



BUILDING COMMUNITY & NETWORKS

By Society Research Group



Pakistan Institute of Development Economics

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Society, the name of one of the research sections in PIDE, is a concept encompassing themes as diverse and varied as individuals, social actors, socio-economic organization, social institutions, social capital, trust, and community. The research compiled in this monograph has focused on one of these themes: **Community**. Although the conceptual genesis of community and the scholastic literature on it intersects with other related sociological concepts, there exists singular empirical evidence that conceptualizes community as the binding factor for social forces, actors, and institutions to evolve and develop. The current monograph highlights a few of such themes: (1) Community engagement in online platforms, (2) Public spaces and places in cities for community engagement, (3) Networking and trust in the market realm, and (4) Value systems in the organizational culture.

Saman Nazir's 'Online Communities, Sense of Belonging and Beyond' establishes a sense of community through virtual communities. Through reviewing sociological literature and conducting an online survey, the research signifies that virtual communities allow individuals to communicate without being conditioned to engage physically. The research highlights that individuals like playing an active part in shaping and nurturing online spaces through generating online content, establishing norms, and fostering a sense of belonging. Another key finding is that online and offline spaces are mutually reinforcing.

My research titled 'Community Centers as the Space and Place for Community Engagement: Locus Islamabad' adopts a qualitative research strategy to highlight the services provided in 4 community centers (three governmental and one private) located in Islamabad, how the services provided, and activities performed therein develop a sense of community among people? And, whether Islamabad needs more community centers as places and spaces for socialization, celebration, and activism.

Fizzah Khalid Butt's 'Understanding Social Networks in Abpara Market' details the importance of social networks and trust in the evolving landscape of commercial markets in Islamabad. Current research, by focusing on the concepts of nodes, imagined networks, and trust, develops an intriguing interplay between shop owners, union council, and businesses in the Abpara Market.

Henna Ahsan's Exploring the Value System of Organizational Culture of Pakistan focused on identifying employees' personal values, organizations' social and professional values, and the congruence between employee and organizational values. The research also evaluated differences in personal values among employees based on their gender and education. Moreover, the differences were also analyzed in organizational values based on the public and private sectors and with reference to hierarchal levels present in each organization. Primary data was collected from 180 participants working in Rawalpindi and Islamabad. Results show that female are on a higher level than male on many personal values and private sector is leading public sector on many fronts regarding organizational values.

I am very grateful to Dr. Nadeem ul Haque for developing this research section and allocating different research topics to the researchers working under this section. We aim to continue ideating, conceptualizing, researching, and writing more about Society.

Fahd Zulfiqar

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ONLINE COMMUNITIES, SENSE OF BELONGING AND BEYOND

■ Saman Nazir



“People in virtual communities do just about everything people do in real life, but we leave our bodies behind.”

(Rheingold, 2000, page xvii)

1. What is Community?

In sociological discourse, understanding the concepts of community and society is incomplete without referencing Ferdinand Tönnies' seminal work "Gemeinschaft und Gesellschaft." The notion of "Gemeinschaft," which can be roughly translated as community, is a natural and organic form of group existence where individuals are bound together by shared traditions, beliefs, or objectives (Heberle, 1937). Tönnies used the term "Gemeinschaft" to analyze the social fabric of rural and pre-industrial societies, characterized by mutual acquaintanceship and close-knit relationships. In contrast, "Gesellschaft" refers to an inorganic group held together for some common, conscious purpose. Tönnies applied this term to describe urban, post-industrial societies where residents may not necessarily be familiar with their neighbors and whose roles are specialized. The community grows from the natural connection between humans and their surroundings and the instinctive bonds that naturally form among individuals and groups.

In contrast, society is a construct that emerges from deliberate choices and intended goals, creating purposeful and voluntary bonds (Heberle, 1937). However, the concept of community has evolved, and many sociologists contest how Tönnies conceptualized these concepts. There are three main elements that we traditionally find when defining a community.

- A community is a collection of individuals.
- Community members engage in shared activities and experiences.
- A community is linked to a particular geographical area (Hoffer, 1931).

Contemporary communities primarily rely on communication as their foundation, established through new forms of connection. People are no longer restricted by our physical proximity, allowing us to be part of multiple communities based on elements such as religion, nationality, culture, way of life, and gender. (Delanty, 2003).

2. Virtual Communities and Sense of Belonging

"Virtual community," a term introduced by Rheingold, refers to the social spaces that were emerging on the internet, especially in the early days of online forums, bulletin board systems (BBS), and Usenet groups (Rheingold, 1993). He compares these online spaces and physical communities, underscoring the shared interests, norms, and mutual support that define both. Although Rheingold wrote these ideas during the early stages of the internet, many of his observations still hold today. They offer a fundamental understanding of how online communities form and the social interactions that occur within them (Rheingold, 2000). As Wellman and Gulia (1999) also argued, virtual communities are more than just a gathering of individuals online; they are cohesive groups with shared interests, regular communication, and social connections among members. Virtual communities transcend geographical

"Virtual community," a term introduced by Rheingold, refers to the social spaces that were emerging on the internet, especially in the early days of online forums, bulletin board systems (BBS), and Usenet groups (Rheingold, 1993). He compares these online spaces and physical communities, underscoring the shared interests, norms, and mutual support that define both. Although Rheingold wrote these ideas during the early stages of the internet, many of his observations still hold today. They offer a fundamental understanding of how online communities form and the social interactions that occur within them (Rheingold, 2000). As Wellman and Gulia (1999) also argued, virtual communities are more than just a gathering of individuals online; they are cohesive groups with shared interests, regular communication, and social connections among members. Virtual communities transcend geographical limitations, allowing members to interact and collaborate seamlessly across distances. However, some scholars contest the idea of an online space as a "virtual community". For example, Fernback (2007) argued that although online interactions can create feelings of friendship, respect, and acceptance, they often do not fully capture the larger cultural idea of community. Online groups might mainly serve as personal spaces rather than meeting the bigger needs of society (Fernback, 2007).

3. Homesteading and Weak & Strong Ties

The idea of "homesteading" was introduced by Rheingold, which refers to the people or groups actively taking part and adding to the growth and nurturing of online communities or virtual spaces. This idea is compared to the historical practice of homesteading, in which pioneers created and developed their own communities on unclaimed land. In the digital world, "homesteading" means individuals actively shaping and caring for online spaces by providing content, setting standards, and fostering a feeling of belonging within a virtual community (Rheingold, 1993). Moreover, like in physical space, members in online communities can have weak or strong ties. Both types of connections are crucial. Strong ties offer emotional support and a sense of belonging, while weak ties provide diverse perspectives and opportunities for learning and networking. Balancing both enriches our social lives (Baym, 2015).

3.1. Strong Ties

- Close relationships with deep emotional bonds and trust.
- Typically, family, or long-time friends.
- High levels of intimacy and mutual support.

3.2. Weak Ties

- Casual or superficial relationships, like acquaintances or online contacts.
- Limited interaction and shared experiences.
- Provide diverse perspectives and access to information.

4. Online Learning Communities

Millions of online communities have been created for a broad spectrum of purposes. One notable type is online learning communities, which have entirely reshaped how people learn today. A growing body of research affirms that members of online learning communities feel a great sense of belonging and interact in online communities, which has a positive impact on overall well-being. In this context, the sense of belonging is when a student feels an integral part of a group. It also entails a strong connection with other students, a shared purpose, relying on one another, and having trust. A learning community involves interaction within the group to encourage connections among students, and it embodies the feelings linked to achieving significant learning goals within the community. When the group places greater importance on belonging and valuing learning, the sense of community among its members becomes stronger (Rovai, 2002). For instance, Vázquez-Cano & Díez-Arcón (2021) examine students' satisfaction levels at Spain's National Distance Education University (UNED) using Facebook groups for learning. The study involved 418 undergraduate and master's degree students who were surveyed

over three semesters. The study's findings revealed that students who participated in Facebook study groups performed better academically than those who did not (Vázquez-Cano & Díez-Arcón, 2021).

Similarly, Yılmaz & Yılmaz (2023) explored how students' perception of sociability, sense of community, and satisfaction relate to their active involvement, thinking processes, and emotional investment in a Flipped Classroom (FC) environment facilitated by a virtual learning community. The study involved 219 university students from a state university in Turkey. The study's findings suggested that students demonstrated high levels of engagement in FC applications supported by the Facebook-based virtual learning community. Specifically, students displayed notable behavioral and emotional engagement, while their cognitive engagement was rated as moderate. Additionally, factors such as perceived sociability, sense of community, and satisfaction significantly influenced students' level of engagement (Yılmaz & Yılmaz, 2023).

5. Online Communities on Facebook

Empirical evidence from the most recent research shows that online communities offer a sense of belonging to their members despite not operating in a physical space. Noveck et al. (2021), in a recent report on Facebook communities based on data from 15 countries, report that about 1.8 billion people use Facebook groups monthly, and 50% are part of more than five or more groups. These groups or communities, with some boasting large memberships, continue to emerge and often go unnoticed. These people use the platform to create new kinds of communities that they cannot create in real space. Many of these groups have unconventional norms and could be described as "cross-cleavage" communities.

These online communities operate beyond conventional power hierarchies, established institutions, and customary forms of governance. These communities break through typical social divisions and unite individuals who are usually separated by location but share a common characteristic or interest (Noveck et al., 2021). They found that an increasing number of people worldwide are discovering significance and a feeling of belonging in online communities. The research was conducted in 15 countries. The survey involved approximately a thousand respondents in each of the 15 countries. People were asked about whether the most significant group they were part of primarily operated online, offline, or in both cases. In 11 out of 15 countries, most respondents indicated that their most significant group was primarily online.

MOST IMPORTANT GROUP TYPE

	Primarily in person	Primarily online	A mixed group
Argentina	18.33%	42.56%	39.11%
Australia	23.60%	37.98%	38.42%
Brazil	13.44%	50.68%	35.88%
Germany	40.48%	30.47%	29.05%
Egypt	24.27%	44.77%	30.96%
France	40.04%	34.00%	25.96%
Indonesia	18.15%	49.28%	32.57%
India	21.83%	42.26%	35.91%
Kenya	12.01%	41.81%	46.17%
Morocco	16.86%	52.64%	30.50%
Mexico	17.03%	50.00%	32.97%
Nigeria	12.41%	45.83%	41.75%
UK	35.25%	38.90%	25.85%
US	30.11%	46.11%	23.78%
South Africa	18.72%	45.60%	35.68%

Source: Noveck et al., 2021

This percentage constituted 50 per cent or more of the respondents in the three countries. Moreover, the authors argued that online and offline spaces complement each other. They found that among the groups they examined, the majority, including large online communities, maintain a significant tie to physical locations, which aligns with the survey results. While many members of "Female IN," a Facebook group, have had profound online connections, the group has also coordinated gatherings in over 80 cities spanning four continents, with some events hosting as many as 3,000 women (Noveck et al., 2021). The table showing the most important group types by country is taken from the original study without any alterations.

Online communities carry their share of drawbacks, including potential misunderstandings and misinterpretations of content, the presence of anonymous or pseudonymous identities that can foster distrust and facilitate negative behaviours like trolling or cyberbullying, as well as the risks associated with data breaches or unauthorized access. Furthermore, the prevalence of misinformation and disinformation poses a significant concern. Nevertheless, as online communities continue to grow, solutions for the issues associated with them are also evolving.

6. Online Groups in Pakistan

A small survey was conducted to understand how people in Pakistan are using online groups. A Google form was created that consisted of 17 questions related to online group activity and interaction behaviour. The questionnaire asked both open and close-ended questions. The data was collected by posting the request on different online forums. A total of 100 responses were collected. The demographic profile of the respondents revealed that 63.3% were female, and 77.6% possessed a postgraduate degree or higher. Predominantly, participants fell within the 30-40 age bracket (57.1%), followed by the 20-23 age group (28.6%). Presented below are the discerned findings from the survey.

Respondents were asked about their affiliation with social media groups on platforms like Facebook and Instagram. Approximately 72% of the participants affirmed their membership in such groups. Notably, a significant portion of these individuals were part of five or more groups (see Figure 1), implying a high level of engagement among respondents. Respondents were inquired about what social networking sites they use the most (refer to Figure 2). The majority of participants in the study reported using Instagram the most (75.8%), followed by Facebook (64.6%). It should be noted that participants had the option to select more than one social media platform.

Figure 1: Respondents' Affiliation with Social Media Groups

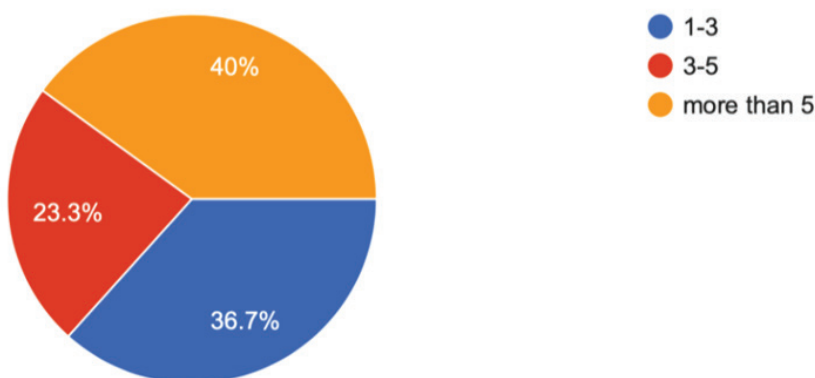


Figure 2: Usage of Preferred Social Networking Sites by Respondents



This study also aims to investigate the types of groups to which respondents belong, as well as the nature of the information they seek within these groups. As illustrated in Figure 3, respondents are affiliated with multiple groups, with a substantial majority seeking information about social events and entertainment (59.2%). This is followed by an interest in political updates (46%) and living in specific geographic areas (45%). Notably, a significant segment of respondents also seeks information on health-related matters within social media groups (43%). As shown in 56% of the respondents either agree or strongly agree that online groups provide solutions to their issues or problems, as shown in Figure 4.

Figure 3: Type of Information Sought by Respondents from Social Media Groups (percentages)

Note: Respondents have the option to select more than one category

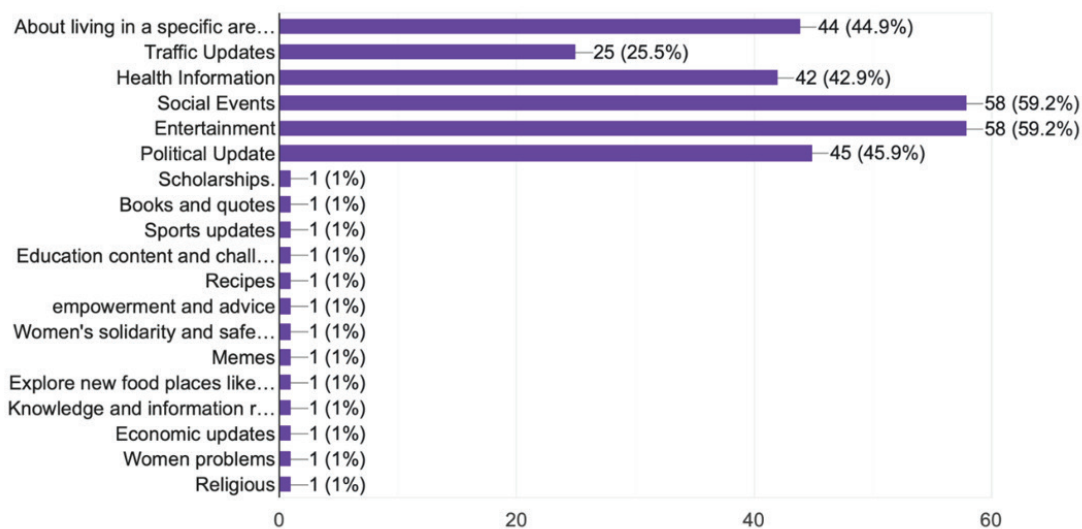
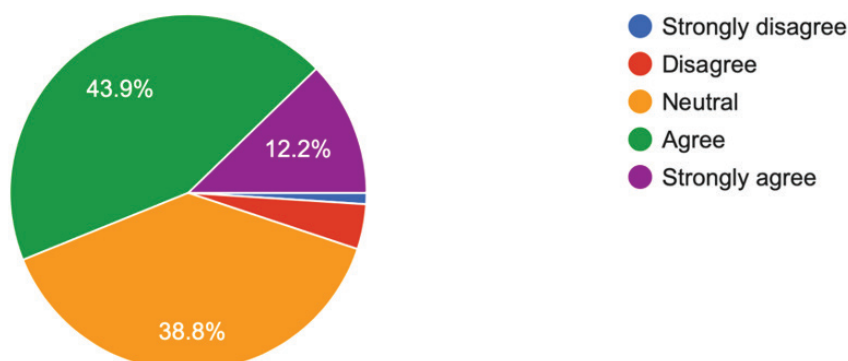


Figure 4: Online Groups Offer Solutions to Common Problems



When participants were asked about their experiences in these online groups, it became evident that they actively sought information for practical purposes. Participants' responses revealed a sense of connection and belonging to these groups. It is noteworthy that participants were not directly questioned about their sense of belonging in online interactions in order to avoid any potential influence on their responses. Most respondents held a positive view of their involvement in these groups. Moreover, many responses indicated that participants did indeed experience a sense of belonging within these online communities.

