligation (Nyrop et al, 1971).

According to an evaluation of a survey, it was revealed that female discrimination is not solely subjected with respect to the discipline of education. The prospect of being an employee too, occurs as a threat to young masculine populace. As a consequence, the young girls in several cases, although contributing and earning equivalent to their counterpart, have to tolerate the experience of executing and accomplishing laborious tasks within their reserved ambit of the household, unlike men who relatively relish the authority of socio-economic autonomy (Azid et al, 2001). Even though these young women might be aware of the potential opportunities that education offers them to achieve equality with their male peers, they continue to make decisions about their future based on what they perceive to be the reality, that is, inequality.

Likewise to the circumstances of education and occupational activities of youthful girls, the young males of the rural community too mentally and physically equip themselves with the notion of generating revenue for the family during their adolescent phase (Sultana, 2005). The situational factors related to domestic and social surroundings compel them to seek employment while being a youngster.

The aggravated socio-economic determinant of the household unit; the consciousness of which among young family members is undoubted, interrupts their accentuation from academic curriculum to being immersed in exploring employment opportunities. In chorus, it is significantly necessary to identify and comprehend several additional underlying dynamics of this realm as well which assist to manipulate the situation.

For instance; an early dropout from the school, ineptitude for learning and developing intellectual capacity, and the inexperience with reference to labor market earnings engender countless challenges for the young community boys (Visaria, 1998).

Additionally, numerous studies and analysis, concentrating on the unemployment of youth in Pakistan and amplifying the correlation between the knowledge and skill of youth in periphery have been conducted by the researchers in the previous years.

The evaluation of these observations and inquires facilitated to ruminate about the aspects of social development and economic growth which is contingent to attainment of literary comprehension and enriching learning proficiency. The young boys belonging to rural regions as inexperienced and unqualified individuals thus have to endure this adversity in terms of professional career and occupation, social networks, productivity and profit, and favored position as well as circumstances (Irfan, 2000).

2.7.2. Migration

Taking into account this dilemma, the young people envisage migration to industrialized or urbanized countries as one of the coherent alternatives. According to the analysis of research published by (OECD, 2009), one of the foremost reasons for migration is rooted in the difference between the earnings of the host and the native country which persuasively prepares migrants to depart from their homeland for lucrative employment opportunities.

Moreover, studies conducted by the International Labour Organization (ILO) illustrate that wages received by the workers in financially and economically established countries are approximately five times more than the amount of earning in the low-income countries. Along these lines, migration is not only a coherent strategy for rural youth but evenly demonstrates its implications for the observance of improved livelihood.

Conversely to this, unfortunately, the migrants frequently contemplate that due to the insufficiency in literacy, skilled trainings and the obscurity in the verbal communication, the people indigenous to host countries preserve the ability to generate more impressive revenue.

On rational grounds, the hierarchy in which youth perspectives are structured is a multiplex discourse in which enmeshment of social and economic apprehension is

discernible at each stage. This elucidates that the employment of the youth is also enveloped with various prevalent trends in the rural areas; such as quality of education, competence with the advanced computer technology and English proficiency in the government schools, and the practice of conducting examinations through impartial system of deception.

These transparent practices of tutoring young people and especially the boys will perhaps facilitate to promote the impression of observing administrative responsibilities as a reliable person in adulthood. In this fashion, the young generation, as an obligation, is asserted to acknowledge that amelioration in the professional field and availability of appropriate employment opportunities possess the strength to trounce obstruction and challenges at incalculable points, since education is a raging ritual which glisten when pursued comprehensively (Nickell 1996; O'Higgins 1997).

2.7.3. Leisure as a Challenge for Young Boys and Girls

Leisure collectively experienced as genre of relaxation has the charisma of being celebrated by masses regardless of their gender, age cohort, ethnicity, sect, spatial and temporal dimensions, and socio-economic prominence. This marvel as a momentous development and progress has been extensively discussed by the socio-cultural theorists throughout their chronological documentation.

These researchers have construed leisure as a modern ethos with its conception entrenched in the antediluvian period. In spite of inclusive accounts of this shared tradition, in the contemporary era too, pervasive discussions arise about the application of leisure as notion to the free time, entertainment and recreational activities of past as well as pre-modern times, and the query of how leisure has been practiced and is perceived by the young individuals and adults of different societies (Veal & Lynch, 1996).

Moreover, leisure as a heterogeneous outcome has equally contributed to create the social interests of the societies with varying strata. In underdeveloped countries, like Pakistan, the people according to their economic capacity, occupational agenda, and social context take pleasure and rejoice from recreational activities. This suggests that the population of authoritative and managerial guild with exceptionally admirable

advancement contemplates leisure as a luxurious practice without budgetary trepidation. Whilst inhabitants of the communities in the rural settlements, engaged in laborious tasks and time consuming tasks with insufficient resources, have to incorporate a cautious approach which facilitates to configure a structure pertinent to their time schedule as well as economic constraints (Seabrook, 1988).

The perception of leisure as a challenge among the young generation is a matter of immense concern since it has its dimensions diffused in numerous aspects of social living. Hence this implies; distinguishing leisure activities through an assortment of themes pliant to the contemporary rural context encourage the recognition as well its manifestation in youth and adults. Correspondingly, socio-cultural theorists through their assessments and findings have articulated that women and young girls are liable to categorize leisure with challenging kinds of encounters, experiences, activities and interactions with varied kindred people (Gregory, 1982; Lenskyj, 1988).

These young women due to their complicated and cluttered household chores (predominantly rearing children), mundane responsibilities, and existence of conventional perspectives regarding the mobility of female cluster hummed within circumscribed precincts and due to disfavored economic circumstances; keep the ball of their livelihood rolling with similar and unrelenting momentum (Deem, 1986; Green et al., 1990; Henderson et al., 1989).

Nonetheless, young female individuals remain disadvantaged from the idyllic involvement in the recreational events, for which the opposite gender possess more advantage. Therefore, in their endeavor to preserve the familial synchronization, these female individuals, being vulnerable to the customary dominance by the governing figure of the family, seek privilege in observing silence (Pahl, 1990).

Perceptibly, the financial resources and academic factors, both are influential in the discipline of young women's leisure. However the latter as a sanguine stimulus, ushers them to distinguish schooling as an integral constituent of early and long-term socialization.

Since in rural community, the institutions for primary and secondary education are acceded as respectful and refined foundations, therefore young girls, ascertain to materialize their female agency embrace schools as constructive and convenient plinth for the ongoing leisure pursuits (Deem, 1986). Besides, this simultaneously implies

that education triggers off the native aspects of perception, self-esteem, adjustment, coupled with comprehension about the social requirements among the submissive individuals because of the leisure trait swaddle within.

Leisure for the young women hence seizes its lucid content in the pattern of sleep which is an extraordinary lavishness. There are several researches and recent studies which have evaluated sleep and its related activities as leisure, (OECD, 2009:22) since it not only provides female youth relief from strenuous household chores rather also functions as a prerequisite for improved mental and physical health.

In comparison, leisure in quantified terms is associated with generation of young boys with reference to their employment schedule since the vacant hours, after working shifts, determine their requiescence period. For these individuals, work or employment possesses the conviction and principle of purposefulness and efficacy which is central to self- respect (Neulinger, 1974).

Eventually, the working youth, engrossed in the conception and exertion of endowing an enhanced and advanced livelihood for the family unit perceive sports, computer and television viewing and physical exercise as a luxurious commodity. This trend is also accompanied by seizing the merriment of engaging in late-night activities (such as strolling) with relatives and peers in neighborhood (Blackshaw, 2003).

In stable neighborhoods people are more likely to provide mutual support. Perhaps just as significant as the overall neighborhood context is the impact of individual non-parent residents on young people's successful development; a number of studies point to the positive influence of faith leaders, extended family members living in the community, neighbors, and other local adults (Werner & Smith, 1992). These adults are, in many cases, a critical part of the leisure lives of young people.

2.7.4. Expectations from Youth as a Productive Asset

Young people and their preliminary engagement in constructive and practical activities is comprehended as a significant initiative by the residents of community since this indicates the potentially substantial role of individuals in the economic functioning of rural household (Bartlett, 1993; Friedmann, 1978).

Yet, this conventional perspective for the contemporary rural youth appears as a challenging one, because execution of responsibilities such as; participation or

involvement in the domestic chores, preserving and practicing of cost-effective procedures, the social adjustments according to family context and requirements and perpetuating relationships with acquaintances and relatives, regress the efficacy among the young boys and concurrently causes detachment from the customary tasks (Shanahan et al., 1995).

Similarly, monotonous and uninspiring proceedings accelerate the notion of duress; thus cultivating the feelings of umbrage and hostility between the generations. For that reason, the studies determine that although companionship of young people constitutes a concrete contribution to the security and welfare of the family, its growth and interpersonal evolution (Elder, 1974), however as an inconvenient entity, it encumbers their social development too.

3. THE LOCALE

3.1. Brief Topographical Description of the Location

The fieldwork for the purpose of accumulating pertinent information was conducted in the locality of Jhang Bagial[18]. This village is situated at a distance of one kilometer from Quaid-a-Azam University campus and nearly four kilometer from Bari- Imam, and about two kilometers from Barakahu, Islamabad, in the North East direction.

Predominantly it is a Potohari village comprising of hilly terrain with the rugged landscape hence making the agricultural activities arduous. Since Rawalpindi and Islamabad are characterized by high and low hills, therefore geographically, numerous undulating small patches of alluvial plains exist especially along the Soan and Korang rivers.

The whole area (of twin cities) is also dissected by local streams and drains that originate from Margalla and Murree hills and end up either in Lai or Soan Rivers. These local drains, streams and river courses play an extremely imperative role in the drainage pattern and sewerage system of both cities.

Along with the physical portrayal of the area, the historical essentials also demonstrate the settlement of the masses in this area and the surroundings. About 250-300 years earlier, the people of this village migrated from Murree to the vacant zones in the respective region and as Malpur Raja's tenants, colonized collectively. The Raja's in that era were possessors of extended territories and till the presidential reign of Ayub Khan, Rajas retained their authority and the migrants, who had recently inhabited there, expended their potency to proficiently maintain the agricultural activities for the landholders.

Afterwards, the Federal Government impounded this land (from the Raja's) for the construction and expansion of the Federal Capital of Pakistan and reimbursed the funds to the displaced settlers. Moreover, a handful of other people who governed the land in the village, awarded to them as an accolade to their drudgery responsibilities by the Rajas, were allotted land in other regions of the country such as; Multan,

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[18]There are many other minor rural communities as well established in the surrounding of Jhang Begyal. The variation although exists in terms of population, caste and occupational activities

Sahiwal, Sargodha, Jhang etc. This strategy was implemented for the welfare of the families for the purpose of providing them immediate financial compensation and shelter.

The population which presently subsists in this hamlet is the prototype for kinfolk's organization which implies that residents of the entire community are associated with one and another and affably treasure the perception of the relatives settled within surroundings. Hence these people, who possess analogous environmental milieu and socio-economic stature, additionally share similar objectives, perceptions, beliefs, resources, preferences, necessities required for improved living, identical threats as well as perils, and several other conditions which congregate them as a cohesive community.

