IMPACT OF MODERN LIFESTYLE ON RELIGIOUS ATTITUDE: VALUES AND PRACTICES

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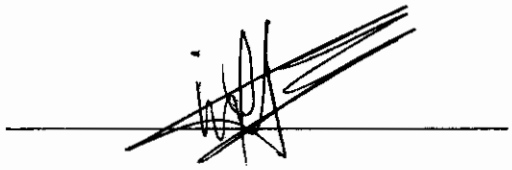

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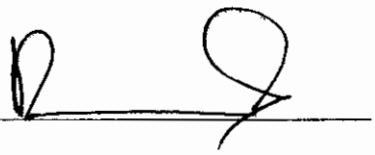

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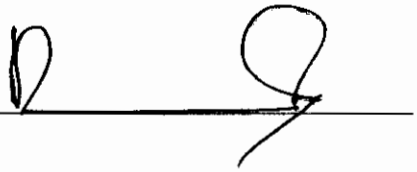

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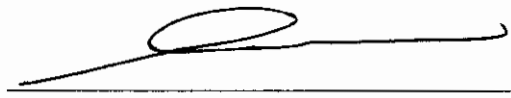

ABSTRACT

Societal norms and values exert great influence on the lives of members of any society. These norms and values provide guidelines and help in social control. The elements of modernization are modifying norms and values which in turn influence human attitude and behavior. A study was conducted to explore impacts of modern lifestyle on religious values and practices. A random sample of 520 respondents was selected through proportionate random sampling technique from Districts Lahore and Faisalabad. The data was collected using survey method through a predesigned interviewing schedule.

The study found that majority of the respondents used modern technology like computers, internet, mobile phone, TV, Cable and also the modern tools of cultivation. The role of mass media on the lifestyle was mostly positive in a way that it enhanced religious knowledge and understanding, promoted the use of modern technology, highlighted socio-cultural issues. It was also observed that educated people with the modern lifestyle follow more religious practices such as respect for humanity, forgiveness, tolerance, honesty, contributed in charity related activities and placed emphasis on provision of justice. The study recommended that government may ask media channels to allocate a suitable time slot for creating better understanding of religious teachings, especially those concerned with respect for humanity and peace in society and how these impact in promoting justice and democratic attitude among society members. Religious scholars may be asked to specifically allocate at least one Jumma congregation to create awareness and better understanding about Islamic values for promoting respect for humanity and peace in society.

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CHAPTER ONE
INTRODUCTION

1.1 Background

Every human society has certain values and norms that are very important for the life of individual. These values and norms provide a picture of guidelines for the order and societal control related to behavior and attitude of individual. All of individuals depend on the social, economic, cultural as well as religious context of the society, they are a part of living in but related to worldwide perspectives. These values change/vary from area to area, community to community and finally society to society. The importance of these values also changes with importance, intensity and sometime totally loose importance and meaning among society members. Multiple factors are involved such as time, environment, migration and movement of the individuals as well as the transmission of the cultural traits. Existing values are replaced and sometime lost their meaning for society members. Factors working behind this phenomenon are the development and transformation of societies into different new dimensions like science, inventions, discoveries, use of technology, migration, urbanization, industrialization, and economic growth and some other relevant factors. These factors have a strong influence on the existing values and in the process of their change.

Values, norms, and some traditions of a society are linked to religious norms and values which have strong influence on human lives and remain sacred for longer period of time especially in different societies. However, modernization has either modified such values or even completely changed their meaning, but retain religious belief system in one way or other. Worship places like masjid, shrines, and all other sacred places are very important and are symbol of a power of religiosity in Islamic religion. These values

influence differently on various aspects of individual's life. Sometime these values resist promotion of abortions, eloping, crime and some other concepts. These concepts are changing in a broad way and shifting from sacral mystic view to more profane view. The world is changing with the passage of time becoming more secular, relying on technology, science, industry and new trends of life. Traditional and religious values are re-shaping with the help of different factors. At world level influencing power of religion is changing worldwide due to some social movements like reformative and revolutionary social movements and some historical events.

It is depends on important gap between the customary societies and societal formations. It is very difficult to precise the difference and uniqueness of the current societies and the customary changes occurred in the process of social formations of new societies. The process of individualization, migration, urbanization, industrialization, democratization and empirical analysis of the events is related to the changes in the existing body of knowledge and social process (Bauman, 1990). This process takes time and depends on the situation of the area or the society. Sometime new commodities, manufacturing goods, revolutions and democratic ways related to social phenomena or social incidents in different societies constitute modernity in those areas. (Ross, 1991)

Social phenomena is not taking smoothness in time and space but related to extensive moderately revolutions. Some differentiation or classifications are achieved during 18^{th} and 17^{th} century in England as promoting change. These changes have both positive and negative impacts. It also affects the world through different terminology, economic practices and some political ideas. Political modernization was also seen in American and French revolutions (Shklar, 1991).

The concept of secularization and modernization is seen in western and eastern states of the world. It provides the structure to understand and observe the shift of religious norms and values. Secularization transformed religious values and norms in different societies of the world in the end of eighteenth century. It is a continuous process and experienced different forces and is also linked to development of sociological aspects of life. Transformation of religious values and norms as well as practices causes a discussion within different kind of researches.

Some prominent postulation given by different scientists and theorists of the world are been related to the explanation and process of modernity in the form of social, cultural, technological and economic field of individual's life. At that time faith of individuals was replaced and transformed with different set of belief system and religion lost its power socially, economically and culturally (McGrath, 2004; Norris and Inglehart, 2004; Stark, 1999). The secularization thesis is known as an institutionalized religion which was transformed and caused modernization to occur in different societies. The concept of modernization was born in Europe and it was commonly perceived that it will flourish all over the world and it was perceived as an indicator of secularization (Berger, 1999).

A number of reasons related to secularization thesis were observed by Norris and Inglehart (2004). First reason was; people at that time were thinking critically and learning the concept of technology and science and also started empirical studies and researches. They were thinking and getting scientific explanation of natural phenomena. These people were mostly during that time. Second reason was related to increscent in educational level of individuals. Education created awareness among them and also caused change in religious belief and values. People were thinking logically and

abstractly. They were getting the answers of their questions on the basis of evidence. Lastly, the concept of power and authority was also significant at that time. There were different forms of power and authority such as the scientists, educational leaders, traditional leaders, spiritual leaders, religious leaders, political leaders and informal leaders. They were dominant in state, creating awareness among society members related to different aspects of life. New patterns of life emerged and process of modernization was started. All these arguments are related to modernization and religious values and norms of society. These concepts were generating with the passage of time.

At the same time religious values and norms become important and significant among all society members. The values were transforming with the process of modernization and secularization. The concept of modern lifestyle was changing upwardly. People were getting more awareness about different aspects of life. At one side religious values were declining and on the other side it was also improving different aspect of life. All the evils and crimes were minimizing with the concept of rationality and democratic attitude. Mass media was emerging as a new institution in the world. People were using modern technology and getting recreational activities. They were promoting their health behavior. All their modern lifestyle was changing and transforming till now.

Now-a-day's people are getting healthy family environment and health behavior. The concept of democracy is emerging and democratic attitude is developing among members of the society. People are thinking rationally. Every event of their life, they get different kind of help from different channels of information. All past concepts of evils are replacing with positive thinking among society members. The concept of killing of individual and violation of human rights are changing with the passage of time. The

concept of respect of humanity, forgiveness, tolerance, justice, honesty, importance of prayers and zakat and charity are prevailing in different societies of the world. The logic behind the promotion of these concept are rational thinking, democratic attitude, leisure time activities, improvement in health behavior, recreational activities, use of modern technology and mass media exposure. Religion provides guideline for all members of the society and gives moral justification of every event. Modernization and secularization process transforms religious values and norms in both positive and negative way.

1.2 Functions of Religion

Every society has a set of belief, norms, values, folkways, mores, laws and some religion. All the principles, customs, traditions and procedures of societies are directly or indirectly related to the religion of the society. Religion guides individuals to perform duties, roles and also present guidelines to control behavior at different situations in a society. Religious feelings promote social interaction among society members. On the basis of social interaction, individuals show good character and feeling towards each other. Religion creates cohesion, solidarity, integration, and equilibrium among society members. It also leads to the smooth running of society. The concept of reward and punishment promotes social order in society.

Religion creates the concept of ethnocentrism among society members. Society and community members are divided on the basis of religious beliefs, values and some moral values also. The process of conflict started on the basis of different religious sects in societies like in Pakistan, Iran, India and Bangladesh. It creates solidarity within group and ethnocentrism to others. It is due to the interest of human beings in questioning and

understanding the world and some facts related to it (Bryjak and Soroka, 1994). Religion is also associated with sacred, divine, supreme and supernatural things. It is very difficult to explain and define the concept of religion, its functions and its concepts. (Giddens, 2001)

Symbols and belief system is related to the broader acceptance of different attributes which are composed to different religions of the world. It is translated as to tie fast, back, and up (Webster's Dictionary, 1993) but it is referred to the relationship of individuals with God or supernatural powers. It creates cohesion between God and man in the perspective or sociological analysis. Religion has a set of symbols and it is adopted by the believers of the communities of the world. (Giddens, 2001). These symbols are accepted by all members of a society and also institutionalized. They are linked with different rites, sacred places like mosques, shrines, and certain ceremonies of different religions.

Attributes of a religion is the aggregate of religious practices, values and beliefs which society members or different community members hold sacred in their life (Kammeyer et al., 1994). Value concept is demarcated while mentioning religious values commonly. The tendency to show behavior at different points/situation of life and moral standards are related to the values of society (Ester et al., 1993). Values are the guidelines for motivation for specific attributes, norms and behavior that individual show in their groups. There is the pattern of desirability, very important and valuable identification in the life of the individuals (Giddens, 2001). It helps to create difference between right and wrong, good and bad (Ester et al., 1993). On the basis of these values of religion individuals builds their character, attitude, behavior and opinions.

Religion is transmitted from one generation to the next, from area to the other through preaching and guidance, with the help of mass media, books and many other resources. It also transforms through the process of learning, socialization of children and family members. It unifies values, moral codes, morality, integration, rituals, traditions emotions, behavior, and attitude of society members to create cohesiveness, solidarity, integration and equilibrium among society members and in society. (Hinde, 1999)

1.3 Modernisation and Its Effects on Religiosity

Modernization is a process which has contradiciton with tradition and is related to the use of modern technology, new trends and advancement in economical aspects of life. It is directly and indirectly linked to different aspects of a society. It is emerging as a major concept in different academic, sociological fields and studies. (Ester et al. 1993).

There are different domains and aspects of life which are affected by the process of modernization. It is linked with different attributes of modernization and religiosity. Modernization affects various aspects of individual life including social, cultural, moral, economoical, religious, political, family life and delopmental aspects.

The eighteenth revolution had the roots of modernization process and modernity. It was started in Europe based on industrialization and industrial revolution in 1750s. It was the start of the era of midernization (Raes, 1986). French revolution (1789) also had its symptoms and was linked with the revolution of Europe. It was emerged as an important and interdependnet transformation in socio-political, socio-cultural, socio-economic and demographic transition including technological use. (Ester et al., 1993)

Modernizationa had different phases. First phase was related to reationality, scientific advancement and growth of production. It was also linked with development, economics, specialization, division of labour, market, industrialization, agricultural activities on the basis of modern tools and techniques, technological advancement and new patterns of life. Knowledge sharing activities, environmental control, power and authority, distribution, consumption of goods and services as well as advancement in technology leads societies towards the process of modernization, industrializaiton, urbanizaition, secularization, modernity and advancement.

There was a great shift of values and traditions with reference to modernization and secularization of the societies. It was improving the human existence in the direction of new world. The target of the modernity and modernization was to create well being through different dimensions of improvement like economic growth, technology, inventions, discoveries and new patterns of life (Inglehart, 1997). Religious values also promoted these concepts of secularization, modernization, tranformation and adoptation of new patterns. While on the other hand it also resisted some values and new trends like abortion and some other concepts which were against the cultural values, norms, traditions, and societal customs as well.

Religion is a set of rules and regulations which guide individuals about good and bad, wrong and right, truth and lie etc. Religious values are accepted at large level like Holy books, leaders, values which cause universal culture. The aim/objective of religion is to make people respect humanity, to instill the trait of forgiveness, tolerance, justice, honesty, zakat and charity and all the acts which create hormony in the society.

1.4 Problem Statement

Modernity is very much important for the survival and development of human society, and through these adoptation, societies are considered as dynamic. The availibility of latest tools for trasportation and communication make lives easy and comfortable. Modern lifestyle (media expousre, use of modern technology, recreational activities, environment, health behavior, recreational activities, rationality, democratic attitude etc.) has imense impacts on religious attitude in society like, values and norms, respect to humanity, forgiveness, tolerance, justice and honesty. The main purpose of this research is to analyze the impacts of modern lifestyle on religious attitudes (values & practices).

1.5 Significance of Study

Modern age proudly displays a lifestyle where work, communication, business and travel has been made extremely easy for man, with various gadgets and machines equipped with previously unheard-of electronic technology. In any society modern lifestyle has its impact on religious attitudes of its members.

Religion is a set of rules and regulations which provides complete guidelines for every individual in all fields of life. The concept of respect, practice of forgiveness, tolerance, justice and honesty prevails in different societies. This study will be considered as a platform for policy makers to address such issues which are affecting religious values. This study will also be a part of university library and helpful for the researchers and serve as a guideline for forthcoming students.

1.6 Objectives of the study

- To explain socio-economic characteristics of the respondents
- To explore the conditions of the respondents about the adoption of modern lifestyle (modernization)
- To examine the extent of religious attitude (values & practices) of the respondents
- To evaluate the effects of modern lifestyle on religious attitude of the respondents
- To suggest policy measures

CHAPTER TWO

REVIEW OF LITERATURE

This section is very important for research process as it saves time, money, travelling and presents guidelines for researcher related to the already conducted researches. Researches get instructions, guidelines and also review all other relevant available literature with the help of different assessable resources like internet, library and different governmental and non-governmental agencies. It is a valuable and significant for systematic and logical review which makes the study completion. It helps to operationalize the concepts, provides the answers of research questions, theoretical roots, classify ideas, development of methodology and also to integrate findings.

Morton (1995) conducted a study to explore the potential of religion related to well being. The study was conducted related to community and well being related to religion. It focus was healing, prevention and empowerment. Religion is very important for families and children, lifestyle, resources of support and access of community. Religion provides clear and unique means and different factors for affecting emotions, behaviors, perception, attitude, sensation and cognition. Religion facilitates different groups of people concerning empowerment and critical examination of the activities of individual's life. It provides alternatives of vision and different cultural values as well as motivates individuals to utilize institutional and community resources. Some psychologist was encouraged to focus on different learning techniques and work with religion. Some religious organizations enhanced the empowerment of the community and the concept of

healing and prevention. The negative influence of religion in the perspective of community was also discussed in this study.

Kluver (2007) argued on technological transformation, internet and religion in Singapore. He founded the ways of technological modernization and coexistence of religion. He conducted interviews form different groups holding faith in Singapore about the recognition role of technology, internet acceptance, information technology and its affects on religion. On the basis of secularization theory, results indicated that different communities having different religious affiliation had adopted internet as a significant part of their religion. Findings suggested that internet was used in shaping the spiritual, social and religious practices in Singapore.

Mikael (2004) conducted a research in western countries. The research was related to the modernization and religion. The main purpose of the research was to enhance and improve in religious belief and faith and it was also associated with values. These values were linked to the modernization level and economic security of the society. In this research, process of secularization and impact on society was discussed. It served as a guideline for the process of modernization emergence related to societal view. In modern societies, major activity was to follow the economic goals of achievements in everyday lives. It was clear that both concepts were correlated with each other secularization and modernization. While on the other side it affects religion such as motivating them to use knowledge to measure different activities transformation f traditional and some religious beliefs of society. Modernization has affected religion in a negative way in case of economic security at that time. Further study of seven countries also confirmed it and

United States was very much influenced by the considerations and expectations by different movements.

A study was conducted by Saroglou et al. (2004) on values and religiosity. Schwartz's model was used for meta-analysis. Different review studies of 21 sample size on 51 countries were selected. The main purpose of the research was to explore the relevance of religiosity with values attributes. It was concluded that majority of people who were following religion were more tended to follow values and promote traditions, conformity and security. There were constant effects on some religions depending on the development of socio-economic conditions of the country.

A study was conducted on interpersonal forgiveness in close relationship. On the basis of this study, forgiveness was the alteration to minimize the relationships, to forgive people who were showing the abnormal and antagonistic behavior. Most people forgive others when they feel sympathy. Model of forgiveness was investigated through two different models of empathy. The fact of the study was the empathy for the lawbreakers who apologize and receive it. Secondly, it is directly related to the behavior avoidance for selfishness. Study number two showed changes and alteration based on empathy and had strong relationship with forgiveness. (McCullough. 1997)

Tamney (1980) conducted a study on functional religiosity and modernization in Indonesia. He stated that functional religiosity refers to the use of religion in daily life. The study focuses on the relation between modernization and functional religiosity. Particularly, two hypotheses were tested: a) as education and urbanization enlarge,

functional religiosity declines; b) people functioning in more bureaucratized jobs are less likely to use religion in their every day life. Respondents were selected from Java with the help of stratified random sampling technique, who were performing their everyday religious activities and were active Muslims. It was concluded that functional religiosity increased with the enhancement of education and urban expansion. On the other hand modernization affected religion differently amongst Sundanese and Javanese residents. Functional religiosity did not seem to be narrowed by working in routine jobs. In fact one type of current job, being a teacher, seemed favorable to use religion in every day life. Study emphasizes the importance of the impact of modernization on family composition, type and of the specific nature of a job market for functional religiosity.

Social scientists conducted study on role of religion. They argued that religion is becoming challenging factor in the perspective of international politics. It is very important for family affairs, international affairs and modern political life of individuals in a society. The research was a journey to augment the dimensions of facts on the role of religion in worldwide affairs. Both religion and international relations were linked with peace, war, standards, human nature and violent behavior. The Bible in its fourth chapter narrates man's first murder, the Qur'an talks how the sons of Adam involved in an injured conflict and other religious scriptures including the Bhagarad Gita discuss topics of the same character. It seemed war remained the part of the human environment throughout the history of mankind. Although, the text of the major religious scriptures advocated harmony, in reality, individuals were living in a world in which peace was seen respite. War, bombing, violence and aberrant conditions are now controlling the world. The role of faith was obvious in these behaviors. (Shuriye, 2011)

Koivusilta (1999) conducted a survey on lifestyle and its origin of difference in social class in health. Data was collected from 16 years old individuals by using email method and response rate was 83%. Independent and dependent variables were used to conduct the study. There was a strong relationship between lifestyle related to health and puberty educational track.

A study was conducted by Nazri et al. (2011) on punishment and reward with special reference to *Kitab Al-Adab* of Sahih Bukhari. They examined the Prophetic tradition, customs and practices in Akidah or Islamic tradition, trust and faith through the book of Sahih Bukhari which mentioned Muhammad PBUH's instructions to people by mentoring rewards penalties for doing good or bad deeds (*al-thawab and al-iqab*). Rewards and punishment mentioned in the scriptures stimulated the Muslim to do good quality acts and activities and stay away from negative behaviors. Peace, tranquility, harmony, calmness, nobility and real greatness could be achieved in this world and the hereafter by following his noble life and teachings. A significant textual analysis of hadith referred in Chapter "Behavior" (*Kitab al-Adab*) was used to make obvious the relevance of hadith pertaining to human behavior. The ideas presented were further developed and respected by the society in related discipline in order to address contemporary challenges in understanding future human living scenario.

Trutt et al. (1992) conducted a detailed study on religion and education as mediators of attitudes through multivariate analysis. The change of social trends and attitudes was analyzed on the basis of probability sampling technique. A sample size of more than three thousands of twin pairs was selected from the Australian National Health and

Medical Research Twin Registry. In the study, six societal attitude factors were known. A combined multivariate genetic analysis of the six attitude factors, attendance in church, and educational factor depicted that the trends were interrelated. A current findings related to social attitude was significant on their shared beliefs (Martin et al. 1986). The existence of Church was almost due to the impact of the public environment. Social attitude of individuals was not significant and related to cultural and genetic effects. Education could not be exactly related to cultural component. It was considered as a cultural inheritance (cavalla-Sforza et al., 1981, 1982).