One of the participants of the study said,

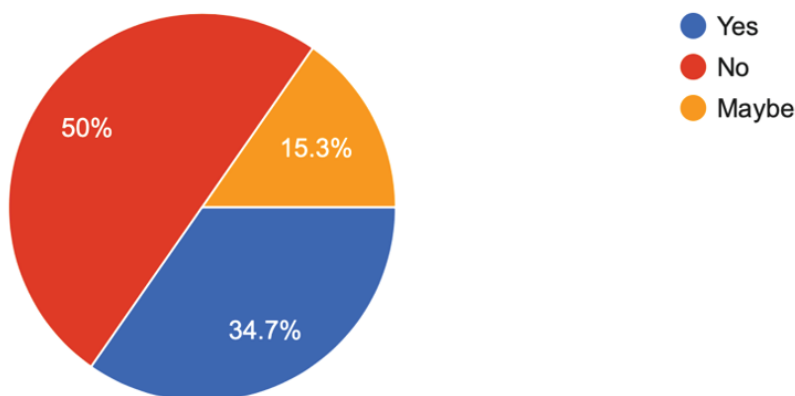
“As a teenage girl, these groups give tips and provide direction in life. the community is centered around the concept of sisterhood, friendship, and support among women. they provide a platform for women to connect, share experiences, offer advice, discuss various topics, and support each other in their personal and professional lives.”

Another respondent said,

“I am running my business online. I am part of two such Facebook groups. I post if I need a solution to something and 90% of the time, I find out how to solve the issue. People are helpful there. I even have become friends with many members.”

About 34.7% of the respondents in the study reported having met other members of the groups in person after initially connecting with them online, as depicted in Figure 5.

Figure 5: Respondents Who Have Met in Person with Other Members of Social Media Groups



To gauge the extent of individual's engagement in exclusively physical communities within their cities, we asked whether respondents had visited a community centre in their respective cities and if they held membership in any singular physical community group (refer to Figures 6 and 7). The survey reveals that a relatively modest proportion of respondents have visited a community centre in their city (35.7%). Contrastingly, a notable majority of individuals, comprising 58%, do not belong to any physical community group within their city.

Figure 6: Have ever been to a community center in your city?

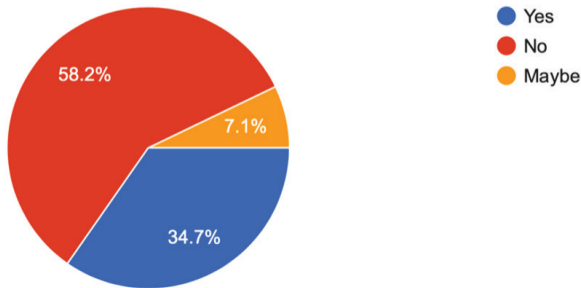
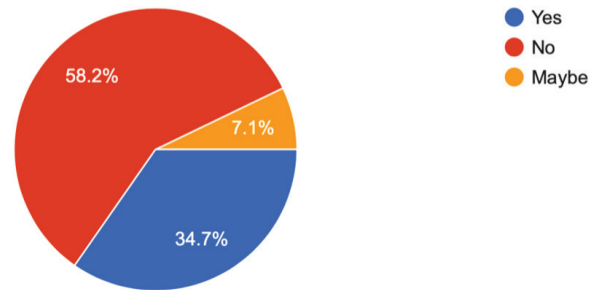


Figure 7: Member of any community group in your city?



In summary, contemporary virtual communities thrive on communication, transcending physical boundaries. Virtual communities allow individuals to engage in multiple communities without being limited by physical proximity. These online communities transcend geographical barriers, enabling members to interact and collaborate effortlessly across distances. As (Noveck et al., 2021) discussed, online communities operate outside of traditional power structures, established institutions, and customary forms of governance. They represent a continuously evolving human organization, often attracting members and leaders on the margins of their physical societies. Research provides compelling evidence that individuals play an active role in shaping and nurturing online spaces. This involves generating content, establishing norms, and fostering a sense of belonging within virtual communities. Additionally, online and offline spaces complement each other.

Pragmatically, understanding human behaviour through these virtual communities is a crucial aspect of crafting user-centric services that cater to the specific needs of these groups (Vázquez-Cano & Díez-Arcón, 2021). Studying how individuals interact in virtual communities profoundly impacts human organization and collective human well-being. It is like opening the door to many new possibilities that transcend the boundaries of physical communities. Within this digital landscape, we witness a transformation in how people connect, collaborate, and support one another, ultimately paving the way for a more interconnected and prosperous future for all.

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Community Center as a Space and Place for Community Engagement: Locus Islamabad


■ Fahd Zulfiqar

1. Introduction

Islamabad was declared the capital of Pakistan in 1960 and was touted as the city of modernity, urbanization, and inclusion for the socially and ethnically diverse population of Pakistan. In 1992, the Capital Development Authority (CDA) declared the Zoning Regulation 1992 in which Islamabad was divided into five zones:

- Zone 1 was specified for CDA in which only the authority can have the ownership and use of land.
- In Zones 2 and 5, the land can only be acquired for private housing societies
- Zone 3 was a reserved area and Zone 4 was allocated for educational institutions, R&D, National Park, and agro-farming.

PIDE research on Master Planning (2020)¹ explains that Islamabad, which is designed on a grid-iron pattern, divides the city into 84 acres. Each sector has five sub-sectors encompassing four residential areas and one Markaz which are encircled by auto routes and pedestrian networks. Each of the sectors was anticipated to include a mix of low-income, middle-income, and upper-middle-income houses. No land was specified for the poor in the master plan devised by Doxiadis. Also, there wasn't any city center designated in the plan. Job markets were specified only for the government and secretariat, and the university was positioned on the extreme ends of the city in the master plan, with no nodal connections with the housing and labour market. The fixation of planners and governments on master plans to develop and update cities fails to adapt to shifting socioeconomic conditions, innovation, creativity, and technological advancement (Haque, 2015, 2017)². One such space for generating ideas and creativity, and facilitating communal engagement is the specification of lands for constructing public places such as parks, plazas, playgrounds, cinemas, and community centers. Considering the lack of spaces and places for community engagement in Islamabad, the current study focuses on one such space, City Centers. Specifically, the current study aims to answer the following questions:

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- Are community centers places and spaces of community engagement in Islamabad?
 - How do sampled community centers help in building a sense of community in Islamabad?
 - How do the services provided by the sampled community centers bridge social connectedness in Islamabad?

1. <https://file.pide.org.pk/pdfpideresearch/pv-21-the-islamabad-master-plan.pdf>

2. Haque, N. u U. (2015). Flawed Urban Development Policies in Pakistan. Pakistan Institute of Development Economics., Islamabad. (PIDE Working Paper 119).

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Community centers are the centers for creating spaces of community engagement through socio-cultural events, recreational activities, educational seminars, workshops, awareness programs, and informational exchange programs. The purposes of developing community centers are community mobilization and outreach, awareness and campaigning for various causes, skills development, education, and recreation. The scholarship produced on community centers shares commonality regarding the purpose, activities, and utilities of physical settings specified for community engagement. The literature, however, is contextual when it comes to defining community centers as either spaces or places of community engagement. To specify if community centers are functioning as spaces or places for communities to engage, literature on space, place and public space/place is reviewed in the following text.

2. Public, Space and Place

While explaining the idea of public, Altman (1989)³ explains that public connotes any settings that are accessible to anyone without the biases or divides of gender, race, colour, ethnicity, religion, nation, or physical handicap. The idea of the public also connotes that the setting is not owned by a particular group or a community, but they have access to such physical and locus settings. There are areas which are publicly owned, but people don't have access to that land as it is owned by the federal government. Whereas some privately owned lands have open access to all. In addition to the allocation of land to the federal or provincial governments, public land is also allocated or usurped by special interest groups such as farmers, loggers, and miners in rural settings. In urban settings, the most common forms of public land are streets, parks, and playgrounds, which in some instances are taken over by social groups such as neighbours, street people, rowdies, or pressure groups. And, in some situations, these lands don't have access to the wider public because of a lack of facilities for women, children, aged or differently abled people.

Space is abstract and place is concrete. Places are meaningful portions of space wherein meanings are attached based on a space's specification (with respect to size, volume, and structure). Places acquire meanings when spaces are occupied by people and meanings are attached to these spaces by the same people. Places are important sources of shared common identity, centers for human interactions, and strong emotive and psychological ties people associate with such spaces. Tuan (1977)⁴ in Altman (1989) details that spaces are abstract geographical settings which people convert into places as they use, modify, or associate certain symbolic values with them. Hence, spaces are undifferentiated physical settings which become differentiated from one another as people associate emotional, psychological, aesthetic, and use value to it. Places are identified along three factors: behaviours associated with a setting in each time and locus, physical parameters attributed to a setting in a locus, and meanings people link to the behaviours attributed to that setting in each locus. Oldenburg (1989)⁵ defines a new term third space which includes a variety of public spaces that host the regular, voluntary, informal, and happily anticipated gatherings of individuals beyond the realms of home and work. Based on the case

3. Altman, I. and Zube, E. (1989). *Public Places and Spaces*. Springer, New York.
<https://doi.org/10.1007/978-1-4684-5601-1>

4. Tuan, Y. F. (1977). *Space and Place: The Perspective of Experience*. Minneapolis, MN: University of Minnesota Press.

5. Oldenburg, R. (1999). *The great good place: cafés, coffee shops, bookstores, bars, hair salons, and other hangouts at the heart of a community*. Cambridge, MA: Da Capo Press.

analysis, Oldenburg (1989) explains that third spaces are the meeting or gathering places outside the realm of home and workplace that are generally accessible by members of the public, and which foster resident interaction and opportunities for contact and proximity. Public access to such spaces is important, not public ownership or management. Hence public spaces defined as third spaces can be parks, plazas, sidewalks, shopping malls, community centers and schoolyards. Good public spaces are by design accessible, generate activities, have use value, are sociable, and are comfortable. One feature of public spaces is that they are connected to the surrounding community and have these qualities: safe, clean, attractive, adequate seating and avenues for sociability. Moreover, the availability of public spaces merely doesn't create a sense of community, rather regular visitation, face-to-face interactions, and usage of the utilities create social interactions and hence sense of community. The factors that help influence social interactions are the presence of focal points such as public art, food outlets, connected pathways, seating, attractive buildings and landscapes. Social capital plays a critical role in occasions for entertainment, social intercourse, and personal enjoyment; factors which help in developing a sense of community. Community centers (detailed below) provide physical places to generate and build on this social capital.

3. Community Centers and Sense of Community

Bruhn (2005)⁶ defines community as an emotional attachment to a place and offers guidelines for human relationships. Berger (1998, p. 324), while marking the difference between society and community explains that "Community is tradition; society is change. Community is feeling; society is rationality. Community is female; society is male. Community is warm and wet and intimate; society is cold and dry and formal. Community is love; society is business."⁷ For communities to exist and expand, physical interactions, social reciprocity, and participation are needed. Therefore, the idea of community hinges on social connectedness, knowledge, solidarity, participation, and conviviality. These ideals require operational places which in turn are dependent on identifying spaces. These spaces, as in most cases, are constructed through top-down management of planners, and authorities. Community engagement is largely bottom-up for which communal places are needed. Community centers provide such places. Community engagement requires places which are dynamic, flexible, and have enough spatial areas and mobilities of actors present therein. According to Merriam (2008),⁸ a community comprises an interacting population including those who share a common location and interests. Community centers through inclusion, accessibility, encouragement, and active participation, meet community needs. The beauty of community centers is that they bind people of various socio-economic, religious, and political backgrounds to extend support for either personal satisfaction or community involvement.

6. Bruhn, J. G. (2005). *The sociology of community connections*. Springer Science + Business Media.

7. Berger, B.M. Disenchanted the concept of community. *Soc* 35, 324-327 (1998). <https://doi.org/10.1007/BF02838157>

8. Merriam, S. B., & Kee, Y. (2014). Promoting community wellbeing: The case for lifelong learning for older adults. *Adult education quarterly*, 64(2), 128-144.

Community engagement and civic participation lead to improved wellbeing which is associated with a strong sense of community.

McMillan and Chavis (1986)⁹ define a sense of community as a feeling that members belong to each other, that members matter to each other, and have a shared faith that community members' needs will be met through commitment, networking, and civic engagement. The axis along which community centers are defined as public spaces is that community centers are accessible to all groups, and provide freedom of action, temporary claim, and ownership. However, the government-owned lands are not always accessible by the public, whereas the privately owned lands are accessible to the people and not as controlled as the Government-owned lands are. Hence, government lands lack public character as compared to private lands which have relatively more public character. Hence what is a public space is contingent on a range varied along the domains of public/private division and the concepts of ownership, management, and accessibility- the factors as explained under the second heading in the preceding text.

The functioning of community centers relies on several related factors.



Management: First is the management which consists of a board of management which defines the goals of norms, values and activities which are allowed to take place in the community centers. Such goals are set forth by various in-house stakeholders, visitors, municipalities, sponsors, and the communities themselves.



Volunteer Community: Second is the volunteer community which consists of community members who are available for supporting and arranging community activities in the community centers. The volunteer component hinges on the rules, norms and values which have been set forth by the management tier.



Visitors: The third factor includes the participants who pay regular visits and experience the benefits of the socio-cultural activities and benefits provided in the community centers.

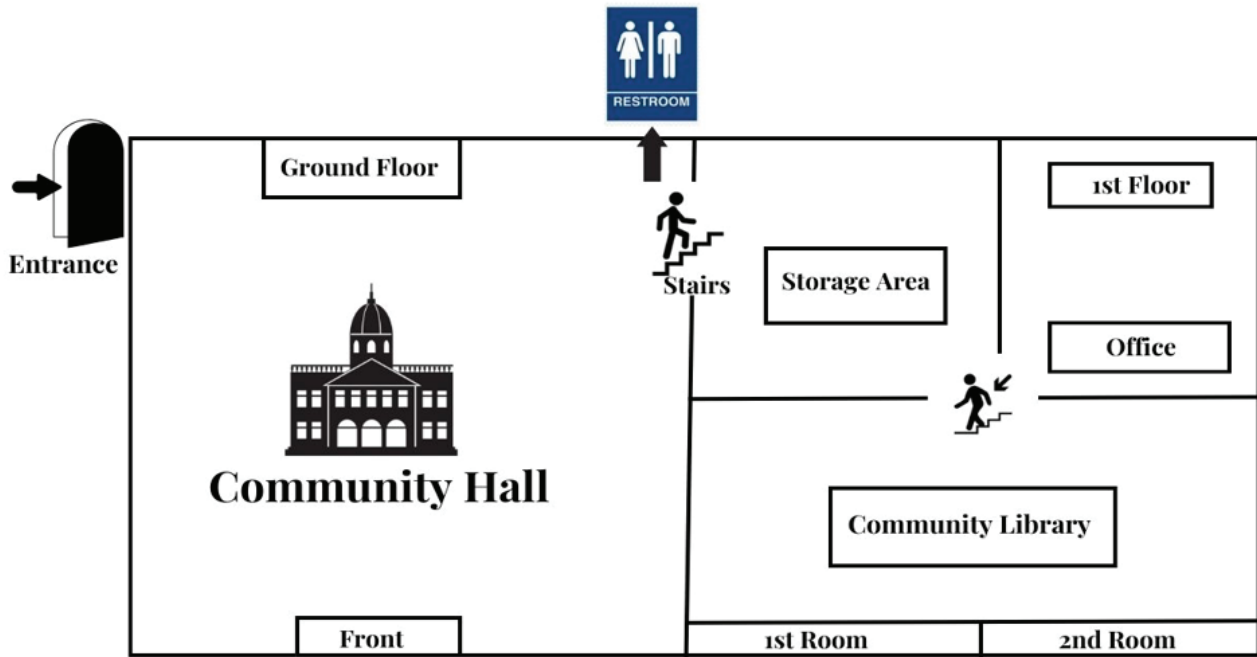
4. A Note on Locale and Sub-locales

For current research, four community centers located in Islamabad were purposively sampled. Three of the four community centers function under the Staff Welfare Organization for federal government employees. These community centers are in sectors G-6/4, G-7, and G-9. The remaining community center is in sector G-8, which is a private community center functional under the Pakistan Christian Welfare Organization. Hence the locale for the current research is Islamabad and the sub-locales are the four community centers located in the city. Staff Welfare Organization which functions under the Establishment Division, aims to meet 'economic, social & psychological needs of the Federal Government employees and their dependents'. It is a service-based organization which provides welfare services to the FG employees and their dependents. Among the services provided are vocational training, ladies industrial homes, educational stipends, rehabilitation aid, federal staff relief fund, ambulance/mortuary service, sports facilities, wedding hall, community center, and libraries. There are five SWO regional offices across Pakistan, located in Islamabad, Lahore, Peshawar, Quetta and Karachi. A total of 9 SWO community centers are functional across Pakistan: : 3 in Islamabad,

9. McMillan, D., & Chavis, D. (1986). Sense of community: A definition and theory. *Journal of Community Psychology*, 14, 6-23.

2 in Lahore, 2 in Karachi, and 1-1 in Peshawar and Quetta. All three SWO community centers from Islamabad were visited and data was collected in the current study; Auditorium Community Centre in G-6/1-4 located in Aabpara, Auditorium Community Centre located in G-9/2, and Chaudhary Rehmat Ali Community Center located in G-7. The not-to-scale maps of the community centers are presented in the following figures.