However, there are plenty of persisting differences related to the stratification of natives in accordance to the occupation of their forbearers, social status quo and their family ties which are observable even in contemporary times. Notably, Jhang Bagial is situated on a potholed surface with the formation of houses on elevated and stumpy ground therefore locals frequently employ the expression of *"ooperr waley ghar aur neechey waley ghar"* in course of their discussions.

Figure 1: Map Illustrating the Central Localities

Figure 2: Approach to the Village

3.2. The Account of Natives

The residents, dwelling in the respective hamlet either share the conjugal relationship with each other, or of brotherhood or acquaintanceship. This nature of association facilitates them to preserve a unified social culture with the challenges and the misfortunes being rectified together by means of endurance and fortitude. These people being adjacent to the natural panoramic ambiance commence their daily activities as early risers, followed with the Morning Prayer in Mosque[19]. The conception of terminating the domestic and socio-economic activities in the early hours of sundown endorses these locals with the advantage of dozing off in the preliminary phase of nightfall. The responsibilities which are formerly identified and attributed according to the sexual characteristics of the individuals oblige them to accomplish their household tasks consistently. Subsequently, the male members of the families, possessing the asset of livestock, after their arrival from prayers or an hour earlier than breakfast, extract the drinkable milk from (domestic animals). If for

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[19] Mosque is place where Muslims offer their prayers. In the local language it is referred as Masjid and people belonging to different sects have their own Mosques. In this area also, there were 2 Mosques present

instance, man of the house is absent (due to any significant reason), then either the women or family adults execute the similar chore.

In rural communities, it is the domestic-commitment of the women and the young ladies to prepare breakfast and serve their counterparts and family. This exercise of morning meal provision revolves around the agenda of the household members who prefer this consumption (of breakfast) at the moment of awakening and according to their employment or occupation schedule. Moreover such a recurrent scenario also edifies these young girls and women about the social and day-to-day requirements along with the customary practices of their male members.

Being in a patriarchal culture with the notion of superiority, independence and autonomy fasten with the male member; female groups engross themselves with the familial duties which embrace proceedings like; nurturing children, sweeping and mopping, the fresh and nutritious food preparation, laundry and ironing, scrubbing of utensils, kneading, foddering cattle, feeding and incubating hens. Furthermore, because of the scarcity of prevailing resources, these women particularly the elderly ones, avail their time in crafting clay and earthen ovens. Their expertise additionally permits them to utilize their artistic intellect and design charcoal ovens as well.

Simultaneously, the young girls, being reared and matured within the similar context hence infer to evolve as their mother's replica. The management and organization of a household transpires as a priority with the uniform execution of the chores either by them (young female generation) or their sister in laws.

Parallel to this, the responsibilities of the opposite gender differ exceedingly in course of rural livelihood. These male members of the family unit adhere to the discourse of generating revenue with the prospect of making resources accessible for improved living. Provision of sufficient edibles and appropriate accommodation is surmised as the primary purpose of these employed individuals. Besides these chores, the men of the family circle execute the elemental agricultural activities too, for instance; plowing the fertile land, crop-raising and harvesting.

Though, with the development of techniques and procedures in agronomics over the decades, the natives of the community, for their convenience, entrust applicable cultivating equipments more as compared to the manual labor which has outlived for incalculable time period.

This aspect also has contributed to lessen the participation of women and the young girls in the farmland which was an onerous exercise for these beings. In the contemporary era, these females collaborate with their male members only during the season of harvest and while accumulating vegetables and fruits.

The human resource is utilized through the hiring of masons and labors for the construction as well as renovation of the houses. Nevertheless, the male members (including adults, young boys and relatives) acknowledge immense gratification in laying the house roof with their intimate involvement.

Alongside, among these men are skillful and adept individuals who in their efforts to conserve their earnings, manage to revamp their furniture, appliances or other domestic devices too. This practice encourages the unit members of the household to perceive and envisage the advantage of an entwined community which through harmony and coalition possesses the competency to triumph over the social, economic, and domestic challenges. Since the organization of the village exhibits a communal liaison among the locals therefore the pattern of joint, extended and nuclear family system is typically observed there. The recurrent wedding occasions or the periodic ceremonies or even the funerals entail the involvement of all the family units, with the male members attending and conducting the informal affairs.

This masculine manifestation even as an escort in the hospitals, public domains and marketplace or while procuring goods or products reveals the monophonic dependability of the females.

Nevertheless, the conception and implementation of joint family system prevails to subsist as an influential component under the authority of household head. Although in his absence or bereavement, the responsibilities shift towards the immediate next kin or to the economically sound member of the house for the purpose of earning respectful livelihood. On the contrary, with the passage of time, residents of the community, desire to adopt nuclear family approach which receptively maintains more confidentiality.

3.2.1. The Language

The language locally comprehended and employed in conversation by the population of the village is called as Potohari. Those people who migrated from the hilly areas

speak *"pahari"* as well. An underlined perception in the society about this *pahari* dialect however exposes that primarily it is an impolite or rough kind of language which symbolizes unsophisticated or unrefined population. In addition, Urdu language because of its infrequent articulation survives as an unpopular one among the elderly natives since they have been unsuccessful in acquiring a fluent speech.

However, opposite to this, verbal communication in Urdu is prominent within the young generation and much favored as well. These boys and girls, being students or bread-winners infer Urdu as an uncomplicated language with wide-ranging recognition. Besides this, the English language occurs with minimum vocalization, comprehension and composing attributes. Only the academic institutions for their improved establishment and reputation significantly utilize English language as a crucial medium for educating pupil.

3.2.2. Infrastructure of Houses

In Jhang Bagial, the construction and the arrangement of the houses demonstrates the socio-cultural phenomena of the community and neighborhood. Since the pattern of the houses is in a fashion which conforms to the needs of the population therefore several residing units are designed in pattern of clusters comprising of 2-3 houses built together. A single house customarily consists of 3-4 rooms, alongside one drawing room (for the guests) and an undersized kitchen too. The interior of the rooms, derived from the conventional organizational practices, incorporates a mantelshelf which serves the purpose of crockery decoration and additionally as a platform for upholding or safeguarding the Holy manuscript.

The majority of houses are cemented, assembled of concrete brick walls. In the centre of the house lies the courtyard, which is surrounded by the rooms. Most of the households are constructed on either 10 Marla or 5 Marla, with a few exceptions where houses are established on one canal plots.[20] Since in a rural locality farm animals are an indispensable asset therefore four walled enclosures are constructed for their living. These preventive measures for the livestock provide protection as well as security to the most valuable asset of the villagers.

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[20] One canal land= 1000sq.yard, 1 Marla of land = 50 sq yards

Besides this, the locals, although modestly maintaining their livelihood, possess also expensive belongings and household materials (objects), for instance like pottery, crockery, carpets, furniture and technology-based equipments. However, apprehension about their temporary residence in Jhang Bagial forbids them to raise hard-wearing houses or units and even discourages them to utilize the advanced network of information technology infra-structure.

For the reason that these people are residing on a disputed territory; under the circumstances of relocating, they demand reparation from the university administration against the returning of the land. The debate over the possession of this region is anyhow widespread and is evolving the nervous tension about the university's rapid expansion among the locals too. Following this, 87 years old, elderly woman narrated;

> *"We cannot construct durable houses in the village on permanent basis because of the awareness that we will be ordered to evacuate the land at any moment. All of the families concur that as soon as an alternative land from the administration will be allocated, we will pack our luggage."*

3.2.3. Food Pattern

The fundamental element in establishing the food pattern of any particular area revolves around its climate or atmospheric conditions and the fertility of the land. In this Potohari district where the village is situated, wheat, as the staple diet of population, is an abundantly cultivated crop. The wheat planting begins around the first week of October and runs through mid-December. Subsequently, the harvest initiates in April and is usually completed by mid-June. The massive steel containers are used as preservers for the storage of these grains in houses.

Figure 3: Large Grain Storage Container

According to weather of the region, commonly the seasonal vegetables, including potatoes, ladyfinger, gourd, cabbage, cauliflower and aamla (Indian gooseberry) are consumed by the locals. Some people although, cultivate vegetables in their fields at small scale too. This practice assists them to economize their household budget. Amongst the most prevalent meals, maize-bread alongside butter and *Sarsson* (muster) spinach is amply preferred and admired too. Otherwise, for the regular foodstuff, flat-bread is usually prepared in a *tandori* (clay oven) situated in the courtyard for both the lunch and dinner meals, while *pararthas*[21] for breakfast are heated over *tawa*[22]. In all the households, wood is extensively consumed as a source of fuel. As an alternative though, households possess and operate gas-cylinders as well for the purpose of cooking within the premises of kitchen, particularly during the monsoons or winters (depending upon their purchasing power).

In a commune where families celebrate and participate mutually in miscellaneous religious occasions, marriage ceremonies and incidents of demise of close ones or at the advent of exclusive visitors or family-relatives, special courses are prepared too, such as meat, chicken and desserts. The exceptional hospitality of these people exemplifies their unpretentious nature towards their social circle as well as community populace.

The villagers in accordance to seasonal variation determine their cooking-patterns. In summers, *lassi*[23] and yogurt are reckoned as an essential constituent, while in winters during unpleasant chilly mornings and nights, tea is excessively consumed. Akin to this, in the scorching heat and humidity of summer season, guests are entertained with lemonades, mango-shakes and *Sattu*[24] (or water-melon since for these villagers, sociability is correlated with the socio-economic aspects), whereas the hot-tea with biscuits during wintertime preserves its delight. Not only this, but the long-established settlements for the healing process or curing ailments utilize various herbs and

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[21] Flatly-Fried thin bread

[22] Hot plate

[23] Punjabi yogurt-based traditional drink. It is prepared by blending yogurt with water or milk

24 Sattu is a foodstuff in South Asia consisting of a mixture of ground pulses and cereals. Its consumption as a dry ingredeint in sugary-water provides a very pleasant or cool effect

medicinal plants which include green tea, *Ajwain*[25], *Sounf*[26], and *Heeng*[27], *Aamla*[28], *Bhekkar*[29] and *Amaltas*[30].

3.2.4. Dress Code

Shalwar Kameez is the most acknowledged dress pattern followed by both men and women, either adult or aged and youth. Women and young girls for cultural and religious reasons adhere to the principal of observing veil or covering their heads with *duppatas* permanently. They perceive that this practice (of wrapping *Chaddar* around themselves) within neighborhoods and public places enhances their mobility and encourages them to maintain confidence during travel, shopping or intermingling socially if required.

In comparison, the elderly men for their protection and endurance in summers enfold turbans around their heads, while the hand-woven woolen caps in winters protects them from biting cold.

The women and men other than the special or pleasurable occasions such as wedding or *Eid-ul-fitar* and *Eid-ul-Azaa* (religious events), largely use ordinary clothing material. However, their (feminine cluster) gaudy and embroidered outfits with golden or silver netted-material *duppatas* during ceremonies significantly contribute to their appearance and individuality. Likewise, the addition of waistcoats over Shalwar kameez for men and adults is commonly observed during formal occasions.