Social attitude difference could be linked to communication, aptitude, learning capacity, flexibility, adoptability, and human interaction. Both sides of social attitude had given more significant support to different factors related to genetic and some cultural factors which were found in social attitude (Martin et al, 1986; Eaves et al., 1989).

Forgiveness is related to the feeling of change, manners and emotions related to criminal activities and acts. Some researchers argued that there are some intended and non-intended, intentional procedures which are founded by choices and options to forget and forgive. (Enright et al., 1989).

There are different results to minimize the level of motivation to react differently form criminal in spite of their actions. It requires to allow unconstructive attitude, behavior and emotions towards offenders. Different theorists gave different opinion about it. The extent to which individuals believe pardon imply to change the unconstructive attitude with positive emotions and behaviors. It includes generosity and sympathy (Fincham, 2000). Forgiveness is related to the victim and his or her complete acknowledgment on the deserved basis and better management. One example was of Mahatma Gandhi

statement "The weak can never forgive. Forgiveness is an attribute of the strong" (Ghandhi, 2000).

Jenson (2007) noted that teenager's violent behaviors in different societies was due to peer pressure and influence, violence in school, effects of mass media, violence shows on media and different violent attacks on mass media. All the aspects of human behavior are learned and teenagers spend their large amount of time on internet and cable TV as well as print media. They have the ability to adopt positive and negative activities, values, norms and behavior which they see and hear. Jenson described that individual behavior is learned from different experiences. The individuals who have more exposure towards media show positive and negative behavior according to their liking and disliking. Their behavior changes significantly with the passage of time. They share all the things with their peer groups. So mass media has affected in many ways. That includes socialization, pattern of living, learning behavior and lifestyle of individuals at high level.

According to sociological perspective given by Lang and Gladys (2009) modern communication technology is most prominent feature to extend relations with family and with other local community members. Some leaders are the central place for all people to communicate each other but now the influence of mass media has changed the notion. Sociological concept of mass media provides the clear picture of its importance about the temporary union of choices by geographically dispersed people from different communities. It expanded the range of general experience among different participants in the groups or mass they attract. Individuals are becoming more responsible to distant events. Many researches have been done on the effects of mass media and communication. It needs to focus equally on the levels of individual, group and

community. For complete mass media impact assessment, individual needs to focus on specific outcomes on the incidence of media. Mostly mass media provides vital information and sometime internet is considered as a substitute of it for the purpose of news. It serves as the primary source for a major story.

Ryserson (1994) argued that it has been well documented that media involvement has been successfully changed and it nurtures different activities of individual's life like public health activities, social and cultural norms, values and traditions. Mass media is performing its role to increase awareness about family planning and reproductive health in developing countries and states.

Another role of mass media is shaping biased and in-tolerated behavior and attitude. Its role was encouraged at the time of shaping propaganda during first and second world wars (Hovland, Lumsdaine & Sheffield, 1949; Lippman, 1922).

Paluck (2007) designed a study to measure the causal impact of radio programs in the most naturalistic manners within a larger population of Rwanda along meaningful outcomes pertaining to belief, perceived social norms and actual public behavior. He analyzed the impact of radio program on the listener's beliefs and their perception of social norms. The study tested two related propositions; the mass media has the capacity to convey a particular set of beliefs and to promote new social norms to describe and prescribe peaceful intergroup relations and reconciliations.

A fundamental goal of this research was to collect exact real world data that could speak to the casual impact of the media. Although the mass media has been a long standing object of social scientific interest, the number of randomized field experiments that have assessed the casual impact of television, radio or newspapers is very small. Every study

in this field relies on observed data or lab experimentation. Paluck randomly assigned Rwandan communities to listen to one of two radio programs which was the reconciliation radio program or a similarly designed radio program dealing with health issues. After one year of exposure, he measured outcomes with a combination of standardized questionnaire, focused group and planned activities that allowed behavioral observation.

He found an interesting pattern of mixed effects from the study. The reconciliation radio program did little to influence beliefs about intergroup relations and trauma. Reconciliation listeners supported the descriptive theoretical principles that guided the program formalized into educational messages about how prejudice, violence and trauma develop and can be reduced. There was no difference form that of health program listeners. The results of the study supported the hypothesis that radio programs can communicate and reinforce positive social norms and behaviors regarding intergroup relations and trauma healing.

The field of communication that grow around the study of mass media offers many important theories of media influence but it does not specialize in the study or measurement of prejudice and conflict as does Psychology. Practitioners of mass media influence prejudice and conflict generally fall into two categories like attempt to arouse and attempt to diminish prejudice and conflict (Frohardt & Temin, 2007). There are countless examples of efforts to use media for reducing prejudice and conflict. Every year government, organizations and corporations relocate millions of dollars into anti-

prejudice public service announcements, print, internet publications, television and radio programming (European Centre for Conflict Prevention, 2003).

Entertainment-education media is a prominent and widespread approach to media programming for the social good. Entertainment programs are typically soap operas which weave educational messages into the scheme. The main theory is that media can both entertain and educate in order to increase audience and member. It provides knowledge about an educational issue; create favorable attitudes, shift of social norms, transformation and change in explicit behavior (Singhal & Rogers, 2004).

Media encompasses many types of interventions like radio, television, newspaper and internet which may call for different academic considerations of their social and phenomenological dimensions. These social and phenomenological dimensions include watching, listening, reading with another person, group of people, alone, discussing the media program with peers or family and experiences of empathy or imagination. All are differentially associated with watching television, films, reading the internet, or hearing a radio drama. Many of these dimensions such as empathy are thought to play an important role in prejudice reduction (Schecter & Salomon, 2005).

Mass media is thought to be influential spreader of social norms because media represent two important sources of norms, which are important or admired figures in society and public opinion. Successive waves of research have ruled that media may not be successful at telling people what to think, but media is very successful at telling people what other people are thinking (Mutz, 1998).

The view of Altos (2004) is that spiritual qualities are best developed in the context of religious practices. He argues that spiritual qualities of compassion, peace, patience and tolerance are necessary. Religion is an extremely effective instrument for achieving happiness. It persuades a sense of responsibility toward others, offers support for developing ethical discipline and it is also concerned with addressing human suffering in a fundamental way.

Universal responsibility leads to a commitment to honesty i.e. when the actions of individuals are simply what they seem to be. If it is pretended to be one thing and the actions reveal something else, this causes doubt and anxiety. When someone commits himself to honesty, he helps to reduce the level of misunderstanding, doubt and fear throughout society. Universal responsibility and honesty require us to act when someone perceive injustice. When someone do not speak out of fear that what others will think about it, is unethical.

Working together as individuals, communities and nations, people need each other to solve their problems. Everyone needs to look for non-violent solutions to conflict and further to the growing reception of human rights and diversity. They must remind themselves that order imposed by force has historically proven short lived. By contrast universal responsibility is based on the dynamics and role of their inner world, of realization and spirit, of their hearts and minds. Today individually and as communities and nations, everybody consider his needs in relation to the needs of others and evaluate how his actions affect others.

This is the foundation for genuine peace and harmony and the path that will allow everybody to move beyond war and violence as the means they use to resolve differences. Religion is valuable but may be necessary or not and it is not so that religion is relevant to the modern world. Religion has often been a source of conflict and solidarity in human societies. Religious conflict is a real issue in unified world today. People with diverse beliefs and practices come in close contact. The key to overcome such conflict is promoting religious harmony. Altos (2004) rely to cultivate understanding and identifying the obstacles that obstruct inter-religious harmony and develope ways to overcome them. One obstacle is lack of understanding for the traditions of others. The best way to overcome this is through media, dialogues, both among experts and also ordinary practitioners. Other beneficial practices include people of different traditions meeting together to pray for a common good. All these practices help people see that regardless of doctrinal differences, all the religions are concerned to promote happiness through the farming of sympathy, love, patience, tolerance and humbleness.

Another source of religious disharmony is the misuse of religion, by using religion to support selfish attitudes of an individual. It is all too easy to relate to individual's religion as a tag which disconnects them form others. This brings a real problem i.e. the claim of each religion to be the only true religion. The practitioner needs to have single pointed conviction in his or her chosen path, which is supported by a truth of that path. At the same time it is necessary to reconcile this belief with the reality that other people hold their traditions in the same way. The practitioners need to find a way to at least accept the validity of other religions while maintaining a whole hearted commitment to their own.

CHAPTER THREE

METHODOLOGY

Methodology is related to the system of obvious rules, regulation and some procedures. Scientific method is related to the ideas, tools, procedures and techniques which are used by the scientific community to study systematic way. It provides the guideline and clear picture for researcher at the time of conducting research and help researcher as a tool for evaluation of new knowledge and awareness.

Social research method is the deliberate and procedural way to explore new knowledge, facts and findings and also related to the verification of new findings. It creates a casual relationships, relevance, order, explanation, and interrelationship between natural facts, while methodology is related to the picture and view point of research process. It includes the values and some assumptions that create rational approach for research and the criteria or standards for the researchers to write tentative statements, hypothesis and the level for making necessary decisions to accept or reject those statements or hypothesis. The objective and aim of this chapter is to discuss different kind of techniques, tools, methods, conceptual and operational definitions of the variables or concepts and the statistical tests which are used in the present research.

3.1 Area of the study

The broad classes of elements that are selected by the researcher for the purpose of research and all the elements where findings of the study might be same for every unit of analysis (Neuman, 2004) and related to all number of units from where sample or respondents are drawn on the basis of sampling procedures and the area where researcher

is concerned to conduct a study. The area of the present study was two major cities of the province Punjab (Lahore and Faisalabad).

3.2 Target Population

The target universe, population and study area is the real and actual population which researcher selects for the purpose of research. The family members (age group of 20 to 60 years) of households living in five towns of Lahore (Data Gang Baksh, Iqbal, Ravi, Gulberg and Samanabad) and two town from Faisalabad (Iqbal and Jinnah) were selected. In this way, the target population of the present research was consisted of total seven towns.

3.3 Element/unit of the Study

A unit is the sampling element for analysis or a case from the study area (Neuman, 2004). Elements of the present research was the family members of households (age group of 20 to 60 years) living in the vicinity of Lahore and Faisalabad city.

3.4 Sampling Procedures

Generalizations which are supported empirically are based on the information which is partially collected from the field. It is quite difficult or impractical to gather information from all elements of the study or the unit of analysis encompassed in the research question and problem. Mostly subset represents the whole picture or relevant attributes of the whole elements. Inferences are drawn based on small number of elements which are selected from the target population. There are different procedures to draw a sample from the larger whole which is related to sampling methods and techniques.

3.4.1 Sampling Frame

A complete list of all the elements or units form where sample is selected is related to sampling list or frame (Neuman, 2004). Sampling frame for the present study was collected from different concerned union councils.

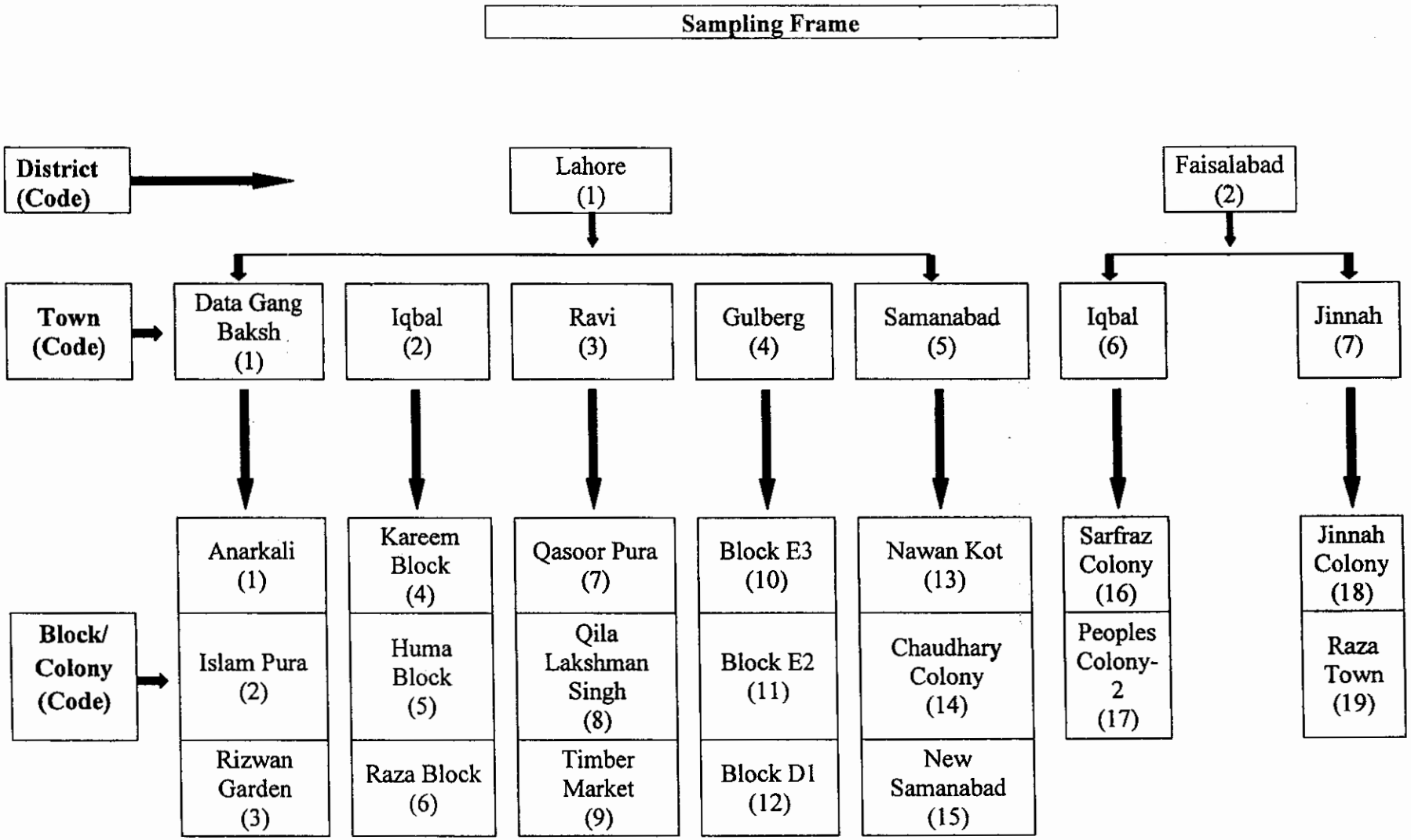
3.4.2 Sampling Technique

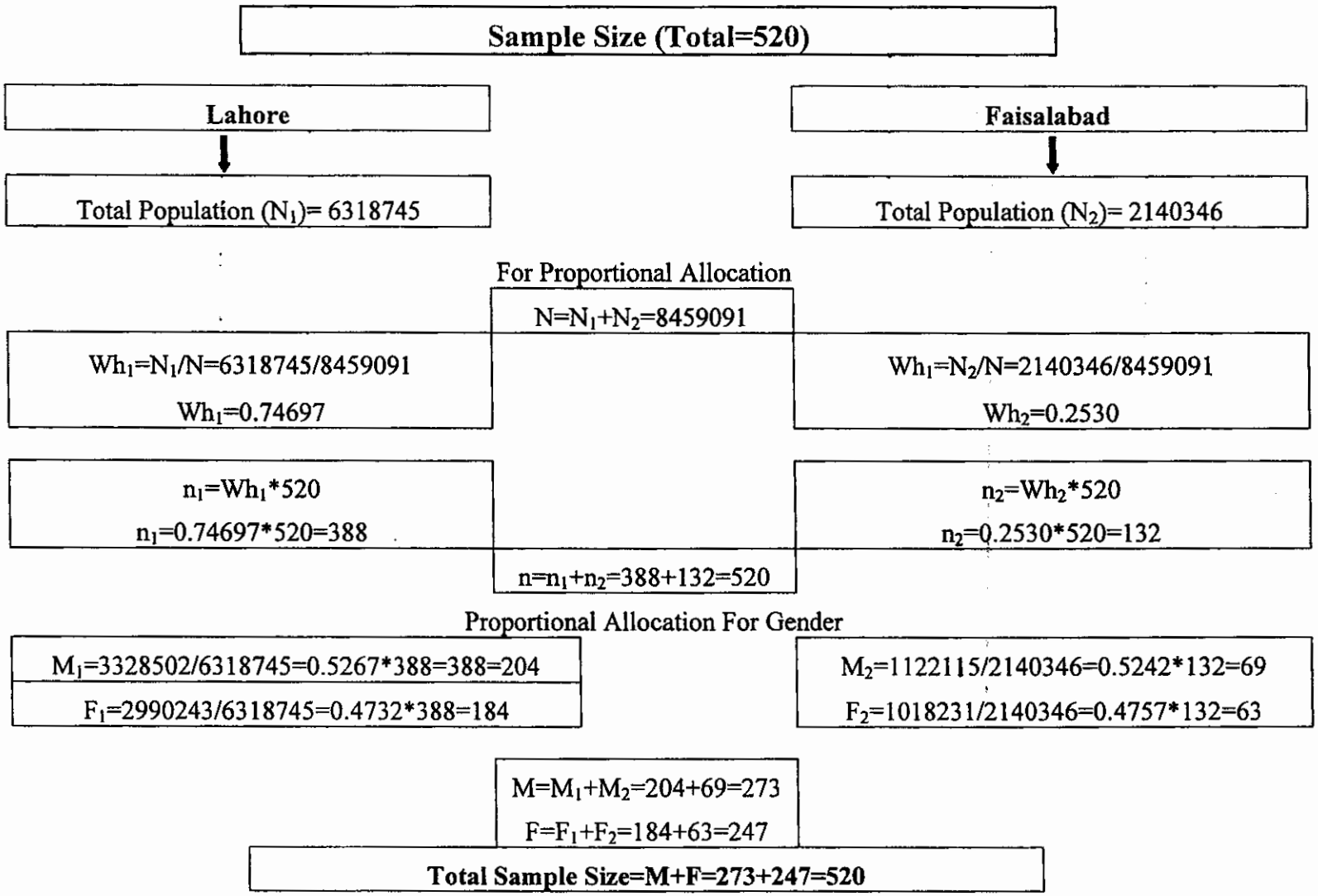
Multistage sampling technique was used for selection of the respondents. The method was generally used in selecting a sample from a very large area. As name suggests, multistage sampling refers to a sampling technique which is carried out in various stages. Here the population was composed of a number of primary units, each of which was further composed of a number of secondary stage units which wasfurther composed of third stage units and so on till researcher ultimately reaches the desired sampling unit in which researcherwas interested. At each stage there was a random selection and the size of sample may be proportional or disproportional depending on the size and character of variations was relevant to the purpose of inquiry. Thus, the area of investigation was scientifically restricted to a small number of ultimate units which were representative of the whole.

Stage 1: Seven town were selected on the basis of proportion

Stage 2: Nineteen colonies/blocks were selected on the basis of proportion

Stage 3: Households were selected on the basis of proportion


Sampling Frame
District (Code)
Lahore (1)
Faisalabad (2)
Town (Code)
Data Gang Baksh (1)
Iqbal (2)
Ravi (3)
Gulberg (4)
Samanabad (5)
Iqbal (6)
Jinnah (7)
Block/ Colony (Code)
Anarkali (1)
Islam Pura (2)
Rizwan Garden (3)
Kareem Block (4)
Huma Block (5)
Raza Block (6)
Qasoor Pura (7)
Qila Lakshman Singh (8)
Timber Market (9)
Block E3 (10)
Block E2 (11)
Block D1 (12)
Nawan Kot (13)
Chaudhary Colony (14)
New Samanabad (15)
Sarfraz Colony (16)
Peoples Colony-2 (17)
Jinnah Colony (18)
Raza Town (19)



Source: District Population Census Report, 1998

3.4.3 Sample Size

A sample has key characteristics or a subset of the larger whole which constitute the population or universe. It resembles closely to the whole population. A sample of 520 respondents was selected from Lahore and Faisalabad by using multistage sampling technique. It was taken proportionately on the basis of Population. Total population was 8459091 (Lahore, 6318745 and Faisalabad, 2140346). Proportional allocation was given to both cities and also to gender. A sample size of 388 (Males 273 and Females 247) from Lahore and 132 (Males 69 and Females 63) from Faisalabad was selected. (Source: District Population Census Report, 1998)

3.5 Research Tools

A semi-structured interview schedule, consisted of close ended and open ended questions was constructed to gather the information from the selected respondents regarding modern lifestyle and religious attitude. It consisted of different sections like; (i) identity of the respondents (ii) demographic characteristics (iii) mass media exposure (iv) modern technology (v) recreational activities (vi) health behavior (vii) leisure time activities (viii) family environment (ix) rationality (x) democratic attitude (xi) humanity (xii) forgiveness (xiii) tolerance (xiv) justice (xv) honesty (xvi) prayers and (xvii) zakat & charity. The close ended, open ended, and matrix questions related to modern lifestyle and religious attitude (values and practices) were included.