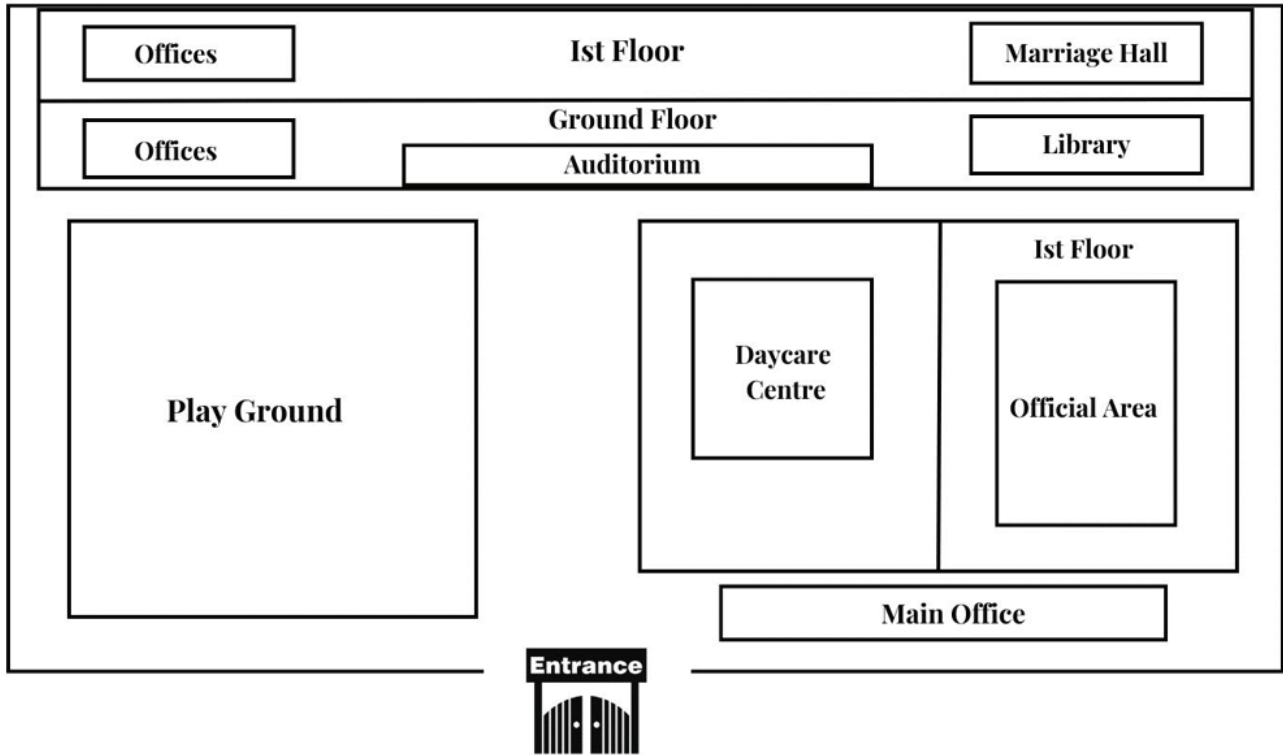
G-8 Community Center



The G-8 community center encompasses a community hall with two gender-specific washrooms attached at the back of the hall. The first floor includes the main office and a storage area. The topmost floor has a community library and two rooms for people to stay, especially migrant guests. The community hall is functional. The main office is fully constructed but not furnished (at least the time when fieldwork was conducted in July 2023), therefore a makeshift office is built outside the building. The community library and two rooms are still under construction.



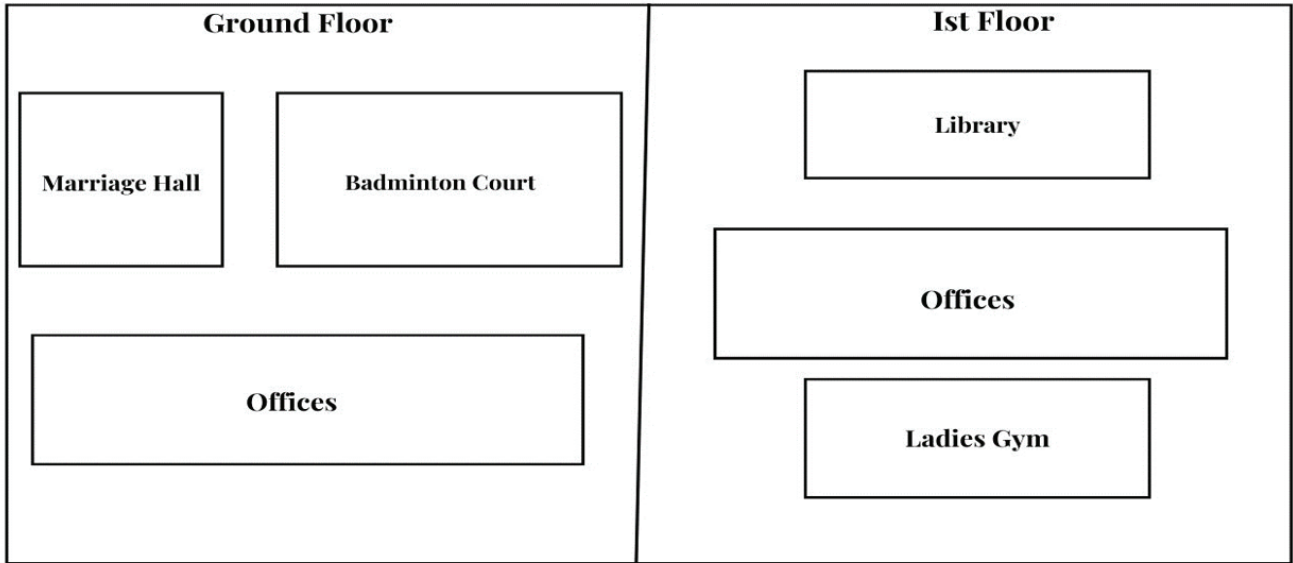
G-6 Community Center



The not-to-scale map in the figure above details the overall landscape of G-6 Community Center. The directorate office has two floors. On the first floor there is a daycare centre for the FG employees and their dependents. The first floor has an office area. Within walking distance of 3 minutes, there is a community centre building; the ground floor has a library, an auditorium, and a few administrative offices, whereas the first floor comprises offices and a marriage hall.



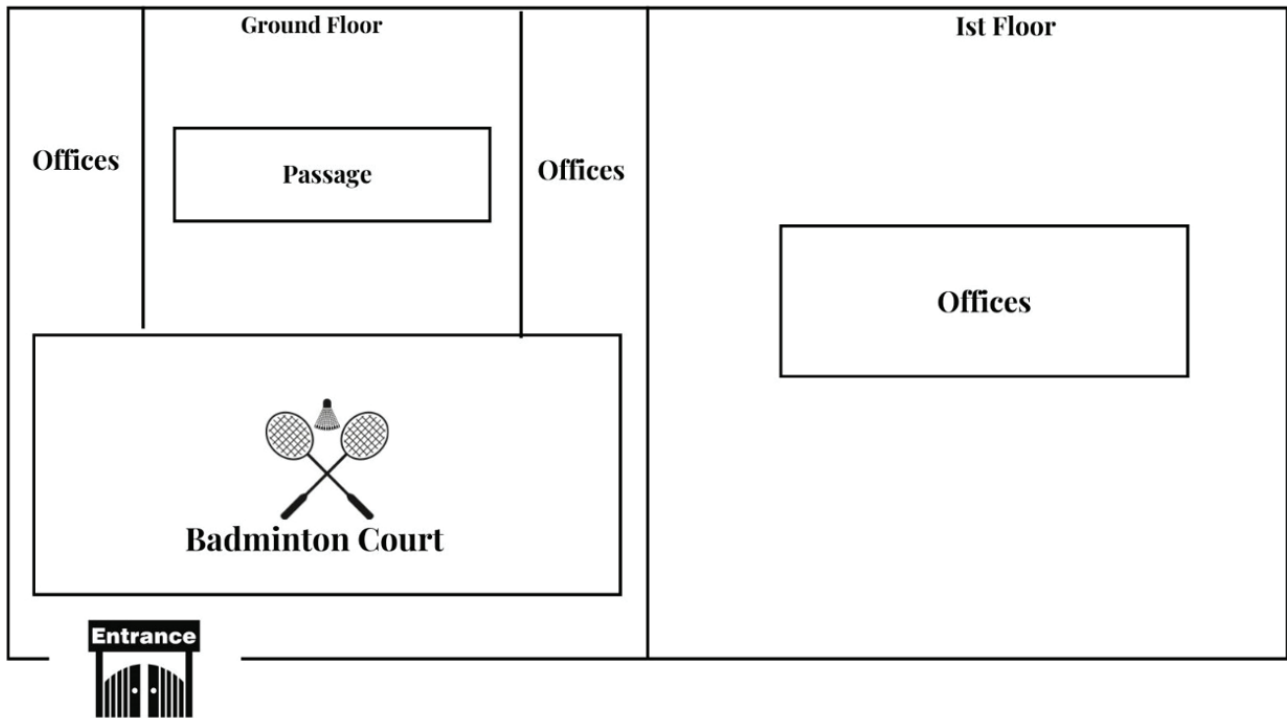
G-9 Community Center



The G-9 community centre is a two-storey building in which there is an official space, a marriage hall and a badminton court on the ground floor and a library, ladies' gym and offices located on the first floor.



G-7 Community Center



The G-7 community center comprises two floors. On the ground floor, there is a huge badminton court and an administrative official space and more offices (ambulance/mortuary-related records) on the first floor.



5. A Note on Methodology

The research strategy for the current study is qualitative considering the research questions the current study intends to respond to. The units of data collection were the employees of the community centers. At G-8 community center, data was collected from the owner and one volunteer. From the governmental community centers, data was collected from the person in charge of the center. The sample size for the current research was 6. Data was collected using interviewing techniques; episodic interviews were conducted with 2 and semi-structured interviews were conducted with the 4 respondents. In the initial research design, the first choice of interviewing technique was episodic because the research questions require the acquisition of both semantic and episodic forms of knowledge. However, the researcher managed to conduct only 2 episodic interviews and eventually semi-structured interviews had to be conducted with the remaining 4 interviewees in line with the busy schedules of the respondents. The access to the in-charge/owner of community centers was eased by building rapport with a few employees/volunteers who eventually scheduled the time and date of the interviews. The interviews lasted for 1-1.5 hours. Some of the interviews were recorded and for the rest notes were taken during the interviews. The qualitative data in the forms of notes were jotted into narratives and for the recorded interviews, data was verbatim transcribed, translated, coded with codes (generated from both data and already-designed interview guides), put into thematic charts, and thematically analyzed. The themes that emerged from this process are detailed in the next section.

6. Results

The following text details nine different themes which emerged from data analyzed using thematic analysis.

6.1. Why have Community Centers in Cities?

All the respondents agreed with the idea of having community centers in the cities. The reasons for having a greater number of community centers in cities vary between the domains of accessibility, communal engagement, socialization, problem-solving and citizenry. In the first excerpt, the respondent is speaking about community centers as the avenues to which people have easier access.

R: I have spent half of my life in Europe, Africa, the Gulf, and the Far East. I have observed community, civil society, and State engagement in the West, it's totally different from Pakistan. Community centers should exist because they are accessible and approachable to the public and must be available for every citizen.

The following excerpt explains the importance of city centers across various regions of a country because it functions as a socializing space for people to interact in times of happiness and sorrow. Secondly, the centers are also an important venue for people to engage in productive discussions. In this way, a community center is both a recreational and an ideational space.

R: Community centers should exist everywhere, across cities, villages, and sectors. Why am I saying this, is because city centers unite people in times of happiness and despair. City centers are for people to welcome, share, and socialize. It is open for people to pray and mourn for the loss of a loved one, as it is for people to come and celebrate their happiness. It's also for people to generate ideas through engaging in discussions and debates. So, it binds people together.

The first excerpt below details the citizenry function of a community center wherein people come up with solutions for communal issues and put in resources (economic and social capital) to devise a strategy. A similar view was shared in the next conversational extract. Rural settings allow people to interact more frequently, which is a rarity in urban settings. Therefore, the respondent emphasizes building more community centers.

R: There must be more community centers. The purpose of community centers is to bridge communities together through communal and literary activities. Communities sit in such places, talk out their issues, discuss their problems, and play their parts in providing solutions, for which these offices and HR put their resources into use. There are a few such centers established in some sectors of Islamabad. Many citizenries-related issues will at least be spelt out if more and more sectors have more and more community centers.

R: Community is related to the public. Does the public have issues? If yes, then there should be a way out of those issues. Community centers function as vessels for solving the issues of communities. Just like people solve their issues in rural settings. The context can be comparable here. Community centers provide the same context in urban settings.

In her attempt to explain the importance of community centers for cities, the following respondent granularly explained the activities in a social event that she attended in Italy and kept on being part of such gatherings in the community centers. Apart from being a socializing place, as she explains, the community centers also function as a space for informational exchanges about the city's administrative, transportation, and communication systems.

R: You will find many community centers in the West. We all gathered at Eid in a community center when I was in Italy for a year. Someone brought dishes made of meat. Someone samosay. Some people just came over. Some people were from Jordan, some were from Turkey, but all were Italian Muslims. Cultural exchanges, social interactions, religious ceremonies...all in one place. Afghani women were cooking Afghani pulao. A few women were filling up spiced potatoes inside samosa casing. The date for the next get-together was decided on the same day. There was a chart displayed on the wall where the date and timing for all the social events were maintained. I got to know about transportation, markets, grocery stores, and subsidized shops, by socializing in these community centers. The solutions for most of the household's practical and strategic issues get resolved through interacting with people in the community center.

6.2. Why Should Islamabad have More Community Centers?

All the respondents agreed that as compared to the population of Islamabad, the number of functional community centers is insufficient. When asked why Islamabad should have more city centers, respondents shared various views. Their responses are based on a range of factors such as communal needs, lack of socializing spaces, gatekeeping of elitist clubs, cramped-up residential zones, the revival of community activities in the existing community centers, and socio-cultural gatekeeping. Each of the responses below is detailed to provide some context for the need to increase the number of city centers in the capital.

In the first extract the respondent explains that the land allocation for residential areas is not equal in Islamabad. There are elite sectors where acres of land are allocated to the VIPs, who can afford to arrange functions, gatherings, and funerals in their own properties or can book expensive marquees or hotels. The same doesn't stand true for the majority. Therefore, community centers are needed in Islamabad. The respondent also alluded to the fact that mosques which are strictly used for religious

purposes in Pakistan, can be used as a place for running welfare, awareness and cultural activities which is the case in the West.

R: See, Islamabad is a thickly populated city. Here, you will find multiple issues. One of these is a 2, 4, or 6 marla small houses, where people cannot manage wedding functions or funeral rituals. For this reason, there must be one community center in each sector of Islamabad. Community centers are for people to socialize so that they can express their grief and celebrate their happiness. Mosques can also be termed a community center, in a way. But since we have become more regressive, and lack knowledge, and brain intellect we just cannot think of mosques as community centers. Whereas in the West, mosques and churches are not just used for religious purposes but as meeting points for people from various backgrounds for welfare activities and cultural programs.

A similar view was shared by another respondent who by giving a case analysis of the G9 sector detailed that those employed in the federal government jobs cannot afford membership of elite clubs located in the capital. For this segment of the population to socialize, community centers are required, and the current number is insufficient.

R: Just take the case of the G9 sector in Islamabad. 75 percent of the sector is populated by federal government employees and 25 percent by the people absorbed in the private sector. Of this 75 percent, most are from grade 8 to 16 employees. Type A-E, all houses are in the sector. The employee of a federal government job is not a rich person. The same goes for the G6 sector. For this chunk of the population, community centers are important. Those who are rich reside in the F and E sectors, for them clubs are important. For the rest, which is the majority, community centers are important.

A respondent from the Christian community center also spoke of social heterogeneity but his reply, apart from class differences, is also focusing on ethnic and religious differences. He also speaks of privilege as a social construct which plays a gatekeeping function in favour of the rich and against the underprivileged, including minorities. He reasons for the need for a greater number of community centers to house pluralistic groups and arrange diverse socio-cultural and welfare activities.

R: A lot of seminars are arranged in the capital. Most of them are arranged in five-star hotels such as Marriott or Serena. The people from remote or occluded groups will feel like misfits there. So, the concept of privilege which we have ingrained in our systems has a gatekeeping role to function. This way, such people are excluded from many social opportunities. The debates steered in such seminars may spark the spirit of doing better in life, but the social gatekeeping demotivates them to participate due to the way they look, dress, speak or what their identity is.

He further details why the G-8 community center is different from the five-star hotels and functions as a space for inclusive, non-political and welfare social events.

R2: See, here, we don't care about such factors. We don't bother if anyone comes here dressed in a shalwar kameez or comes on bicycles, or on foot, all are welcome. There, it's not the case. Our churches also have halls, but they are strictly for religious purposes. And we don't allow any political activities over there. Even here we don't allow it. We don't allow dance parties or political activities to occur. We don't let politicians come and run their political campaigns during elections eulogizing their contributions and mudslinging their rivals. We have gotten approval by CDA for a few activities which can be held here. So, cities must have functional community centers, it depends on how they are being managed in the cities.