Nonetheless, young girls too, desire to accumulate as well as exhibit jewelry and their decorative dresses. For them, presentation and praise is a matter of social competition amongst female relatives and neighbors which though is contemplated as an

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25 Trachyspermum copticum is commonly known as ajwain, ajowan caraway, carom seeds or mistakenly as bishop's weed

[26] Fennel seeds

[27] Asafoetida

[28] Cassia Occidentalis: The leaves are aphrodisiac, alexiteric, cures cough, asthma. It is also diuretic. Every part of plant is tonic and febrifuge. The fresh leaves are ground to wounds and swellings

[29] Justicia Adhatoda is known as Bhekkar and is found in Potohar region of Pakistan. It is used in bronchitis, heart troubles, asthma, fever, tumors, diseases of the mouth, useful in straguary and leucorrhoea. The leaves are also used in rheumatism. Juice is used for diarrhoea and dysentery

[30] Cassia fistula: The flowers have a flavor with a bitter acrid taste, cooling, astringent, cure biliousness. The seeds are sweetish, oily, laxative, and carminative; improve the appetite, cures biliousness

inappropriate approach by the elderly populace. Similarly, application of *mehndi* designs is well-received by natives since it symbolizes beauty and delicacy. Children also, belonging to varied age-cohort don into traditional and western dresses both (according to the socio-economic circumstances of the family).

On the contrary, the improvement in academic discourse and the exposure towards advanced technical knowledge and telecommunication has inclined young generation towards the conception of change in conducts and imagination which was non-existent and a challenged entity previously. Such a modification has assisted the contemporary youth to engender a distinct identity with progressiveness towards western or trendy clothing patterns too.

3.2.5. The Religion

It is an absolute Muslim community with population belonging to Sunni sects. The locals, with immense enthusiasm, spirit and reverence abide by all their religious rituals. The mosques and its caretaker (*Mulvi Sahab*) in the village encourage the masculine group to perform their five-time prayers regularly. Such practices of congregation facilitate to perceive other challenges of the community too in a comprehensive manner through collective opinion sharing. Notably, it is the elderly group of the village which devotedly seeks mediation and imparts knowledge to their family members and other households.

Distinctly there are two mosques in the village; one which is established upon *Deo-Band* principles whilst other which is originated through *Barelvi* discourse. During the initial years, there was only a single holy place for the entire community which executed and accomplished multiple tasks and obligations successfully. However, the expanding population and enlarging requirements of the natives proposed the development of another mosque.

It was then *Barelvi* community which seized the opportunity and proceeded with its establishment. In the founding years of the mosque, the *Mulvi Sahab* in administration belonged to *Murree Barian*[31] and his caste was *Abbassi*. Unfortunately, the poverty-

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[31] Barian is a town in northern Punjab, Pakistan. It is located at 33°57'0N 73°23'0E. The town is linked to the city of Abbottabad by a 71 km road via Nathia Gali, the area is often cut off during bad winter weather

stricken cirumcinstances of the community people and the ill health of the religious mentor enforced him to relinquish his designation. Hence, as a replacement a young individual was appointed by the population. However, due to his dissimilar attributes and activities from the previous *Mulvi Sahab*, the former was frequently criticized and remarked as;

> *"Look at him, how does he behaves? He is a Mulvi and is always playing with small-school going children."*

The affairs of the mosque were therefore delegated to another *Mulvi Sahab* about 7 (seven) years earlier. The village population is presently gratified with punctuality, optimism and accomplishments of the third teacher and encourages their children to follow in his footsteps.

Altogether for the Muslims around the globe, Friday prayers and ritual of imploring in front of their Lord during the pious month of *Ramadan* possesses significant meaning, and the mosque in village, contributes to enhance and intensify the devotion between the followers and Almighty Allah. Consequently, mosques in these periods of year are perceptible to be crowded with men praying affectionately.

Furthermore, the *Namaz-e-Janaza* (Funeral) of the deceased is also conducted by the Mulvi Sahab and spiritually blessed occasions such as *Eid-ul-Fitar* and *Eid-ul-Azhaa* which actuate through the course of praying are headed by the former as well. As a socio-cultural ritual and indigenous wisdom, after an individual has departed from temporary world of existence, on the following *Shab-e-Barat* and *Eid*, relatives particularly assemble at that house for congregational verbal prayer. However, the other women prepare and distribute *Halwa* (traditional sweet dessert) among the relatives, deprived and destitute on *Shab-e-Barat*.

3.2.6. Shrines and Saints

Predominantly, showing up or making an appearance for *Salaam* at shrines and sacred places of the saints are comprehensively perceived to be as an eloquent component of native's livelihood. In the surroundings of Jhang Bagial, *Bari-Imam* is one prominent shrine where frequent visits of locals along their families are observable. The people, irrespective of circumstances, absorbed in the spiritual thrust, trudge also towards

Leo-Dandi; another shrine, acknowledged for curing of ailments or biological health issues.

Besides consulting doctors for an advanced therapeutic advice or recommendation, villagers initially, for their assurance and convenience negotiate with the local healers or practitioners. The indigenous knowledge about spiritual-ethnic medication, transmitted over generations, ascertains them to determine contentment and relief through non-medical channels.

Primarily, *Mulvi Sahab* (religious leader) is accredited by the population to nullify the infections through Quranic verses such as; insect or snake bites. The sufferings from headache, migraine and evil-eye or curse too wane with the recitation of the verses from Holy Quran by Mulvi Sahab[32]. Thus for the women and children, precisely, amulets prepared by the spiritual healer possess tremendous significance.

3.2.7. Superstitious Beliefs

Over the decades, the locals in accordance with their circumstances and the sub-cultural orientation have developed perpetual association with various superstitious beliefs.

For them, gawks of an envious individual or evil-eye are the stimulus to misfortune and an unexpected injury or destruction. Thus for the deflection of such similar perils people pretend to spit-out nearby the object they intend to preserve and safeguard.

Likewise, at the blessed event of childbirth, the women of the household prepare two and a half kilograms (2 ½ kg) of *Halwa* which austerely is to be consumed by only the family members or the consanguineous relatives otherwise it is perceived that the infant or his/her siblings would suffer from the agony of impaired articulation ability. Moreover, during the harvesting season and the storage of the produce, a steel knife to prevent the evil-eye or curse is placed within the heaps of grain.

The knife is additionally located under the sleeping pillow of a newborn infant's mother which is conceived to ward off spirits. According to the natives, there also is a local bird, the noise of which notifies about the precipitation (rainfall).

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[32] When Mulvi Sahab yawns or feels exhausted, it illuminates that individual is cursed or is experiencing headache

3.3. Sources of Entertainment

In the village, for instance, gadgets like television, radio, stereo, computer, mobile phones newspapers and reading magazines are the prime source of entertainment. Young population finding it irresistible to abandon the luxury of listening to songs (through local radio transmission) and cramming *Imran series* (a thrilling digest) fasten to their leisure interests. The Sunday newspaper along its supplementary magazine for the female group is extraordinarily cherished and admired.

The information related to the contemporary trends enlightens them about their appearances and modernized ideas. Since the young girls possess comprehension about stitching techniques too, therefore colored images (in the newspaper) bestow them the opportunity to utilize their skill and talent. Another effusive source of the entertainment for the population is in the heart of their visits to relatives in Murree and regions exterior to the village vicinity.

In this realm for the women precisely, occasional trips to *Bari-Imam* and *Leo-Dandi* in the course of attending annual *Urs*[33] function as an intermission or diversion from their droning living pattern. The shopping[34], domestic and social discussions and the palatable foodstuff enthrall the feminine crowd and grant them the liberty to exercise their autonomy.

These women and young girls, in their spare time, when assembled at one household, take pleasure in gossiping too which encompasses bantering and exchanging of ideas. This process serves to retain social-control as well which implies that rather being notoriously recognized, people acclimatize themselves according to the norms of the community. In relation to this, a young boy of 19 years expressed;

> *"People become conscious of their activities due to gossiping which acts as a social agent therefore they avoid those doings which can make them "talk of the town".*

Meanwhile, the male group of young generation unwinds through their participation in physical activities such as cricket, football and kite flying. In the summer season,

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[33] It is an Arabic word which describes about a religious function which is organized on the occasion of anniversary of death of Awli-Allah or Pir-e-Kamil to have blessings on their holy souls

[34] Purchasing rings, bracelets or earrings

rejoicing in stream water helps them to repose. Along with them, children entertain themselves by cycling in the neighborhoods or in vacant zones of the village. Adults and elderly men experience their leisure in visiting relatives or friends, during their meditation periods in mosque and over varied events; such as death, marriage and births.

3.4. Civic Amenities

The civic facilities for the betterment and improvement of the community have been partially supplied to the inhabitants. However, the provision, utilization of these resources is described below.

3.4.1. Electricity

Electricity was introduced in the village and the surroundings in 1991. Prior to the consumption of electricity in Jhang Begyal, the natives managed their everyday activities through kerosene oil lamp and *diya*[35]. Absence of electrical energy compelled the people to organize their household tasks and responsibilities rationally, since the late afternoon impeded mobility.

Afterwards the availability of electricity, the domestic equipments for instance; washing machine, television, fridge and tubular day-lightning devices emerged as an essential commodity. Moreover, the installment of motorized machinery empowered the natives to recede their exhausting exercise of accumulating water from the nearby wells or any other reservoir too.

3.4.2. Water supply

The earliest well established in the hamlet was in 1930 which sustained till 1998. Women and young ladies as their foremost duty derived water for communal utilization from the well. During the phase of research even, accumulation of water for multipurpose usage was a grave trouble. Due to extended electricity shortage, the mechanized system installed for acquiring water (underground) at houses rendered useless which enforced the natives to hire water-tankers for preserving water in massive containers although instantaneous arrangements of similar kinds financially

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[35] A Diya, divaa, deepam, or deepak is an oil lamp usually made from clay, with a cotton wick dipped in ghee or vegetable oils.

drained out these people. Additionally, the circumstances formerly, in comparison to the present era were diverse. The structure of sewerage system was defective which dissuaded the people to construct washroom with their households. It is the existing consciousness about the observance of privacy and isolation which has guided the population towards the adoption of enhanced infra-structural techniques.

Figure 4: Manually Operated Hand pump

3.4.3. Transportation

The village is located about 200 meters from the access road of Shahdara leading to Barakahu and the twin cities of Rawalpindi - Islamabad. Since the socio-economic circumstances of the majority population prevents them to meet the expense of possessing a personalized vehicle therefore the people in thrive of acquiring access to the local transport briefly travel on their feet to the Shahdara Road.

Besides this, in view of manageable approach to the nearby Quaid-i-Azam University, natives relatively ascertain comfort in attaining conveyance from there. The availability of multiple transportation facilities such as cabs and wagons assist locals to reach their desired destination conveniently.