3.6 Pre-Testing

This process is very important to check the measurement instrument; interview schedule or questionnaire constructed before going to finalize it. Through this process researcher

may find out the weakness, acceptability of the response and question's strength and its relevance to objective and indicators measurement. It refers to the preliminary test of questionnaire prior to the launching of full scale survey. This process helps researcher to modify the measurement instrument and also assists to explore new aspects of the problem of study. As a result, researcher gets aware of the problems regarding questions, and its explanation, and the understanding of respondents about different questions/ concepts and then questionnaire get final shape. The pre-testing of the interview schedule was done from 30 selected respondents from Lahore and Faisalabad and finalized in the light of experience gained during pretesting.

3.7 Field Work

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The field experience during data collection is interesting and challenging as well. In social research, researcher has to encounter a lot of hurdles related to the level of satisfaction, cooperation, attitude, response and nature of the respondents about several queries. When respondents do not give response different questions and hesitate to give answer then they are persuaded through motivation and explanation for their better understanding before recording their responses. After developing rapport respondents give quality information.

3.8 Editing

On completion of the process of data collection, the interview schedulewas properly checkedto make sure all the responses are properly and accuratelyrecoded.The measurement instrument was also rechecked before going to enter data into computer for the purpose of accuracy of the measurement instrument.

3.9 Coding

After editing the semi-structured interview schedule, a coding sheet or code book was prepared to convert responses into quantitative data for data analysis.

3.10 Conceptualization and Operationalization

Researcher specifies the concepts which are used in the research. This process gives a meaning to different concepts with the help of different indicators. These indicators are clarification of the concepts. Conceptualization is the specification of the concepts and operationalization is the resrearch definition of the concepts.

Conceptualization is a process of formulation of concepts, whereas operationalization is a process by which hypothesis and concepts are translated into a form in which reliable and valid empirical observation may be made.

3.10.1 Modernization

Modernization is the transformation of agrarian and traditional societies towards industrial, secular and urban societies (Encyclopedia of Britannica). The act of rendering modern in style, the act or process of causing to conform to modern thinking or acting.

3.10.2 Lifestyle

Lifestyle is the ways of living, communication including ways of life which reflects values, attitude, behavior of a group or person.(Free Online Dictionary).

3.10.3 Religiosity

Religious activities which are related to individual's belief, dedication and its importance in individual's life. (Religious Doctrine)

3.10.4 Religious Values

Ethical methods in religious tradition, texts and beliefs are related to religious values. These are based on religious norms and ethics (Balmforth, 2009). There are different religious values in different societies like respect to humanity, forgiveness, tolerance and justice.

3.10.5 Religious Practices

The acceptance and practice of five pillars of Islam which enhance faith of Muslims (Free Islam Newsletter). Key practices are Kalma, Prayers, Fasting, Hajj and Zakat.

3.11 Operationalization

3.11.1 Modernization

Individual's exposures towards modern technology like modern household goods, internet, mobile, life style, modern values, etc. and they practice it in their everyday life.

3.11.2 Lifestyle

Individual's living styles in their physical, social, economic, and psychological environment. It is related to behavior and attitude in a specific time period and space. It is a mixture of ways of doing things and habits.

3.11.3 Religiosity

Religiosity is related to the importance of religion in individual's life. It is related to different dimensions ofto myth, rituals, and symbols. It deals with how religious a person is and less with how a person is religious by practicing certain rituals, retelling certain myths, revering certain symbols or accepting certain doctrines about deities and after life. There are multiple dimensions of religiosity based on the understanding that there are at least three components of religious behavior like knowing, feeling and doing.

3.11.4 Religious Values

Religious values comprisedrespect to humanity, tolerance, justice and forgiveness etc. Various aspects of the significance of religious values have been considered with respect to novels, their relevance to a particular religious group and in relation to human society.

3.11.5 Religious Practices

The act of practicing five pillars of Islam and other religious values is related to religious practices of individuals in their life.An individual performs these practices for satisfaction.

3.12 Conceptual Framework

Conceptual Framework		
Background Variables	**Independent Variables**	**Dependent Variables**
Socio-Economic	**Modern lifestyle**	**Religious attitude**
Variables	**i) Modern lifestyle**	**i) Values**
▪ Age	▪ Mass media exposure	▪ Humanity
▪ Gender	▪ Use of modern technology	▪ Forgiveness
▪ Occupation	▪ Recreational activities	▪ Tolerance
▪ Education	▪ Health behavior	▪ Justice
▪ Family Structure	▪ Leisure time activities	**ii) Practices**
▪ Family size	▪ Family Environment	▪ Honesty
▪ Income	▪ Rationality	▪ Prayers
	▪ Democratic attitude	▪ Zakat
		▪ Charity

3.13Hypothesis

*3.13.1 **Main Hypothesis:***Higher the level of modern lifestyle, higher will be the religious attitude among individuals.

*3.13.2 **Sub-hypothesis:***

i. Higher level of modern lifestyle promotes religious values among individuals.

ii. Better the lifestyle of the respondents, higher will be the level of motivation towards religious practices among them.

iii. Modern lifestyle promotes respect to humanity among individuals.

iv. There is a positive correlation between modern lifestyle and act of forgiveness.

v. Modern lifestyle promotes the element of tolerance among people.

vi. Higher level of modern lifestyle enhance the element of justice in society

3.14Socio-economic Characteristics

The prevalent or existing averagecultural standards possessions, useable income sources, physical goods and involvement or participation of the individuals in different group, community and societal activities defines an individual's socio-economic status. Socio-economic characteristics is the medium by which individuals can be classified on the basis of sex, age, marital status, education, income and family type. Such classification in turn may assist understanding and defining several behavior and attitudes in the context of specific research problem.

3.14.1 Age

Age is the most important demographic variable among all. It affects the choices, behavior and attitude of individuals at different times in life. It is defined as a years completed by the respondents started from birth to the interview time.

3.14.2 Education

Education is consciously controlled and deliberately managed process whereby alterations are observed and produced by the individual's behavior and attitudes. Education plays a decisive role and considered to be very important sociological indicator

in understanding and defining respondent's behavior. Vvarious researches described and measured education through the categories of Illiterate, Primary, Middle, Secondary, Intermediate, Graduation, and Post-Graduation but here in this study respondent's qualification was asked in completed years of schooling. It indicates that how many years encompass respondent's educational attainment. The questionwas asked in the format:

What is your educational attainment (Years completed)?

0.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	16.+

3.14.3 Marital status

A demographic parameter used to indicate a person's status with respect to marriage, like single, married, separated, and divorced.

3.14.4 Profession

Profession is a specific, respective activity which is organized for attaining and delivering livelihood and for the purpose of social status. For the present research, categories of the profession of the respondents were;

i. Agriculture
ii. Government Job
iii. Private Job
iv. Business
v. Self Employment
vi. Student

vii. Unemployed

viii. Skilled Labour

ix. Unskilled Labour

x. Housewife

xi. Any Other (Please Specify) _____

3.14.5 Monthly Family Income

The monthly family income (PKR) of the individual refers to the amount of money and its value related to the services of the individuals from all resources including rent received or any other significant source contribute in studding and understanding different levels of aptitude, behavior, perceptions and priorities managed and formulated by an individual. The monthly family income (PKR) was categorized as:

a. Upto20,000/-

b. 20,001/------30,000/-

c. 30001/------40,000/-

d. 40,001/------50,000/-

e. Above 50,000/-

3.15Data Analysis

After data collection, editing, coding and computerization data analysis was done to draw results. All the information which was collected from the field was analyzed to examine results and to draw conclusion. It is used in different disciplines by researchers to make decisions and to verify or rejects the existing models. It focuses on inferences, deriving results based on by the researchers.

After the collection of actual data it was edited and computerized by the researcher. SPSS version 16.0 was used to analyze data. Univariate tables constructed which containfrequencies and percentages. Bivariate tables were also constructed to show the trend of data. Different statistical tests were used to test the research hypothesis. Data was presented, interpreted and summarized.

3.16Statistical Technique

The data was systematically tabulated and statistically analyzed to bring into comparable form. Different statistical methods, techniques and tools were used to analyze and interpret the results based on field data.

3.17Uni-variateAnalysis

Uni-variate analysis was done on single variables, the basis of frequency distribution of the respondents.

3.17.1 Percentage

Simple tables containing frequencies and percentages were prepared to show, describe and form the groups on the basis of same characteristics of the respondents. Personal characteristics and traits of the respondents on the basis of frequency distribution and simple percentages were calculated to show the results.

The percentages were calculated by using following formula:

$$P = \frac{F}{N} X\ 100$$

Where

P = Percentage (%)

F = Frequency of the Respondents

N = Total number of the elements/units

3.17.2 Mean

Frequencies of single variables were explained in the form of percentage. Mean was also calculated for different suitable variables as well as median and standard deviation. Formula used for the calculation of mean value is as under:

$$X = \frac{\sum f_x}{\sum f} X\ 100$$

Where

X = mean of a sample size

f = corresponding frequency

x = response obtained by all the respondents in a sample

∑= sum

3.17.3 Median

It is the central value which divides all the responses into equal parts. It presents the central position of the value from top to bottom. The formula which was used to calculate median score for the single variables is given below:

$$\text{Median} = l + \frac{h}{f} - C$$

Where

l= is the lower boundary of the median group

h = is difference between group

f = is frequency of median group

n = is total frequency

C = is commulative frequency

3.18Bi-variate Analysis

Bi-variate analysis was used to check the trend of independent variable on dependent variables. It was used to show the association and relationship between variables and for testing the hypothesis.

3.18.1Chi- Square

It was used to test the hypothesis and check the relationship between different variables. This test is very important and used for both qualitative and quantitative variable. Chi-square was calculated by using following given formula:

$$X^2 = \sum \frac{(f_0 - f_e)}{fe}$$

Where

= Observed Frequency

= Expected Frequency

$\sum$ = sum

The level of significance for was 0.01 and 0.05.

3.19 Bi-variate and Multivariate Analysis

3.19.1Kendall's tau-b

Statistical test tau-b is suitable and appropriate to make adjustments for ties and contingency tables. Its value ranges from +1 to -1. Zero value shows that the absence of association and +1 perfect positive association and -1 shows perfect negative association. The following formula is used to calculate Kendall tau-b coefficient:

$$\tau_B = \frac{n_c - n_d}{\sqrt{(n_0 - n_1)(n_0 - n_2)}}$$

Where

$$
\begin{aligned}
n_0 &= n(n-1)/2 \\
n_1 &= \sum_i t_i(t_i-1)/2 \\
n_2 &= \sum_j u_j(u_j-1)/2 \\
n_c &= \text{Number of concordant pairs} \\
n_d &= \text{Number of discordant pairs} \\
t_i &= \text{Number of tied values in the } i^{th} \text{ group of ties for the first quantity} \\
u_j &= \text{Number of tied values in the } j^{th} \text{ group of ties for the second quantity}
\end{aligned}
$$

3.20 Multiple Regression Analysis

A technique used to establish the relationship between quantifiable a dependent and more tan two independent variables. The Model of Multiple Regression is

$$y_i = \beta_0 + \beta_1 x_{i1} + \beta_2 x_{i2} + \ldots + \beta_p x_{ip} + e_i$$

$$i = 1, 2, \ldots, n$$

Where; Y is a dependent variable, β_0 is intercept of the model, β_i are the coefficient of independent variables and **e** is a error term.

3.21 Delimitation of the Study

The following delimitation of the study was to save time, energy and resources and to befocused on research;

- Urban areas of Lahore and Faisalabad
- Age group of 20-60 years
- Living in target population

CHPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Uni-variate Analysis

This section describes uni-variate analysis of the data. Tables containing frequency and percentage are the part of this section.

4.1.1 District of Residence

Table 4.1.1 depicts the identity of the respondents according to their residence. According to this table 74.6% respondents belonged to Lahore district and only 25.4% respondents belonged to district Faisalabad. The reason for this difference is a proportionate random sample, based on the population data of district Lahore and district Faisalabad. This distribution of the respondents was proportionately taken with the help of District Census Report of Lahore and Faisalabad (1998).

Table 4.1.1 Distribution of the Respondents by District of Residence

District	Frequency	Percentage
i. Lahore	388	74.6
ii. Faisalabad	132	25.4
Total	520	100.0

4.1.2 Gender and Age

Demographic characteristics of the respondents are provided in this section. Characteristics of the respondents vary from area to area, community to community and society to society with respect to the environment, surroundings and geographical location of the area. Gender is an assortment of appearance to make classification between male and female, men and women and boy and girl. It is socially and culturally

constructed characteristics of men and women. It depends on the roles and duties of the individuals which classify them. Males and females are found in families of every class level in every society (Macionis, 2009) and assigned various roles and status in different culture. Table 4.1.1 shows that 52.5% respondents were male and 47.5% were female. The gender distribution of the respondents was taken on the basis of number of males and number of females with respect to their district. District Census Report of Lahore and Faisalabad (1998) was used as a secondary data source to draw the proportion of the gender forms the target population.

Table 4.1.2 Distribution of the Respondents by Gender and Age

Gender of the Respondents	Frequency	Percentage
i. Male	273	52.5
ii. Female	247	47.5
Total	520	100.0
Age of the Respondents (in completed years)		
i. ≥ 25	110	21.2
ii. 26 – 30	76	14.6
iii. 31 – 35	57	11.0
iv. 36 – 40	85	16.3
v. 41 – 45	69	13.3
vi. Above 45	123	23.7
Total	520	100.0
Mean=36.73, Std. Deviation=10.883, Range=20-60=40		

The second part of the table under discussion indicates the classification of the respondents by age categories. Age is very important demographic variable. It shows the population pyramid and on the basis of age distribution of the people, policy makers develop the policy of the state. With the passage of time individuals learn and get awareness and knowledge about modern lifestyle. With the growing age the element of wisdom, rationality, decision making authority and power increases. The table 4.1.2

shows that 37 present of the respondents were more than 40 years old while little less than this (35.8%) were up to 30 years of age and remaining 25.6 percent were in age bracket of 31 – 40 years. This shows that respondents belong to all the three categories lower, middle and upper ages. The mean score of the age was 36.73 and standard deviation was 10.89. In order to discuss in more detail, it was ranging from 20 years to 60 years. The data also shows that majority of the respondents were at their maturity level on the basis of their age structure.

4.1.3 Education, Occupation and Family Income

Education plays a vital role to promote and create awareness and adaptation of modern lifestyle among different group of people having different ages, race, color, residential area and all other characteristics. Societies expand opportunities for education but some people receive much more than others. It affects both occupation and income. Education brings rationality reforms attitude and improve social status through better choices. It creates a sense of doing efforts properly, and making choices to adopt modern lifestyle. The data in the table shows that 36.5% respondents had education up to master and above. 24.0% had gradational level, 18.8% had intermediate, 14.6% had matric level educational attainments and only 1.5% was illiterate. Standard deviation of the educational attainments was 3.08 and variance was 9.49 years of schooling. It is concluded that more than half of the respondent's education level was graduation and above.

Learning is the superlative asset for the people because highly educated citizens have more opportunities to get better employment which increase their earning. Educated persons enjoy better social status. Education is an important feature of the work of

civilization and it will elevate the countryside problems and enhance better understanding of communities. One of the important tasks of education is to facilitate people to understand themselves and follow new patterns of life by early acceptance of social change occurring in society.

Table 4.1.3 Distribution of the Respondents by Education, Occupation and Family Income

Educational Level	Frequency	Percentage
i. Illiterate	8	1.5
ii. Under Matric	23	4.4
iii. Matric	76	14.6
iv. Intermediate	98	18.8
v. Graduate	125	24.0
vi. Master & Above	190	36.5
Total	520	100.0
Mean=13.18, Std. Deviation=3.081, Variance=9.491		
Occupation of the Respondents		
i. Agriculture	33	6.3
ii. Housewife	67	12.9
iii. Government Job	64	12.3
iv. Private Job	89	17.1
v. Business	70	13.5
vi. Self Employment	56	10.8
vii. Students	110	21.2
viii. Un-employed	26	5.0
ix. Skilled & unskilled Labor	5	1.1
Total	520	100.0
Family Income of the Respondents per Month (Rs.)		
i. Up To 20000	22	4.2
ii. 20001 – 30000	71	13.7
iii. 30001 – 40000	100	19.2
iv. 40001 – 50000	115	22.1
v. Above 50000	212	40.8
Total	520	100.0
Std. Deviation=59753.521		

The table 4.1.3 indicates the distribution of the respondents by their occupation. It shows that 29.4 percent were having some profession in government and private sector followed by 21.2 percent students, 13 percent housewives. Form the remaining respondents, 13.5, 10.8 and 12.9 percent were businessman, self-employed and farmers respectively. The data shows that respondents were from good mixture of different occupation and data collected from them will most probably reflect good effect of modernization on various religious aspects. No doubt various occupations are source of livelihood but in addition to income, work is also an important source of social prestige. Individuals evaluate each other on the basis of the kind of work they do. (Macionis, 2009)

Income plays a very significant role in the development of family and country. It is very important and required for the regulation of household activities and also regulates national revenue. Individual in any society has different income groups based on different dimensions of social inequality. It determines the social class of an individual and empowers him in different fields of life. Education, occupation, profession and income are very important components of demographic characteristics of individuals. Table 4.1.3 demonstrates the total family income of the respondents. According to this table, 40.8% respondents had income group of 50001 and above. 22.1% had 40001 – 50000, 19.2% had 30001 – 40000, 13.7% had 20001 – 30000 and only 4.2% had up to 20000 income group.

4.1.4 Family Type and Marital Status

Family is the basic and traditional social institution exists in all communities, societies and states. Family cooperates and unites people in groups and they look after their children (Macionis, 2009). The structure of family in family type varies from culture to

culture, society to society and area to area. According to table, 52.5% respondent's family type was nuclear. Nuclear family consists of on parents and their unmarried children also known as *conjugal family*. 40.8% of the respondent's belonged to joint family while only 6.7% were part of extended families. Extended family (*consanguine family*) structure includes parents, children as well as other kin. Family members support each other and share resources among themselves. They give social, psychological and economical protection to all family members. Here the percentage of dependency is higher than other two types of families.

Table 4.1.4 Distribution of the Respondents by Family Type and Marital Status

Family Type of the Respondents	Frequency	Percentage
i. Nuclear	273	52.5
ii. Joint	212	40.8
Extended	35	6.7
Total	520	100.0
Distribution of the respondents by marital status		
i. Unmarried	156	30.0
ii. Married	355	68.3
iii. Separated & Divorced	9	1.7
Total	520	100.0

Table 4.1.4 also depicts marital status of the respondents. 68.3% respondents were married. They had a legal and approved relationship. They were living with economic cooperation, sexual activities, bearing and rearing of children and had strong relationship (Macionis, 2009). Single respondents were 30.0 percents, 1.3% were separated and less than one percent were divorced.

Table 4.1.5 Distribution of the Respondents by Family Size and Number of Children

Family Size of the Respondents	Frequency	Percentage
i. Up to 3	22	04.2
ii. 4 – 6	267	51.3
iii. 7 & Above	231	44.4
Total	520	100.0
Mean=2.4, Median & Mode=2.0, Std. Deviation=0.57, Variance=0.33, Range=2		
Number of Male Children of the Respondents		
i. No Child	175	33.7
ii. One Child	124	23.8
iii. Two Child	132	25.4
iv. 3 & Above Child	89	17.1
Total	520	100.0
Mean=1.34, Median=1.00, Std. Deviation=1.29, Variance=1.67, Range=8		
Number of Female Children of the Respondents		
i. No Child	197	37.9
ii. One Child	121	23.3
iii. Two Child	101	19.4
iv. 3 & Above Child	101	19.4
Total	520	100.0
Mean=1.35, Median=1.00, Std. Deviation=1.44, Variance=2.08, Range=7		
Total Number of Children of the Respondents		
i. No Child	158	30.4
ii. One Child	22	04.2
iii. Two Child	63	12.1
iv. Three Child	90	17.3
v. Four & Above	187	36.0
Total	520	100.0
Mean=2.72, Median=3.0, Std. Deviation=2.37, Variance=5.63, Range=12		

4.1.5 Family Size and Children

Table 4.1.5 indicates total number of family members of the respondents. 51.3% of the respondents had 4 to 6 family members and were living together in their houses. 44.4% respondents had 7 and more than 7 children and only 4.2% of the respondents family size

was up to 3 members. Statistics was calculated on the categorical data. It shows that mean score of the family size was 2.4, median and mode was 2.0, standard deviation was 0.57, variance was 0.33 and range was only 2 family members.