6.3. Purpose of Sampled Community Centers

The purpose of the sampled community centers is explained by two interrelated factors; the functions and services these centers perform, and the activities allowed to take place in the premises of community centers. The following qualitative responses explain both functions and activities for each of the sampled community centers in detail.

G8 Christian Community Center

Since the Christian community center is based on the ideology of serving humanity hence their target population is the economically underprivileged, especially the Christian community residing in the slums. The centre, however, is also open to all religious and ethnic groups. When asked about the activities of the community centre, the volunteer worker and one of the pioneers of the centre shared:

R1: Seminars, especially for those who cannot afford to arrange it in the Marriott hotel. So, they approach us. They visit us, check the hall and the little facilities we can provide. We tell them about our rates. Whatever nominal we earn, we spend on upgrading the building. The nature of events can be ceremonious, academic, humanitarian, or religious. But we largely extend support and promote our community. We don't have an agenda behind it. We are very open-minded. We aren't biased at all. But we also have certain goals to achieve.

R2: Especially for people who cannot afford and reside in slums.

The ground floor of the center has a spacious community hall, which accommodates 100 people. The details are explained by the respondent in the text below.

R1: It's a general-purpose hall. We hold birthday ceremonies here. Different types of get-together events, academic and religious seminars, and youth-led activities. We also conduct classes there, awareness campaigns, and wedding events, especially for those who cannot afford to conduct such sessions anywhere else. We charge nominal rates- enough for electricity dues to cover. We provide 100 chairs, and we accommodate 100+ guests easily.

I: What do you have infrastructurally?

R1: There is a hall. We aren't equipped with modern equipment and devices which are mostly used in workshops such as projectors, multi-media, etc. We have planned it for the future, but right now we lack resources. There is a mic though. The ones who book the hall are informed on a prior basis about the existing equipment. We have a small setup of sound system, but we don't have a large setup as of now.

The information about services provided by the community center is disseminated by pastors in the churches. The community is well-connected through informal networking. They don't advertise on social media much. They find flashing their initiatives such as ration distribution on social media against their teachings. The organization running this center is on one social media platform and in future, they might advertise more often. Furthermore, they don't have sufficient resources to hire a person designated for this role. There are plans to upgrade social media in the future but right now they advertise relying solely on informal networking.

When asked about the number of employees, one respondent shared:

R: No one is employed here. Not even a single person. We are functioning voluntarily. I have been working here for the last 75 years. I am among the founders of this organization. Whoever serves the center incurs one's own expenditure. We don't extract a single penny from grant money. We pay daily wages to those who work on the construction and fittings of this building. We also charge the hall rent and electricity and make payments to the labor hired for the construction and upgrading of the building. Honestly, we don't run revenue from community centers. All we want is to complete the building first.

G6 Community Center

The respondent from the G6 Community Center located opposite Aabpara Market, first explained the ideology of the Staff Welfare Organization based on which community centers were built across Pakistan. The purpose as explained in the following excerpt is to run welfare activities for the FG employees and attract more people towards FG jobs than the private sector jobs.

R: The basic objective of the staff welfare organizations was to ensure the social, economic, and psychological welfare of the FG employees. Our intent was also to attract people towards FG jobs and to create civil servant jobs worthwhile enough for people so that they don't feel hesitant to join. The confidence that as compared to the private sector, there are facilities available to us and we can make full use of them. These community centers were designed with the same intention that the areas which were thickly populated in Islamabad, and the ones where civil servants and FG employees resided, should be provided with facilities under one roof. Our Aabpara community center has one wedding center, one library, one sports area, a coaster, one day care center and lady industrial homes. In lady industrial homes, the female federal government employees and the female dependents of such families are trained in vocational skills, knitting, sewing, painting, decoration, and beautician courses. The services are for FG employees, but a few facilities can be accommodated for provincial employees. Similarly, we have built a few guest houses, Holiday Homes in Murree. We work on a simple principle; identify the issues where FG employees are residing, address those issues, and launch welfare schemes for them.

The community center has a service-based approach where in addition to the provision of infrastructural facilities for social gatherings and recreation, welfare schemes are also provided. The respondent detailed, as follows:

R: There is a wedding hall. There is an auditorium, library, basketball court, snooker, carom, table tennis, and squash court. There is a scheme titled Federal Staff Relief Fund in which if an FG employee passes away then a family is granted 15,000/- rupees and in case of the death of a dependent, 10,000/- rupees are offered. In case of lifelong diseases such as TB and cancer, 10,000/- rupees are offered. Amounts spent on preparing eyeglasses are also reimbursed under this scheme.

When asked whether these welfare schemes are open for all the employees of the FG across all grades and cadres, the respondent explained:

R: There isn't a quota specified for a scheme. Only in Holiday Homes, Murree, there are specifications of rooms allotted to the people employed in grades 1-16, in 17-19 and then 20 above grades. Otherwise, there is a first come first served system. Whoever sends applications to the federal staff relief fund first, we entertain them based on the resources available to allocate under such schemes. Similarly, no matter if an applicant for booking a wedding hall is from grade 1, 16 or 19, the one who applies first will be entertained first. Similarly, in daycare centres and ladies' industrial homes, there isn't a specification of the number of employees based on official grades. Based on availability, we rent out wedding halls. We have an auditorium, and anyone from any community, Christian, Hindu or Muslim can book.

But not all sub-places within the community center were in use. The underdeveloped sports activities area and lack of ICT in the functioning of halls were observed during the fieldwork and many rooms were found to be locked. When reasoned, the reason for 'undergoing construction' was quoted.

R: There are a few issues due to limited funding. The squash court isn't fully functional because it is incomplete. The glass in the backdrop is broken. There are a few ICT-related issues in the auditorium due to which activities in these areas are currently halted.

The center also offers shorthand writing and skills development courses. When asked about the turnaround from these activities, including the female industrial homes, the respondent came up with the following reply:

R: Our intake is high when schools and universities are off. These days we have more than 100 girls enrolled in our center. There will be a relative lull spell after summer when colleges and universities will be open. We charge 250 per applicant for the entire session. This is the subsidized rate for FG employees and their dependents. We charge 500/- rupees from non-FG employees. Two of our plots are ready for construction in I9 and H8. We aim to build one multi-purpose community center in H8 and one men's hostel building in I9 for FG employees only. There are no funds to start construction of buildings. We have prepared budgetary documents and presented them to the government thrice, but we are still waiting for the release of funds.

This department was built in 1982, but its inception occurred in 1951. At that time, it was functional as a wing of the establishment division. Then it was shifted to run activities under the labor department. Again, it was re-shifted to the establishment division. Since 1982 it has been working as an independent organization. Wedding activities have been held here since 1982. Some of the buildings have been functional since 1967. The welfare schemes offered in SWO have evolved over time. Some have finished over time. A respondent shared that there was a time when SWO used to have a strong say in specifying routes and nominal fares for the working class of Islamabad. With time, these decision-making roles continue to diminish. Now, the people in these buildings offer few welfare schemes and even fewer decision-making roles. We conducted interviews in the directorate office, in closer vicinity of the center. The administration, finance, planning, and resource allocation all are done through the building of this office. A total of 33 employees in the DG office are working.

G9 Community Center

There are fourteen sectors in Islamabad from G5 to G18. There are three community centers located in these sectors, which deal with the welfare and recreational activities of the FG employees. The services provided at the center are not too different from the G6 community center, infrastructurally but welfare services are different as the following extract from an interview explains. The center's infrastructure is available for non-FG employees at double rates, but FG employees are always preferred.

R: G9 community center provides welfare services such as wedding halls, coaster services/travel services, public library, ladies' gym, and sports activities. G6 provides federal lodges, grant-in-aid, and Murree lodges where people can stay for 340 rupees per night. You won't find a place in Muree which costs less than 10,000/- rupees per night. We charge only 300-400/- rupees, and the space is safe and secure because it's state land. We rent it out to the FG employees as they are our preference. We also rent out to the autonomous bodies if there is a space. We charge them double.

The wedding hall as shared by one of the respondents is booked daily; one marriage in the morning and one in the evening. The center provides chairs, halls, tables, electricity, water, and gas. Different charges for different categories are specified: 4500 for 1-5 grades, 9000 for 6-16 grade officers, and 14000 for 17-22 grade officers.

When the respondent was asked if facilities provided by the community center are used by the people, he commented:

R: Yes. All include library facilities, wedding halls, ladies' gyms, badminton, and sports courts. People use all such facilities. One thing like sugar, you will get it at a price of 200 rupees and from another place 20 rupees per kilo. Where will you get it from? The place where it is sold at a cheaper rate. Here you will find a hall for 4500 rupees. The same facility is available outside at one lac rupees. That is why we are never vacant. Our coaster carries 20 passengers at 30 rupees in one kilometer. Private coasters will charge 1000 rupees for the same route. Neither our hall nor our coaster remains unused. Library charges are 5 rupees per month.

G7 Community Center

The respondent from G7 community center demarcated the welfare and recreational services provided at the center. The center comprises one badminton court where employees and dependents of the federal government come and play tennis. They also play carom. Their timing is 5 PM and there are a total of 35 members. These are the same employees who don't have the facility of a designated sports club to go and play. The membership form is 100 rupees. Secondly, the center also offers stipends to grade 1 to 22 employees. Scholarships are offered to the intermediate students of those families who are in grade 17 and above. Grade 5-16 students are offered stipends once they enter 6th class. And grade 1-5 employees' students are paid from the start of their education till their education ends. These stipends are paid once a year for students to purchase books and bags. Science subject students are paid 6000-7000/- rupees. Social Science and Humanities students are paid 2000-2500/- rupees, 7000/- rupees to position holders and 8000/- to Hafiz-e-Quran.

When the respondent was asked about the number of applications and awardees, she commented: that usually, the number of applications for stipends is around 46 thousand. This year, (2023) the center received a relatively smaller number of applications, around 17000. In these scenarios, the center is required to give money back to the government. In another scheme the center provides wheelchairs, hearing aids, and tricycles to deserving applicants. The respondent further stated that the center is affiliated with the Fauji Foundation. If any FG employee or a dependent needs foot

reconstruction surgery, collars, or crutches, then the centre provides budgets to the Fauji Foundation, and they undergo such surgeries and prepare the necessary equipment. Fauji Foundation doesn't charge for services. In addition to these welfare services, different sports and cultural activities are also performed and organized in this centre. For such occasions, the badminton court is converted into a stage hall. The respondent shared that the recent events such as the 12th Rabi-ul-Awal and the 14th of August, were organized in collaboration with different organizations. Lastly, the centre also provides ambulance services for the deceased in and out of the station. The ambulances, as the respondent said, are available round the clock.

When asked if halls and auditoriums can be used for private functions, the respondent remarked:

R: No. This cannot be the case. We cannot use community centres for holding private events and generating income, because we are a government entity. However, there is constant pressure on us by the higher-ups to generate revenue streams by renting out halls and auditoriums for recreational and academic activities, but these activities must be communal, not for certain individuals.

Very often, through the interview, the respondent reminisced about the eventfulness of SWO community centers, particularly the G6 Community Centre, and compared it with the recent situations.

R: There used to be stage dramas, I remember the full house shows with full occupancy. Each week, we arranged a drama on different themes. There was no ticket price. People used to gather by word of mouth. Cultural programs, sports activities, mushaira, qawwali nights...name any event... till the Lal Masjid incident occurred. The women from industrial homes who stitched their clothes, exhibited their items for sale and their clothes were displayed by models on a ramp in that community centre. Certificate distribution activities were common. Milad activities were also common. Women used to participate.

I: Why are such activities not performed anymore?

R: The people who have joined lately couldn't guide, internal politics also has a role in it, leg pulling, promotions are at a snail pace, no allowances on the salaries. The list is long and tiring.

The following tables represent a quick summary of the services provided by the SWO community centers.

Services provided by the Chaudry Rehmat Ali Community Center, G7, Islamabad

Ambulance Service and Mortality Van Service

Sr. No.	Grade	Ambulance/Mortality Van	Charges
1	Federal Government employees BPS 1-22 and their dependents	Ambulance	Rs. 10 per km
		Waiting Charges	Rs. 50/hour
2	Autonomous Bodies Semi-autonomous and provincial departments	Ambulance	Rs. 20/km
		Waiting Charges	Rs. 50/hour
3	Federal Government Employees BPS 1-22	Mortuary Van	Rs. 10km (both sides fare)
4	Autonomous Bodies Semi-autonomous and provincial departments	Mortuary Van	Rs. 15/km (both sides fare)
5	Retired Employees and their Dependents	Mortuary Van	30% of the charges

Source: Fieldwork

Facilitation for Disabled Persons

Grade	Disability Aid	Free of Cost
BPS 1 - 22 Federal Government Employees and their Dependents	Hear aid devices Wheelchair Tricycle Crutches etc.	

Source: Fieldwork

Stipend Award

Sr. No.	Grade	School/College/University
1	BPS 1-4	5 th class and onwards
2	BPS 5-16	6 th class and onwards
3	BPS 17-22	11 th class and onwards

Source: Fieldwork

Sports Facilitation- Badminton Hall

Sr. No.	Grade	Admission Fee	Monthly Charges
1	BPS 1-16	Rs. 50	Rs. 30
2	BPS 17 and above	Rs. 75	Rs. 50
3	Autonomous Bodies Semi - autonomous and provincial departments	Rs. 100	Rs. 100

Source: Fieldwork

Wedding Hall Charges of G-6 and G9 Community Center, Islamabad

Employees Category	Wedding Hall Charges
BPS 1-4	Rs. 4500/- (Day) Rs. 6000/- (Night) Rs. 600/- (Labour) Rs. 3000/- (Security)
BPS 5-16	Rs. 9000/- (Day) Rs. 11,000/- (Night) Rs. 600/- (Labour) Rs. 3000/- (Security)
BPS 17-19	Rs. 12,000/- (Day) Rs. 14,000/- (Night) Rs. 600/- (Labour) Rs. 3000/- (Security)
BPS 20-22	Rs. 15,000/- (Day) Rs. 17,000/- (Night) Rs. 600/- (Labour) Rs. 3000/- (Security)
Others	Rs. 17,000/- (Day) Rs. 20,000/- (Night) Rs. 600/- (Labour) Rs. 5000/- (Security)

Source: Fieldwork

In G8 community center, the only functional space is the community hall. When the respondents were asked about the rate list of the services provided at the center, the following conversation took place:

R2: It's comparable to the government rates. Once the building is fully constructed, and related facilities are increased, we will decide how much the rate should be hiked.

R1: At times we have arranged weddings without any payment. For instance, these two marriages. There were two widows who couldn't afford the nominal rent of the halls. We arranged their wedding ceremonies with our funds. At times, people ask us for discounts. We approve discounts. At times, people pay us more than the designated amounts, saying that we are paying out of happiness. There is a standard amount, but we charge less in some cases and accept more if someone happily offers us. All the amount goes into completing this building.

6.4. Fundings and Maintenance Costs

The funding of the G8 community center is people-led who voluntarily donate. The amounts collected by the Christian Welfare Organization are allocated for the welfare of the Christian community and for the upgradation of the building. The following extract details how already-built networks and social capital play an important role in this context. It also details why the community, despite having built political connections, stays away from politically backed funding.

R1: As he has told we don't have a proper donor we can depend upon. So, people extend financial support or provide bricks and cement. When we collectively secure some handsome amount, we allocate for the upgradation of the building. The funding and subsequent construction of the building are bit by bit, part by part. This building was constructed this way. There are a few genuine people around, we have built connections over the years. Mr. A has served in the foreign office throughout his professional life. The social connections built at that time have helped this Center a great deal. We have built connections with politicians. But we prefer staying away from them and we don't prefer taking any financial support from them. Also, political interventions call for chaos and we are already vulnerable to it, so we avoid them. The activities we conduct here are done voluntarily, for instance, CSS preparatory classes were for the students who couldn't afford to get enrolled in expensive preparatory schools.

When community centers of SWO were asked about funding and maintenance costs, the following issues were reported by the respondent:

R: Maintenance cost is evaluated by PWD. We prepare our reports for PWD and based on their evaluation of the costs; they send a budget to the government of Pakistan. We don't get paid for the maintenance cost as such. Also, we don't have such revenue-generating streams. We either have some amounts saved or we generate from renting halls and auditoriums. But the government isn't of much help. What to expect from a government under such economic conditions. Even if they have funds, they will prioritize accordingly, and we aren't in their top priorities. There are very dim chances of securing funds for repair and maintenance from the government.

6.5. Is Community Center a Need?

This theme singularly emerged from the data. The need for community centers in cities for socializing, interactional, and recreational reasons was unanimously accepted by all the respondents. But community centers as a safe and secure place for the sampled marginalized community (first extract from a Christian volunteer) or as a center for a specific socio-economic class to exert agency (second extract from SWO centers) emerged from the data.

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R2: You were speaking of institutions. Yes, I do feel safe here instead of going to the Marriott or any marquee where I don't feel safe. Anything can happen there. What will I do if a minister or a dignitary's guard opens fire at us, and there is no one to secure me? That is why I feel secure in my churches, in my community centres like these, and in our gatherings, which is very wrong in my opinion. Because we must mix with the mainstream. But we are left with no option other than to take a few steps back because we are mistreated. Of course, the ones who represent us in foreign countries claim that we are very safe. Why are you lying? For what? Just because you are being paid 6 lacs in a month. What about the homes and churches of your community which have been destroyed daily? The world has shown growth by leaps and bounds. In Europe, the sanitary staff is the highest-paid profession. The ones who clean the gutters are paid more than the prime ministers there. That's how the profession is respected. We are standing still here; I believe we have stooped very low from there.