3.4.4. Health Facilities

The absence of Basic Health Unit (BHU) or other medical facilities in the village setting reveals about the adverse situation faced by the population. Under urgent

situations and for annual examination, the locals approach both the hospitals situated in Barakahu (Simli Dam Road), Bari-Imam and Aab-para while in a minority for remedial purpose, utilize herbal medicine as well.

The deteriorating physical condition of the people is unveiled through the ailment of the persons nearly in each family unit. Women and young girls suffer from gynecological related problems while children experience and complaint about severe headache. Physiological brain related disorders among children or adults are widespread as well which solely is a source of burden and adds to the socio-economic constraints of the family.

The consistent and most prevalent pattern of arranging weddings within the similar caste and the practice of *cousin-marriage* has propagated abnormal development among the individuals with mental retardation seen as common ailment. Other than this, contamination is another cause of the appalling health conditions of the community hence occurrence of numerous infections associated with the consumption of polluted or impure drinkable water is frequent.

3.4.5. Markets

There is a single Utility store operative in the entire locality which was launched 8 (eight) years earlier. Although, the store is deficient of several necessary foodstuff and products and according to the natives, it is a *"Lutta Putta Store than a Utility one"* but anyhow is acclaimed as a constructive initiative. Nonetheless, for the substantial domestic purchasing, Barakahu is recognized as a viable alternative. The access, multiplicity and pleasing social circle endorse the people to comprehensively pursue their public activity.

3.4.6. Bank and Post Office

The population of Jhang Bagial (particularly the male members) utilizes the postal and account facilities provided by the bank and public call office situated within the domain of Quaid-i-Azam University. Although, a handful of people manage their accounts through the banks established in Barakahu region too.

3.4.7. Telephone

The local telephone service (PTCL) is unavailable in the hamlet and as a substitute; mobile phones are extensively preferred and praised. The possession of phone is rife among the masculine group including young boys where women are forbidden from its utilization. According to the male members;

> *"Mobile phones cause vulgarity thus they cannot allow their women to own a personal phone".*

However, with the advancement in perception and exposure towards the development of the society, the married young girls have secured the consent to operate their phones for the purpose of maintaining interaction with the family. Contrary to this, young generation irrespective of the constrained socio-cultural aspects of their household or living, interpret the ownership of such leisure as a treasured commodity.

3.4.8. Educational Institutions

The Wonderland Model School is a sole private institution where students from nursery till grade 7 (seven) acquire education. The head teacher of the school is a married woman and has recruited the staff of thee young female instructors. Their fundamental objective is to enlighten children with primary and secondary education through modes of English as a medium of language. Although families perceive it financially challenging to educate their children in a private school but for the reason of developing synchronization of their little ones with the academic routine, they somehow bear the expenses.

Most of the Jhang Bagial youth has achieved their degree in matriculation examination from the federal government schools situated in Kot-Hethyal, Aab-para and Barakahu. With the progress in improving the literary knowledge among the children and the youth, more educational institutions have been established by the respective authorities. Families in the present era, encourage their children to acquire academic education for a better living unlike their ancestors for whom household responsibilities were supreme obsession.

Figure 5: The Wonderland Model School

4. SOCIO-DEMOGRAPHIC COMPOSITION OF THE VILLAGE

The present chapter highlights and provides details about the socio-demographic features of the community. The socio-economic and census survey conducted for the accumulation of the required statistics facilitated to record precise information. According to the survey, there were overall 79 dwellings in the village with the sum population of 535.

4.1. Population

The total numbers of individuals were categorized according to their gender and the target group of young population was incorporated within. This exercise assisted to illustrate the comprehensive account of the community in quantitative terms.

Table 1: Distribution of the Population by Sex

GENDER	FREQUENCY	PERCENTAGE
Male	237	44.29
Female	244	45.60
Target Population[36]	54	10.09
Total	535	100%

Source: socio-economic and census survey

Through the demographics representation, it is apparent that the entire population is distributed according to a particular framework. The female population with 45.60% suggests about its higher fraction than the male group which comprises 44.29% of the whole population. This variation existed because of the men who either have deceased or resided abroad[37] for the occupational purpose. Hence the women as caretakers accomplished the household tasks. Additionally, on the basis of socio economic

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[36] The target population is inclusive of the Young generation and the Parents that were interviewed for the purpose of collecting information

[37] Most of the men or adults for the purpose of prosperous livelihood were employed in United Arab Emirates (UAE)

census survey average number of persons in the family observed and recorded was six (6).

4.1.1. The Illustration of Target Population

There were 535 individuals total in the hamlet and 54 people were selected for the Interviewing and Gathering information; the detail of whom is mentioned below;

Table 2: Distributional Pattern of the Target Population

GENDER	NUMBER	PERCENTAGE
Boys	20	37.03
Girls	22	40.74
Parents	12(6 Males, 6 Females)	22.22
Total	54	100%

Source: socio-economic and census survey

4.1.2. Age Distribution of People by Sex

Age and sex are essential variables required for the analysis, compilation and organization of the data and for the accuracy of population accounts. The definition of the age employed for the research purpose is the age of individual at last birthday. The table 4.1.2 therefore exhibits the distribution of people according to their respective ages and sex (while excluding the 12 Parents which were interviewed).

Table 3: Distributional Pattern of the Youth Target Population

AGE (YEARS)	BOYS	GIRLS	TOTAL
16-18	5	3	8
19-21	7	7	14
22-24	8	12	20
Total	20	22	42

Source: socio-economic and census survey

It is visible through the demographics that the number of girls which participated in the research exceeded the boys in quantitative requisites. The working shifts and

numerous other responsibilities related to the household chores occupied the interest of boys. It was complicated for them to spare sufficient time from their schedule whereas young girls because of their limited engagements and commitments cooperated immensely. The summer vacations were another advantageous factor which dynamically contributed towards the completion of the research work.

4.2. Caste System

The caste system and its conception are an imperative phenomenon. The families trace their genealogical patterns through this discourse. Likewise in the community, the *Rajas (quam)* are the central to the other castes. The other castes however prevalent in the hamlet are;

Table 4: Representation of Different Existing Castes

S. NO.	CASTE
1	RAJA (Khetwal)
2	ABBASI
3	AWAN
4	MUGHAL
5	JANJUA
6	SUDHAN (KASHMIRI)

Source: socio-economic and census survey

The *Raja's (Khetwal)* are the influential members of the community with progressive livelihood. Being the pioneer of Jhang Bagial establishment and precursors of the population, they accompanied people from the various occupations and social status to organize a commune. It is through their endeavor that people expanded their territories and improved their socio-economic conditions.

Nonetheless, in the contemporary era, the advanced education has been pursued by the young girls belonging to *Raja (Khetwal)* families. The elevating interest of the evolving generation especially young females has evoked inclusive ventures for the other groups as well. Hence, beside the agricultural activities, significance of

scholarly education is widespread among the population which earlier was nonexistent.

The people associated with castes other than *Raja (Khetwal)*, maintain their living and produce wages through the occupations like Tailoring *(Mughal)*. Since their forefathers survived through similar expertise thus adults of the family adopted that too. While male members from *Awan* caste are proficient carpenters or woodworkers. The craft-ship they have acquired facilitates them to economically manage their household responsibilities. The adults and masculine group from the *Abbasi* and *Janjua* castes supported their family unit through the ordinary duties. Occupations like driver, gardener (caretaker), and government clerk were consistently recorded.

Last but not least two *Sudhan (Kashmiri)* are extremely underprivileged ones. The head of the family was a fruit-vendor who had married twice and the responsibility of eleven (11) impoverished children had drastically effected the socio-economic situation of the household.

4.3. Marital Status

In community, the age of planning or fixing marriages of young people varies according to the circumstances and socio-economic situations. Although in majority, parents assumed twenty years (20) as an appropriate age for securing the matrimonial relationships of girls but in reality this trend was absent. These young girls because of their inclination towards academic curriculum, their contribution in producing livelihood for the family and deteriorated health condition remained single till twenty-four (years) at least or even more.

It was perceived that married couples comprise the majority of the total population. The ratio of women married was also greater than males. However, a few women in the community were widow but their percentage was low than married couples. Similarly it was noted, that men often remarried after the divorce, death or separation of their life-partner while the prevalence of this practice was less among the females. With reference to divorce, a few women mentioned;

> *"There is no place for the divorced lady in the society, in every case women is considered as guilt for the breakup of relationship. Everyone*

only stigmatizes the male but woman has to face many problems afterwards."

Therefore women of the community intensely struggled to sustain the relationship with the in-laws even under difficult circumstances. According to these young individuals, marriage within similar caste and relatives was considered to be better than external family unit because they claimed;

"If we are married within the relatives, we remain satisfied along our parents that even in worst situations; we would never be thrown out of our in-laws house. There is a huge risk of being insulted and kicked out of the house, if being married among strangers."

In such a closed community, decisions are only implemented with the consultation and consent of the elders. Their approval is considered as the final word and other arguments are simply rejected.

Another aspect analyzed in this context was related to the settlement of the married women within the similar vicinity. Migration to other hamlets of Murree or surroundings is a matter of objection for the family. Therefore it was their desire to have the daughters settled in close neighborhoods.

4.4. Health within the Household

There are four types of indicators which are normally used to characterize health according to household's living standards in a deprived populace. These indicators were applied to examine health status of the inhabitants residing in Jhang Bagialtoo;

- Nutritional status (for example, anthropometric indicators such as weight for age, height for age, and weight for height);

- Disease status (for example, infant and juvenile mortality and morbidity rates as related to certain diseases such as malaria, respiratory infections, diarrhea and sometimes poliomyelitis);

- The availability of healthcare services (primary healthcare centers, maternity facilities, hospitals and pharmacies, basic healthcare workers, nurses, midwives, doctors and traditional healers;

- And medical services such as vaccinations, access to medicines and medical information, and the use of these services by poor and non-poor households.

The observations show that the natives are extremely disadvantaged in their access to safe sources of water supply and sanitation. Predominantly children, adolescent girls and women undergo the health crisis. The lack of resources, access to hospitals; incomplete schooling or learning causes prolonged aliment which eventually leads them to suffer in their adulthood as well. It is generally believed that drinking water and sanitation also influence health and nutritional status. Another indicator of housing standards is access to electricity which is barely available.

4.5. Education

According to human capital models, education is an important dimension of the non-homogeneity of labor. High educational attainment may imply a greater set of employment opportunities and specifically in the rural context, a better awareness of the full potential of new agricultural technologies and associated agricultural practices.

Four types of indicators are normally used to characterize education in an analysis of household living standards. These include;

- The number of household members, level of education (literacy rate, with deprived households having lower literacy),
- Availability of educational services (primary and secondary schools),
- The use of these services by members of unfortunate and privileged households (children's enrollment in school),
- Dropout rate of children by age and gender and reasons for dropping out, percentage of children who are older than the normal age for their level of education and average spending on education per child registered) and educational codes.

In the present study, educational attainment data is analyzed according to these indicators. According to the number of household members, socio-economic circumstances and social obligations, majority of young boys abandoned their academic career. Generating revenue and maintaining a sustainable livelihood for their family compelled them to seek employment during their teenage.