The table under discussion depicts the male number of children of the respondents. According to the data presented in the table, 33.7% respondents had no children. They were living single or were married but not blessed with children. 25.4% respondents had two male children, 23.8% had one male child and only 17.1% respondents had three or more than three children. The mean number of male children was 1.34, median was 1 and standard deviation of the male children was 1.29. Variance (1.67) for number of male children was also calculated. The range of the male children of the respondents was eight children.

The above table elaborates the number of female children of the respondents. There were 33.7% respondents who had no female children and 25.4% respondents had two female children. While on the other hand 19.4% of the respondents had two and more than two female children. The mean number of the female children was 1.35 and median was 1.0. 1.29 standard deviation was calculated, variance was 1.67 and range of female children was seven.

The table 4.1.5 also shows total number of male and female children of the respondents. Data demonstrates that 36 % respondents had four and more than four children both male and female. While 30.4% of the respondents had no children and they were living single. There were 17.3% had three, 12.1% had two and only 4.2% had one child. Statistics describes that the mean score of the total number of children was 2.72, median was 3.0.

Standard deviation of the total number of children was 2.37, variance was 5.63 and range was twelve children.

Family help, bring grace to individual's existence which is necessary to lead a cheerful life. Today, most people do not recognize the importance of family. They prefer to spend a large amount of their time with their associates. But when they bounded with trouble, it is their family which helps them in trouncing down their troubles. At the time, when even best associates show cold-shoulders to help individuals, it is individual's family who came to facilitate them. So it is very important for each & every individual to furnish connection to their families above everything and take pleasure in spending time with them.

4.1.6 Modern Lifestyle

Modernity is the social patterns resulting from industrialization. (Macionis, 2009). The modern concept is used for civilization approaching industrialization and new trends of life. Many customary patterns of message, morals, principles, doctrine, belief, ethics and norms were replaced by different prescribed communication and new methods. Lipovetsky (1999) explains the turn down of responsibility. But lifestyle is the sum of all the important activities relationships, attitude, behavior and routine practices (Duffková, 1994). Traditional societies had a clear composition of lifestyles based on established legitimization and cultural acceptability. It is very difficult to make a decision for individual's identity that is right or wrong related to modern lifestyle (Bauman 2002). It is significant identification that there have been three significant revolutions in current record, i.e. agrarian revolution in unindustrialized, manufacturing revolution in mass fabrication and information insurgency that provides worldwide access.

4.1.7 Mass Media Exposure

Mass media has grown to be an essential part of individual's life which cannot be separated or ignored. Particularly for the urban people, the demand for information is more significant. Values, norms, routine life and way of life in the society in this age of information technology is strongly prejudiced by the mass media like newspapers, magazines, journals, articles, novels, books, signboards, TV, cable, radio, video, mobile and the internet. Mass media influences people's life deeper than many kinds of state instruction. Full variety of unfiltered media is now accessible to most of the individuals by using a parabola and satellite broadcast. Individual can buy many kinds of videos freely. Access to the internet is trouble-free and reasonably priced almost all over the world, to have different kind of knowledge.

A matrix question comprising a set of statements measuring influence of mass media on religion was asked to the respondents. Table 4.1.6 shows that 67 percent of the respondents agreed including 18 percent who strongly agreed that mass media provide knowledge about religion. However 14.1 percent and 19 percent disagreed and reported no opinion respectively. The mean score on this statement was 3.68.

Mass media plays a vital role to provide knowledge and awareness about religion, religious issue, religious beliefs, religious norms and values. Religion guides individuals and gives the lesson of right and wrong. It also guides the moral and ethics to the individuals in the society. Religion is the basic and essential element of life of all humans. Everyone has a freedom to follow the practices and values of any religion in the world. Religion provides a guideline and principles for the whole mankind. It provides a

set of beliefs and morality. In Holy Quran 2:256; God said, *"Let there be no compulsion in religion: Truth stands out clear from Error..."*

Table 4.1.6 Distribution of Respondents by Effects of Mass Media
Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Mass media provides knowledge about religion.	18.1 (94)	49.0 (255)	18.8 (98)	10.6 (55)	3.5 (18)	3.68
ii. Media influence norms and values.	34.2 (178)	43.1 (224)	12.9 (67)	07.7 (40)	02.1 (11)	4.00
iii. It provides information about new technology.	60.2 (313)	33.7 (175)	04.4 (23)	1.7 (09)	00.0 (00)	4.52
iv. Mass media plays important role in highlighting social issues in society.	49.4 (257)	39.4 (205)	06.7 (35)	03.1 (16)	01.3 (07)	4.32
v. Mass media is promoting violent behavior among youngsters.	28.3 (147)	39.2 (204)	18.1 (94)	11.2 (58)	03.3 (17)	3.78
vi. Mass media has changed the world into global village.	59.8 (311)	28.8 (150)	07.3 (38)	02.3 (12)	01.7 (09)	4.43

Table 4.1.6 depicts that norms and values of society are influenced by media. According to the statistical data, 43.1% of the respondents were agreed that mass media influence norms and values of society. Data shows 34.2% respondents were strongly agreed, 12.9% had no opinion, 7.7% were disagreed and only 2.1% were strongly disagreed that media influence norms and values. Media is a powerful source to show different patterns, cultural aspects, values of the societies, dealing of the people and their interaction. Individuals having exposure of media are much influenced by different programs which are launched by different channels. It creates awareness and motivates individuals to follow new patterns and trends of different cultures. Majority (77.3%) of the respondents were agreed and strongly agreed that media influence norms and values of the society. The calculated mean was 4.0.

The above table also elaborates that mass media provides information about new technology. Data shows that 60.2% of the respondents were strongly agreed that media provide information about new technology. 33.7% were agreed, 4.4% had no opinion, and 1.7% was disagreed while there was no respondent who strongly disagreed that media provide information about new technology. The calculated mean was 4.52. A similar type of findings was reported in Hierarchy of Effects Model (Clow, 2007). Mass media creates verbal and visual images for the audience and then individuals utilize the awareness, knowledge, liking, preference, conviction and finally they purchase the new technology in different fields of their everyday lives.

Table under discussion shows that mass media plays an important role in highlighting social issues in a society. It is a powerful emerging institution now-a-days. It presents the chance to exchange a few words to majority of native, local and to target all groups as also observed by Gamble and Gamble (1999). It highlights different social issues like, gender, children and issues of elderly people, criminal activities and all other emerging issues related to society. According to the statistical data 49.4% were strongly agreed and 39.4% of the respondents were agreed that it highlights different social issues in the society. 6.7% had no opinion, 3.1% were disagreed and only 1.3% were strongly disagreed that media highlights the social issues in the society. The calculated mean was 4.32.

Table describes that media is promoting violent behavior among youngsters. It broadcasts different kinds of programs containing violence, crimes, gender issues, child abuse and many more. Younger's short-term exposure enhances the probability of physically and orally destructive activities, hostile thoughts, and antagonistic emotions. According to the

field data, 39.2% of the respondents were agreed and 28.3% were strongly agreed that media promotes violent behavior among youngsters. 18.1% had no opinion, 11.2% were disagreed and 3.3% were strongly disagreed that it promotes violent behavior among young generation. The calculated mean score was 3.78.

The table 4.1.6 also explains that mass media has changed the world into global village. The use of internet, cable, TV, mobiles and print media is changing the cultural patterns. Every individual is getting information about the world within moments. According to the statistical data collected from the field, 59.8% were strongly agreed and 28.8% respondents were agreed that mass media has changed the world into global village. 7.3% had no opinion, 2.3% were disagreed and only 1.7% were strongly disagreed about changing the world into global village through mass media. Statistics shows that mean score of the statement were 4.43.

4.1.8 Modern Technology

Modern Technology has introduced extensive changes in approximately all walks of life. Yet the journey of innovations, progress, growth, change and development by modern technology is not ended. It is a fact that modern technology is a never-ending stream of potential which cannot be summarized in a book, research paper, and journal or in an article. It is an accredited reality that modern technology has significantly changed the life on this planet called earth.

Table 4.1.7 shows the importance of computers as a component of modern living. Information machinery has also helped and enhanced work efficiency in organizations with the help of computers, internet and rapid advancement in software forthcoming the world. This improvement of workability has also enhanced customers-owners affiliation.

It has also helped in plummeting manufacturing price of a variety of products. The table under discussion indicates the opinion of the respondents about the importance of various aspects of information technology in modern living. According to the data 61.5% were strongly agreed and 29.8% of the respondents were agreed that computers are important components of modern living. Data shows that 5.0% respondents had no opinion, 3.3% were disagreed and only 0.4% respondents were strongly disagreed that computers are important component of modern living. The mean score was 4.49. Individual cannot envisage their living without computers and the reality is that they have no substitute. Computers save data, information, calculate, calculate information faster than man, improves individual's lives and is a friendly user.

4.1.7 Distribution of Respondents by Role of Modern Technology

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Computers are important components of modern living.	61.5 (320)	29.8 (155)	05.0 (26)	03.3 (17)	00.4 (02)	4.49
ii. Use of internet is good for knowledge sharing.	57.1 (297)	34.6 (180)	05.0 (26)	02.9 (15)	00.4 (02)	4.45
iii. Modern technology helps to obtain multiple crops in a year.	29.2 (152)	46.9 (244)	18.8 (98)	03.1 (16)	01.9 (10)	3.98
iv. Use of modern tool for cultivation increases yield.	34.2 (178)	45.6 (237)	15.6 (81)	04.0 (21)	00.6 (03)	4.09
v. Use of mobile phone reduces distances and facilitates social contacts.	59.4 (309)	28.3 (147)	05.8 (30)	04.6 (24)	01.9 (10)	4.39
vi. It is the modern technology that is improving the living standard.	40.0 (208)	45.0 (234)	06.2 (32)	05.8 (30)	03.1 (16)	4.13

Table 4.1.7 depicts that the use of internet is good for knowledge sharing. The web has served as the worldwide language of the essential world since the commencement of the digital time period. It can be described as a worldwide arrangement of computer networks that use the uniform communication Control Protocol, Internet Protocol and are usually

interrelated. The creation of the internet was in progress during the time-sharing of several well-known computers in the focal point of the 19th century. As the tools for Internet progressed and its occurrence increased, it finally became well-liked due to a number of almost never-ending capabilities it can offer, as well as electronic correspondence systems, information sharing, file sharing, multimedia streaming service and online societal network. The internet has considerably serves billions of citizens around the worldwide. The appearance of the internet technology was unquestionably one of the leading events of the 20th century. It is useful for knowledge sharing, creation of numerous jobs, strengthening relationship between people, reduced communication cost, faster communication, fast and easy access to information, new opportunities, self-employment and establishing links with people and communities around the globe. According to the field data, 57.1 were strongly agreed and 34.6% were agreed that internet use is good for knowledge sharing these days. 5.0% had no opinion, 2.9% were disagreed and only 0.4% was strongly disagreed that it is good for knowledge sharing. Mean score was also calculated and it was 4.45.

Table under debate describes that modern technology helps to obtain multiple crops in a year. Use of modern technology in agriculture field directly improves the economic conditions of the farmers. It increases farmer's income and improves overall standard of living in Pakistan. Farmers improve their quality of life with increasing quantity and quality of production. Achievements of economic target mean prosperity and happiness in the village which ultimately means that everyone has improved his social life as fulfillment of economic needs are a sign of good living. Pakistan's food production improved significantly due to the modernization of Pakistani agriculture. Modern

technology is a tool through which we can enhance the productivity of things and services, in any field in a year. According to the data 46.9% were agreed and 29.2% were strongly agreed that modern technology helps to obtain multiple crops in a year. 18.8% had no opinion, 3.1% were disagreed and only 1.9% were strongly disagreed that modern technology helps to obtain multiple crops in a year. Mean score was 3.98.

The above table elaborates that the use of modern tools for cultivation increases yield. According to the field data 45.6% were agreed and 34.2% were strongly agreed that the use of modern tools and technology for cultivation increases yield. 15.6% had no opinion, 4.0% were disagreed, 0.6% were strongly disagreed that the use of modern tools for cultivation increases output yield. Mean score was 4.09. There are different modern technologies & tools which are used in agricultural field through which farmers are getting yields. Technologies & tools like Tractor, rotary, tiller, cult picker, chisel plough, harrow, giant scalloped-edged discs, plough, planting, corn harvesters, commercial broadest seeder, seed drill, combine harvesters, bean harvester, carrot harvesters, cotton picker, forager harvesters, gleaner, stone picker, gravity wagon, sheet metal, potato digger, rice huller, manure speeder, sprayer, irrigation enhance yield. These tools are used in agriculture and are increasing yield.

Table 4.1.7 describes that the use of mobile phone reduces distances and facilitates social contacts. Data shows that 59.4% were strongly agreed and 28.3% were agreed that the use of mobile phone reduces distances and provides facilitation to support social arrangement, relationships and contacts. 5.8% had no opinion, 4.6% were disagreed while only 1.9% of the respondents were strongly disagreed that the use of cell phone reduces

distances and promote social links of individuals in all over the world. The mean score was 4.39. There are a lot of benefits to use mobile; individual can call for direction, take pictures, use it at the time of emergency, make relationships, connect with the whole world, use it for calculation and make phone book.

The above table also depicts that modern technology is improving the living standard of the individuals. Modern technology has benefited human beings by growing production of commodities and services, minimizing the amount of labor & work needed to manufacture these commodities and services, and providing higher living standards. The technology of construction of up to date accommodation has been for aesthetics, comfort, protection, safety, and a host of other positive benefits. Transportation, communication and mass media has also contributed to improve living standard of the individuals. Field data shows that 45.0% respondents were agreed and 40.0% of the respondents were strongly agreed that modern technology is improving the living standard of individuals. 6.2% had no opinion, 5.8% were disagreed and only 3.1% were strongly disagreed that modern technology is improving the living standard of people. The mean score was 4.13.

4.1.9 Recreational Activities

Table 4.1.8 indicates that visiting parks is an important part of recreational activity. Individual and family members visit different parks in unban areas of Pakistan for recreational activity. They go there for recreation and enjoyment. According to the field data, 25.6% were strongly agreed and 47.9% of the respondents were agreed that visiting parks is an important part of recreational activity. While on the other hand, 17.3% of the respondents had no opinion, 7.3% respondents were disagreed and only 1.9% of the

respondents were strongly disagreed that visiting parks is an important part of recreational activity in their lives. The calculated mean score was 3.88.

Table 4.1.8 Distribution of Respondents by Availability of Recreational Activities
Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Visiting to parks is an important part of recreational activity.	25.6 (133)	47.9 (249)	17.3 (90)	07.3 (38)	01.9 (10)	3.88
ii. Family get together creates cohesion among relatives.	36.3 (189)	45.8 (238)	11.7 (61)	04.2 (22)	01.9 (10)	4.10
iii. Participation in sports is essential for healthy living.	54.0 (281)	35.2 (183)	07.9 (41)	02.3 (12)	00.6 (03)	4.40
iv. Recreational activities are the important need for your mind.	45.2 (235)	43.3 (225)	08.5 (44)	02.9 (15)	00.2 (01)	4.30
v. Recreation on daily basis makes family life more cheerful.	27.3 (142)	45.8 (238)	17.7 (92)	07.1 (37)	02.1 (11)	3.89

Table 4.1.8 describes that family get together creates cohesion among relatives. Social interaction and social exchange leads towards solidarity, cohesion, integrations and promotes equilibrium. It strengthens the social functioning and social networking of the individuals, family members and among relatives. According to the field data, 36.3% were strongly agreed and 45.8% respondents were agreed that family get together creates cohesion and integration among relatives. While on the other side, 11.7% had no opinion, 4.2% respondents were disagreed and only 1.9% of the respondents were strongly disagreed that family get together creates cohesion among relatives. The calculated mean score was 4.10. It is concluded that more than half of the respondents were agreed and strongly agreed that family get together creates and promotes cohesion among relatives.

Table under discussion elaborates that participation in sports is essential for healthy living. Sports are very important recreational activities for every individual in the society and it is essential to live healthy life. Field data shows that 54.0% were strongly agreed

and 35.2% respondents were agreed that participation in sports is essential for healthy living. While on other side, 7.9% of the respondents had no opinion, 2.3% were strongly disagreed and only 0.6% were strongly disagreed that participation in sports is essential for healthy living in these days. The calculated mean score was 4.40. It is concluded that more than half of the respondents were strongly agreed that participation in sports is essential for healthy living.

Table depicts that recreational activities are for healthy mind. Individuals have different status in their life and they are playing different roles which are attached to their status. Sometime multiple roles are attached to only one single status. At that time individuals become victim of role conflict. At that time they need some kind of recreational activity like sports, music, internet, movies or any other facility to keep their mind fresh. According to the field data, 45.2% were strongly agreed and 43.3% respondents were agreed that recreational activities are the important need for their mind. While on the other side, 8.5% respondents had no opinion, 2.9% of the respondents were disagreed and only 0.2% respondents were strongly disagreed that recreational activities are important need for respondent's mind. The calculated mean score was 4.30. It is concluded that majority of the respondents were agreed and strongly agreed that recreational activities are very important to keep mind healthy.

The above table shows that recreation on daily basis makes family life more cheerful. Daily basis recreation or recreational activities keep individuals mind fresh. Family members who are involve in daily basis exercise or recreational activities are healthier than others. Their life becomes more cheerful. According to the field data, 27.3% were strongly agreed and 45.8% respondents were agreed that recreation on daily basis makes

their family life more cheerful. While on the other hand 17.7% of the respondents had no opinion, 7.1% respondents were disagreed and 2.1% of the respondents were strongly disagreed that recreation on daily basis makes family life more cheerful. The calculated mean score was 3.89.

4.1.10 Health Seeking Behavior

Table 4.1.9 describes that family manages good health care for sick family members. Family manages all the issues and problems of all family members. All the practices to improve the health of family members are done by the family. According to the field data, 41.7% were strongly agreed and 45.2% were agreed that their family manages good health care for sick family members. While on the other hand, 9.2% respondents had no opinion, 2.5% were disagreed and only 1.3% were strongly disagreed that their family manages good health care for sick family members. The calculated mean score was 4.23. It is concluded that majority of the respondents were agreed and strongly agreed that family manages good health care for sick family members.

Table mentioned below indicates that respondent's family manages good health care for family members at the time of need. Health care services, medication needs and treatment is provided to all family members in different and even all communities. Individuals manage good health care for their family members. Data shows that 42.7% were strongly agreed and 40.8% respondents were agreed that they manage good health care for family members at the time of need. While on the other hand, 9.0% of the respondents had no opinion, 2.5% respondents were disagreed and only 2.1% of the respondents were strongly disagreed that they manage good health care for their family members at the time of need. The calculated mean score was 4.17. It is concluded on the basis of above

data that majority of the respondents were agreed and strongly agreed that they managed good health care for family members at the time of need. They were providing different medication and health care facilities to all family members at the time of need.

Table 4.1.9 Distribution of Respondents by their Health Seeking Behavior

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Family manages good health care for sick family members.	41.7 (217)	45.2 (235)	09.2 (48)	02.5 (13)	01.3 (07)	4.23
ii. We manage good health care for family members at the time of need.	42.7 (222)	40.8 (212)	09.0 (47)	05.4 (28)	02.1 (11)	4.17
iii. Nutritional diet is very important for your family health.	54.0 (281)	33.5 (174)	07.7 (40)	03.7 (19)	01.2 (06)	4.36
iv. Physical exercise is good for the health of family members.	56.9 (296)	34.4 (179)	05.0 (26)	02.7 (14)	01.0 (05)	4.44
v. Use of drugs is dangerous to the health of family members.	65.0 (338)	21.9 (114)	06.0 (31)	01.7 (09)	05.4 (28)	4.39
vi. Fast food is creating health problem among your family members.	27.7 (144)	41.7 (217)	15.6 (81)	08.8 (46)	06.2 (32)	3.76
vii. Use of seat belt at the time of driving is dangerous for health.	08.5 (44)	14.2 (74)	15.2 (79)	13.7 (71)	48.5 (252)	2.21
viii. Proper use of health care saves human being from diseases.	35.4 (184)	38.1 (198)	16.3 (85)	05.0 (26)	05.2 (27)	3.93

Table 4.1.9 depicts that nutritional diet is very important for respondent's family health. According to the field data, 54.0% were strongly agreed and 33.5% of the respondents were agreed that nutritional diet is very important for their family health. They were improving the nutritional diet of their family members. While on the other hand, 7.7% of the respondents had no opinion, 3.7% respondents were disagreed and only 1.2% of the respondents were strongly disagreed that nutritional diet is very important for their family health. The calculated mean score was 4.36. It is concluded that more than half of the

respondents were strongly agreed that nutritional diet is very important for their family members.