R: Community centers are important, but they cannot be the only source of eliminating the differences in society. This is not only Islamabad's issue, but also the country's issue. Community centers alone cannot do anything. The elimination of economic discrimination requires an overhaul of the economic system, the mode of earning to be levelled up for all the communities residing in Pakistan, and the standard of living will be improved on a standardized level for all. Until these issues are resolved, these differences will continue to exist in Pakistan and elsewhere. Community centers are for the welfare of the low cadre officers so that they don't feel dissociated from social life activities so that they can use their resources in community engagement and don't feel deprived of social life which higher cadres and private sector employees enjoy. Poor economic conditions will always be an issue, if community centres are helping generate some space for the poor class, then it's justifying its purpose.

Speaking more of the community center catering to cadre 1-15 of the FG employees, one respondent from SWO community centers, commented:

R: It has become a social norm to show lavish marriages, expensive camera setups, larger-than-life wedding infrastructure, outclass catering services, lighting, music, etc. The grade 17 and above employees are doing relatively better and are generally more resourceful. They prefer holding marriage functions in hotels and marquees but the ones who can afford such budgets prefer community center halls. See, most of our facilities such as welfare schemes, wedding and auditorium halls are booked by the lower cadres. See if someone can afford to live in a PC hotel, or high-end lodges in Murree, then why would he prefer holiday homes? Similarly, if he can afford a better-equipped hall then why would he prefer a community center like this one? However, the badminton court in G7 is being used by a senior officer in WAPDA and other senior officials from other departments. Poorer cadres usually play cricket or snooker. It varies from project to project and place to place.

6.6. Sense of Community

The data elicited from the respondents of the Christian community center shows the sense of community the Christian community members have developed through engagement and socialization. The respondents shared a success story of a young female who was prepared by experts in the same community center and later after successfully clearing the exam, her success was

celebrated in the same building.

R: One of our female youths secured admission to the engineering program. Later she got appointed as assistant commissioner after clearing CSS exams. She was prepped in our organization. Her success was celebrated in the same building. She wasn't a child of one family, she was a community's daughter.

The community center is built purely on a self-help basis, driven by the cause to facilitate and open opportunities for the Christian youth which are otherwise very limited. The respondents shared that Christian children get educated but there are no guidelines for them to excel. Parents lack information, education, and resources. The respondents took pride in the fact that they have built liaisons with the achievers who deliver lectures and take free classes for students. The ones who deliver guest lectures are professors, army officers, government employees, and CSS senior bureaucrats. They also deliver motivational lectures. The youth trained from the centre have been appointed as commissioners in Islamabad, and in foreign offices. During COVID, a few students complained that due to tightly spaced living areas, they could not concentrate on their studies and opted for combined studies. This led to the initiative to construct one conference room and a library in a community center for youth to come and study.

Speaking of sense of community in cities, one respondent from same community center commented:

R2: The situation in our cities is that one person residing in a house doesn't know about the neighbor next door. In the car, the gate unlocked, back to the car, the gate locked. That is the lifestyle in the cities these days. City centers allow people to socialize, gain citizenry information, to care for one another. We have arranged medical camps in remote areas and the treatments which usually cost in lacs were treated in thousands by our friends and comrades. In COVID we ran online preparatory classes for 7-8 months as well.

Another respondent explained on a much deeper level the essence of community despite having a minority status.

R1: Although we are in a minority, I don't make a big deal about it. I view my minority status only as a figure, as a mere number. We are a minority because we lack numbers. Apart from that, our talent, our education, and our wisdom aren't lacking anywhere. We want to see our children successful like you or him. We feel proud mashaAllah. At the end of the day, we all are Pakistanis. It is easier to divide, "Who are you and Who am I?" but we all are Pakistanis first. This is how we are, and we think.

Detailing role of community centers in building a sense of community, a respondent from one of 3 SWO community centers, commented:

R: Our community centers functioned as a peer pressure group, for instance in the 80s when the public transport was not run as per routes of the federal government employees. We were called upon to submit applications in abundance so that pressure could be put on the government to change the routes in favour of federal government employees. And, eventually, the routes were changed. Also, our ex-female employees demarcated separate sitting areas for men and women on the buses. So, this center used to function as the complaint centre for federal government employees to submit their complaints so that an amicable solution could be prescribed.

6.7. Role of Regulatory Authorities

The role of regulatory authority, especially CDA, was more pronounced when interviews in Christian community center were conducted. The construction of the community center started long ago but then it halted. Such breaks as quoted by one of the respondents are sporadic. They don't have a donor who consistently provides money and hence are working on the self-help model. The money donated by the comrades, friends, and poor workers is spent on the community center. The respondent detailing about this, commented:

R1: The ones working in this building are doing it voluntarily. No one is greedy after a share in it. All are giving their time and resources to it. We feel proud that we have been able to put concrete walls and shelter in the building. It didn't use to be the situation earlier on.

When probed about the situations earlier on, the respondent shared:

R: We have been dealing with CDA since 1982. First in securing this colony, and then in this building. Also, in getting land allotted for churches and graveyards, we have worked very hard. I was telling them today that I have gotten 10 acres of land allotted by CDA. We have been among those few who have extended support in creating the city that you see today. We take pride in claiming that the land we are sitting on right now is allotted to us. It is not that we have encroached on CDA's land. The fact that we got our map approved is a testament to the fact that we have not encroached on a State's land. Still, a few groups have an issue, and they interject to violate our privacy and attack us. But thank God that they return satisfied. If someone plays dirty against us and misinforms the higher-ups about a hoax of illegal encroachment, then the higher-ups won't care for the evidence, approval of land and files. They will rush into their Sarkari cars, speed up, reach our doorsteps, and interrogate us. I vividly remember that once they arrived in two Sarkri cars, one truck, and 20 men claiming that we would create havoc here. He called me and said, 'Be prepared! We are on the way.' I replied, 'You are welcome, Sir.' Once he reached here, I showed him this map. He saw it and said, 'Oh! This one has my signs on it.' I replied is there any stone left unturned now. He said, 'You are welcome, Sir.' They had to leave disappointed. We got colonies approved by CDA in 1982, and 2 colonies were constructed in G-7/2. So, this struggle to build public places to build colonies, halls, and community centers, has been very old. This organization actively engaged in allotting lands for graveyards and churches after 1973. We have gone through a lot. I cannot even articulate it in words.

6.8. The 'Community' in Community Centers

One reason for building community centers is to develop community networking by providing communal activities of engagement. One SWO worker explains it as:

R: Why should people come to community centers? We didn't have one free day in Abpara's community center. Films are played one day, the hall booked for stage dramas the next day, cultural events organized the next-to-next day, musical nights, Sufi nights, you name it, we would have it organized. We used to have frequent social events in which people participated. The center has lost its spirit now. People were different in our times. Now, there is apathy everywhere. I requested the directorate office that we have sufficient space to build a swimming pool. The one which is with the sports board is already overbooked. Very few can use it except swimmer players, army personnel and urban elites. Where should the public go swimming? But I received a firm No as a reply.

A respondent from a Christian community center shared about community building through community centers that in the West, degree programs have grades allotted and assignments designed for students to run communal activities, visit community centers, to serve the community. This is the way a sense of community is built at a very young age. There, children regularly visit handicapped

homes, clean their rooms, arrange beds, mop floors, sweep sofas, and wash, dry and hang their curtains. When asked why Pakistan couldn't build on this, he shared:

R2: Why can't we do it here? Where there is money involved, the mind gets diverted to making money. Every third person has opened an NGO here, why? For oneself, not for me or you. Your pain is only yours. I have nothing to do with it. You must spend 70 per cent of the donor's money on welfare activities, and 30 per cent on office upgradation, official staff, and infrastructure, including salaries and travel. 30 per cent is a lot of money. But what happens here is that 100 per cent of money goes to one's pockets. Name one NGO that conducts a seminar here in our community center. They arranged it in Sheraton, Marriott, and Islamabad Club. Why do you conduct there?

The first respondent while commenting on the idea of community building in Pakistan, exclaimed:

R1: Community? Really? We are a nation of VIPs. I remember one Assistant Commissioner visited us in the community center. One person held the umbrella of our AC sahib over him so that not even one raindrop dropped on his suit. One carried his suitcase so that the AC didn't feel burdened by it. This is how they work.

Shoukat, Gomez and Cheong (2017)¹⁰ classify such modern educated urbanites as a new class of elites who took charge as bureaucrats of all departments in post-independence Pakistan. This newly emerged elite class known as bureaucratic elites, secured social power by accessing government positions. Since most of these position holders were civil servants, they benefitted the most from colonial authority over the administrative structures. In that lieu, occupying more control over the State land and erecting buildings for their own entertainment and socialisation became a political norm. The existence of elite clubs in Islamabad manifests this colonial legacy of controlling and occupying, where entrance to non-elites is restricted.

6.9. Community Centers: Much More than Recreation and Entertainment!

Community center as socializing place for recreational and entertainment purposes was widely quoted by the respondents across all 4 sampled community centers. The responses were also illustrative of themes which explain community centers beyond recreation. These themes describe the need for social work conducted through socialization in community centers in the form of awareness and campaigning strategies for the underprivileged and for developing a safe and secure physical place for people of various socio-economic class and religious beliefs to engage communally. The G8 Christian Community Center also functions as a level-playing field for the Christian youth residing in the slum areas as it eases access to resources and opportunities for them.

10. Shoukat, Ayesha., Terence Gomez, Edmund. and Cheong, Kee-Cheok. (2017). Power elites in Pakistan: Creation, contestations, continuity. Malaysian Journal of Economic Studies, 54(2): 235-253

R: It is a center to align our youth to serving the humanity path, to enlighten them about what to do and what not to do in life and with people. If we treat people the way they treat us, it is not right at all. We need to secure ourselves from society and we must keep ties with society. We don't want to retaliate in the same ways we are currently being dealt with in society. This is not what our ancestors have passed on to us. Our message is to create social harmony, spread love and be an agent of change and peace. You know very well what is happening out there? What else can we add to it? But we see hope, and God is our saviour. This is our life, we are playing our part, and this is what we are meant to do. For this, we need centers like this, and I am proud that there is one center in Islamabad which is legal, and its land is approved by CDA. We can use it with freedom. This center is open to Muslims as well. We welcome them. Please come, hold your programs. This is for everyone. When we ration ten bundles of flour to deserving families, we aren't specifying the religion of those recipients. We collect from and distribute to all.

The idea of safety, security and trust was concurrent throughout the data. However, one respondent did not confine the idea merely to physical places ensuring safety and security. He connected the relevance of having such centres in cities with the structural and processual continuity of marginalizing the Christian community. One respondent reminisced about the past when religious identity wasn't marked for operating structural forces of marginalization against the community. In contemporary times, even educational syllabuses are designed to ingrain this marginalization against religious minorities.

R1: My early education was from Karachi. Your generation hasn't seen that era. In your curriculum, you must have read about communal violence and jingoistic nationalism. Your curriculum must have asked very discriminatory questions such as Who are you? What's your name? What is your religion? We haven't seen it, neither read it nor heard of it in our early educational lives. Today is Eid. Yes, it is Eid. Today is Christmas. Yes, it is Christmas. Today we will also join our Shia community and visit Imam Bargah. Muslim, Hindu, Christmas, Shia, Sunni. There wasn't any difference. Our education system never taught us to hinge on the difference. This hatred against minorities is primarily due to the hatred materials popularized in the curriculum. We won't be reaching anywhere until this hatred is curbed down. Religions are misinterpreted. Only we are superior, the rest are inferior. My generation was taught Bhagat Singh because in those times importance was how to struggle for freedom, not what was the religion and geographical disposition of a freedom fighter. The focus was on struggle, not on religion. Now, the first question asked is what is your religion? which is very discriminatory. Who are you to ask me about my religion? This educational system will produce the mindsets we are observing these days. We are fewer in number, and we are facing repercussions of it. We need to change our system. our educational ministers don't even know the meanings of their names. One who can't spell aspirin is the health minister.

As a response to this detailed response, when the respondent was asked if community centres are important under this scenario.

R1: Yes, it is a necessity. We can create awareness among our youth, and we have been doing the same and will continue to do so. But for how long are we to create awareness among our youth, only?

7. Conclusion

The current study was conducted to document the facilities provided by the sampled community centers located in Islamabad. The study intends to find out the services and facilities provided in the community centers, their role in social connectedness in Islamabad, and in building a sense of community in Islamabad. The study also aims to identify if community centers are the spaces as well as places of community engagement in Islamabad, or not. The summation of the findings and connection with the cited literature is tabulated in the table below.

Theme	What does the theory say?	What are the results saying?
Place, Space & Public	<p>Public 'Public' connotes any settings that are accessible to anyone without the biases or divides of gender, race, colour, ethnicity, religion, nation, or physical handicap. Some public lands do have access to all. Whereas some privately owned lands have open access.</p>	<p>The G8 community center is primarily for the Christian community but as the owners claimed that the center is open for all other communities as well. During fieldwork, I was invited to conduct sessions in the community center, indicating that the center is public where accessibility of people is not hindered by social heterogeneity. The situation in SWO community centers is a little different. The centre, as per its objectives, is for the FG employees only. All the services, utilities and center's infrastructure are for the FG employees and their dependents. Wedding halls are rented out to the non-FG population to generate income/revenue. But services such as badminton, stipends etc. are not offered to anyone except FG employees and their dependents. So, SWO community centers are not entirely public. G8 center is a privately owned property but it's open for all SWO's community centers' buildings are public land but do not have access to all.</p>
	<p>Space and Place Places are meaningful portions of space wherein meanings are attached based on a space's specification (with respect to size, volume, and structure). Places are important sources of shared common identity, centres for human interactions, and strong emotive and psychological ties people associate with such spaces. Spaces are abstract geographical settings which people convert into places as they use, modify, or associate certain symbolic values with them. Good public spaces are by design accessible, generate activities, have use value, are sociable, and are comfortable. One feature of public spaces is that they are connected to the surrounding community and have these qualities: safe, clean, attractive, adequate seating and avenues for sociability. The availability of public spaces merely doesn't create a sense of community, rather regular visitation, face-to-face interactions, and usage of the utilities create social interactions and hence sense of community. Social capital plays a critical role in occasions for entertainment, social intercourse, and personal enjoyment; factors which help in developing a sense of community.</p>	<p>Space and Place Only wedding halls are one such place where socio-economic reciprocity, social relationships and emotive ties can be built, therefore implying a sense of community in SWO community centers. In G8 center, since the nature of activities are normative, hence the respondents explained that all activism-related initiatives, study circles, preparatory classes for the competitive exams and youth awareness programs help in building communal associations as well as a strong sense of belonging and emotive ties. The same doesn't seem to hold true for the badminton place in the G9 community center, as most of the 35 members are on-job and retired bureaucrats who hegemonize the place and the elements of open-access and interactions among diverse community members cannot be ensured. All sampled community centers are in the mainstream sectors of Islamabad; hence their use value seems to be high (especially for those who qualify the criteria for SWO centers), they generate activities based on the services and infrastructure they provide and are sociable places. But only one center (G6) is in an area (opposite Abpara market) which has in its vicinity dining and shopping facilities for people to socially interact more often. This result particularly conforms to the literature that describes that the mere availability of public spaces such as community centers is not enough, face-to-face interactions and utilities in the vicinity areas must also be available.</p>
Community and Sense of Community	<p>Berger (1998, p. 324), while marking the difference between society and community explains that "Community is tradition; society is change. Community is feeling; society is rationality. Community is female; society is male. Community is warm and wet and intimate; society is cold and dry and formal. Community is love; society is business."</p>	<p>The results specifically elicited from the respondents of G8 community center and SWO G9 community center allude to the experiences of the community being a tradition, feeling, female, warm, wet, and intimate and love as described by Berger (1998, p. 324). The fact that community center can be a functional place for women to bring their newborn babies where other women are taking care of them, renowned scholars travel from all across</p>

		<p>Pakistan at their own expense and deliver on-site lectures for CSS preparatory classes, women and men are communally engaged in cooking huge pots of rice and meat dishes, and pulling in communal resources to stage dramas in the auditorium, on the themes of domestic violence for societal awareness exemplify that community goes beyond the restrictions of rationality, coldness, business and maleness. The social interactions which are depictive of community as defined by Berger (1998) propel to develop a sense of community which according to SWO centers' respondents is diminishing with time and as per G8 community center's respondents is improving with time.</p>
<p>Functioning of community centers</p>	<p>Management: First is the management which consists of a board of management which defines the goals of norms, values and activities which are allowed to take place in the community centers. Such goals are set forth by various in-house stakeholders, visitors, municipalities, sponsors, and the communities themselves.</p> <p>Volunteer Community: Second is the volunteer community which consists of community members who are available for supporting and arranging community activities in the community centers. The volunteer component hinges on the rules, norms and values which have been set forth by the management tier.</p> <p>Visitors: The third factor includes the participants who pay regular visits and experience the benefits of the socio-cultural activities and benefits provided in the community centers.</p>	<p>SWO community centers have offices and employees deployed for each service provided in the center. Hence management is set up. The visitors are the FG employees and their dependents, but the volunteer community seems to be a missing link. In G8 center, the management and volunteer community parts both overlap. Visitors are the communities, pastors, public and non-public officials, social workers and activists and academics who not only visit but also do volunteer work for the center and hence for the community.</p>

Understanding Social Networks in Abpara Market

■ Fizzah Khalid Butt

1. Introduction

Markets across the world are considered hubs of economic activity due to their ability to provide for customer demands through goods and services and the producers' demands by monetary payment. However, the other non-tangible aspects of the markets, other than services, are often ignored, including the relational and social capital that is deeply rooted in the economic cultures (Nasritdinov, 2006). Further, Nasritdinov (2006) emphasized that the market is a strong institution and serves as both an economic and social institution. As an economic institution, the market serves the basic function by catering to the complex demand supply systems, pricing, and availability of required goods and services. According to Grondona (2000), the economic culture is productive and developed based on self-trust and personal well-being without ignoring social responsibility. This depicts that for personal gains, being aware of society and societal needs is also important. Similarly, as a social institution, the market provides the space for people where they can create their personal, political, and ethnic presence felt by meeting and interacting with other individuals. According to Baitas (2020), in the markets, people create friendships and networks based on family or ethnicity and become part of social capital, which helps them to operate well in the market. Therefore, it is important to study the markets to identify the social set ups and how they are operated. For the purpose of this write up, the focus is on the social networks and how they are involved in the markets in apparent form or otherwise.