Parallel to this situation, unavailability of learning institutions in the surrounding discouraged a number of young girls to continue with their ambition of seeking higher education. Majority of females privately completed their bachelor's degree from Allama Iqbal Open University or enrolled themselves in Jaa-mi-ah Mosque for acquiring Islamic knowledge[38]. However, the parents of young individuals informed;

> *"In our times there was barely any emphasis on education. Our elders lacked resources of all kinds. Thus it was appropriate for the family to make us learn Holy Quran. Unfortunately, even then due to multiple reasons only women managed to seek Islamic knowledge while men failed to complete the course."*

On the other hand with reference to the scenario of schooling, it was also discovered that several young girls were able to accomplish their matriculation degree as compared to the boys who remained unsuccessful. It is obvious that as the levels of education increases the ratio of educated people decreases.

Moreover, only three (3) people completed post graduation degree in the entire community. Two (2) of them were females and married as housewives within the same vicinity while a young man had accomplished Master's degree in Mathematics from University of Punjab. Overall, inclination towards better education was recognized as a constructive trend among the natives of Jhang Bagial because such a development was absent in the previous decades.

4.6. The Economy

The component of economy is one of the influential and crucial aspects for the fostering of community. Its rationale revolves around the generation of adequate resources for improved livelihood.

Household income represents a very important area of consideration when characterizing the people of rural community. The level of income is important not only for the households, but its distribution among household members and various socioeconomic groups. Income is difficult to define as it includes several components

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[38] It includes learning Quranic verses and its recitation according to grammatical rules and regulations

of which only some are monetary (for example, farm households consume most of their production onsite).

Similarly, the property of a household is also central to the socio-economic aspect of the family unit which comprises of tangible goods (land, cultivated areas, livestock population, agricultural equipment, machinery, buildings, household appliances, and other durable goods) and its financial assets (liquid assets and other financial assets). These indicators are of interest as they represent the household's inventory of wealth and therefore affect its income flow.

In this context, for the purpose of breeding individuals and adults, there are numerous occupational skills executed by the earning members of the family unit in the village, for instance; arduous labor activities[39], appliances reinstallation and repair, storekeeping, heavy transport vehicle steering and providing reliable transport facilities to the children and young girls of the community.

In the same way, there were several individuals employed by administration of academic institutions (such as Quaid-a-Azam University), Capital Development Authority, Income Tax Office, Pakistan Institute of Development Economics and other government departments as peon, security guards and office helpers.

Compared to this scenario, the feminine group of Jhang Bagial attempts to contribute to the functioning of the unit through their stitching, embroidery and knitting practices. It was examined that three (3) girls were also employed in a badge-making garment-factory situated in the surroundings. Their economic conditions enforced them to adhere to the subject of employment.

In accordance, a forty-five (45) years old woman also shared her experience with reference to vocational training course she initiated at her own place. She mentioned;

> *"It was just the wastage of time for me; since I did not earn anything from this centre. Young girls did not take interest. In the beginning, they joined the school but they left very soon because they failed to work consistently and this is the issue of our village. And I myself do not have good stamina now to work hard therefore I closed it".*

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[39] Air conditioners maintenance and mechanics, furniture preparation and polishing, electricians and construction material supplier

4.7. Agriculture

Agriculture is the primitive and integral source of generating revenue for the community population. The ownership of agricultural land is considered the main factor that can extricate a household/individual from poverty.

Although the cultivation practices proceed over in-capacious portion of the productive land because of its distribution in fashion of patches, still households manage to harvest the seasonal vegetables, Wheat and Maize. For the domestic consumption, the small-scale plantations substantiates as advantageous implementation.

In winters, Wheat as the primary and Mustard *(Sarsson)* as secondary *Rabi* crop or product constitute the pattern of food intake. Wheat is cultivated in November-December and harvested in April-May whereas Mustard although planted in the similar months, yielded two months earlier than Wheat. Likewise, central to *Khareef* crop cultivation in summers is Maize, followed by pulses or lentils like *Monng* and *Maash*. Although their production is confined to a definite plot of land, yet agricultural activities are perceived as a pragmatic exercise by the people.

Some technological and agricultural input variables (use of tractor, HYVs, fertilizer and pesticides, and irrigation water, etc.) are also associated with landholdings and thus reflect an advantageous liaison to the earning overall.

In Jhang Begyal, crop-growing activities are partially mechanized. In the initial phase, tractor was utilized which facilitated to prepare the land for cultivation while the adults performed the subsequent procedures, inclusive of constructing temporary fence for safeguarding the crops (from the herbivorous cattle and goats).

Alongside, for the purpose of achieving a booming yield, fertilizers of two types are consumed; Natural and Chemical. The natural fertilizer comprise of cow-manure while latter one is synthetically manufactured and both of these agents aid to improve the output in quality and worth. Importantly, the men, women and the children of family together execute the laborious tasks with the conception of conserving their funds particularly during the harvest-time.

The physical exertion of accomplishing tasks in the farmland exhausts the youthful individual and affects their academic-schedule as well. Hence they are subjected to

encounter the aggression of their school-teachers and their parents; in context of the competing domestic and educational obligations assigned to them.

Furthermore, possession and nurturing of the livestock is another imperative responsibility of the feminine group. The sustainability and nursing of cattle (goat, cow, buffalo) as well and poultry amass their household chores. The extraction, accumulation and the supply[40] of milk for the commercial purpose or profit-generating reasons encourage the people to concentrate on fostering of the domestic animals.

The livestock sector is an important sector of the rural economy in Pakistan. The contribution of the livestock sector toward family income is quite substantial. This form of property or asset is normally included and measured in monetary units since it also has a positive relation with per capita income of the household unit.

Hence, for these families, livestock is a resourceful activity with an immediate turnover approach. Products like meat and eggs of the chicken are utilized for household purposes. However, the surplus dairy product (eggs), persevere their necessity and demand during chilly weather; the delivering of which facilitate the families to create profit.

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[40] In the evening, milk was supplied to various houses located within the similar vicinity. The rate per kg was 60 rupees

5. THE PHENOMENON OF CHALLENGES

This chapter elaborates the initial two objectives which encompass the primary features about the young generation and their phase of transition. It facilitates to develop the insight about the native understanding of prevalent challenges too. Thus, as a prerequisite, it is evenly pivotal to comprehend the multifarious nature of challenges which have by and large influenced and perturbed the entire community.

5.1. Individuals Embracing Youth

Preceding chapter of literature review incorporated diverse perspectives underscoring the matter of adulthood, distinct developmental changes and challenges associated with the transition to adulthood. These individuals in the irreplaceable youthful period embrace as well as amalgamate the capabilities, experiences, principals, and their possessions with the aspects of societal construct to consummate an enhanced livelihood.

In congruence to this, Eccles and Gootman (2002) accentuated that the maturing of the young generation is bracket-together with the responsibilities they acquire and the commitments they pursue as a member of the family unit or source of income.

As a consequence, young people's thorough and prudent execution of the tasks assigned, proposes about their competence and proficiency. Their enthusiasm for the betterment of the community is observable in terms of their management of challenging roles, perceiving the significance of the acquired duties and developing familiarity with the personal determination.

Similarly the perseverance of principles, vulnerabilities, and nonetheless evaluating and re-framing the essential modifications for the objective of transfiguration is an imperative component of youth's functioning.

In context of this illustration, the inhabitants of the community primarily evaded to enunciate about their young boys and girls (in their presence) whom they acknowledged as immature impetuous members of the family. Though, they comprehended the notion of evolving adulthood, however it was contentious for them

to coherently identify them as mature individuals. In common with such a perception, a twenty-one (21) year old employed boy expressed;

> *"It is very difficult to make the family and relatives understand that we are grown-up individuals. I argue with my parents that I am not a teenager anymore and after few years will be an adult man."*

Since the adults remain hesitant in their approach and association with the young people and even their own sons and daughters therefore differences between them continue to expand. In this regard, a college going student mentioned;

> *"I do not understand why it is so difficult for our parents to identify us as youngsters possessing knowledge to manage various matters. They always compare us with their own youth period and experience."*

Literature defends young peoples' disapproving and partly unwise behavior also by acknowledging the fact that in general, their psychological, biological and social development stages influence the way in which they make their decisions and the way they lead their lives (Cunningham et al., 2008, p. 26).

Thereby, their patterns of thinking and evaluating situations differ from those of adults due to a distinct psychological state and a lack of life-and professional experience. It was shared by a young boy;

> *"I was dropped from the school before my matriculation examinations about five (5) years ago. Since then I am contributing to the income for running this household. But my father does not share with me about his financial plans or savings. I think he does not trust me and have doubts about my social and personal activities."*

Hence, it is essential for the adults of the families to enrich their perception about the youth's transition phase since they have encountered similar situations during their young age. Until they will not attempt to develop familiarity with the young population and their living, it is central to consider that in some cases, these individuals can get consciously or accidently involved in risky actions due to the feelings of anger, frustration and desperation: they can feel neglected or miss-understood by their families, the community, the employers, the educators and other powerful decision-makers (World Bank, 2005).

5.1.1. Case Study

"I am now nineteen (19) year old boy. My mother passed away while suffering from asthma. We siblings were very much attached to her as she helped us resolve our problems. But now I feel very reluctant in communicating with my father or brothers. They do not understand my needs or situation rather only interrogates me. If ever I fail to answer their queries, they abuse or beat me harshly."

5.1.2. Case Study

"We are altogether five (5) siblings. My three (3) sisters and a bother are younger than me. I left school because of the socio-economic reasons. It was difficult for my father to afford a large family. Now when I have grown up, I share information with my father about saving and investing income. But he does not seem to trust my potential and knowledge. My parents consider me as an immature individual, inclined towards making fortunes. I want him to develop friendly terms with me sp that instead of relying on members outside the family who always are counting his assets, he is able to share his worries with me."

5.2. Lost Generation

Unfortunately, existence of young people in both, urban and rural spheres is evaluated as *problematic cluster* or as a *lost generation* (Howana & deBoeck, 2005). This phenomenon discussed by Nakkula and Toshalis (2006) is associated with the impression engendered through youth's thriving process of identifying, examining, assessing and assembling personal ideologies for the fostering of a distinctive individualistic personality (during the period of interpersonal development).

If these young people, with aspiring adulthood remain ineffective in defining their necessities and social requirements, then a condition of *role confusion* is probable to transpire, hence hampering the socio-cognitive development.

This implies that such similar circumstances make it complex for the youngsters to achieve self-efficacy across multiple contexts. The young boys and girls as a consequence, bothered with such similar recognition in their surroundings too, reported;

> *"It is important for the adults to encourage us and our aptitude. Even if as young people, we are different from the previous generation, it does not mean that we lack skills to perceive the various challenges or the socio-economic circumstances. Support of the family and the elders can facilitate us to progress positively."*

In the socio-cultural as well as psychological realm, the foremost concern of contemplating over prospective preferences and devising commitment with them, resides within young individuals.