Table under argument presents that physical exercise is good for the health of the family members. Exercise on daily basis improves the health of family members. According to the data, 56.9% were strongly agreed and 34.4% of the respondents were agreed that physical exercise is good for the health of their family members. While on the other hand, 5.0% of the respondents had no opinion, 2.7% respondents were disagreed and only 1.0% of the respondents were strongly disagreed that physical exercise is good for the health of family members. The calculated mean score was 4.44. It is concluded that physical exercise is good for the health of family members.

The above table shows that use of drugs is dangerous for the health of family members. The drug addiction is very dangerous for the health of individuals. It negatively affects the body system. According to the data, 65.0% were strongly agreed and 21.9% of the respondents were agreed that the use of drugs is dangerous for health of their family members. While on the other hand, 6.0% of the respondents had no opinion, 1.7% respondents were disagreed and 5.4% were strongly disagreed that the use of drugs is very dangerous for health of family members. The calculated mean score was 4.39. It is concluded that more than half of the respondents were strongly agreed that use of drugs is dangerous for health of their family members.

Table 4.1.9 describes that fast food creates problems among respondent's family members. Fast food is creating serious health problems among family members in different areas of the community. According to the data collected from the field, 27.7%

were strongly agreed and 41.7% were agreed that fast food is creating health problems among their family members. While on the other hand, 15.6% of the respondents had no opinion, 8.8% respondents were disagreed and only 6.2% of the respondents were strongly disagreed that fast food is creating health problems among their family members. The calculated mean score was 3.76. It is concluded that fast food is dangerous for health of family members and creates health problems to them.

Table under discussion indicates that use of seat belt at the time of driving is dangerous for health. The use of seat belt is related to safety measures while driving for family members. The best protective measure at the time of driving is to use seat belt. According to the field data, 48.5% were strongly disagreed and 13.7% were disagreed that to fasten seat belt at the time of driving is dangerous for health. While on the other hand, 15.2% respondents had no opinion, 14.2% were agreed and only 8.5% were strongly agreed that the use of seat belt at the time of driving is dangerous for health. The calculated mean score was 2.21. It is concluded that more than half of the respondents were disagreed and strongly disagreed that to fasten seat belt at the time of driving is dangerous for health.

Table presents that proper use of health care saves human beings form diseases. Individuals use proper health care utilization to protect body from diseases. Field data shows that 35.4% were strongly agreed and 38.1% were agreed that proper use of health care saves human beings from diseases. While on the other hand 16.3% had no opinion, 5.0% respondents were disagreed and 5.2% of the respondents were strongly disagreed that proper use of health care saves human being form different diseases. The calculated mean score was 3.93. It is concluded that more than half of the respondents were agreed and strongly agreed that proper use of health care saves human beings form diseases.

4.1.11 Leisure Time Activities

Table 4.1.10 indicates that leisure time activities are the important source of recreation. Individuals do their routine work in their everyday life. After working they became fed up from their routine and want some leisure time activities to release their stress, tension and laziness. At this time they use different methods to minimize their tension. So these leisure time activities are the important source of recreation. According to the field data, 26.7% were strongly agreed and 48.5% were agreed that leisure time activities are the important source of recreation. While on the other hand, 16.7% respondents had no opinion, 4.0% of the respondents were disagreed and also strongly disagreed that leisure time activities are the important source of recreation. The calculated mean score was 3.90. On the basis of above data, it is concluded that more than half of the respondents were agreed and strongly agreed that leisure time activities are the important source of recreation.

Table presents that mass media is a good source to spend free time. Mass media is an emerging institution in different societies all over the world. It launches different entertainment programs like, sports, movies, dramas, religious programs, cartoons and many more programs for different categories of people in a society. People spend their leisure and free time watching TV, Cable, Internet, listening Radio and reading news papers, magazines, novels or books. According to the field data, 24.0% were strongly agreed and 46.2% were agreed that mass media is a good source to spend free time for individual in a society. While on the other hand, 15.2% of the respondents had no opinion, 7.9% respondents were disagreed and only 6.7% of the respondents were

strongly disagreed that mass media is a good source to spend free time. The calculated mean score was 3.73.

Table 4.1.10 Distribution of Respondents by their Leisure Time Activities
Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Leisure time activities are the important source of recreation.	26.7 (139)	48.5 (252)	16.7 (87)	04.0 (21)	04.0 (21)	3.90
ii. Mass media is a good source to spend free time.	24.0 (125)	46.2 (240)	15.2 (79)	07.9 (41)	06.7 (35)	3.73
iii. Media is a good source of entertainment.	31.0 (161)	48.7 (253)	11.2 (58)	06.3 (33)	02.9 (15)	3.98
iv. Spending some time to listen music make your mode good.	38.7 (201)	39.2 (204)	11.0 (57)	06.3 (33)	04.8 (25)	4.01
v. Visiting relatives at free time is good to provide social cohesion among relatives.	44.4 (231)	38.8 (202)	09.8 (51)	04.4 (23)	02.5 (13)	4.18

Above table 4.1.10 describes that media is a good source of entertainment. Now-a-days media is a good source of entertainment for every individual in different societies. Media is launching different programs for entertainment such as music, movies, cartoon, sports, news, drama, national geographic, discovery and competition programs. While in print media books, newspapers, and novels are providing entertainment to individuals. According to the data, 31.0% were strongly agreed and 48.7% respondents were agreed that media is a good source of entertainment for individuals. While on the other hand, 11.2% respondents had no opinion, 6.3% were disagreed and only 2.9% were strongly disagreed that media is a good source of entertainment for individuals in free time. Mean score was 3.98.

The above table indicates that spending time in listening music make good mode. Music creates thrill and softness in the personality of the individuals. It is a major source of

entertainment for individual in their lives. According to the field data, 38.7% were strongly agreed and 39.2% were agreed that spending some time to listen music make their mode good and enjoyable. While on the other hand 11.0% of the respondent had no opinion, 6.3% were disagreed and only 4.8% were strongly disagreed that spending some time to listen music make their mode good. The calculated mean score was 4.01.

Table under debate depicts that visiting relatives at free time is good to provide social cohesion among relatives. Frequent visits to relatives and strong social interaction among family & relatives strengthen the relationships; promote cohesion, integration, solidarity and equilibrium among them. Data shows that 44.4% were strongly agreed and 38.8% were agreed that to visit relatives at free time is good to provide social cohesion among relatives. While on the other hand, 9.8% respondents had no opinion, 4.4% of the respondents were disagreed and only 2.5% respondents were strongly disagreed that visiting relatives at free time is good to provide social cohesion, integration and improve social networking among relatives. The calculated mean score was 4.18.

4.1.12 Family Environment

Table 4.1.11 indicates that efforts should be made to provide clean housing environment to family. It is the duty of the family head and all family members to keep their house clean. It positively effects the family environment. According to the field data, 54.8% were strongly agreed and 36.3% were agreed that efforts should be made to provide clean housing environment to the family members. While on the other hand, 6.7% of the respondents had no opinion, 1.2% respondents were disagreed and only 1.0% of the respondents were strongly disagreed that efforts should be made to provide clean housing

environment to the family. The calculated mean score was 4.43. It is concluded that more than half of the respondents were strongly agreed that efforts should be made to provide clean and neat housing environment to family members.

4.1.11 Distribution of Respondents by Family Environment

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Efforts should be made to provide clean housing environment to family	54.8 (285)	36.3 (189)	06.7 (35)	01.2 (06)	01.0 (05)	4.43
ii. Family matters should be settled through mutual discussion by spouse.	51.5 (268)	35.0 (182)	09.2 (48)	02.9 (15)	01.3 (07)	4.32
iii. Religious education is very important for family members.	77.1 (401)	16.5 (86)	05.4 (28)	00.6 (03)	00.4 (02)	4.69
iv. Love and care are important part of your family life.	72.5 (377)	20.6 (107)	04.4 (23)	01.9 (10)	00.6 (03)	4.62
v. Healthy environment is very important for socialization of children.	56.7 (295)	35.0 (182)	05.6 (29)	02.1 (11)	00.6 (03)	4.45
vi. Family should give proper attention to elderly care.	58.7 (305)	32.1 (167)	06.3 (33)	01.9 (10)	01.0 (05)	4.46

Table 4.1.11 describes that family matters should be settled by mutual discussion with spouse. All the family issues, problems and matters should be settled by the discussion of both male and female in the family. They understand each other and get help form each other. According to the data 51.5% were strongly agreed and 35.0% were agreed that all the family matters & issues should be settled through by discussion with spouse. While on the other hand, 9.2% of the respondents had no opinion, 2.9% respondents were disagreed and only 1.3% of the respondents were strongly disagreed that family matters should be settled through by discussion with spouse. The calculated mean score was 4.32.

It is concluded that half (51.5%) of the respondents were strongly agreed that family matters should be settled through by discussion with spouse.

The above table presents that religious education is very important for family members. Religious education is very important for every individual who has any religion in the world. Religion guides individual morality, ethics and ways of dealing, relationships and answers of different things which can not be tested through empirical evidences. It promotes solidarity, brotherhood, integration, cohesion and equilibrium among family and society members. According to the field data, 77.1% were strongly agreed and 16.5% were agreed that religious education is very important for family members. While on the other hand, 5.4% had no opinion, 0.6% respondents were disagreed and only 0.4% were strongly disagreed that religious education is very important for family members. The calculated mean score was 4.69. It is concluded that majority of the respondents were strongly agreed that religious education is very important for family members.

Table under discussion shows that love and care is an important part of respondent's family life. Family members should care and love to each other in a proper way. It is the duty of the parents to provide love and care to their children and vice versa. The healthy and loving relation between husband and wife promotes social cohesion among them. According to the field data, 72.5% were strongly agreed and 20.6% respondents were agreed that love and care is an important part of your family life. While on the other side, 4.4% respondents had no opinion, 1.9% was disagreed and only 0.6% were strongly disagreed that love and care is an important part of their family life. The calculated mean

score was 4.62. It is concluded that majority of the respondents were strongly agreed that love and care is an important part of respondent's family life.

Table 4.1.11 describes that healthy environment is very important for socialization of children. Family environment affects the nature and nurture of the children. It determines the future of the children and socializes them in both; positive and negative ways. According to the field data, 56.7% were strongly agreed and 35.0% were agreed that healthy environment is very important for the socialization of children. While on the other hand, 5.6% of the respondents had no opinion, 2.1% respondents were disagreed and only 0.6% were strongly disagreed that healthy environment is very important for the socialization of children. The calculated mean score was 4.45. It is concluded that more than half of the respondents were strongly agreed that healthy environment is very important for the socialization of children.

Table depicts that family should give proper attention to elderly care. According to the data, 58.7% were strongly agreed and 32.1% respondents were agreed that family should give proper attention to elderly care. While on the other hand 6.3% respondents had no opinion, 1.9% were disagreed and only 1.0% of the respondents were strongly disagreed that family should give proper attention to elderly care. The calculated mean score was 4.46. It is concluded that more than half of the respondents were strongly agreed that family should give proper attention to elderly care.

4.1.13 Concept of Rationality

Table 4.1.12 shows that people who do something good for the society should be rewarded. According to the field data 46.9% of the respondents were strongly agreed and 39.0% respondents were agreed that people who do something good for the society should be rewarded by the society and the individuals. 11.0% had no opinion, 2.3% were disagreed and only 0.8% was strongly disagreed that the individuals who are doing some good activities for the welfare and benefits of the society should be rewarded and appreciated. The calculated mean score was 4.29.

Table 4.1.12 Distribution of Respondents by their Rational Thinking

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. People who do something good for the society should be rewarded.	46.9 (244)	39.0 (203)	11.0 (57)	02.3 (12)	00.8 (04)	4.29
ii. Social system should be competent to punish evil doers.	42.9 (223)	36.5 (190)	16.0 (83)	03.3 (17)	01.3 (07)	4.16
iii. The merit based system of reward and punishment brings prosperity in society.	41.9 (218)	39.8 (207)	12.1 (63)	04.2 (22)	01.9 (10)	4.16
iv. Every individual should work to bring competency in his/her profession.	38.7 (201)	47.9 (249)	10.6 (55)	02.3 (12)	00.6 (03)	4.22
v. We should treat others fairly.	55.0 (286)	35.6 (185)	04.4 (23)	02.7 (14)	02.3 (12)	4.38
vi. Talented people must use their talent to resolve the problems of others.	51.3 (267)	37.3 (194)	07.3 (38)	03.3 (17)	00.8 (04)	4.35
vii. State should provide good opportunities for progress to citizens.	52.3 (272)	33.7 (175)	08.1 (42)	03.8 (20)	02.1 (11)	4.30
viii. Better socialization of children is the primary duty of parents.	54.0 (281)	35.4 (184)	06.3 (33)	03.1 (16)	01.2 (06)	4.38

The application of behaviorism has been extensively used but possibly distorted or misinterpreted. Society seems to use much of a reward and punishment move towards different fields of life but it would be fascinating to replicate on how this has been

disturbing human beings. It is very well recognized that learning settings, families, work place and many other community settings are teeming with punishment and rewards. Life as a learner is filled with praise, admire, criticism, disapproval, grades, goals, etc. Parents have a set plan or hope and individuals may behave with respect to their rewards or punishments. Many types of rewards may emerge and individuals way them. It may be determined that rewards tend to be critical as they are competent of punishing, ignoring reasons, breaking down relationships and disappointing risk taking. To think that individual just act in response to surroundings without any inner motivation or thought process is like taking human worth away from mankind (Olson & Hergenhahn, 2009).

Table 4.1.12 describes that social system should be competent to punish evil doers. *"Believers are they who fear God and fear nothing else"*. (Surah ali-Imran, 3: 102) According to the data 42.9% of the respondents were strongly agreed and 36.5% respondents were agreed that social system should be competent enough to punish individuals who are doing wrong activities. 16.0% had no opinion, 3.3% were disagreed and only 1.3% were strongly disagreed that social system should be so competent to give punishment to the criminals, wrong & evil doers in the society. The mean score of the statement was 4.16. Parents play a vital role in giving punishment to the wrong doers who violate the norms of the society. Parents are significant figures of influence for children and they have the right and the responsibility to mould these little beings into healthy, strong, social, intelligent adults capable of helping others and themselves. However, there are moments when unwanted behaviors, attitude and discipline is necessary.

Table describes that the merit based system of reward and punishment brings prosperity in the society. Data shows that 41.9% were strongly agreed and 39.8% respondents were agreed that the merit based system of reward and punishment brings prosperity, cheerfulness and happiness in the society. 12.1% had no opinion, 4.2% were disagreed and only 1.9% was strongly disagreed on it. The mean score of the statement was 4.16. Table depicts that every individual should work to bring competency in his or her behavior. According to the field data 47.9% were agreed and 38.7% respondents were strongly agreed that every individual should struggle and work harder to improve qualification and earn experience in his or her field of expertise. 10.6% of the respondents had no opinion, 2.3% were disagreed and only 0.6% respondents were strongly disagreed that every person should enhance his ability and qualification to improve his profession. The mean score was 4.22.

The above elaborates that we should treat others fairly. According to the data 55.0% respondents were strongly agreed and 35.6% were agreed that we should treat others fairly. 4.4% of the respondents had no opinion, 2.7% was disagreed and only 2.3% respondents were strongly disagreed about treating others fairly. The calculated mean was 4.38. More than half of the respondents were strongly agreed that individuals should be treated fairly in different activities, time, events and situations. Table shows that talented people must use their talent to resolve the problems of others. Data describes that 51.3% of the respondents were strongly agreed and 37.3% wee agreed that talented & intelligent people should use their talent to solve the problems of others. While 7.3% respondents had no opinion, 3.3% were disagreed and only 0.8% were strongly disagreed

that talented people must use their talent to solve and help others at the time of need. The mean score was 4.35.

Table 4.1.12 describes that state should provide good opportunities for progress to citizens. It is the duty of the state to provide different opportunities like jobs, job skills, sports, infrastructure and all other necessary opportunities which make individuals comfortable and it will also leads towards progress of the state. According to the field data 52.3% were strongly agreed and 33.7% respondents were agreed that state should provide different and good opportunities to their people for the progress and development. While on the other hand 8.1% had no opinion, 3.8% were disagreed and only 2.1% were strongly disagreed that state should provide better choices for progress to their citizens. The mean score was 4.30.

Table under discussion shows that better socialization of the children is the primary duty of the parents. According to the data which was collected from the field, 54.0% were strongly agreed and 35.4% respondents were agreed that it is the duty of the parents to socialize their children properly. Family is the major agent of socialization in any society. Family especially parents socialize their children with respect to their cultural norms, values, beliefs, traditions and customary ways of life. While on the other hand 6.3% had no opinion, 3.1% were disagreed and 1.2% of the respondents were strongly disagreed that better socialization of the children is the primary duty of the parents. The calculated mean score was 4.38.

4.1.14 Democratic Attitude

Table 4.1.13 describes that family issues should be solved through mutual consensus. There should be understanding among all family members to solve all family problems by discussion. According to the field data 46.3% were strongly agreed and 41.2% were agreed that family issues should be solved through mutual consensus. While 7.5% had no opinion, 3.8% were disagreed and only 1.2% were strongly disagreed that family issues should be solved through mutual consensus. The mean score was 4.28.

Table 4.1.13 Distribution of Respondents by Democratic Attitude

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Family issues should be solved through mutual consensus.	46.3 (241)	41.2 (214)	07.5 (39)	03.8 (20)	01.2 (06)	4.28
ii. In your family both male and female are involved in decision making.	47.3 (246)	36.0 (187)	07.3 (38)	06.5 (34)	02.9 (15)	4.18
iii. There is no gender discrimination in family.	38.5 (200)	29.2 (152)	14.2 (74)	10.6 (55)	07.5 (39)	3.81
iv. Every citizen should have an equal chance to influence government.	37.9 (197)	41.9 (218)	11.2 (58)	04.4 (23)	04.6 (24)	4.04
v. Your family members have the right to express their opinion.	50.0 (260)	38.5 (200)	06.9 (36)	03.1 (16)	01.5 (08)	4.32
vi. Democratic method is used in your family for mate selection.	25.4 (132)	38.1 (198)	22.7 (118)	07.9 (41)	06.0 (31)	3.69
vii. Your family gives equal importance to son and daughter for education.	64.2 (334)	23.3 (121)	05.6 (29)	05.0 (26)	01.9 (10)	4.43
viii. People should have the right to demonstrate.	40.2 (209)	43.7 (227)	11.5 (60)	02.3 (12)	02.3 (12)	4.17

Table 4.1.13 shows that in your family both male and female are involved in decision making. It is very important that all the individuals both male and female should participate in all the matters of family. Participation is very important for decision making within family. According to the data which is collected from the field, 47.3% were strongly agreed and 36.0% respondents were agreed that in their families male and

female are involved in decision making. 7.3% had no opinion, 6.5% were disagreed while 2.9% were strongly disagreed that their family members both male and female are involved in decision making of family matters within household. The mean score of the statement was 4.18.

The above mention table depicts that there is no gender discrimination in family. There are equal rights for both male and female in modern societies. According to the data 38.5% were strongly agreed and 29.2% respondents were agreed that there is no gender discrimination in family. Their families are providing and fulfilling all the necessary demand of their gender. Both male and female are getting education, health and nutrition requirements. While on the other hand 14.2% respondents had no opinion, 10.6% were disagreed and only 7.5% of the respondents were strongly disagreed that there is no gender discrimination in family. The calculated mean score was 3.81.

Table under discussion describes that every citizen should have an equal chance to influence government. Democracy is the government of the people by the people, for the people. In democratic environment every individual has an equal right to influence the government. They can demand for their rights, resist any issue, criticize and support any political party. According to the data 41.9% of the respondents were agreed and 37.9% were strongly agreed that people should influence government. While 11.2% of the respondents had no opinion, 4.4% were disagreed and only 4.6% of the respondents were strongly disagreed that every citizen should have an equal chance to influence government. The mean score of the statement was 4.04.