Social Capital

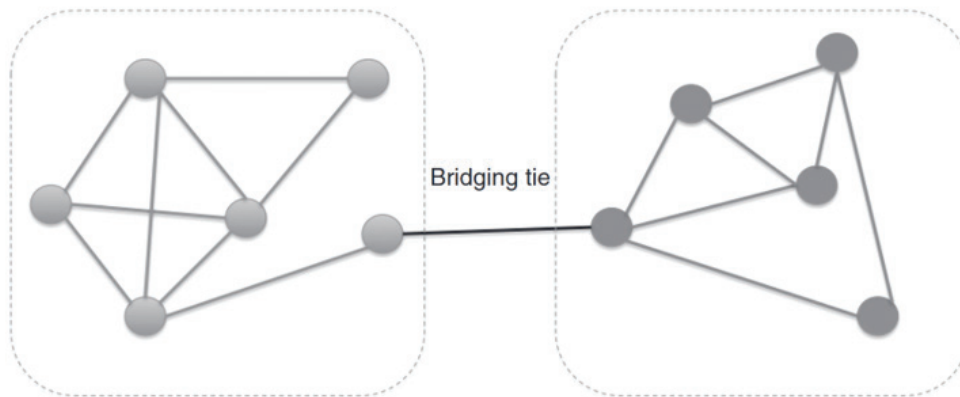
Building on the conventional saying that who you know matters the most, Woolcock (2001) builds on the idea the help of close family and acquaintances that can help in times of need be an important asset that can be termed as social capital. Woolcock (2001) further emphasized that the absence of close relations and ties can put someone in a disadvantageous position, therefore it is pertinent to maintain a sound social capital. The concept was conceptualized by Pierre Bourdieu in 1986 who defined it as “the aggregate of actual or potential resources linked to possession of a durable network.” The idea was further heavily influenced by Putnam’s conceptualization of civic participation, reciprocity and mutual trust as basis for social capital (Stephens, 2008). Stephens (2008) further argues that over the time the idea of understanding through social networks has been lost. The UK Social Capital measurement framework also emphasizes on the social networks along with other important factors including social and civic

2. Social Networks

The idea of a network points towards a set of relationships between different nodes or objects which can be computers, wires or people, and can facilitate the explanation of any group small or big (Kadushin, 2004). Due to the involvement of humans in the networks at the group and organizational level, sociologists have played a role in the advancement of social network theory (Liu et al., 2017). Further, Halgin (2012) stated that the social networks are made up of ties within the networks, the strong ties and the weak ties. The strong ties remain close to each other, sharing information just within the close circle, whereas weak ties spread the information. According to the theory of weak ties by Granovetter (1973) weak ties work as the bridge to disseminate information to the other networks and are a reason for many innovations. Figure 1 shows the bridging impact of weak ties. Furthermore, another aspect that joins the systems is the centrality of the network. The concept of bridging ties also highlights the importance of the structure of each network. The structure of networks focuses on strength and one important measure of it is centrality, the idea proposed by Freeman in 1979. Centrality measures are important to identify the leaders and are dependent on the degree of centrality, betweenness and closeness. The degree of centrality refers to the number of connected nodes to an individual node. Betweenness refers to how close the node is connected to others and

usually is the gatekeeper or the weak tie. Closeness refers to how close different individual nodes are to each other (Liu et al., 2017). This work focuses more on the internal structure of a network and how it works.

Figure 1: Bridging ties. Source ((Liu et al., 2017)



3. Methodology

The methodology used for this research is qualitative using interviews to assess the market situation. Total of 14 interviews were conducted, 12 interviews were conducted with shopkeepers, 1 interview was conducted with the election commission member of the Abpara market and 1 interview was conducted with the president of the trade council of the Abpara market. During the interviews, one issue was persistent that no employee was willing to give an interview despite their long service with the business. The interviews were then conducted with the shop owners and the owners of business in case of rented shops. The following text explains the themes that have emerged from the data.

4. Markets of Islamabad

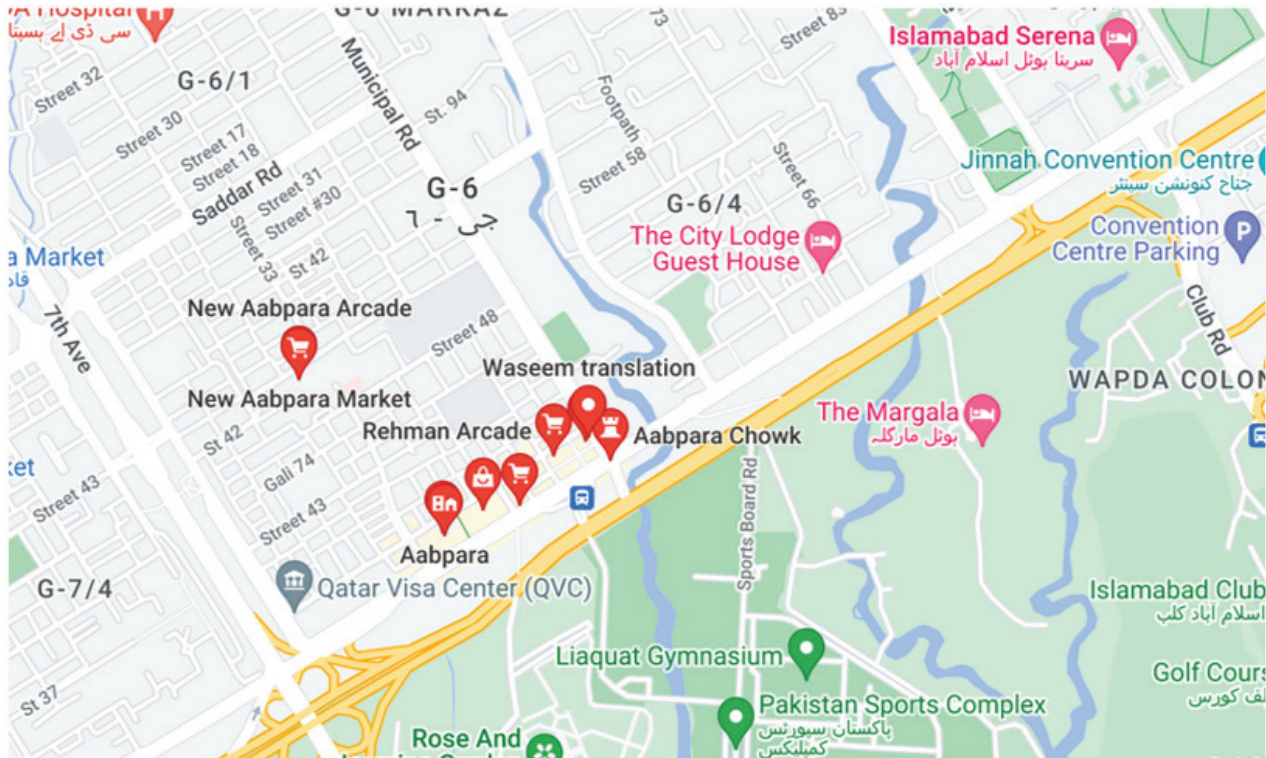
Islamabad is a modern city developed based on a master plan¹¹ which is divided into different sectors. Each sector has a markaz that is dedicated to community service in the form of shops and markets in the most cases. The famous open markets of Islamabad are Abpara market, Melody market, Super Market, Jinnah Super Market and F10 market. Abpara and Melody market are among the oldest markets in the city. For the current research, Abpara market is used as the case.

4.1. The Abpara Market

The Abpara market is in the G6 sector of Islamabad which is considered the oldest market of Islamabad and was established around 1965. The market consists of more than 800 shops ranging from mobile shops to grocery shops to clothes to household items. These shops are divided into five zones. The respondents who have had businesses for more than 5 decades shared the history of the market. One respondent explained that the market came into existence when people would come for the “Urs of Bari Imam’s father” and would require things so traders set up small stalls to fulfill their needs. Upon establishment of Islamabad, it became a proper market and is named after the daughter of a Hindu trader whose name was Para. Another respondent mentioned that when Islamabad was established, the bureaucrats and the higher government officials were located around the area of G5 and G6 and required a market where they could find the household and necessity items therefore, this market was established. However, the different legends regarding the market establish its existence for almost 60

years now. For a market to successfully exist for such a long time and house all kinds of items in it points to a strong social capital and an invisible network that is binding them.

Figure 2: Map of Abpara Market. Source: Google Maps



5. Abpara as the market choice for business

When the respondents were asked why they considered Abpara market a good choice for their business center, almost all the respondents mentioned two reasons. First, ease of accessibility of the area. Second is the variety of the products and services available and the ability of the market to cater for all social classes. A respondent stated that mostly families of bureaucrats come to the market. The market provides the solution to all the requirements of bureaucrats and their families and caters to the needs of their helpers and servants. Everyone in the social class has an easy access to the market and get what they want. The shopkeepers have a specified focus on the visits of bureaucrats and foreign tourists while mentioning the importance of Abpara market. Responding to the increasing inflation over time and the affordability issue, the respondents mentioned that their fathers bought the shops around 50 years ago and they are proceeding and expanding the family businesses. Most of the market is under first ownership and the businesses are generational with needed updates. Only a few shops are on a rental basis and conflicts often arise between the owners and occupants that require council to act.

11. The detailed work on master planning of Islamabad by Hasan, L., Chaudhry, A., Ahmed, A., & Jalil, H. (2020). The Islamabad master plan. can be accessed at <https://pide.org.pk/research/the-islamabad-master-plan/>

6. Social Trust

Regarding general trust and mutual trust, the respondents gave mixed answers. The general observation based on respondents' claim is that in this age and time trust is a gone concept. They mentioned that general trust is kind of non-existent now in the market and they avoid trusting people outside their business, including their customers. Further, on inquiring about their trust on fellow shopkeepers and businesses few respondents mentioned that the most people in the surroundings maintain a good brotherhood and are part of each other's good and bad times without the expectation of gaining any benefits from each other. Only one respondent revealed that when someone is away, and the shop is open, they tell the customer to wait for them and the shopkeepers trust each other that they won't take their customers and will ask them to wait. Whereas two of the respondents claimed that there are no friendships in the competition and the behavior amongst competitors is not very civil, however, the trade council of the market has maintained a good balance. Another respondent mentioned, the mobile shop owners fight a lot, with each other and sometimes with the customers too, so the council manage their issues. Another respondent mentioned when someone dies, whether we are friends with them or not, everyone goes to their house, we reach before family. He further continued and stated this is common that family also has trust issues, we need to earn so in the inflation we need to be a little bit selfish, can't give everything to competitor with our own hands. One observation based on all the interviews was that despite the respondents mentioning the lack of trust in each other due to competition, they thrive because of each other and have general trust in each other. However, they have a strong trust in the council and the council acts as the solid central point of this market network.

7. Diversity

Diversity is the charm of a market for the locals and the tourists. Though according to the observations made during the visits, there is no gender diversity in the market which is now visible in the malls. The market shows ethnic diversity, but the religious diversity is less than 2%. The respondents said that there are few Christians in the market but no Hindus they are aware of. When the respondents were asked regarding the diversity and the well-being of religious minorities, almost all the respondents mentioned that it doesn't matter what religion or what ethnicity a person has they all are fair with each other and take care of each other.

8. Union Council

The trust of the respondents on the union council of the market is commendable. The respondents further mentioned the process of selection and working of the council. The respondents revealed that there are two competing parties in the market and there are elections every two years between the parties. However, the current ruling party has been in power for the past 20 years or so. The market has its own laws, rules and regulations and an election commission. The members of the election commission of the market do the candidacy check, provide rules, and conduct elections. Each shop has one vote and that is cast based on the mutual understanding of all the workers of the shop (in case of multiple workers). The council is then selected based on the results of the election, where a president is selected and 10 vice presidents or senior members, 2 responsible each zone.

8.1. Working of Council

The council works for the betterment of the members, it works as an umbrella. The council provides the rules for shopkeepers. The council makes sure whenever there are arguments going on in the market between competitors and the serious arguments with the customers are also dealt with at the council level and it is avoided to take any case to the police. The council also manages the competition by

the competition by restricting unfair pricing to decrease competition. Managing rental agreements and managing vendor payment, the council also provides support and gives guarantee. Ensuring the safety and security of the shopkeepers has maintained the trust of the council. The council is also responsible for taking the market issues to the government and management with CDA as well.

9. Conclusion

Based on the fieldwork done during the market visit and analysis of respondents' interviews it is observed that apparently the shopkeepers in the market are on good terms with each other, however, the trust is lacking in most cases. The market is working and consists of a huge network of small networks. The network is conceived and processed based on the analysis of the interviews as shown represented in figure 3. The president of union council has a strong association with everyone in the market despite having a low degree of centrality and is considered a leader. One of the reasons is the strong alliance and closeness of the vice presidents of each zone with the shops in the zone and with each other. Here, the vice presidents have a high degree of betweenness, and they act as gatekeepers where they disseminate the needed information to each other, to the presidents and to the shopkeepers of their respective zones. They can be considered as the weak ties of Granovetter (1973) that supports the network based on their strength of information seeking and dissemination.

Figure 3: The imagined network representation of Abpara market

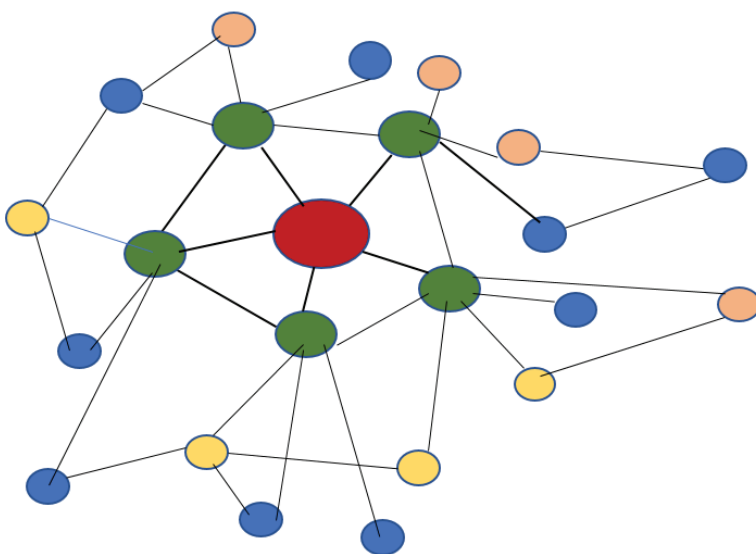


Figure 3 is the imagined representation of the unacknowledged network available in the Abpara market. The centre red point is the president.

The green circles represent the vice presidents.

The smaller coloured circles represent the shops scattered in different zones, similar colours show similar kinds of business i.e., competitors. Similar businesses don't share close ties with each other; however, they share good ties with neighbouring businesses.

Further the different shopkeepers, despite lacking basic trust, are closely connected with each other and provides a structure to the market. In conclusion, it can be stated that these social networks, either strongly connected or loosely connected, are the binding force of the market which provides the economic and social benefit. One reason for the survival of Abpara market despite the opening of new markets is the different variety and the existence of businesses which provide the social and economic stability required to run a market. The network of Abpara market has also shown that the larger the network, the more people you know who can stand by you in times of need, strengthening the social capital of individual. Abpara market is just the case of this piece of work, the networks of other markets are worth analyzing too.

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Exploring the Value System of Organizational Culture of Pakistan

■ Henna Ahsan



1. Introduction

1.1. What are Organizational Values?

Values are unwritten standards and fundamental beliefs that guide people's behavior and judgments across different situations. In general, values are found to be socially oriented, multidimensional conceptions of desirable end-states that uniquely influence behavior and attitudes. These desirable end states are affectively positive conditions such as honesty, fairness, integrity, openness, etc. (Williams, 2002). Literature shows that broadly organizational values could be divided into four categories: one that are espoused by the top management, second type of values is which employees believe are the representative of their organization as the organizational history may support the same, third type of values is which are shared values and come into existence by the interaction of workers personal values which have been molded by their culture practices and the influence their societies have upon them, and finally fourth type of values are those which represent aspirations of the employees that what employees want their organization to be like ,thus these could be called aspirational values. (Bourne & Jenkins, 2013).