The psychologist James Marica, inspired by Eriskon's discourse of adolescence psychosocial development, also has labeled this stage of transition as the most critical and vulnerable one where identity crisis as the ultimate setback possess the vigor to influence the family functioning and personality development.

The research further discovered the family is another institution which often provides youth with important assets for positive development. Families can give youth financial, emotional, and achievement-related support; provide social capital; and act as important role models.

Therefore, during adolescence, youth are considered to establish strong relationships with adults in community or in organized activity settings as well. Teachers, coaches, spiritual leaders, and parents of relatives, all can serve as additional mentors who can assist to buffer the impact of poor relationships with parents or negative peer influences, as well as provide further social capital for achievement-related success.

In this regard, two siblings who had cleared their matriculation examination informed with reference to relationship with parents or elders;

> *"We want to develop positive and trustful relationship with our parents. It is although difficult to for us to explain situations in prevalent context which is more up-to-date but we try to maintain a positive approach. Since it is always depressing for us to know that our parents had very formal relationship with their elders. They respected them more because of fear and guilt."*

Simultaneously, with regard to uphold the young-adult relationship, there are researchers for whom Character[41] is conceptualized to permeate with the attributes of mutual respect and trust. The individuality of a young being is perceived to foster when the generation gap existing between the young and elders is identified as a progress of development rather than a predicament to secede the household members. In this situation, a young girl acquiring private bachelor's degree revealed;

"Our elders are unable to distinguish us as sensible and mature individuals because of the lack of mutual understanding, cooperation, misconceptions and prejudices. They think that like other young girls and boys we are unreliable. They assume that developing society has affected our perception with regard to the traditional values, morals and ethics."

Inevitably, the target youth for the corroboration of the scenario articulated about other manifold extrinsic and intrinsic factors as well (Settersten, 2005). According to them, such differences and absence of encouragement or importance created interference against the appropriate insight about the youth transitional phase. With reference to this, a college girl coaching nursery children claimed;

"If we agree and accept our faults, it is equally important for the elders and other people to realize their mistakes. We are youngsters and require the elderly support at various levels. It is their responsibility to value the presence of their children at least. This aspect is very important for functioning of a household."

5.2.1. Case Study

"My father found employment as an Air Condition duct repairman decades back. And since that time he is settled abroad. Now when I have grown-up, I have the desire to improve the socio-economic conditions of the house in a better way but none of my family member finds me reliable for this task. They remain anxious about my actions and behaviors. Because of this frustration I have developed the habit of smoking too. Now I have very a reserve relationship with them. I do not indulge in their matters nor share my worries with them."

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[41] Lexmond, J and Reeves, R (2009) Building Character London: Demos

5.2.2. Case Study

"It was impossible for me to afford a motor-cycle during my school or even college days but I desperately wanted my own. However, when two (2) weeks were left in the celebration of *Eid-ul-Azhaa*, I finalized the deal of our beloved farm cattle with someone in the market. And in the afternoon, returned home with the most recent model of motorcycle. I was very glad at my achievement but from that day onwards my father and other male relatives have refused to trust me. They consider me as self-centered and an irresponsible boy. I know I have committed a mistake but I was only fifteen at that time and now I am an employed young individual (25 years old)."

5.2.3. Case Study

"I am a college going young girl who is about to complete the teenage period as well. I expect my parents to cooperate with me in the way I help them in different types of chores. I always attempt to console them and understand their concerns but as a young individual they fail to acknowledge my needs and desires. I dislike the most when they shout at me or abuse me in front of my siblings. In such a condition, I lock myself in room and cease communication with everyone else too."

5.3. The Awareness and Prevalence

The knowledge about challenge, its emergence and manifestation is an intense discourse which has revolutionized over the decades. The mere interpretation of challenge has expanded its spectrum in multifarious domains such as socio-culture, interpersonal development and community evolvement.

It is therefore elementary for the dwellers to precisely confront the varied circumstances which have manipulated their young generation particularly during the phase of biological and cognitive development.

In this fashion, the insistent genre of challenges necessitates the elders to ruminate over their dominance and consciously appreciate as well as imitate the utilitarian approach endorsed by the rural communities across the borders.

Alongside, the scholarly evaluations imparted by the researchers determine that the abounding urban population because of their authoritative resources, infer the

progression and advancement of young generation comparatively unchallenging or uncomplicated.

Whereas the absence of supportive environment for the youth in the rural district in conjunction with the extensive transformation in socio-economic and demographic zone, intensifies the context of aggravation and impulsiveness among the young individuals (Coleman, 1988).

Additionally, the advancement in the technological knowledge, evolving global and metropolitan trends has radically modified the prevailing customs of livelihood as well. For that reason, the underprivileged clusters in persuasion of such materialistic and luxurious settlement consequently construe social change and social capital as the cause of disparity (Freudenburg, 1992; Hobbs, 1994).

In this regard, presenting definitive description of the challenge and its perception is problematical. Thus, the natives of the locale, according to their experiences and exposure shared accounts of their understanding about the term challenge. For instance one of the parents remarked;

> *"We don't know how to define challenge exactly. I think for me, as the head of house, maintaining a secure livelihood is a challenge and for my wife managing children and in-laws is an everyday challenge. It is difficult to exactly express it in words because our daily activities are nothing less than a challenge for us!"*

Similarly, an illiterate mother of young individuals at home responded that;

> *"The most important challenge for me was to educate my children even if it was primary or secondary education. It was my aim to enroll them in a school and particularly my son. It is upsetting to know that my other two daughters continued with their schooling while my son failed in matriculation examination and rejected to reappear."*

During the evaluation, it was noticed that the perception of parents and other elders of the community with reference to the challenges was inter-related. Since they had jointly colonized in Jhang Bagial for many decades therefore their concerns, apprehensions and sufferings were comparable.

There were a few common concerns of the parents (both males and females) and older people which were recurrent during the phase of analysis, such as;

- Maintaining a secure livelihood for the family unit (males)

- Finding an appropriate employment opportunity in Middle East (males)

- Combating with illness (females and males)

- Developing relationship with their other half (males and females)

- Giving birth to a male child (even if one only) (elderly females)

- Without neglecting parents and siblings, distributing time among own family members (aged males)

- Upbringing children in the absence or death of companions (elderly females and males)

- Fulfilling the household responsibilities and looking after the in-laws (females)

- Managing children with their homework and school schedule since illiteracy turned situations complicated for them (females)

- Sustaining the familial tasks in the absence of human and material resources (males and females)

- Finding a suitable match for their young girls who have reached the age of marriage (females and males)

A number of parents also illustrated that challenges according to them are allied with the everyday living because of the undying responsibilities they have been observing since their childhood. For the men and women both, the core of life has been struggle. According to them;

> *"Our complete course life has been a challenge. For us challenge is about survival. It is not about the major or minor problems; rather it encompasses all the aspects necessary for the management of the livelihood. There are several issues related to the social and economic conditions which we believe require modification. We desire to provide*

> *our children a secure and prosperous future with an enhanced living*
> *environment but unfortunately that appears to be impossible.*

Akin to this situation, a widow-mother of two (2) daughters stated;

> *"I want to find a suitable match for them before it gets too late. I am*
> *aware of the fact that their father wants at least one daughter to strive*
> *for a better future by continuing higher education but that is likely is*
> *not possible."*

Observation revealed not only the dilemmas of parents linked to marriage, leisure and discipline of their children but it was found that phenomenon of education equally agitated them. This was so, because in the earlier times education was largely based within strict religious principles and pupils were expected to be obedient, virtuous and pious and as Humphries (1981) respondents illustrate, young people were largely taught through fear, strict discipline and harsh punishments.

In comparison, the contemporary trend of living for some young individuals 'continues to be a time for persistent educational growth, success, promising goals and plans for the future. While for others, it is marked by major declines in academic performance, interest, self-perceptions of ability and heightened risk for academic failure and dropout.

5.3.1. Case Study

"This brief incident occurred decades back when I was a school going-child. One day I was behaving non-seriously in the class and was being disobedient. My teacher (male) ignored by behavior and continued writing on the blackboard. Then suddenly he turned towards the class and questioned, if anyone knew the name of Pakistan's first foreign minister? I immediately raised my hand and correctly replied (as my name was similar to his). My teacher said your answer is perfect but he was not as naughty as you are. I felt very embarrassed at such a remark."

5.3.2. Case Study

"Before I begin my employment career as a librarian in a private university, I appeared thrice in matriculation examination. When the previous two times I failed to clear the written examinations and the practical, I requested my friend to help me

finding a better solution. On his advice and with the assistance of local board examiner, I enrolled myself in the examination centre situated within our own village. It was so simple for me to cheat and copy during all those days. Then on the day of Biology practical, I literally appealed my cousin to appear as my substitute. I am glad I took that step otherwise I would have never been able to complete my basic education."

5.3.3. Case Study

"During the days I was about to appear for my first-year (1st) college examination, my parents begin to look for a suitable proposal. I thought it was very early to think about married life but I realized my parent's concern. Unfortunately, after the first paper, I was admitted in hospital due to severe illness. Now almost two (2) years have passed but I have not completely recovered. I frequently visit doctors and spiritual healers for the improvement of my health. I do not share my sentiments with my siblings or parents but I aware of the fact that because of my ailment, incomplete education and the delay in marriage, they remain very much worried. Since altogether this has become a huge challenge for them."

6. MAJOR AND EVERYDAY LIFE CONCERNING CHALLENGES OF THE YOUNG PEOPLE

The aspects of primary and secondary challenges have been interpreted and discussed in this chapter. It not only describes about the nature of various problems faced by the youngsters rather reveal the relationship between the challenges and the social living too. Correspondingly, the parent's concern about the adoption of contemporary trend by the individuals is another attribute of the study which is elaborated in this chapter.

6.1 Responsibilities of Young People

Young people during the maturing phase of their life acquire and develop distinctive cognitive skills which assist them to enhance and augment their rational and solution-oriented abilities (Sutherland, 1992).

Markedly, this period of transition (progression towards the adulthood) stimulates the abstractive or systematic thinking patterns within an individual which consequently effects the social and personal functioning too.

Among the other biological or physical transformations, the socio-cultural configuration is observed and interpreted through the process of *moral reasoning*; a branch of communal domain in which the advanced coherent capabilities navigate the individual in differentiating between virtue and vice supplemented with the adoption of judicious and cautious approach (Sroufe et al, 1996).

Other than this, several studies claim that an objective youth cognitive development requires both psychologically inspiring interaction and emotional support (Powers et. al. 1983).

Furthermore, the operative functioning of a young individual subsume "tasks" and "responsibilities" as the intrinsic constituents of the evolvement process. Havighurst in his findings (1962:13) elaborated *task* in the social context with reference to;

> *"A certain period in the life of an individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficult with the later tasks."*

Additionally, for the elucidation of this notion, he illuminated the following tasks as the elemental ones and reflected upon them as the integral quantum of individual's life;

- Developing mature relationship across gender
- Achieving the prescribed masculine or feminine social role
- Accomplishing emotional independence from elders and managing situations
- Preparing for family life
- Comprehending the responsibilities and struggling for an economic career accordingly
- Understanding and implementing the norms and values for the ethical development
- Achieving a socially acknowledged and responsible behavior

Essentially, these developmental tasks anchored in the harbor of physical maturation, personality traits and social-cultural consternation determine the emergence of *macro and everyday life challenges* too; which appear probable enough to influence the family functioning.