Table 4.1.13 elaborates that respondent's family members have the right to express their opinion. Data shows that half of the respondents (50.0%) were strongly agreed and 38.5%

respondents were agreed that their family members have the right to express their opinions. They have equal right to share all the matters with family members. While on the other hand 6.9% had no opinion, 3.1% were disagreed and only 3.1% were strongly disagreed that their family members have the right to express their opinion or views. Mean score was 4.32.

The above table describes that democratic method is used in your family for mate selection. Data represents that 38.1% of the respondents were agreed and 25.4% respondents were strongly agreed that democratic method is used in their families for marriages and mate selection. They consult each other especially from male and female, either they are satisfied or not. After consulting and developing consensus, family members agree to do marriage according to democratic method. While on the other side 22.7% of the respondents had no opinion, 7.9% were disagreed and only 6.0% were strongly disagreed that democratic method is used in their families for mate selection. The mean score was 3.69. This is all due to changing cultural patterns, media, education, awareness, modernity, modernization and social mobilization.

Table mentioned above shows that family of the respondents gives equal importance to son and daughter for education. According to the field data 64.2% were strongly agreed and 23.3% respondents were agreed that their family gives equal importance to son and daughter for education. They have no discrimination among them. 5.6% respondents had no opinion, 5.0% were disagreed and only 1.9% were strongly disagreed that their family gives equal importance to son and daughter for education. The calculated mean was 4.43.

Table under argument depicts that people should have the right to demonstrate. According to the data which was collected from the field 43.7% were agreed and 40.2% were strongly agreed that people should have the right to demonstrate. While on the other hand 11.5% of the respondents had no opinion, 2.3% were disagreed and also strongly disagreed that people should have the right to demonstrate. Mean score calculated was 4.17.

4.1.15 Respect to Humanity

Table 4.1.14 describes the human mind thinking. According to the field data 39.6% of the respondents were agreed and 34.8% respondents were strongly agreed that there are many important things that human mind cannot understand. There are lot of thing that individual can not perceive or understand belief, hell & heaven, supernatural powers and all other invisible things. While on the other hand 13.8% had no opinion, 7.9% were disagreed, only 3.8% were strongly disagreed that all the things cannot be understood by human mind. The calculated mean was 3.94.

Table depicts that every person should have complete faith in some supernatural power. There is lot of things than individual's mind cannot understand even with their knowledge, awareness and support of other people. Data shows that 40.8% of the respondents were agreed and 27.9% were strongly agreed that every individual should have complete faith in some supernatural powers. Some individuals do believe and have faith in supernatural. They said these are God gifted. While on the other had 18.5% of the respondents had no opinion, 6.9% were disagreed and only 6.0% were disagreed that every person should have complete faith in some supernatural powers. The calculated mean score was 3.78.

Table 4.1.14 Distribution of Respondents by their Responses to Humanity

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. There are many important things that can never be understood by the human mind.	34.8 (181)	39.6 (206)	13.8 (72)	07.9 (41)	03.8 (20)	3.94
ii. Every person should have complete faith in some supernatural power.	27.9 (145)	40.8 (212)	18.5 (96)	06.9 (36)	06.0 (31)	3.78
iii. Rebellious ideas are changed with the passage of time.	18.5 (96)	42.9 (223)	25.0 (130)	05.8 (30)	07.9 (41)	3.58
iv. Decent persons do not think of hurting a close friend or relative.	36.3 (189)	35.2 (183)	14.6 (76)	09.2 (48)	04.6 (24)	3.89
v. Nobody ever learned anything really important except through suffering.	25.4 (132)	41.3 (215)	22.5 (117)	07.9 (41)	02.9 (15)	3.78
vi. There is hardly anything upper than the respect of humanity.	37.3 (194)	39.8 (207)	16.0 (83)	03.7 (19)	03.3 (17)	4.04
vii. Every religion give lessen to respect humanity.	54.2 (282)	28.8 (150)	10.8 (56)	03.5 (18)	02.7 (14)	4.28

Table 4.1.14 shows that rebellious ideas change with the passage of time. According to the field data 42.9% of the respondents were agreed and 18.5% respondents were strongly agreed that rebellious ideas change with the passage of time. It is very natural that individual quantitative growth is also linked with his/her social development. It is also linked with ideas and these ideas change with the passage of time. Data shows that 25.0% respondents had no opinion, 5.8% were disagreed and 7.9% were strongly disagreed that rebellious ideas change with the passage of time. The mean score was calculated up to 3.58.

The above table describes that decent person do not think of hurting a close friend or relative. It depends on the socialization and nature of individual that they follow the social values, norms and ethics. Individual keep in mind all these values and do not think

of hurting a close friend or relative. According to the data 36.3% were strongly agreed and 35.2% respondents were agreed that decent and hones individual do not think of hurting their close friends and relatives. While on the other hand14.6% had no opinion, 9.2% were disagreed and only 4.6% were strongly disagreed that decent persons do not think of hurting a close friend or relative. Mean score was 3.89.

Table under discussion depicts that nobody ever learned anything really important except through suffering. Life of individuals is full of sufferings. Every individual is trying to manage it. According to the field data 41.3% of the respondents were agreed and 25.4% respondents were strongly agreed that nobody ever learned any thing really important except through suffering. 22.5% had no opinion, 7.9% were disagreed and only 2.9% were strongly disagreed that nobody ever learned anything really important except through suffering. The calculated mean score was 3.78.

Table mentioned above describes that there is hardly anything above the respect of humanity. Every religion promotes respect, worth and dignity of the individuals. According to the data 39.8% were agreed and 37.3% were strongly agreed that there is hardly anything above the respect of humanity. While on the other hand 16.0% of the respondents had no opinion, 3.7% respondents were disagreed and only 3.3% were strongly disagreed that there is hardly anything above the respect of humanity. The mean score of this statement was 4.04.

Table 4.1.14 shows that every religion gives lesson to respect humanity. Religion is promoting the concept of respect, morality, ethics, and customary ways of life. Field data collected from the field describes that 54.2% were strongly agreed and 28.8% respondents were agreed that every religion gives lesson to respect humanity. 10.8% had

no opinion, 3.5% were disagreed and 2.7% were strongly disagreed that every religion gives lesson to respect humanity. The calculated mean score was 4.28. Data shows that more than half of the respondents were agreed that every religion gives lesson to respect humanity.

4.1.16 Element of Forgiveness

Table 4.1.15 describes that belief system should be based on the concept of forgiveness. According to the field data, 43.8% of the respondent's response was almost always true and 39.4% respondent's response was often true that belief system should be based on the concept of forgiveness. Forgiveness is a significant element to promote solidarity, integration, cohesiveness and strong binding force. While on the other had 11.0% respondent's response was related to seldom true and only 5.8% respondents said never true that belief system should be based on the concept of forgiveness. The mean score of the statement was 3.21.

Table depicts that to hurt anyone is admitted by respondent's family members. Data shows that 21.9% of the respondents stated that it is almost always true and 38.8% responded as often true that to hurt anyone is admitted by the respondent's family members. While on the other hand 21.0% stated seldom true and only 18.3% of the respondents said it is never true that to hurt anyone is admitted by the family of the respondents. The calculated mean score was 2.64.

Table 4.1.15 Distribution of Respondents by their Responses towards Forgiveness

AAT = Almost Always True OT = Often True ST = Seldom True NT = Never True

Statement	AAT	OT	ST	NT	Mean
	4	3	2	1	
i. Belief system should be based on the concept of forgiveness.	43.8 (228)	39.4 (205)	11.0 (57)	05.8 (30)	3.21
ii. To hurt anyone is admitted by your family members.	21.9 (114)	38.8 (202)	21.0 (109)	18.3 (95)	2.64
iii. Media should create awareness about forgiveness in society.	44.4 (231)	32.7 (170)	16.2 (84)	06.7 (35)	3.15
iv. Religion promotes the element of forgiveness in society.	63.8 (332)	25.0 (130)	07.7 (40)	03.5 (18)	3.49
v. Your family encouraged each other to take responsibility for hurtful actions.	31.5 (164)	33.3 (173)	14.6 (76)	20.6 (107)	2.6
vi. Forgivers are more respected in society.	46.0 (239)	37.5 (195)	13.1 (68)	03.5 (18)	3.26
vii. You think admitting fault is a sign of greatness.	55.6 (289)	27.3 (142)	11.0 (57)	06.2 (32)	3.32
viii. Apologize if we hurt each other promote cohesiveness among group members.	49.0 (255)	33.1 (172)	10.0 (52)	07.9 (41)	3.23

Table 4.1.15 elaborates that media should create awareness about forgiveness in society. Media is playing very important role to promote awareness about different aspects of life like rights, violence, respect, modern technology, values, cultural patterns and many more. It is the demand of time to create awareness about the concept of forgiveness. According to the field data 44.4% respondents said that it is almost always true and 32.7% respondents stated it is often true that media should create awareness about forgiveness among individuals in a society. 16.2% of the respondents responded seldom true and 6.7% responded it is never true that media should create awareness about forgiveness in society. The mean score of the statement was 3.15.

The above table describes that religion promotes the element of forgiveness in society. According to the field data 63.8% of the respondents responded almost always true and

25.0% stated often true that religion promotes the element of forgiveness in a society. While on the other hand, 7.7% of the respondents stated seldom true and only 3.5% stated never true that religion promotes the element of forgiveness in society. The calculated mean score was 3.49.

Table mentioned above depicts that respondent's family encouraged each other to take responsibility for hurting actions. To hurt any individual is not good and it decreases the trust of other individuals. Data shows that 31.5% of the respondents stated almost always true and 33.3% respondents stated often true that family of the respondents encouraged each other to take responsibility for hurting actions. 14.6% of the respondents stated seldom true and 20.6% of the respondents stated never true that respondent's family encouraged each other to take responsibility for hurtful actions. The mean score was 2.6.

Table under debate shows that forgivers are more respected in a society. Individuals who follow the concept of forgiving in a society are more respected by others. They are playing a vital role to strengthening the values and norms of the society and facilitating the people in different walks of life. According to the data, 46.0% of the respondents stated almost always true and 37.5% respondents responded often true that forgivers are more respected in society. While on the other hand, 13.1% of the respondents stated seldom true and 3.5% respondents never true about forgivers that they are more respected in society. Mean score of the statement was 3.26.

Table 4.1.15 depicts that respondents think admitting fault is a sign of greatness. Individual who commit any mistake or affects other individuals in a negative way and at the end they ask for forgiveness or admit their faults then they are most respected

individuals in a society. According to the field data, 55.6% of the respondents stated almost always true and 27.3% respondents stated often true that they think admitting fault is a sign of greatness. 11.0% of the respondents responded seldom true and 3.5% responded never true about admitting fault is a sign of greatness. The mean score was 3.32. It is concluded that majority of the respondents stated its true that admitting fault is a sign of greatness and these individuals are more respected in the society.

The above mentioned Table depicts that apologize if we hurt other promote cohesiveness among group members. Apologize to someone after hurting is the sign of greatness. It creates solidarity, integration, cohesiveness and bound individuals in a society. Data shows that 49.0% of the respondents stated almost always true and 33.1% respondents responded often true that seeking apology promotes cohesiveness among group members. These individuals are following the structural functionalist perspectives. 10.0% of the respondents responded seldom true and only 7.9% respondents stated never true that apologize after hurting each other promote cohesiveness among individuals, group members and community members in a society. The calculated mean score was 3.23.

4.1.17 Element of Tolerance

Table 4.1.16 indicates that respondent's family members generally trust people having different religious values. Individuals have different religious sects, values, belief and religious attitude but they trust each other on the basis of brotherhood, as a human and by virtue of being human being. According to the field data, 24.4% were strongly agreed and 34.0% were agreed that their family members generally trust people having different religious values. While on the other side, 23.7% of the respondents had no opinion, 8.5%

respondents were disagreed and 9.4% of the respondents were strongly disagreed that their family members generally trust those people who had different religious values. The calculated mean score was 3.56. It is concluded that family members trust people having different religious values.

Table 4.1.16 Distribution of Respondents by their Responses to Tolerance

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Your family members generally trust people having different religious values.	24.4 (127)	34.0 (177)	23.7 (123)	08.5 (44)	09.4 (49)	3.56
ii. Government should promote tolerance in a society.	42.9 (223)	38.5 (200)	09.2 (48)	05.0 (26)	04.4 (23)	4.10
iii. Religion is very important among your family members.	64.4 (335)	25.0 (130)	07.7 (40)	01.2 (06)	01.7 (09)	4.49
iv. Your family trust on religious leader to offer you guidance.	37.9 (197)	39.8 (207)	14.6 (76)	06.2 (32)	01.5 (08)	4.06
v. Women should have the right to decide if they wear a veil.	46.2 (240)	32.3 (168)	13.1 (68)	05.0 (26)	03.5 (18)	4.13
vi. You pray in the mosque of different sects than your own.	27.9 (145)	29.0 (151)	25.8 (134)	10.2 (53)	07.1 (37)	3.60

The above table presents that government should promote the element of tolerance in a society. It is the duty of government to create peace, conducive environment and to establish strong respectable values in a society to promote tolerance. According to the field data, 42.9% were strongly agreed and 38.5% were agreed that government should promote tolerance among community members. While on the other side, 9.2% of the respondents had no opinion, 5.0% were disagreed and 4.4% were strongly disagreed that government should promote tolerance in a society. The calculated mean score was 4.10. It is concluded that more than half of the respondents were agreed and strongly agreed that government should promote tolerance in a society.

Table under discussion elaborates that religion is very important among respondent's family members. Religion plays very important role in creating integration, solidarity, equilibrium and in social functioning of the society members. Religion as a social institution has been playing very important role to create tolerance and justice in a society. According to the data, 64.4% were strongly agreed and 25.0% were agreed that religion is very important among family members of the respondents. While on the other hand, 7.7% of the respondents had no opinion, 1.2% respondents were disagreed and 1.7% were strongly disagreed that religion is very important among their family members. The calculated mean score was 4.49. It is calculated that more than half of the respondents were strongly agreed that religion very important among their family members. They were following the religious values and practices in their every day life.

Table indicates that the family of the respondents trust religious leader to guide them. Religious leaders are playing very important role to promote religious education, values and ethics among society members. According to the field data, 37.9% were strongly agreed and 39.8% of the respondents were agreed that their family trust religious leader to guide them. While on the other side, 14.6% of the respondent had no opinion, 6.2% of the respondents were disagreed and only 1.5% of the respondents were strongly disagreed that their family members trust religious leaders to guide them. The calculated mean score was 4.06. It is concluded that more than half of the respondents were agreed and strongly agreed that their family trust religious leaders to offer guidance to them.

The above mentioned table describes that women should have the right to decide if they wear a veil. It is the right of every individual especially females to wear veil according to their choices. They have freedom and right to decide everything but follow some family

traditions. According to the field data, 46.2% were strongly agreed and 32.3% of the respondents were agreed that women should have the right to decide if they wear a veil. While on the other side, 13.1% of the respondents had no opinion, 5.0% were disagreed and only 3.5% were strongly disagreed that women should have the right to decide if they wear a veil. The calculated mean score was 4.13.

Table 4.1.16 depicts that respondents pray in mosques of different sects than their own. Praying purifies the heart of the individuals. There are different sects in Muslims. According to the data collected, 27.9% were strongly agreed and 29.0% were agreed that they prayed in a mosque of other sects than their own at the time of praying. While on the other hand 25.8% of the respondents had no opinion, 10.2% respondents were disagreed and 7.1% were strongly disagreed that they prayed in a mosque of different sects than other own. The calculated mean score was 3.60.

4.1.18 Element of Justice

Table 4.1.17 indicates that injustice within a society promotes crime. Distribution of resources and properties creates harmony among society members. Injustice, discrimination, exploitation, unfairness, inequality, misuse, mistreatment, intolerance, disproportion and dissimilarity create different problems among family members and in a society. According to the field data 62.3% were strongly agreed and 23.3% were agreed that injustice within a society promotes crime. While on the other hand, 6.3% of the respondents had no opinion, 4.0% respondents were disagreed and also strongly disagreed that injustice within society promotes crimes in a society. The mean score was 4.36. It is concluded on the basis of above discussion that more than half of the respondents were strongly agreed that injustice within society promotes crimes.

Table 4.1.17 Distribution of Respondents by their Responses towards Justice

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Injustice within society promotes crimes.	62.3 (324)	23.3 (121)	06.3 (33)	04.0 (21)	04.0 (21)	4.36
ii. We should condemn crime.	45.8 (238)	31.5 (164)	12.9 (67)	03.5 (18)	06.3 (33)	4.07
iii. There should be level play field for everyone in life.	35.8 (186)	44.4 (231)	15.6 (81)	03.8 (20)	00.4 (02)	4.11
iv. We should help police to control crime.	49.0 (250)	36.2 (188)	10.2 (53)	03.3 (17)	02.3 (12)	4.24
v. State should provide justice to every citizen.	57.1 (297)	28.1 (146)	07.3 (38)	04.0 (21)	03.5 (18)	4.31
vi. The demand for justice prevails in all walks of life.	37.5 (195)	40.2 (209)	13.1 (68)	07.5 (39)	01.7 (09)	4.04
vii. In your family, women inherit half of what a male inherits.	30.0 (156)	33.8 (176)	21.5 (112)	08.5 (44)	06.2 (32)	3.73
viii. The current government is working to provide justice.	18.1 (94)	17.5 (91)	16.0 (83)	11.7 (61)	36.7 (191)	2.68

Table under discussion describes that respondents should condemn crime. It is the right of every individual to demand for justice and condemn crimes. According to the field data, 45.8% were strongly agreed and 31.5% were agreed that we should condemn crimes. While on the other side, 12.9% of the respondents had no opinion, 3.5% were disagreed and 6.3% were strongly disagreed that we should condemn crimes. The calculated mean score was 4.07. It is concluded that more than half of the respondents were agreed and strongly agreed that we should condemn crimes. Table depicts that there should be level play field for everyone in life. Every individual has a right to demonstrate and demand for their rights. According to the data, 35.8% were strongly agreed and 44.4% were agreed that there should be level play field for everyone in a life in every society. While on the other hand, 15.6% of the respondents had no opinion, 3.8% were

disagreed and only 0.4% were strongly disagreed that there should be level play field for everyone in life.

The above mentioned table indicates that we should help police to control crime. It is the duty of every individual to support police for the minimization of crimes in a society. Individual should support law and enforcement agencies to control crimes. According to the data collected, 49.0% were strongly agreed and 36.2% were agreed that they should help police to control crimes. While on the other side, 10.2% of the respondents had no opinion, 3.3% of the respondents were disagreed and only 2.3% respondents were strongly disagreed that they should help police to control crimes in a society. The calculated mean score was 4.24. It is concluded that about half (49.0%) of the respondents were strongly agreed that they should help police to control crime in their community and society.

The above table depicts that state should provide justice to every citizen. It is the duty of every state to provide all the basic facilities to every individual in a society. According to the data, 57.1% were strongly agreed and 28.1% were agreed that state should provide justice to every citizen. While on the other side, 7.3% of the respondents had no opinion, 4.0% of the respondents were disagreed and only 3.5% of the respondents were strongly disagreed that state should provide justice to every citizen. The calculated mean score was 4.31. It is concluded that more than half of the respondents were strongly agreed that state should provide justice to every citizen in a society.

Table 4.1.17 indicates that the demand for justice prevails in all walks of life. It is the demand of the day that every individual should do his or her duty honestly and does not exploit any citizen. According to the data, 37.5% were strongly agreed and 40.2%

respondents were agreed that the demand for justice prevails in all walks of life. While on the other side, 13.1% of the respondents had no opinion, 7.5% were disagreed and 1.7% were strongly disagreed that the demand for justice prevails in all walks of life. The calculated mean score was 4.04.

Results show that in respondent's family, women inherit half of what a male inherits. In Islam, every individual has some rights in a society. Both male and female has their own respective rights. According to the field data 30.0% were strongly agreed and 33.8% were agreed that in their family, women inherit half of what a male inherits. While on the other hand 21.5% of the respondents had no opinion, 8.5% respondents were disagreed and 6.2% were strongly disagreed that in their family, women inherit half of what a male inherits. The calculated mean score was 3.73. It shows that more than half of the respondents give one half of the property share to their women in their families.