1.2. Why Organizational Values are Important?

Organizational values are to the organization what personality is to the individual. These lay down the basis of behavior for people as an individual and as a collective entity. These are the collective beliefs about what the entire enterprise stands for, takes pride in, and holds of intrinsic worth. If the adopted values are reasonably congruent with the underlying assumptions, then the articulation of those values into a philosophy of operating can be helpful in bringing the group together, serving as a source of identity and core mission. If organizations do not clarify their values first and use those value sets as foundations for their strategic business plans, they risk the loss of the knowledge, commitment, and creativity inherent in an intrinsically engaged workforce. Organizations performing in a chaotic style signal that the value system of the individuals and organization conflicts with each other. Organizations sometimes become too obsessed with adopting new technologies and processes that they forget they have to connect and embed these new systems with their value system. Values are not to be treated as a superficial addendum to company policies but a framework from which all other patterns and processes are to be constructed (Parsons, 1997). Organizational values are in fact an amalgamation of interpersonal behaviors standards and organizational standards. Their effect lies not in values themselves but in the coordinate actions and behaviors that follow because of these values. (Williams 1979).

1.3. Theoretical Background

Hassan (2007) conducted a study on organizational values by taking feedback from about 239 employees from eight different organizations in Malaysia. These organizations represented a diverse portfolio of industries available in Malaysia, some local and some were international organizations working in Malaysia. Along with measuring other parameters of interest related to HR they also measured employees' perception of organizational values, which were trust, teamwork and collaboration, creativity, quality, delegation, and humane treatment. Results of their study revealed that factors like potential appraisal and promotion, learning and training system, and performance guidance contributed positively towards these values however conventional practices of performance appraisal, career planning, and contextual analysis factors had a negative influence on these values. This was a surprising result which meant that if the organization has a well-defined performance appraisal system it weakened the degree of trust, autonomy and freedom and creativity of the employees. Further extensive career planning led to the weakening of collaboration and delegation. Hassan (2007) maintains that a good charter of values should incorporate feedback from both

employees and management and should also take into consideration regular employees' development otherwise such values will remain on paper and will not be manifested in employee's day to day matters.

Williams (2002) maintains that employees continuously evaluate the difference in values they practice, and their companies espouse. So, an effective set of values could only be evolved when input from all stakeholders is made part of the process. The processes should bring to light the real tenets of the company's philosophy and how employees perceive them. In fact, it should be a three-prong process: employees articulating their own set of values, company or top management laying down their vision statement or goals, and the development of a process which continually makes sure that these two sets of values is aligned to maximum possible extent.

Edwards and Cable (2009) are of the view that trust plays a very important role in bringing congruence between personal and organizations values. Their study emphasizes that predictability, which is the employees' confidence in how the events will unfold and how people will act, has no significant influence on values congruence. However, communication among employees has a partial effect in increasing value congruence as communication leads to trust and indirectly affects the congruence between employees and organization values. These findings also suggest that trust and communication are fostered when individual and organizational values have a high matching level.

Ehtesham et al. (2011) conducted a study in a private higher education institute in Pakistan to explore the relationship between organizational culture and the performance management practices that is how organizational culture affects the performance management practices. Their construct of organizational culture included values such as involvement, consistency, adaptability and mission. Results of their study show that all these variables have a strong relationship and influence over the performance management practices.

Shahzad et al. (2013) conducted a study in software industry of Pakistan to explore the relationship between organizational culture and its impact on employees' job performance. They measured organizational culture through values such employee participation, innovation and risk-taking, reward system, openness, and customer service orientation. Results of their study show that these values have a great influence on the employees' job performance.

1.4. Objective of the Study

A few studies have done a good work in Pakistan by highlighting the prevalent cultures in some organizations however none of the studies has specifically focused on the values which are in practice by both personnel and organizations. Further to the best of our knowledge none of the studies has evaluated the congruence between personal and organizational values so our study is an attempt to fill this gap regarding Pakistan. Further studies also show that there are differences in personal values across region, religion, society, national culture, and firms (Finkelstein, 2009). Moreover, number of studies have established that personal values between males and females do differ as female are more valued in world at peace, self-respect, forgiving and loving than male (Eaton and Giacomino, 2001; Giacomino and Eaton, 2003; Finkelstein, 2015). Therefore, one of the objectives of this study is to analyze the values difference across genders. The study further aims to examine the relationship between personal values by education level. While a few studies have touched on this issue (Mottaz, 1986; Morris & Sherman, 1981), to date there has been no detailed or comprehensive analysis of the education and personal values especially for Pakistan's organizations.

Similarly, a few studies done in international context show that organizational values also differ with respect to organization type like public sector, private sector and para public sector (Lyons, 2006; Van der Wal, 2008). These studies show that there are differences in values between public and private sectors like values such as lawfulness, impartiality and incorruptibility were considered most







important public sector values but were rated low in private sector. Whereas profitability and innovativeness were present on top of private sector's preferred list while were rated low in the public sector. So, keeping in consideration the importance and difference in organizational values across public and private sector our second objective is to analyze the difference in organizational values by organization type.

2. Methodology

The study employed a convenience sampling approach as the employees working in different public and private sector organizations of the twin cities (Rawalpindi and Islamabad) were approached through Google forms. Feedback was taken through well-defined questionnaires like scale developed by Vveinhardt and Gulbovaite (2016, 2017 & 2018) to measure personal and organizational values. This scale contains 17 sub-scales and a total of 115 items. To brevity, we used only three sub-scales of this large scale which were of our utmost interest. These subscales measure an employee's moral values, organization's social and professional values, and the congruence between employee's personal and organizational values. Therefore, the scale covers a comprehensive range of topics related to personal and organizational values. Further these were complimented with few more questions which were included by authors themselves through expert opinion and literature review keeping in consideration the Pakistan's job market context. These items relate to concepts such as self-image management, loyalty to the organization, workplace security etc. In total our scale contained 40 items which are listed in Table 1. Respondents rated their responses against each item on a Likert scale ranging from strongly disagree (1) to strongly agree (5).

The Google forms were sent to 300 individuals through email, WhatsApp and through other social media platforms. However, despite our respondents limited to twin cities of Pakistan, we ensured that there was substantial diversity in the organizational level, industry and size and ownership of the organizations to which the respondents belonged. We received back a total of 200 responses of which 20 were discarded due to incomplete or monotonous response. An informed consent was also obtained from all participants followed by a demographic sheet which contained data about person's sex, age, experience, education etc.

Table 1. Extracted Factors and their Interpretation.

Personal Value		
Honesty 	Item 1	It is important to me to be honest at work.
	Item 3	It is important to me to take responsibility for the work that is performed.
	Item 6	I feel coming late to office is a professional dishonest
	Item 9	I feel leaving office before due time without any genuine reason is a professional dishonesty
Punctuality 	Item 2	It is important to me to be dutiful at work.
	Item 7	In my organization people usually come and leave office on time.
Loyalty to Organization 	Item 8	I don't mind sitting working extra hours in order to finish the assigned task
	Item 18	I believe people work hard and put extra efforts to finish task assigned to them.
Mutual Respect 	Item 5	Tolerance at work is important to me (for example, individual and departmental differences are respected).
	Item 10	I respect others' opinions at job regardless of their age, gender and position.
	Item 11	I treat my seniors and juniors with same respect in office.
Extending Support 	Item 4	It is important to me to openly share knowledge and information at the workplace
Ethics and Morality 	Item 12	I feel leg pulling is a bad culture in many organizations.
	Item 13	I feel doing gossip about others is a bad practice prevailing many organizations.

Impression and Image Management

- Item 14 I believe that it is necessary to take care of your image in the office and the impression you make on others
- Item 15 I believe performance appraisal systems in my organization is fair and based on merit.



Hardworking

- Item 21 I believe in putting extra effort to accomplish the assigned task.
- Item 23 I believe only hard work and nothing else is the key to success.



Fairness

- Item 16 I believe performance appraisal systems in my organization is fair and based on merit.
- Item 33 At the organization I work in, only employees who are productive and work effectively are valued.



Openness

- Item 17 I believe that every person is listened to in my organization especially in meetings.
- Item 26 The organization I work in people freely have a difference of opinion with the management.
- Item 31 At the organization I work in encourages open knowledge and information sharing.



Honesty

- Item 24 I believe people in my organization don't try to take credit for work of others.
- Item 35 At the organization I work in, verbal agreements are upheld.
- Item 30 At the organization I work in, verbal agreements are upheld.



Conducive Environment

- Item 24 At the organization I work in tries to make the employees feel like part of the organization.
- Item 35 At the organization I work in, the environment for career improvement is provided.



Workplace Security



- Item 24** I feel safe while working at my organization.
- Item 35** It is important to me have a secure workplace
- Item 35** I feel safe while interacting with my colleagues and seniors.

Constructive Feedback



- Item 24** Timely and constructive feedback to the employees on performance is provided at the organization I work in.
- Item 35** Creativity At the organizations I work in, initiatives and new ideas provided by the employees are valued.

Extending Support



- Item 24** The employees receive timely help from their superiors at the organization I work in.
- Item 35** At the organization I work in, the colleagues provide help when a problem occurs.

Congruence between personal and organizational values

- Item 36** Things that I value in life are very similar to the things that my organization values.
- Item 37** I agree with the values of my organization
- Item 38** My personal values match values of my organization.
- Item 39** The values predominant in the organization I work for, do not correspond with those that are declared; therefore, I do not agree with the current values.
- Item 40** I find that sometimes I have to compromise personal principles to conform to my organization's expectations.

3. Results and Discussion

The sample of this study consisted of individuals who are doing job in a public or private organization in Rawalpindi or Islamabad. The survey contained questions regarding organizational values and characteristics of individuals and organizations as well. The demographic characteristics presented in table1 show that 56.1% (n=101) of the participants were male and 43.9% (n=79) were female. Participants' age statistics show that most of the participants in our sample lie in the middle age group from 30 to 39 (about 40.6%) and about 26.1% participants had age above 40 years. Further, sample consisted of mostly educated individuals as 43.9% of the participants had Master level of education (16 years), 40.6 % of the participants had above master level education (18 years) and 15.6% of the participants had PhDs degree.

Table 1: Demographic Information of the Participants, Frequencies and Percentages (N= 180)

Variable		Frequency	Percent
Gender	Male	101	56.1
	Female	79	43.9
Age	20-29	58	32.2
	30-39	73	40.6
	40-49	47	26.1
	50-above	2	1.1
Education	Masters	79	43.9
	M.Phil.	73	40.6
	PhD	28	15.6
Organization Type		116	64.4
Income Group	Private		
	Public	64	35.6
Size of Firm	Below 100000	89	49.4
	Between 100000 to 150000	61	33.9
	Above 150000	30	16.7
Hierarchy	below 50 Employee	53	29.4
	Above 51 and less than 200	107	59.4
	Above 200	20	11.1
Hierarchy	Low Hierarchy	80	44.4
	Medium Hierarchy	72	40
	High level Hierarchy	28	15.6

Moreover, 64.4% of the people worked in private sector and 49.4% workers earn less than RS.100000. Regarding size of the organizations 59.4% of organizations lie in small category consisting of less than 50 employees, 59.4% in medium range (employees 51 to 200) and only 11% organization are large that consist of more than 200 employees. The other important dimension to analyze regarding organizational values is hierarchy i.e., the number of management levels between an employee and the CEO/head of the organization. To measure the hierarchy, we asked the question from the respondents the number of management level between an ordinary employee and CEO/head of organization. For this we divide the hierarchy into three levels: low hierarchy (less than 4), medium hierarchy (between 4 and 7) and high level (more than 7). The results show that 44.4% of organizations consist of low level of hierarchy, 40% are medium level and 15.6 % organization consist of high-level hierarchy.

Prior to testing the hypotheses, it was imperative to evaluate the psychometric properties of the scales employed for this sample. A reliability analysis was computed using Cronbach's Coefficient Alpha to determine the internal consistency of the scales. Table 2 depicts a summary of psychometric properties of each scale.

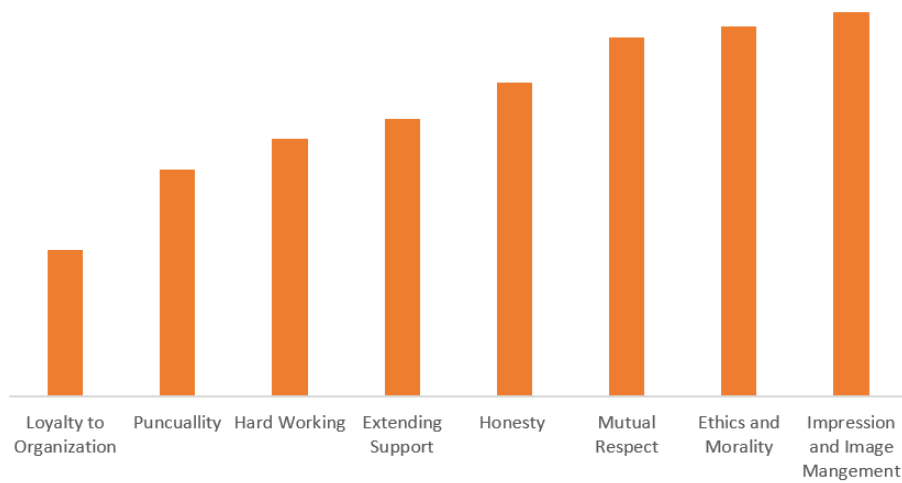
Table 2: Descriptive Statistics and Reliability Analysis of Personal and Organization values (N= 180)

Personal and Organizational values	α	Mean	SD	Min	Max
Personal Values					
Honesty	0.77	4.21	0.64	2	5
Punctuality	0.82	4.04	0.74	2	5
Loyalty to Organization	0.86	3.80	0.83	2	5
Mutual Respect	0.82	4.35	0.59	2	5
Extending Support		4.20	0.91	1	5
Ethics and Morality	0.89	4.39	0.72	1	5
Impression and Image Management	0.85	4.42	0.61	1.5	5
Hard Working	0.82	4.15	0.75	2	5
Organizational Values					
Fairness		3.61	1.05	1	5
Openness	0.83	3.72	0.84	1	5
Honesty	0.87	3.41	0.87	1	5
Constructive Feedback		3.60	1.07	1	5
Conducive Environment	0.78	3.71	0.81	1	5
Extending support	0.89	3.94	0.73	2	5
Workplace Security	0.78	4.36	0.64	2.33	5
Creativity		3.86	0.93	1	5
Congruence between self and organization value	0.74	3.47	0.64	1.6	5

α = Cronbach's Alpha Reliability

Reliability analysis shows that all our scales have a Cronbach's Alpha value of more than 0.8. Nunnally (1978) and Tavakol and Dennick (2011) maintain that the value of Cronbach's Alpha greater than 0.7 indicates items that are used to construct the scales are reliable and shows the specifically internal consistency of the scale. The mean of honesty was 4.2 with a standard deviation observed 0.64. To analyze the mutual respect at individual level three items have been used and value of Cronbach's Alpha is 0.8. The mean is 4.35 with a standard deviation of 0.59.

Figure 1 shows the ranking of personal values as preferred by the participants irrespective of their gender. Figure shows that all participants ranked self-image and impression management as a personal value of highest regard. The value having second order in ranking is ethics and morality which is an encouraging sign since as per Transparency International latest report Pakistan's ranks at 140 out of 180 countries in corruption perception index. Value having the lowest ranking is loyalty to the organization. Possible reasons behind this low loyalty which is also sometimes referred to as organizational commitment. People, especially intelligent are always on a look for new opportunities which along with paying them handsome remuneration provide ample opportunities for career growth. Further people staying for long time in any organization, especially in private sector, are considered the ones who are unable to find any suitable opportunities to move on hence both smart and weak employees may not find any incentive in being loyal to their organizations. Moreover, sayings such as "Love your job but don't love your company, because you may not know when your company stops loving you" of some famous personalities like Dr. Adul Kalam Indian President may also play role in peoples' low preference for this value.

Figure 1: Participants' ranking of the Personal Values

The descriptive statistics with respect to gender (male and female) and by organization type (public and private) are given in Appendix 1. Table 2.1 presents the descriptive statistics of personal values with respect to gender. It has been observed that females are high on values like mutual respect, extending support and also look more hardworking than their male counterpart. Women are usually seen to be less competitive and more cooperative and also possess higher levels of concern than men for the welfare of others (Beutel & Marini, 1995). Moreover, to analyze that whether there are statistically significant differences among male and female on personal values it has been discussed later and presented in table 5.

Though studies like Lyons (2006) show some differences among personal values between individuals working in public and private sectors. However, results of our analysis shown in appendix table 2.2 highlight no visible mean differences between public and private sector.¹² As almost all of our participants are with high levels of education and secondly scales outcome are totally dependent over person's subjective ratings so these could be the reasons that people belonging to both sectors have almost identical scores on their personal values.

Table 3: Pearson Correlation among personal values (N=180)

Values	HON	MR	ES	PUN	LO	EM	IIM	HW
MR	0.450***							
ES	0.473***	0.554***						
PUN	0.559***	0.390***	0.439***					
OC	0.313***	0.397***	0.329***	0.299***				
EM	0.295***	0.234***	0.226***	0.231***	0.190**			
IIM	0.453***	0.423***	0.352***	0.342***	0.255***	0.342***		
HW	0.486***	0.386***	0.428***	0.346***	0.279***	0.324***	0.302***	
CON	0.350***	0.393***	0.237***	0.259***	0.388***	0.164**	0.175**	0.412***

Note: The parameters significant at 10%, 5% and 1% levels of significance are indicated by *, ** and *** respectively.