The penetration and amplification of these issues, in reference to their intensity and potency thus cause uncertainty among the young generation. Consequently these individuals irked by persistent obstacles, quest for the way and means by which situations can be refined and recuperated for progressive living (Havighurst, 1962).

However, irrespective of the inclusive criticism of the deterministic or normative theories, the development tasks across the varying cultural contexts exist as the fundamental prospect of the youth transition. And simultaneously, possess the tendency to synchronize with the fluctuating trends (Havighurst et al, 1962).

6.2 The Key Issues

The rural youth besides commended for being member of an efficacious and inherent social network of communities with homogeneity, smaller fraction of population as compared to urban and propagating integration; in their period of adulthood transition possibly experience more resistance towards a conformist ideology or archetype.

For them reflecting over the contemporary challenges and the promptly occurring social and economic revolutions is obligatory. Because it highlights the customs of the modern-day era in which globalization is considered to lead the young generation.

Thus critical issues discussed below facilitate to acknowledge the prevalence of the problems faced by the rural youth.

6.2.1. Unemployment and Education

The young boys particularly, ineligible and incompetent for white-collar employment opportunities administered their household responsibilities through ordinary jobs like librarian, shop-keeper and mechanic-workshop assistant. A twenty years (20) jobless young boy in this regard expressed;

> *"I was unable to clear matriculation examination in first attempt. It took me one (1) years to clear those papers. My family is illiterate and does not appreciate any type of office-work employment. According to them it is worthless because it will never help me to become an officeholder."*

One of the chief reasons for the scarcity of the employment opportunities is the lack of available jobs suited to entry-level skills. In some labor markets, especially in the developing world, there is simply a demographic mismatch between the number of young people seeking work and the level of local economic activity. Most available work may be in informal or underdeveloped industry sectors. There may be a severe shortage of locally-available jobs that are entry-level but that still lead to meaningful careers. It was uttered by a prospective young individual that;

> *"Everyone in the village and the surroundings instruct me to apply for skilled-labor vacancy in Middle East. According to them the absence of family members is bearable in comparison to the income generated from labor work there."*

Unfortunately unemployment in youth has been perceived to produce lifelong effects on income and employment stability. Because affected young people start out with weaker early-career credentials, and show lower confidence and resilience in dealing with labor market opportunities and setbacks over the course of their working lives.

Under such cirucmstances, it was explained by another young boy that;

> *"It is complicated for us to find an appropriate job here. Because of the lack of training, resources and experience, either we receive minimum wage or subsist as jobless beings. Our weak educational background is another reason why we are discouraged in the social community. We find it difficult to compete with individuals from urban areas. There is no match between us and them. The limited job opportunities make it tough to acquire them ... and with the increasing financial pressure, it has become worse."*

Similarly, it is crucial to comprehend that the employment and education are correlated variables which occur in coherence. It is the basic education only which possess the supremacy to create better employment opportunities. Disappointed with academic performance during the years of schooling, a boy revealed;

> *"Since my childhood my family wanted me to concentrate over academics which appeared difficult to me. I wanted to earn for my family. Frequently I had observed my cousins and friends as non-serious students with more inclination towards sports or roaming around than studying for examination, therefore it never occurred to me to achieve higher education. Now I feel very upset about this."*

6.2.2 Case Study

"My sisters were able unable to complete their college education. After the death of my father, it was unaffordable for us to manage finances. I was sixteen (15) years old at that time and promised myself to secure a better livelihood for my family members. Now I am working in a bank and also securing higher education. It makes me feel proud when someone discusses their concerns with me since they consider me a literate individual."

6.2.3 Case Study

"Unemployment has caused numerous problems in our family unit. My brother suffers from mental illness while my father does not earn anything for us. Due to this reason I (as a young mature girl) along my cousin work in a badge making garment

factory. It has been five (5) years since I am employed there. I have to continue working there till my mother refunds the entire loan collected from the relatives in the surrounding. It is my foremost desire to attain sound education but this is not possible."

6.3 Seeking Employment during Adolescence

Faizunnisa (2005) exposed in her findings, that young rural boys in Pakistan commenced their employment activity before the age of fifteen (15). The grueling socio-economic circumstances of the household coerce them to abandon their socialization and educational career and seize any doable occupational opportunity.

In 2005, Sultana also discovered that ratio of young boys and girls working in the deprived areas of Pakistan are twice the figure of their counterparts residing in urban sphere.

In the same way, it was observed that even a child enrolled in a primary school was aware about the family socio-economic status and the social whereabouts. He was excited to share that;

> "When I will grow up, I will also travel and find a better job opportunity aboard. From there my savings would aid my family to improve their living conditions. Later I will also invite my mother for the Holy Pilgrimage."

Furthermore, in group of young boys who had renounced from the discourse of learning, collectively underlined;

> "Now we think it was partly our mistake too that we failed in the examinations. When we were in government school, there were so many issues. The teachers were non-serious, unqualified and hired upon minimum wage, with least interest in our homework and attendance. And upon our return to home, we used to gather for some team game or tea or smoking ... For us education then was a waste of time and money because we even failed in the promotion examination."

Additionally, lack of education causes an individual to endure the distress over multiple platforms. For instance the hunt for the waged labor during the teenage or as an adolescent encircles the employers' risk too in making hiring commitments. Many employers are skeptical about young people's ability to apply the skills they learn in schools to the practical challenges of the workplace.

They also question the social skills and work ethic of youth. They see these deficits as a significant barrier to the productivity of inexperienced and uneducated young people, and at the same time they are reluctant to invest resources in training young people when more experienced adult workers may be unemployed and available for hire.

6.3.1 Case Study

"When I was dropped from my school, my parents insisted me to learn the skill of repairing Air Condition duct and its installation. I was 14 years old and it was very difficult for me to cope with that situation and the work environment. On the persistent request of my father and upon observing the socio-economic conditions of the house, I gained the knowledge and initiated working as an amateur. But within two (2) months escaped from that workplace and refused to carry on the work."

6.4 Discriminated Women Employment

Essentially, in the realm of employment too, discrimination is demonstrated. The young girls on the basis of their gender and conventional practices of the community are devoid to access for equal occupational and educational opportunities. Akin to this, a girl informed;

> *"It is my desire to work hard and support my family but I know it is impossible. My family has already found a suitable match for me and as soon as I will complete my college, I will get married. It is not easy to explain the elders and the other community people about the advantages of education. The only permit for the attainment of in-formal (religious) education . . . ."*

During the period of research, there was wide support from young people and many mothers for the view that education was important for both girls and boys.

Nonetheless the responsibility for providing for the family was firmly associated with boys and this seemed to be accepted by both and girls interviewed. However, this did not necessarily devalue the role of education for girls. Higher education was often portrayed by girls and by parents as having intrinsic value and thus was inconsistent with the expectation that girls would get married and have children at an early age.

On the contrary, however the lack of qualifications and lack of fluency in English placed considerable barriers in finding employment in the formal workplaces. Domestic responsibility for children and, sometimes, for other family members, means that most women have little time for paid work.

In addition, cultural norms tend to place responsibility for financial support on men rather than women and it is often seen as reflecting an unlikable impression on a man if his wife has to go out to work.

Along these lines, a couple of young girls, being more deterministic towards education and founding career elaborated;

> "Being girls, our upbringing has always been a challenge for our parents. Even if they are able to afford school, issues of mobility, family constraints, health and our marriage never seem to settle. The main reason why education was discontinued by most of us was the family responsibility. The severe illness of either of the parents forced us to assist them at home. Also our brothers always discouraged us ... According to them primary or secondary learning for girls was worthless since they were only responsible to manage the household tasks than to make friends in school.

6.4.1 Case Study

"One day while was requesting my father to enroll my name for the graduation examination, my brother turned furious. He is not in favor of young girls acquiring higher education or planning for a career. When I father was about to respond, my brother immediately mentioned that I would hate to listen from the people that after attaining knowledge you have become arrogant and overconfident. I know what relatives converse about our cousin (female) who achieved a higher degree but also got divorced."

Under the adverse circumstances, when young people remain unsuccessful in their attainment of even elemental education, they are prone to work for extended time period under informal, sporadic and rickety circumstances, distinguished by shallow earnings and productivity.

6.5 Migration

Migration is considered to be one of the defining global issues of the early twenty-first century, as more and more people are on the move today than at any other point in human history. All of the world's nations are facing challenges associated with the global regime of international migration. Moreover the international migration has reached unprecedented scale, diversity and political, economic, social and demographic significance in Asia over the last decade.

The challenge of pursuing a secure job is aggravated by opting migration as a feasible opportunity of generating revenue. For the household members as well as the individual, this temporary withdrawal stimulates pleasures and impatience of returning home. It was observed and declared by young individuals that;

> "Our brothers and relatives are settled abroad ... it was the mutual desire which caused them to continue with their occupations in Middle East. Our parents are happy that the earning has increased but also feel their absence deeply. For them in their old age, it is important to have their children settled and married ... Because of limited resources, our brothers cannot return home often. They visit once in two (2) years which is painful."

Migration is considered disadvantageous as well. When these young individuals and adults fail to return to homeland within the duration suggested by their family members, it becomes troublesome for the entire unit to manage other social aspects as well. With reference to this, female siblings of young individual employed abroad disclosed;

> "We had begun the preparation of our brother's arrival. Our father had instructed him to apply for holidays beforehand so that issues with regard to his marriage can be settled within his presence in Pakistan. Unfortunately, due to some reasons he failed to return within the

suggested time period. This not only resulted in the breakup of relationship but also the humiliation my father faced in front of all relatives."

6.6. Leisure as a Challenge and the Concern of the Parents

The leisure as an idea and practice of spending time away from the everyday scheduled activities significantly varies across the populations and regions. People according to their situations, localities and interests take pleasure from their leisure activities.

However, in the developing countries where multiple aspects are scrutinized to be responsible for the socialization, community involvement and collective participation of the individuals, discrepancy is witnessed; for instance in Pakistan boys because of being a bough of patriarchal society, are likely to have extensively more leisure hours as compared to the young girls for whom primarily the house chores, their management and organization is pivotal. In accordance, while criticizing the masculine cluster, young girls insisted that;

> *"There is no concept of leisure in our community. We as girls also want to enjoy our time at and socialize but that only happens in school and among friends there. At home, we cannot play sports, visit each other houses regularly nor involve in any other activities ... We feel it is not justified ... our brothers have all the freedom while we only relax in the afternoon. Our parents think that we have become lazy due to the various entertainment gadgets which somehow is wrong because they are only utilized by our brothers."*

Moreover in this research, rurally-situated, community-situated activities mentioned by the participants were related to nightly get-togethers, and included, as did the most popular leisure activities of walking, motorcycle-wheeling, and smoking, class, rural and gender components in terms of access and participation.