Table mentioned above indicates that the current government is working to provide justice. It is the duty of the government to provide justice to every citizen in society. According to the data collected from the field, 36.7% were strongly disagreed and 11.7% were disagreed that the current government is not working to provide justice. While on the other side, 16.0% of the respondents had no opinion, 17.5% of the respondents were agreed and 18.1% respondents were strongly agreed that the current government is working to provide justice.

4.1.19 Element of Honesty

Data describes that honest individuals are more likely to forgive or excuse dishonest behavior. According to the field data 36.5% of the respondents were strongly agreed and also agreed that honest individuals are more likely to forgive or excuse dishonest

individual's behavior. It is the characteristics of honest individuals to forgive dishonest behavior. While on the other hand 16.5% had no opinion, 7.1% respondents were disagreed and only 3.3% of the respondents were strongly disagreed that honest individuals are more likely to forgive or excuse dishonest behavior. The mean score was 3.96. It is concluded that majority of the respondents was agreed that honest individuals are more likely to forgive or excuse.

Table 4.1.18 depicts that less honest individuals are likely to think about theft. Data shows that 45.6% of the respondents were agreed that less honest individuals are likely to think about theft. Honest individuals are less likely to think about theft as compared to less honest individuals in society. Less honest individuals commit crimes and think again and again about these acts. While on the other hand 22.7% of the respondents had no opinion, 9.8% were disagreed and only 2.7% of the respondents were strongly disagreed that less honest individuals are likely to think about theft. The mean score was 3.69 and it shows that more than half of the respondents were agreed about less honest individuals are likely to think about theft.

4.1.18 Distribution of Respondents by their Response towards Honesty

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Honest individuals are more likely to forgive or excuse dishonest behavior.	36.5 (190)	36.5 (190)	16.5 (86)	07.1 (37)	03.3 (17)	3.96
ii. Less honest individuals are likely to think about theft.	19.2 (100)	45.6 (237)	22.7 (118)	09.8 (51)	02.7 (14)	3.69
iii. Your family encouraged each other to be honest about our feelings.	42.9 (223)	34.2 (178)	15.4 (80)	04.6 (24)	02.9 (15)	4.10
iv. Your family members are absolute law-abiding person.	25.4 (132)	38.7 (201)	23.5 (122)	08.3 (43)	04.2 (22)	3.73
v. Honesty is the only policy we should follow.	48.3 (251)	36.5 (190)	09.4 (49)	03.3 (17)	03.5 (13)	4.25
vi. Your family members believe on honesty is the best policy.	54.6 (284)	32.1 (167)	08.8 (46)	03.3 (17)	01.2 (06)	4.36
vii. Corruption hurt common people.	54.4 (283)	30.4 (158)	09.6 (50)	03.5 (18)	02.1 (11)	4.32
viii. Unfairness leads to all sorts of problems.	46.0 (239)	36.9 (192)	10.4 (54)	03.8 (20)	02.9 (15)	4.19

Data shows in the table 4.1.18 respondent's family encouraged each other to be honest about their feelings. Family members sometime encouraged other family members to be honest in everyday life. Honest individuals are encouraged by all society members and accepted in every field of life. Field data shows that 42.9% were strongly agreed and 34.2% respondents were agreed that their family encouraged each other to be honest about their feelings. 15.4% of the respondents had no opinion, 4.6% respondents were disagreed and only 2.9% of the respondents were strongly disagreed that their family encouraged each other to be honest about their feelings. The mean score of the statements was 4.10 and it shows that majority of the respondents were agreed.

Table mentioned above depicts respondent's family members are absolute law abiding person. Every society establishes some patterns of behaving, acting, liking and disliking

to regulate individual's behavior. These patterns are codified and it becomes the part of law. It is the responsibility of every individual to follow the written rules and regulations of the society. According to the field data 38.7% of the respondents were agreed and 25.4% respondents were strongly agreed that family members of the respondents are absolute law abiding person. While on the other hand 23.5% of the respondents had no opinion, 8.3% were disagreed and only 4.2% were strongly disagreed that their family members were absolute law abiding persons. The mean score was 3.73.

Data describes that honesty is the only policy we should follow. Honesty is the only policy which gives respect, worth, dignity and identity to the individuals. It is the policy to grow, to become a good member and prosper in life. According to the data 48.3% were strongly agreed and 36.5% were agreed that honesty is the only policy that individual should follow to grow in the society. On the other side 9.4% of the respondents had no opinion, 3.3% respondents were disagreed and 3.5% were strongly disagreed that honesty is the only policy that family members should follow. The calculated mean score was 4.25.

Table under discussion shows that respondent's family members believe on honesty is the best policy. According the data, 54.6% were strongly agreed and 32.1% respondents were agreed that their family members believe honesty is the best policy. It is the only policy that every individual should follow in his or her life for the purpose of respect. While on the other hand 8.8% of the respondents had no opinion, 3.3% were disagreed and only 1.2% of the respondents were strongly disagreed that their family members believe honesty is the best policy. The calculated mean score was 4.36. It is concluded that more

than half of the respondents were strongly agreed that their family members believe honesty is the best policy.

Data depicts that corruption hurt common people. Data shows that 54.4% were strongly agreed and 30.4% respondents were agreed about corruption hurt common people. Common people are affected due to corruption. This is the clear violation of law. While on the other hand 9.6% of the respondents had no opinion, 3.5% respondents were disagreed and only 2.1% of the respondents were strongly disagreed that corruption hurt common people. The calculated mean score was 4.32.

Table mentioned above describes that unfairness leads to all sort of problems. According to the data 46.0% of the respondents were strongly agreed and 36.9% respondents were agreed that unfairness leads to all sorts of problems. It leads to different type of problems in a society and among community members. While on the other hand 10.4% of the respondents had no opinion, 3.8% were disagreed and only 2.9% were strongly disagreed that unfairness leads to all sort of problems. Mean score was 4.19.

4.1.20 Element of Prayers

Table 4.1.19 describes that God listens to all our prayers. According to the field data 73.7% of the respondents were strongly agreed that God listens to all our prayers. Respondents stated that God is only one and also God listens to all prayers and sees every activity in the world. While on the other had 6.9% of the respondents had no opinion about this statement. Only 1.3% were disagreed and 1.5% of the respondents were strongly disagreed that God listens to all our prayers. The calculated mean score was 4.59. It is concluded that majority of the respondents were strongly agreed and agreed that God listens to all our prayers.

Table 4.1.19 Distribution of Respondents by their Response towards Prayers

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. God listens to all our prayers.	73.7 (383)	16.5 (86)	06.9 (36)	01.3 (07)	01.5 (08)	4.59
ii. The main benefit of prayer is that it calms the mind of individuals.	54.4 (283)	31.5 (164)	10.2 (53)	02.9 (15)	01.0 (05)	4.36
iii. Prayers purify the feelings of individuals.	61.5 (320)	28.3 (147)	08.5 (44)	01.2 (06)	00.6 (03)	4.49
iv. Prayer is also important for our social life.	59.6 (310)	27.3 (142)	09.2 (48)	02.9 (15)	01.0 (05)	4.42
v. The concept of prayer promotes social interaction among community members.	51.5 (268)	31.0 (161)	13.1 (68)	02.1 (11)	02.3 (12)	4.27
vi. Prayer might make you feel better.	63.8 (332)	26.9 (140)	06.7 (35)	01.5 (08)	01.0 (05)	4.51
vii. Prayers fulfill our wishes.	55.0 (286)	31.7 (165)	08.5 (44)	03.8 (20)	01.0 (05)	4.36
viii. It strengthens social networking among community members.	45.8 (238)	32.7 (170)	15.0 (78)	04.0 (21)	02.5 (13)	4.15

Data depicts that the main benefit of prayer is calm mind of individuals. The field data shows that 54.4% were strongly agreed and 31.5% were agreed that the significant benefit of prayer is calm mind of individuals. While on the other hand 10.2% respondents had no opinion, 2.9% were disagreed and only 1.0% of respondents were strongly disagreed that the main benefit of prayer is that it calms the mind of individuals in the society. The mean score was 4.36.

Table under discussion shows that prayers purify the feelings of individuals. Data shows that 61.5% were strongly agreed and 28.3% respondents were agreed that prayers purify the feelings of the individuals. While on the other hand 8.5% of the respondents had no

opinion, 1.2% respondents were disagreed and only 0.6% were strongly disagreed that prayers purify the feelings of the individuals. The calculated mean score was 4.49.

Data depicts that prayer is also important for our social life. People gather in a mosque at the time of prayers, five times a day. They share their feelings with each other and discuss all the matters. According the field data, 59.6% were strongly agreed and 27.3% of the respondents were agreed that prayer is also important for our social life. While on the other hand, 9.2% respondents had no opinion, 2.9% were disagreed and only 1.0% of the respondents were strongly disagreed that prayer is also important for our social life. The mean score was 4.42. It is concluded that more than half of the respondents were strongly agreed that prayer is very important for individual's social life.

Data presents that the concept of prayer promotes social interaction among community members. Prayer promotes social interaction, social cohesion, solidarity, integration and equilibrium among society members. According to the field data, 51.5% were strongly agreed and 31.0% respondents were agreed that the concept of prayer promotes social interaction among community members. While on the other hand, 13.1% of the respondents had no opinion, 2.1% respondents were disagreed and 2.3% were strongly disagreed that the concept of prayer promotes social interaction among community members. The calculated mean score was 4.27.

Above mentioned table shows that prayers might make individuals feel better. According to the data, 63.8% were strongly agreed and 26.9% respondents were agreed that prayer might make them feel better. Prayer creates better feeling and calmness among individuals. While on the other hand 6.7% respondents had no opinion, 1.5% of the respondents were disagreed and only 1.0% of the respondents were strongly disagreed

that prayer might make them feel better. The calculated mean score was 4.51. It concludes that more than half of the respondents were strongly agreed that prayer might make them feel better and purify their feeling.

Data presents that prayers fulfil their wishes. Wishes are fulfilled by the praying of individual at scared places. According to the field, data 55.0% of the respondents were strongly agreed and 31.7% respondents were agreed that prayers fulfil their wishes. They get help from prayers. While on the other hand, 8.5% respondents had no opinion, 3.8% of the respondents were disagreed and only 1.0% respondents were strongly disagreed that prayer fulfil their wishes. The calculated mean score was 4.36. It is concluded that more than half of the respondents were strongly agreed that prayers fulfil their good and positive wishes.

Table under discussion elaborates that prayer strengthens social networking among community members. It promotes social interaction, social arrangements, social networking and also social functioning of the individuals in a society. According to the data, 45.8% were strongly agreed and 32.7% of the respondents were agreed that prayers strengthen social networking among community members. While on the other hand, 15.0% of the respondents had no opinion, 4.0% respondents disagreed and only 2.5% respondents were strongly disagreed that prayers strengthens social networking among community members. The calculated mean score was 4.15.

4.1.21 Concept of Zakat and Charity

Table 4.1.20 presents that zakat must be paid at its due time. According to the data, 71.0% of the respondents were strongly agreed and 17.5% respondents were agreed that zakat must be paid on time. Zakat must be paid at on liable assets on time. It will be

better for poor and needy people in the society that they will utilize it according to their needs. While on the other hand, 7.1% respondents had no opinion, 2.3% respondents were disagreed and only 2.1% of the respondents were strongly disagreed that zakat must be paid on its due time. The calculated mean score was 4.53. It is concluded that majority of the respondents were strongly agreed that zakat must be paid on time.

Data describes that zakat must be paid by every Muslim, (man and women) who have wealth. It is the duty of every Muslim that if he or she has liable assets than he or she must need to pay zakat to the needy people in a society. Both man and women who have wealth and assets must pay zakat. According to the field data, 76.5% were strongly agreed and 15.2% respondents were agreed that zakat must be paid by every Muslim both man and women, who have wealth. While on the other hand, 5.2% of the respondents had no opinion, 1.7% respondents were disagreed and only1.3% of the respondents were strongly disagreed that zakat must be paid by every Muslim man and women in a society have wealth and liable assets. The calculated mean score was 4.64. It is concluded that majority of the respondents were strongly agreed that zakat must be paid by every Muslim man and women, who have wealth and assets at a specific time period.

4.1.20 Distribution of Respondents by their Response towards Zakat & Charity

Strongly Agree=SA Agree=A No Opinion=NO Disagree=D Strongly Disagree=SD

Statement	SA	A	NO	D	SD	Mean
	5	4	3	2	1	
i. Zakat must be paid at its due time.	71.0 (369)	17.5 (91)	07.1 (37)	02.3 (12)	02.1 (11)	4.53
ii. Zakat must be paid by every Muslim, (man and women) who have wealth.	76.5 (398)	15.2 (79)	05.2 (27)	01.7 (09)	01.3 (07)	4.64
iii. It promotes equality among society members.	64.8 (337)	25.4 (132)	05.2 (27)	03.3 (17)	01.3 (07)	4.49
iv. Non-payments of Zakat on liable assets keep you uncomfortable.	37.1 (193)	32.7 (170)	23.8 (124)	03.5 (18)	02.9 (15)	3.98
v. Its philosophy is to adopt a moderate course between capitalism and socialism.	32.3 (168)	36.3 (189)	24.0 (125)	04.4 (23)	02.9 (15)	3.91
vi. Charity purifies the heart of the recipient from jealousy.	41.2 (214)	39.8 (207)	12.7 (66)	04.6 (24)	01.7 (09)	4.14
vii. It purifies the heart of the charity payer from selfishness.	40.8 (212)	40.4 (210)	11.9 (62)	05.2 (27)	01.7 (09)	4.13
viii. It reduces the sufferings of the needy members of the society.	49.8 (259)	36.3 (189)	08.3 (43)	03.8 (20)	01.7 (09)	4.29
ix. It purifies the society from ill feelings.	43.7 (227)	41.2 (214)	11.2 (58)	02.5 (13)	01.5 (08)	4.23
x. It purifies the property of the contributor.	50.6 (263)	34.4 (179)	10.2 (53)	01.9 (10)	02.9 (15)	4.28

Table 4.1.20 depicts that zakat promotes equality among society members. Zakat is a significant element to minimize the gap between rich and poor. It helps the poor people to fulfill their basic needs of life by the help of others. It creates conducive environment for people to minimize the gap of discrimination, inequality and imbalance. According to the data collected from the field, 64.8% were strongly agreed and 25.4% of the respondents were agreed that it promotes equality among society members. While on the other hand, 5.2% of the respondents had no opinion, 3.3% respondents were disagreed and only 1.3% of the respondents were strongly disagreed that it promotes equality among society

members. The calculated mean score was 4.49. It is concluded that more than half of the respondents were strongly agreed that zakat promotes equality among society members and it is also proved by the structural functionalist perspectives.

Data shows that non-payment of zakat on liable assets keep respondents uncomfortable. Individuals have different beliefs related to sacred things and religiosity. They follow them and get mental satisfaction. According to the field data, 37.1% were strongly agreed and 32.7% respondents were agreed that non-payment of zakat on liable assets keep respondents uncomfortable during their routine life. While on the other hand, 23.8% of the respondents had no opinion, 3.5% respondents were disagreed and only 2.9% of the respondents were strongly disagreed that non-payments of zakat on liable assets keep them uncomfortable. The calculated mean score was 3.98. It is concluded that more than half of the respondents were agreed and strongly agreed that non-payments on liable assets keep them uncomfortable.

Table mentioned above describes that the philosophy of zakat is to adopt a moderate course between capitalism and socialism. Data shows that 32.3% were strongly agreed and 36.3% respondents were agreed that philosophy of zakat is to adopt a moderate course between capitalism and socialism. While on the other hand, 24.0% of the respondents had no opinion, 4.4% respondents were disagreed and only 2.9% were strongly disagreed that the philosophy of zakat is to adopt moderate course or method between capitalism and socialism. The calculated mean score was 3.91.

Table under discussion presents that charity purifies the heart of the recipient from jealousy. According to the field data, 41.2% were strongly agreed and 39.8% respondents were agreed that it purifies the heart of the recipient from jealousy. 12.7% respondents

had no opinion, 4.6% were disagreed and only 1.7% were strongly disagreed that charity purifies the heart of the recipient from jealousy. The calculated mean score of the statement was 4.14. Table depicts that charity purifies the heart of the charity payer from selfishness. Data shows that 40.8% were strongly agreed and 40.4% respondents were agreed that it purifies the heart of the charity payer form selfishness. While on the other hand, 11.9% of the respondents had no opinion, 5.2% respondents were disagreed and only 1.7% of the respondents were strongly disagreed that it purities the heart of the charity payers form selfishness. The calculated mean score was 4.13. Respondents were agreed and strongly agreed that charity purifies the heart of the charity payer form selfishness.

Data shows that charity reduces the sufferings of the needy members of the society. It purifies the heart of both; charity payer and receiver. It minimizes the suffering, troubles, problems and issues of the poor needy people. According to the field data, 49.8% were strongly agreed and 36.3% respondents were agreed that it reduces sufferings of the needy individuals of the communities and society. While on the other hand, 8.3% of the respondents had no opinion, 3.8% respondents were disagreed and only 1.7% of the respondents were strongly disagreed that charity reduces the sufferings of the needy members of the society. The calculated mean score was 4.29.

The above table presents that charity purifies society from ill feeling. According to the data collected from the field, 43.7% were strongly agreed and 41.2% respondents were agreed that it purifies the society form ill feelings. While on the other hand, 11.2% of the respondents had no opinion, 2.5% respondents were disagreed and 1.5% were strongly disagreed that charity purities the society from ill feelings. The mean score was 4.23.

Table under discussion describes that charity purifies the property of the contributor. Field data shows that 50.6% were strongly agreed and 34.3% of the respondents were agreed that it purifies the property of the contributor. While on the other hand, 10.2% of the respondents had no opinion, 1.9% respondents were disagreed and 2.9% were strongly disagreed that charity purifies the property of the contributor. The calculated mean score was 4.28. On the basis of above data it is concluded that half (50.6%) of the respondents were strongly agreed that charity purifies the property of the contributor.

4.2 Bi-variate Analysis

Table 4.2.1 Modern lifestyle by religious attitude

Religious Attitude	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	06.5 (34)	10.8 (56)	17.3 (90)
High	03.7 (19)	79.0 (411)	82.7 (430)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square= 90.480	**p-value= .000**	**Kendall's tau-c= .191**	**p-value= .000**

4.2.1 Modern Lifestyle and Religious Attitude

Table 4.2.1 shows the results of cross tabulation of twovariables representing modern lifestyle and religious attitude. Both variables were measured at two levels, i.e. low and high. The table shows that if 17 and 83 percent of the respondentswere classified with low and high religious attitude respectively whereas 10 and 90 percent of them were classified as low and high levels of modern lifestyle respectively. The change of religious attitude from low to high, the level of modern lifestyle also changes fromlow to high. It increased form 11 percent to 79 percent i.e. an increase of 69 percent. This indicates that general perception prevailing in society that modernization negatively influences religiosity is not correct. The application of chi-square and Kendall's tau-c statistics values and significance level confirmed the presence of association between two variables. Hence the hypothesis framed for the study that rational religious attitude is associated with modern lifestyle is proved.

It is concluded that modern lifestyle has a direct relationship with religious attitude. The chi-square calculated value was 90.480with p-value .000. The value of Kendall's tau-c

(.191) with p-value .000 showed that the modern lifestyle and religious attitude are correlated.

Table 4.2.2 Modern Lifestyle byReligious Values

Religious Values	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	05.4 (28)	08.7 (45)	14.0 (73)
High	04.8 (25)	81.2 (422)	86.0 (447)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=73.590	p-value= .000	Kendall's tau-c= .158	p-value= .000

4.2.2 Religious Values and Modern Lifestyle

Table 4.2.2 indicates modern lifestyle and religious values of the respondents. According to the data, 89.8% respondent's modern lifestyle was high and they were utilizing all the possible components of modernity, modernization and modern lifestyle. They were following the new patterns of life. Only 10.2% respondents had low modern lifestyle. While on the other side, 86.0% of the respondents had high religious values. They had high level of respect to humanity, higher element of forgiveness and tolerance, and promote justice in a society. They were following the religious values in their respective areas. Religious values were promoting solidarity, integration, cohesiveness and equilibrium among society members. It enhanced the concept of religiosity, morality and respect to humanity. Only 14.0% of the respondents had low religious values. The Pearson chi-square calculated value was 73.590with p-value .000. The value of Kendall's tau-c was .158 with p-value.