Where, HON=Honesty, MR= Mutual Respect, ES =Extending Support, PUN= Punctuality, OC=Loyalty to Organization, EM = Ethics and Morality, IIM= Impression and Image Management, HW= Hardworking, CON= Congruence between personal values and organization values.

Table 3 shows the Pearson Correlation among personal values. Results of two tailed Pearson Product Moment Correlation show that there is significant positive relationship among different attributes of personal values at 1 percent level of significance. Punctuality and honesty have the highest level of correlation coefficient, 0.56, which shows persons that are high in honesty may also be more punctual on their jobs. Research shows that honesty leads a person to develop a strong moral character, to learn good behavior, and maintain discipline, and ultimately such an attitude may manifest in a person being punctual on his/her job. Similarly extending support and mutual respect have also high correlation as estimated value is 0.55. This may show that support is usually extended to peers and subordinates/supervisors in organizations where mutual respect is high. Mutual respect is extremely important both in professional life and personal relationships. With mutual respect, we celebrate the unique perspectives, opinions, and experiences that the other people bring. It also encourages an open dialogue where everyone can share their thoughts and feelings, and respond to each person with politeness, kindness, and understanding.

One of the interesting findings is that the personal value of ethics and morality have positive but weak relationship with all other values. Further congruence between personal and organization values also has a weak or moderate relationship with all personal values with highest value of 0.41 only with value of hard work. This may show that mostly hardworking people have the feeling that their personal values are aligned with their organization or congruence with the organizational values may provide impetus to people to put in extra efforts to accomplish the assigned tasks. Study by Leung (2013) also supports the same findings that employees who have a high degree of congruence with organizational values show positive attitude towards work related behaviors like hard work, loyalty to organization.

Table 4 shows the Pearson Correlation among organizational values. Results of two tailed Pearson Product Moment Correlation show that there is significantly positive relationship between different aspects of organizational values at 1 percent level of significance. The correlation between openness and honesty has the highest score 0.73.

Table 4: Pearson Correlation among organizational values (N=180)

	FAIR	OPEN	HON	CE	CF	ES
OPEN	0.606***					
HON	0.510***	0.735***				
CE	0.621***	0.724***	0.683***			
CF	0.398***	0.640***	0.616***	0.665***		
ES	0.526***	0.719***	0.572***	0.583***	0.603***	
CREAT	0.455***	0.638***	0.585***	0.692***	0.587***	0.538***

Note: The parameters significant at 10%, 5% and 1% levels of significance one indicated by *, ** and *** respectively.

12. When we applied t-test to evaluate the statistically significant difference among mean of personal values across public and private sector, we didn't get any significant results so t-test has not been reported.

Where, FAIR= Fairness in Organization, OPEN= Openness in Organization, HON= Honesty in organization, EM= Conducive Environment in organization, CF= Constructive Feedback in Organization, ES Extending Support in Organization.

This may indicate that organizations that nurture openness may also help to inculcate values of honesty among their employees. We all know that openness at home especially letting children open about everything helps them to become good citizen and prevents them from keeping secrets so same phenomena may be at play in organizations as culture of openness and acceptability may also prevent employees to hide things and to indulge in dishonest practices. Effective and open communication can encourage employees to trust and connect with each other and with their organization. Shockley Zalabak and Morreale (2011), while highlighting the importance of trust for the organizations, ascertain that honesty and openness go hand by hand in good organizations. Employees consider an organization open and honest when the job-related issues and company visions are communicated in an open manner to all stakeholders, and this subsequently leads to trust building.

Further creativity and conducive environment have also a strong positive relationship as estimated value is .69. This shows that if ideal work environment is set up by making easy for team members to collaborate, providing ample communal space for people to talk and swap ideas then such workplace encourages creative thinking exercises, such as regular 'brainstorms or scrums (Burbiel, 2009). Similarly, constructive feedback can be helpful in nurturing creativity by providing new perspectives and insights that can spark imagination or challenge assumptions. It can also encourage experimentation, recognize strengths and achievements, help identify areas of improvement, and build trust among peers. Our results shows that there is significant positive correlation between constructive feedback and creativity as estimated correlation value is .58.

The organizational fairness, namely, the extent to which employees perceive that their efforts are properly rewarded by the organization, has been observed as a critical contextual factor that is positively related to the implementation of novel ideas (Janssen, 2001). Our result also supports it as correlation between fairness and creativity is 0.45.

To test the difference in personal values based on gender t-test was performed and the results are reported in table 5. The honesty seems to be more valued by female as compared to male as mean value is 4.27 whereas for male it is 4.16. Since $p > .05$ was greater than our chosen significance level $\alpha = .05$, hence the average or mean of honesty was not statistically different for males and females.

Table 5: t-test of Differences in Personal Values based on Gender

Personal values	Mean Female	Mean Male	Difference	St Err	t-value	p- value
Honesty	4.27	4.16	.11	.096	1.2	.24
Punctuality	4.15	3.94	.21	.111	2.02**	.031
Loyalty to Organization	3.86	3.75	.11	.125	.9	.359
Mutual Respect	4.46	4.26	.20	.088	2.25**	.025
Extending Support	4.36	4.07	.29	.136	2.2**	.03
Ethics and Morality	4.51	4.29	.22	.107	2.05**	.041
Impression and Image	4.55	4.33	.21	.091	2.4**	.018
Management						
Hard working	4.32	4.02	.30	.111	2.75***	.007
Congruence b/w and organizational values	3.49	3.45	0.47	0.09	0.50	0.61

Note: The parameters significant at 10%, 5% and 1% levels of significance one indicated by *, ** and *** respectively.

Turning to punctuality and mutual respect, the mean value of women is higher than men as estimated mean values are 4.15 and 4.46 respectively. Moreover, difference between mean is statistically significant for both punctuality and hard work at 5 % level of significance. Mutual respect is manifested throughout the workplace, from policies and processes to individuals' interactions. It plays a guiding role in face-to-face meetings, body language, written communications, and the diverse ways in which people behave.

Similarly with respect to extending support again the mean value is higher for women than for men with a difference of 0.29. T-test also supports this difference as t-value is significant at 5 % level of significance. Anderson (2019) argues that compared to males, females prefer smaller and lower-level professional networks and maintain high levels of interpersonal trust with their colleagues when participating in knowledge sharing and organizational innovation. For example, female scholars are more likely to cooperate with others to publish academic papers and males are more likely to publish alone, indicating that females may be more dependent on social capital to develop their innovations.

Turning to hardworking, the mean value of female (4.32) is higher than mean value of male (4.02) with difference of 0.30. When independent sample t-test was performed to test the mean differences of mutual respect the t-value is statistically significant at 1% level of significance, which supports the findings that female value mutual respect more than male Berman (2018) has reported similar findings that women are more productive than men. According to research of Hive (2020), women work 10 percent harder than men in today's offices and have a slightly equal or more completion rate than men. Regarding loyalty to organization and congruence between personal and organizational values, although the mean value is slightly high for women than men, however t-test didn't show the significant difference.

Table 6: Mean Statistics of Personal Values with Respect to Education

Personal Values	Master (n=79)	MPhil (n=73)	PhD (n=28)
Honesty	4.12	4.28	4.25
Punctuality	3.95	4.16	3.96
Loyalty to Organization	3.94	3.74	3.59
Mutual Respect	4.24	4.43	4.45
Extending Support	4.14	4.21	4.36
Ethics and Mortality	4.35	4.35	4.61
Impression and Image Management	4.36	4.46	4.50
Hard Working	4.28	3.96	4.29

Above table 6 shows the mean statistics by education level. It has been observed that the mean value of mutual respect is high for educated individuals with values 4.24, 4.43 and 4.45 for Master, MPhil and PhD respectively. Similar results have been observed for extending support, ethics and morality and impression and image management that by updating the education from one level to other improve the personal values of individual. These results indicate that education has a substantial impact on work-related values. Although few studies have touched on this issue, where some studies indicate that organizational commitment varies directly with educational level (Lee, 1971; Steers & Spencer, 1977), however Mottaz (1986) indicated that education has an indirect positive effect on organizational commitment by increasing work rewards, but a direct negative effect when work rewards are held constant.

For the personal value of honesty, the mean value is observed to be 4.12 and 4.28 and 4.25 for Master, MPhil, and PhD individuals. Similar results have been observed for punctuality, loyalty to organization and hard work. This may show that more educated individuals are low on these personal values. Angle & Perry (1981) explains is that more highly educated workers have greater opportunities for alternative employment than their less educated counterparts and as a result are less committed to the organization.

To test that there is difference in mean between personal values by education level, we performed ANOVA F-test. The mean of personal value like hard work is statistically significant different across the education levels, whereas all other personal values are not difference in their mean by education level. So, we report only ANOVA F-statistics for value hard work by education level. To analyze the differences in mean of hard work by education level we divide education into low level of education (Masters), medium level of education (MPhil) and high level of education (PhD) individuals. Below table shows the F-test for differences in hard work values by education level. We can see that the significance level is 0.01, which is below 0.05. This shows that there is a statistically significant difference in the mean against value hard work between the three different groups of the independent levels of education.

Table 7: F-test for differences in Hardworking values by Education Level

Source	SS	df	MS	F	Prob > F
Between groups	4.61	2	2.23	4.24	0.0160
Within groups	96.4	177	0.54		
Total	101.01	179	0.56		

Bartlett's test for equal variances: $\chi^2(2) = 1.0170$ Prob> $\chi^2 = 0.601$

To test which of the specific groups are statistically significantly different we find out the Pairwise comparisons of means with equal variances output that contains the results of our post hoc tests (Table 7.1). Looking at the t-test or p-value, we can see that there is statistically significant difference in hard work value mean between the medium and low level of education. Where the difference in mean value of hard work for medium to low level of education is -0.33 which shows that with more education the value of hard work has been reduced significantly. However, from high level to low level of education and high to medium level of education the mean difference is positive but not statistically significant. Steers (1977) and Mowday et al., (1982) argue that the more educated workers have higher expectations which the organizations are usually unable to meet so they are always on look for new opportunities and have low level of organizational commitment.

Table 7.1: Pairwise Comparisons Result for the Tukey post hoc test

Hardworking	Differences	Std. Err.	Tukey t-value	p-value	[95%Conf.Interval]	
Education Level						
Medium vs Low	-0.33	0.12	-2.72	0.02	-0.61	-0.04
High vs Low	0.00	0.16	0.01	1.00	-0.38	0.38
High Vs Medium	0.33	0.16	1.99	0.12	-0.06	0.71

To analyze the mean differences of organizational values by industry type we again performed the independent sample t-test. Descriptive statistics in table 8 shows that mean of fairness is slightly higher for private sector than public sector as mean values are 3.72 for private sector and 3.41 for public sector. Findings of the independent sample t-test show that this difference of fairness between public and private sector is statistically significant.

Naeem et al (2017) for Pakistan's economy and Raschand and Purang (2011) for Indian economy highlighted that private sector workers feel more satisfied than public sector workers regarding fairness in their organizations since they believe their organizations to be fair which transform their performance into rewards. Turning to organizational value of openness and honesty the mean value is significantly high for private sector as compare to public sector with mean value of openness 3.84 for private sector and 3.51 for public sector and mean value of honesty is 3.56 and 3.13 for private and public sector respectively.

Table 8: Mean Differences in Organizational Values by Organization Type

Organizational Values	Mean Private	Mean Public	Difference	St Err	t value	p value
Fairness	3.72	3.41	.31	.162	1.9*	.02
Openness	3.84	3.51	.33	.052	2.52**	.00
Honesty	3.56	3.13	.42	.132	3.2***	.00
Constructive Feedback	3.67	3.47	.20	.166	1.25	.22
Conducive Environment	3.87	3.41	.45	.122	3.75***	.00
Extending support	3.97	3.89	.07	.115	.7	.48
Work place security	4.49	4.13	.36	.096	3.8***	0
Creativity	3.97	3.64	.33	.144	2.3**	.02

Note: The parameters significant at 10%, 5% and 1% levels of significance are indicated by *, ** and *** respectively.

Similarly, conducive environment, workplace security and creativity also have significantly high mean values in private sector as compared to public sector. One of the reasons for high creativity in private sector could be immediate rewards and incentives which are usually not offered in public sector due to process rigidity and budget limitation. Moreover, the higher and fire nature of private sector may compel people to increase their creativity in order to survive and outshine their colleagues.

Moreover, openness in an organization is considered very important value in nurturing creativity and building trust among employees. Further studies like Sival (2021) have also shown that openness is affected by the number of hierarchy levels in many organizations. Therefore, to analyze the openness across hierarchy level ANOVA F-test is performed and result has been reported in table 8.

Table 9: F-test for Differences in Openness in Organization Values by Hierarchy level

	Mean	SD	freq.
Low Hierarchy	3.5	0.88	80
Medium Hierarchy	3.95	0.75	72
High Hierarchy	3.78	0.84	28
Total	3.72	0.85	180

Source	Analysis of Variance				
	SS	df	MSS	F	Prob>F
Between groups	3.76	2	3.89	5.66	0.0041
Within groups	121.44	177	0.68		
Total	129.21	179	0.72		

Bartlett's test for equal variances: $\chi^2(2) = 1.6372$ Prob> $\chi^2 = 0.441$

The Stata output for the one-way ANOVA for openness in organization by hierarchy is shown in the table 9, indicating whether there is statistically significant difference between our three group means. We can see that the p-value is 0.0041, which is below 0.05. therefore, there is statistically significant difference in the mean in openness in organization between the three different groups of the independent variable (i.e., "Low Hierarchy", "Medium Hierarchy" and "High Hierarchy"). This is great to know that there is difference in mean exist between openness in organization by level of hierarchy, however we do not know which of the specific groups statistically significantly different. For this we find this out in the Pairwise comparisons of means with equal variances output that contains the results of our post hoc tests in table 9.1.

Table 9.1: Pairwise Comparison Result for the Tukey post hoc test

Openness in organization	Contrast	Std. Err.	Tukey t-value	p-value	[95%Conf.Interval]	
Hierarchy						
Medium vs Low	0.450	0.135	3.340	0.003	0.131	0.768
High vs Low	0.282	0.182	1.550	0.271	-0.148	0.711
High Vs Medium	-0.168	0.184	-0.910	0.634	-0.604	0.268

Looking at the t-test or p-value in table 9.1, we can see that there is a statistically significant difference in openness in organization between the medium vs low level hierarchy organization. However, there were no differences between the "High vs Low level hierarchy" as the ($p = 0.27$), or between the "highly level and medium level hierarchy" ($p = 0.63$). One of the interesting findings is that openness in organization has a low mean value for low and high level of hierarchy, however for medium level of hierarchy it has greatest value. This may show that the low and high number of hierarchy levels discourage openness while a moderate number of hierarchy levels encourage openness. It is possible that in an organization with low level of hierarchy people may fear to open an interact with CEO/ head and similarly with huge level of hierarchy people may feel to have no say in organization matters and in thus don't feel any incentive to open up and communicate (Dansereau, 1987).

4. Conclusion

In this study we tried to identify the values that are in practice by individuals and organizations in Pakistan. A sample of 180 participants was recruited through convenience sampling and data was gathered using scales developed by Vveinhardt and Gulbovaite (2016, 2017 & 2018). Study targeted both male and female employees working in either public or private sector in twin cities of Rawalpindi and Islamabad. The main objective of this study to measure personal values, organizational values and congruence between personal and organization values.

The result shows that mean values of the constructs such as honesty, loyalty to organization etc. showed that almost all employees value these virtues however women seem to be leading men on some values such as extending support, mutual respect, punctuality, and hard work. Studies like Hive (2020), Anderson (2019) and Berman (2018) support somewhat similar findings that due to cooperative nature of women and due to their ability to maintain interpersonal relationships with high trust women are likely to exceed men in traits such as extending support. Further these studies also show that women are more likely to put extra efforts to get the assigned tasks done and have a high task completion rate than men in many organizations.

Mean trends on organizational values also show encouraging figures for all attributes such as honesty, openness, conducive environment, etc. and here private sector seems to be leading some fronts such as fairness, openness and creativity. Public sector organizations in Pakistan are usually governed by set rules and regulations and with a high level of conformity which leaves little room for creativity and innovation while these values are the major driving force for many private organizations as these provide competitive edge over rivals, hence the high values of openness and creativity in private sector organizations. Further strict accountability practices and vulnerability of job in private sector may prevent people from indulging in unfair practices and therefore private sector is also leading on this front.

One of the interesting findings of this study is that openness in organization has a low mean value for low and high level of hierarchy, however the organization where hierarchy level is moderate has greatest value. It is possible that in an organization with low level of hierarchy people may fear to open a have interaction with CEO/ head and similarly with huge level of hierarchy people may feel to have no say in organization matters and in thus don't feel any incentive to open up and communicate.


Our research will provide a good impetus for many future studies which may evaluate the moderating and mediating roles of demographic and other confounding variables on these values. Further there are limitations to these findings as these have been generated through the subjective ratings of the individuals so future research could employ some observations methods or participant observation techniques to bring to light more accurate facts regarding both personal and organizational values prevalent in Pakistan.

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