While the activities are not associated directly in this community to one gender in particular—although sleeping and gardening surfaced more frequently as activities enjoyed by women, while having amusing time at the water-stream and the like were

associated solely with men--access to activities appeared restricted by gender, because of women's childcare responsibilities or by their own exclusionary nature.

In contrast to the perspective of young girls, the elderly women of the community and mothers of these young individuals argued;

> *"Our children have a habit of crying over useless things. Since the time we got married and settled in this community, we have seen the similar functioning of households. We were not even allowed to step outside our houses while these girls enjoy that opportunity. Majority of us only met each other over the wedding functions or the deaths since the mobility was extremely restricted. We never complaint about it since we knew there were no options. For us the only leisure was to visit relatives in Murree which still is enjoyable with children."*

Interestingly, the young boys in their elucidation to the contradicting perception of their opposing members stressed that;

> *"We work all day long and look after the aspects of social life. Our sisters or mother only have the domestic life to manage while are responsible for many conducts. It irritates us when they particularly we get to hear from there our extended leisure activities. Why is it difficult for them to understand that being with peers and staying away from home is not leisure ... rather signifies formal and informal associations. The only time we find to relax is usually over the weekends ... when we have spare hour to play football or cricket."*

Entertainment activities in the rural environs because of being ineffectual to contribute to the physical, socio-cultural transcendent and cognitive abilities are perceived as a challenge rather (Trenberth, 2005) by the community youth. For them inadequate implications regarding the sustainability of the leisurely pursuits, establish quandary situation in their lifestyle. In this regard, it was enunciated by them;

> *"What is exactly leisure for us? As a family we cannot together go anywhere ... mobility is an issue, we have limited financial resources, our living revolves around the relatives and their perception. Eventually in the present time, mobile phone and internet is the only source of entertainment for us. It helps us to relax and interact with the*

peers. It is also important for our parents to understand the time has changed ... gadgets are essential part of life and survival without them is difficult. They should not compare us with their youth which was as simple as anything but rely on us that we will abide by the moral values under all circumstances."

It was analyzed that the perception of parents or elders vastly varied from their and other young individuals. The leisure and its practice influenced youngsters in a manner which was unrecognizable by the adult group. The utilization of technological gadgets such as mobile phones, internet and computer was considered as a necessary by young boys and girls while it was believed to be the cause of distraction by parents.

7. CONCLUSION

Youth is the subjective phase of an individual's life course. The young people during their maturing period endeavor to ameliorate their competence, capabilities and pursuits for the development of a cohesive and constructive identity, required for managing contemporary and forthcoming opportunities. Since the formative years of young generation are the most indispensable ones therefore a sociably accommodating environment to constitute a comprehensive awareness of self and the community is mandatory.

Along these lines, the transitional phase for the present-day young population as a cardinal building block facilitates to apprehend the efficacious administration of the liminal stage deciphered by Victor Turner as well who as an anthropologist identified the subject of the passage ritual as invisible being (1967).

In contextual terms, according to Turner, young people in their itinerary of accomplishing adulthood are vacillating in the betwixt and the between positions where their partial perception and approach towards comprehending compound challenges as an ambiguous entity, rather confound their evolvement as cogent individuals.

These youthful inhabitants of the community because of the being discriminated across gender and distinguished as amateurs in multifarious realms of living, in their futile vein to determine and develop a distinguished selfhood instead establish cynical notions about the numerous practices of the society. For them, the contemporary maturing experiences because of being disparate to the conventional norms perceptibly yield out to be challenges or a social contest which simultaneously, according to Liminality is interrelated with the perception that discrepancies doubtlessly arise during the transitional discourse; however its emergence coupled with the configuration of novel socio-cultural conception facilitates the young individuals to substantiate themselves as functional beings.

As a composite of evolvement, such psychologically and culturally dynamic aspects complement and elevate the learning and development of the individual, thus endowing him with the characteristics to experience challenges in a resilient manner,

and in synchronization with the enhanced capacity to modulate the contending challenges across multiple social contexts (Nakkula & Toshalis, 2006).

Undeniably, young people are a radical human resource for the progression as well as the advancement of any nation. It is imperative to recognize them and their proficiencies as an adequate and emphatic medium, for affirmative social change. Therefore, equipping the society with the youth ideology, ingenuity, and inspiration will facilitate in the emergence of new-fangled employment opportunities and amplification of the choices necessary for the inception of a knowledge-based society.

Correspondingly, the young population of Pakistan embraces a copious share of working age individuals which according to precise circumstances and situations is providential and regretful too. On one hand, these youthful people as spirited and determined agents contemplate to improve the socio-economic prospects of the community and at micro-level their domestic situations while on the other hand, these individuals perhaps as antagonistic develop hostility towards the societal administrators.

The unavailability of fundamental facilities and inadequate means of revenue instigate these rural people to eloquent about the multitudinous challenges encountered by them and their family unit. In this fashion, the occupational scarcity, deserted academic career and insufficient channels for the execution of leisure pursuits coalesce to impart these experiences as existing challenges across both genders.

The young populace hence in their phase of transition and as vulnerable candidates undergoes primary and secondary nature of problems. From mediating over their own character, the functioning of the community, the aspects of socialization and traditional patterns, the gender-oriented prevalent phenomena; these people throughout their discourse of adulthood, consequently remain encompassed and bothered by disposition of these challenges.

7.1. Recommendations

It was interesting to be acquainted with miscellaneous other aspects too while compiling this research work. Youth and its functioning across the globe is colossal notion with its branches extended in various realms. However, the themes explicated

in this study entail and emphasize specifically upon the socio-cultural components fused with development of its individuals within rural vicinity.

The multi-dimensional features which were more expounded and accentuated in other similar researches incorporated; effective contribution and participation of young people in community development, the unadorned process of policy making, activities organized for the enhanced socialization and betterment of the rural population and nonetheless training strategies for augmenting the process of development and inclination towards solution-oriented approach towards the challenges with the consciousness to impede them.

It would have been constructive to supplement the research with concepts related to the community progression and influencing the young population with the perception of developing resilience towards the collective and domestic issues.

7.2. Limitations

- The group of young population should have been be enlarged, with the information being collected from the married young girls and boys as well
- The area of the study should have comprised of greater number of youngsters than elders since most of the activities occurred promptly with the individual being away or absent for more than a week
- Spending more time with the boys of over-protective mothers would have been assisted to accumulated abundant of information
- Adjusting the meetings according the employment and academic schedule of the boys and the everyday routine of the young girls at home is important

Other than challenges of youth and their perception, comparison at macro scale with more than a single division in age-cohort would have facilitated to acquire more meaningful and diverse information

GLOSSARY

DEFINITIONS OF THE YOUTH-RELATED CONCEPTS

Youth

Youth have been identified as a social group, most influenced by the phenomenon of globalization, especially cultural globalization, through media (Dolby and Rizvi, 2008). In Pakistan, the youth population is estimated to be around 83 million, of which, 41 million are between the ages of 15-29 years (Qamar, Umrani, Fatima and Bashir, 2010).

Physical Activities

It is a composite set of behavior in which all the bodily skeletal muscles fuse together for the expenditure of energy.

Sports

In the rural scenario, the notion of sports is associated solely with the masculine cluster. They are perceived to actively participate in various team games for the purpose of exercise and socialization. Boys, after their working shifts and over the weekends, are able to relax through their involvement in sports as leisure (from the period of school till adulthood).

Leisure

Leisure time is defined as the spare time which according to its nature, varies across the both gender. During weekdays, the young boys after their employment hours are able to entertain themselves through socializing with peers, strolling, listening to songs and utilizing internet facilities through mobile phones. In comparison, for the girls, usual gatherings, sleeping hours, gossips with cousins and attending marriages serve as a leisure activity.

Migration

The migration of young people towards Middle East in Jhang Begyal, in order to find employment and to escape poverty traps is a common socio-economic survival strategy. Majority of families for the improvement of livelihood bear the absence of their adult male individuals who strive in rigid conditions to generate revenue for their household units.

ANNEXES

Annex I:
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Annex II:
In-Depth Interview Guide

In-depth Interview Guide

The in-depth interview guide was prepared according the Objectives mentioned in Chapter I of the research work;

1. **To distinguish the youth group and be familiar with their phase of transition**

   From Parents and the Partially from Youth

   - What is meant by being young?
   - How do you acknowledge that your children have reached their youth?
   - Do you observe biological, physical, psychological or social changes?
   - How do young people cope with this transitional phase?
   - Does it become difficult for them to explain their situations and for you to tolerate?
   - Do you consider it a problem to provide enough space to your growing up children during their at risk phase?

2. **To understand the perception of community about the term challenge**

   From Youth

   - According to you, what does challenge mean?
   - What is its significance?
   - How different challenges effect your livelihood?
   - Do you think it is possible for you to differentiate between the various kinds of challenges?

   From Parents

   - How do you perceive the term challenge?
   - What does it mean to you as parents?
   - Do you interpret it differently than the time period when you were young?
   - What challenge do you think today's youth encounters?
   - How do you help them?

3. **To comprehend the significance of major life and everyday challenges reflected in the activities of young people**

   - What are various challenges you have to face?
   - Are they related to your family unit, social or private life?

- Being the earning member of the family, which challenges do you perceive as the primary or major ones? (boy)
- What do you actually think about the everyday challenges? Do you think they annoy you more? (boy/girl)
- How do you cope with them? Do you share with your family members?
- Do you then plan strategies?
- What challenges do you think are the most intense ones and why? (girl)
- Do you discuss about them with your peers or sister-in-laws? (girl)
- Do your parents think that as young people of technologically inspired and as gadget-addicted individuals, your lifestyle is different than their one?
- How do you think to improve the prevailing circumstances?

4. **To investigate the parent's concern about the changing trends among their young boys and girls**

- What do you think about the altering trends among youth?
- What type of changes have you observed?
- How do you perceive it?
- Is it a problem for you to cope it? Why?
- What do you think are the reasons responsible for the change?
- As parents, do you compare present lifestyle and conventional practices with contemporary modifications?
- According to you, is it a matter of concern?
- Do you guide your children about the well-established practices? How often?
- Do you think this change can be threatening to the community arrangement?

Annex III:
Socio-economic Census Form

SOCIO ECONOMIC CENSUS FORM

Serial #	Name	Age	Family Size	Education	Monthly income	Family Type	Total Earning Hands and Assets	Household Structure	Nationality
1.									
2.									
3.									
4.									
5.									
6.									
7.									
8.									
9.									
10.									
11.									
12.									
13.									
14.									
15.									

SOCIO-ECONOMIC CENSUS FORM

Serial #	Young sons employed abroad	The activities of Young People	Leisure Pursuits	Socio-Economic Situation	Major Challenges and Their Comprehension	Parents Perception
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						
13.						
14.						
15.						

Annex IV:
Hand Drawn Map of Jhang Begyal