Table 4.2.3 Modern Lifestyle byReligious Practices

Religious Practices	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	06.0 (31)	14.2 (74)	20.2 (105)
High	04.2 (22)	75.6 (393)	79.8 (415)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=53.714	p-value= .000	Kendall's tau-c= .156	p-value= .000

4.2.3 Modern Lifestyle and Religious Practices

Table 4.2.3 describes the modern lifestyle and religious practices of the respondents. According to the field data, 89.8% of the respondents had high level of modern lifestyle. They stated that mass media and modern technology is playing very important role to promote new trends of life. Their family members were doing efforts to promote health behavior, leisure time activities and family environment. They take every decision by mutual discussion with family members. Only 10.2% of the respondents had low modern lifestyle. As far as religious practice is concerned, 79.8% of the respondents had high level of religious practices. They were performing their roles and duties with honesty. They forgive wrong doers of the society in their everyday life. They were tolerating to individuals in their communities and also promoting justice. Only 20.2% of the respondents had low religious practices. The Pearson chi-square value was 53.714 with p-value of .000. The value of Kendall's tau-c was .156with p-value of .000.

Table 4.2.4 Modern Lifestyle by Humanity

Humanity	Modern Lifestyle		Total % (f)
	Low % (f)	High % (f)	
Low	03.3 (17)	09.4 (49)	12.7 (66)
High	06.9 (36)	80.4 (418)	87.3 (454)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=20.009	**p-value=** .000	**Kendall's tau-c=** .079	**p-value=** .002

4.2.4 Modern Lifestyle and Respect to Humanity

Table 4.2.4 depicts the modern lifestyle and humanity. Data showed that 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern technology involved in recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents had low modern lifestyle. While on the other hand, 87.3% of the respondents had high level of respect to humanity. They did not think of hurting a close friend and there was hardly anythingabove than the respect of humanity. Every religion is promoting and giving lessons to respect humanity. Only 12.7% of the respondents had low level of respect to humanity. The calculated value of Pearson chi-square was 20.009 with p-vale of .000. The value of Kendall's tau-c was .079 with p-value of .002. Statistical results show significant positive relationship and association between variables.

Table 4.2.5 Modern Lifestyle byForgiveness

Forgiveness	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	02.5 (13)	05.2 (27)	07.7 (40)
High	07.7 (40)	84.6 (440)	92.3 (480)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=23.558	**p-value= .000**	**Kendall's tau-c= .069**	**p-value= .003**

4.2.5 Modern Lifestyle and Element of Forgiveness

Table 4.2.5 presents the modern lifestyle and the concept of forgiveness among the respondents. Field data shows that 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern technology, were involved in recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents stated that their modern lifestyle was low. While on the other hand, 92.3% of the respondents had high level of element of forgiveness. They stated that belief system should be based on the concept of forgiveness and if any individual hurts anyone then family should admit it.Media and religion is also playing role to promote the concept of forgiveness among the individuals and in a society.Family members encouraged their members to take responsibility for hurting acts. Respondents stated that forgivers were most respected in the society and it is also the sign of greatness. The concept of apologypromotes the element of social cohesion, solidarity, equilibrium and integration in a society. Only 07.7% of the respondents had low level of forgiveness. The calculated Pearson chi-square value was 23.558 with p-value of .000. The value of Kendall's tau-c was .069 with p-value of .003.

Statistical analysis shows that there is a significant relationship between modern lifestyle and the element of forgiveness among respondents.

Table 4.2.6 Modern Lifestyle byTolerance

Tolerance	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	03.7 (19)	05.8 (30)	09.4 (49)
High	06.5 (34)	84.0 (437)	90.6 (471)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=48.285	p-value= .000	Kendall's tau-c= .108	p-value= .000

4.2.6 Modern Lifestyle and Concept of Tolerance

Table 4.2.6 indicates the modern lifestyle and level of tolerance of the respondents. Data shows that 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern technology, were doing recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents stated that their modern lifestyle was low. While on the other side, 90.6% of the respondents had high level of tolerance. They stated that their family members generally trusted people having different religious values and government should promote tolerance in a society. Religion is very important among their family members and they trust religious leaders to offer them guidance. They pray in the mosques of sects other than their own. Only 09.4% of the respondents had low level of tolerance. The calculated value of Pearson chi-square was 48.285 with p-value of .000. The value of Kendall's tau-c was .108 with p-value of .000.

Table 4.2.7 Modern Lifestyle byJustice

Justice	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	04.4 (23)	05.2 (27)	09.6 (50)
High	05.8 (30)	84.6 (440)	90.4 (470)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=77.489	p-value= .000	Kendall's tau-c= .138	p-value= .000

4.2.7 Modern Lifestyle by Justice

Table 4.2.7 describes the level of modern lifestyle and level of justice. According to the data collected from the field, 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern technology, were doing recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents stated that their modern lifestyle was low. While on the other side, 90.4% of the respondents had high response towards justice. They stated that injustice within a society promotes crimes and they should condemn it. They stated that there should be level play fields for every individual in a society. They also pointed that we should help police to control crime and state should provide justice to every citizens in a society. In their families, women inherit half of what a male inherits. Majority of the respondents stated that the current government is not working to provide justice to the citizens. Only 09.6% of the respondents had low response towards justice. The calculated value of Pearson chi-square was 77.489 with p-value of .000. The value of Kendall's tau-c was .138 with p-value of .000. Statistical results show that there

is a significant relationship and association between modern lifestyle and response towards justice by the respondents.

Table 4.2.8 Modern Lifestyle by Level ofHonesty

Honesty	Modern Lifestyle		Total % (f)
	Low % (f)	High % (f)	
Low	03.1 (16)	04.8 (25)	07.9 (41)
High	07.1 (37)	85.0 (442)	92.1 (479)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=40.422	p-value= .000	Kendall's tau-c= .091	p-value= .000

4.2.8 Modern Lifestyle and Element of Honesty

Table 4.2.8 presents the level of modern lifestyle and level of honesty of the respondents. Field data shows that 89.8% of the respondent's response was high towards modern lifestyle. Respondents had exposure towards mass media, use of modern technology, recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents had low modern lifestyle. While on the other hand, 92.1% of the respondents had high level of honesty. They stated that honest individuals were more likely to forgive or excuse dishonest behavior. Less honest individuals are likely to think about theft. Their family members have faith in honesty and they also stated that corruption hurts common people. They argued that unfairness leads to all problems. Only 07.9% of the respondents had low level of honesty in their life. The calculated value of Pearson chi-square was 40.422 with p-value of .000. The value of Kendall's tau-c was .091 with p-value was .000. Statistical analysis shows that

there is a significant relationship and association between level of modern lifestyles and the level of honesty among respondents.

Table 4.2.9 Modern Lifestyle by Prayers Performance

Prayers Performance	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	01.9 (10)	03.3 (17)	05.2 (27)
High	08.3 (43)	86.5 (450)	94.8 (493)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=22.421	p-value= .000	Kendall's tau-c= .056	p-value= .008

4.2.9 Modern Lifestyle and Prayers Performance

Table 4.2.9 describes the modern lifestyle and prayers of the respondents. Data collected from the field shows that 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern technology, recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents stated that their modern lifestyle was low.While on the other side, 94.8% of the respondents had high level of prayers. They stated that God listened to all their prayers and the main benefit to prayer was that it calms their mind. Prayers purified the feelings of individuals and very important for their social life. The concept of prayers promoted social interaction among them and other community members. Prayers might make them feel better and fulfill their wishes. It strengthens social networking among community members. Only 05.2% of the respondents had low response towards prayers. The calculated value of Pearson chi-square was 22.421with p-value of .000. The value of Kendall's tau-c was .056 with p-value of .008. Statistical

results show that there is a significant relationship and association between modern lifestyle and prayers performance.

Table 4.2.10 Modern Lifestyle by the Concept ofZakat &Charity

Zakat and Charity	Modern Lifestyle		Total
	Low % (f)	High % (f)	% (f)
Low	01.9 (10)	03.8 (20)	05.8 (30)
High	08.3 (43)	86.0 (447)	94.2 (490)
Total	10.2 (53)	89.8 (467)	100.0 (520)
Pearson Chi-Square=18.625	p-value= .000	Kendall's tau-c= .053	p-value= .011

4.2.10 Modern Lifestyle and Zakat & Charity

Table 4.2.10 presents the modern lifestyle and the concept of zakat & charity. According to the data collected from the field, 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern technology, recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents stated that their modern lifestyle was low. While on the other side, 94.2% of the respondents had high level of response towards zakat and charity. They stated that zakat must be paid at its due time and by every Muslim men and women. It promotes equality among society members. Respondents argued that non-payment of zakat on liable assets keeps them uncomfortable. Its philosophy is to adopt a moderate course between capitalism and socialism. They stated that charity purifies their heart form jealousy and selfishness. It reduces the sufferings of the needy members in a society. It purifies both; the society from ill feelings and the property of the contributor. Only 05.8% of the respondents had

low response towards zakat & charity. The calculated value of Pearson chi-square was 18.625 with p-value of .000. The value of Kendall's tau-c was .053 with p-vale of .011. Statistical analysis shows that there is a significant relationship and association between modern lifestyle and zakat & charity.

Table 4.2.11 Age and Mass Media Exposure of the Respondents

Mass Media Exposure	Age of the Respondents						Total
	Up To 25	26 - 30	31 - 35	36 - 40	41 - 45	46 +	
	% (f)	% (f)	% (f)	% (f)	% (f)	% (f)	% (f)
Low	0.2 (01)	0.0 (00)	0.4 (02)	0.2 (01)	0.2 (01)	1.5 (08)	2.5 (13)
High	21.0 (109)	14.6 (76)	10.6 (55)	16.2 (84)	13.1 (68)	22.5 (115)	97.5 (507)
Total	21.2 (110)	14.6 (76)	11.0 (57)	16.3 (85)	13.3 (69)	23.7 (123)	100.0 (520)
Pearson Chi-Square= 12.343[a] p-value= .030							
a. 6 cells (50.0%) have expected count less than 5. The minimum expected count is 1.43.							

4.2.11 Age of the Respondents and Mass Media Exposure

Table 4.2.11 indicates the age structure and mass media exposure of the respondents. According to the field data, 23.7% of the respondents were 46 or above years of age. 21.2% of the respondents were having age up to 25 years, 13.3% of the respondents had age group of 36 – 40 years, 14.6% had 26 – 30 years and only 11.0% of the respondents had age group of 31 – 35 years. While on the other side, 97.5% of the respondents had high level of mass media exposure. They said that mass media provides knowledge about religion and influenced norms of the society. It provides information about new technology and plays an important role in highlighting social issues in a society. Some suggested that it promotes violent behavior among youngsters and has changed the world

into global village. Only 02.5% of the respondents had low level of mass media exposure. The calculated Pearson chi-square value was 12.343 with p-value of .030. Statistical test depicts that there is a positive relationship between age of the respondents and mass media exposure.

4.3 Bi-Variate and Multi-Variate Analysis

This section provides the analysis of more than two variables.

Table 4.3.1 Test of normality Tests of Normality

Variables	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	*df*	*Sig.*	*Statistic*	*df*	*Sig.*
Mass Media Exposure	.118	520	.000	.960	520	.000
Modern Technology	.130	520	.000	.937	520	.000
Recreational Activities	.126	520	.000	.950	520	.000
Health Behavior	.109	520	.000	.961	520	.000
Leisure Time Activities	.129	520	.000	.949	520	.000
Family Environment	.177	520	.000	.849	520	.000
Rationality	.105	520	.000	.953	520	.000
Democratic Attitude	.088	520	.000	.959	520	.000
Humanity	.110	520	.000	.976	520	.000
Forgiveness	.095	520	.000	.981	520	.000
Tolerance	.099	520	.000	.974	520	.000
Justice	.102	520	.000	.966	520	.000
Honesty	.136	520	.000	.939	520	.000
Prayers	.152	520	.000	.871	520	.000
Zakat and Charity	.117	520	.000	.900	520	.000
Modern Lifestyle	.053	520	.001	.966	520	.000
Religious Values	.054	520	.001	.987	520	.000
Religious Practices	.099	520	.000	.917	520	.000
Religious Attitude	.086	520	.000	.961	520	.000

4.3.1 Tests of Normality

The entire variables (independent and dependent) found to be significant. This means that all variables do not follow the normal distribution and researcher further moves to the nonparametric correlations between the variables.

Table 4.3.2 Non-parametric Correlations Kendall's tau_b

Kendall's tau_b	Religious Attitude	Religious Practices	Religious Values	Modern Lifestyle
Religious Attitude	1.000	.752**	.752**	.497**
Religious Practices		1.000	.488**	.452**
Religious Values			1.000	.448**
Modern Lifestyle				1.000
**. Correlation is significant at the 0.01 level (2-tailed).				

4.3.2 Non-parametric Correlations Kendall's tau_b

Table 4.3.2 depicts the non-parametric correlations Kendall's tau_b statistical test results. According to the result of Kendall's tau-b statistical test (.497) modern lifestyle and religious attitude were significant by correlated. These results were also related to the studies of Kluver (2007) and Mikael (2004). Statistical results shows that religious values and religious practices were relatedto each other and also both are corelated to religious attitude and modern lifestyle. On the basis of the above statistical Kendall's tau-b calucalted values, modern lifestyle is significantly correlated to religious values, religious practises and finally with religious attitude. Religious values and religious practice highly significant and correlated to religious attitude.

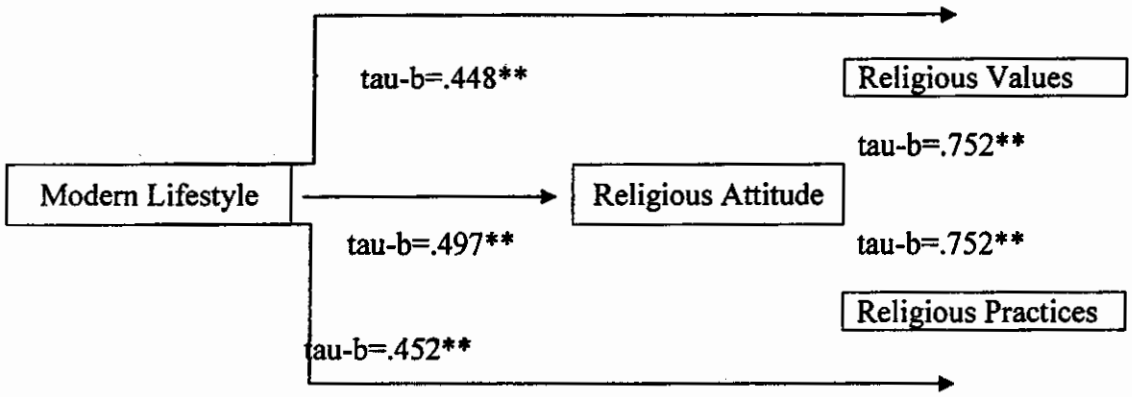


Figure no.1 showing tau-b correlation with independent and dependent variables

Table 4.3.3 Variables Codes and List of Variables

Variable Code	Variables			
1	Mass Media Exposure	Modern Lifestyle		Independent Variable
2	Modern Technology			
3	Recreational Activities			
4	Health Behavior			
5	Leisure Time Activities			
6	Family Environment			
7	Rationality			
8	Democratic Attitude			
9	Humanity	Religious Values	Religious Attitude	Dependent Variable
10	Forgiveness			
11	Tolerance			
12	Justice			
13	Honesty	Religious Practices		
14	Prayers			
15	Zakat and Charity			

4.3.3 Variables Codes and List of Variables

The table 4.3.3 indicates variable codes and list of variables. First column shows the code of variables which are used in table no.3.4.3 along with variable labels showing independent and dependent variables.

Table 4.3.4 Non-parametric Correlations Kendall's tau-b

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	1.00	.177**	.137**	.199**	.180**	.208**	.230**	.176**	.139**	.163**	.129**	.183**	.191**	.173**	.154**
2		1.00	.275**	.274**	.283**	.261**	.268**	.234**	.200**	.133**	.174**	.231**	.227**	.200**	.270**
3			1.00	.231**	.302**	.242**	.320**	.249**	.224**	.227**	.224**	.221**	.260**	.252**	.195**
4				1.00	.208**	.290**	.273**	.260**	.261**	.229**	.254**	.259**	.252**	.238**	.285**
5					1.00	.211**	.268**	.253**	.271**	.174**	.227**	.233**	.264**	.244**	.191**
6						1.00	.422**	.356**	.216**	.201**	.233**	.290**	.293**	.371**	.293**
7							1.00	.396**	.283**	.271**	.234**	.320**	.347**	.322**	.344**
8								1.00	.272**	.228**	.257**	.291**	.265**	.307**	.300**
9									1.00	.306**	.306**	.320**	.314**	.272**	.322**
10										1.00	.284**	.303**	.289**	.240**	.269**
11											1.00	.366**	.325**	.251**	.288**
12												1.00	.439**	.324**	.321**
13													1.00	.401**	.374**
14														1.00	.457**
15															1.000

**. Correlation is significant at the 0.01 level (2-tailed).

4.3.4 Non-parametric Correlations Kendall's tau-b Results and Discussions

Table 4.3.4 describes non-parametric correlations Kendall's tau-b. This table shows the tau-b non-parametric correlations Kendall's tau-b results with different independents and dependents variables. According to the field data, mass media exposure had high significant correlation with family environment (tau-b=.208) and rationality (tau-b=.230) as compared to tolerance (tau-b=.129) and recreational activities (tau-b=.137) of the respondents. Mass media is an emerging social institution in Pakistani society and influencing the values and traditions of the society. Media is promoting and playing a vital role in creating family environment more comfortable.

Modern technology had high significant correlation with leisure time activities (tau-b=.283), recreational activities (tau-b=.275) and health behavior (tau-b=.274) as compared to forgiveness (tau-b=.133) and tolerence (tau-b=.174) of the respondents. While recreational activities of the respondnets had high significant correlation with leisure time activities (tau-b=.302) and rationality (tau-b=.320) as compared to zakat and charity (tau-b=.195) and justice (tau-b=.221).

Health behavior of the respondents had high significant correlation with family environment of the respondnets (tau-b=.290) and zakat & charity (tau-b=.285) as compared to forgiveness (tau-b=.229)and leisure time activities (tau-b=.208) of the respondnets. While on the other hand, leisure time activities of the respondents had high significant corelation with humanity (tau-b=.271)and rationality (tau-b=.268) as compared to forgiveness (tau-b=.174) and zakat & charity (tau-b=.191).

Family environment of the respondents had high signigicant correlation with rationality (tau-b=.422), prayers (tau-b=.371) and democratic attitude (tau-b=.356) of the respondnets as compared to forgiveness (tau-b=.201) and response towards humanity (tau-b=.216) by the respondents. While on the other side, rationality had high significant positive correlation with democratic attitude (tau-b=.396), honisty (tau-b=.347) and zakat & charity (tau-b=.344) as compared to forgiveness (tau-b=.271) and humanity (tau-b=.283).

Democratic attitude of the respondents had high significant correlation with prayers (tau-b=.307), zakat & charity (tau-b=.300) and justice (tau-b=.291) as compared to forgiveness (tau-b=.228) and tolerance (tau-b=.257) religious value of the respondents. While on the other side, humanity had high significant correlation with zakat & charity (tau-b=.322), justice (tau-b=.320), honesty (tau-b=.314), forgiveness and tolerence (tau-b=.306) as compared to prayers (tau-b=.272) of the respondents.

Forgiveness had high significant correlation with justice (.303) and honesty (tau-b=.289) as compared to prayers (tau-b=.240) and zakat & charity (tau-b=.269). Tolerance had high significant correlation with justice (tau-b=.366) and honesty (tau-b=.325) as compared to prayers (tau-b=.251) and zakat & charity (tau-b=.288). Justice had high signigicant correlation with honesty (tau-b=.439) and prayers (tau-b=.324) as compared to zakat & charity (tau-b=.321). Honesty had high significant correlation with prayers (tau-b=.401) as comapred to zakat & charity (tau-b.374). Zakat & charity had moderate significant correlation with prayers (tau-b=.457). All the variables had significant correlation with each other.

4.3.5 Multiple Regression Analysis

Table 4.3.5 Model Summary

R	R Square	Adjusted R Square	Auto Correlation Durbin-Watson
.716	.512	.505	2.05

The overall Multiple Regression Model is significant at 0.001 level of significance. The value of Adjusted R Square is .505 which indicates that almost 50% of variation in religious attitude is due to the used independent variables.

Table 4.3.6 ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	127446.700	8	15930.838	67.141	.000
Residual	121247.423	511	237.275		
Total	248694.123	519			

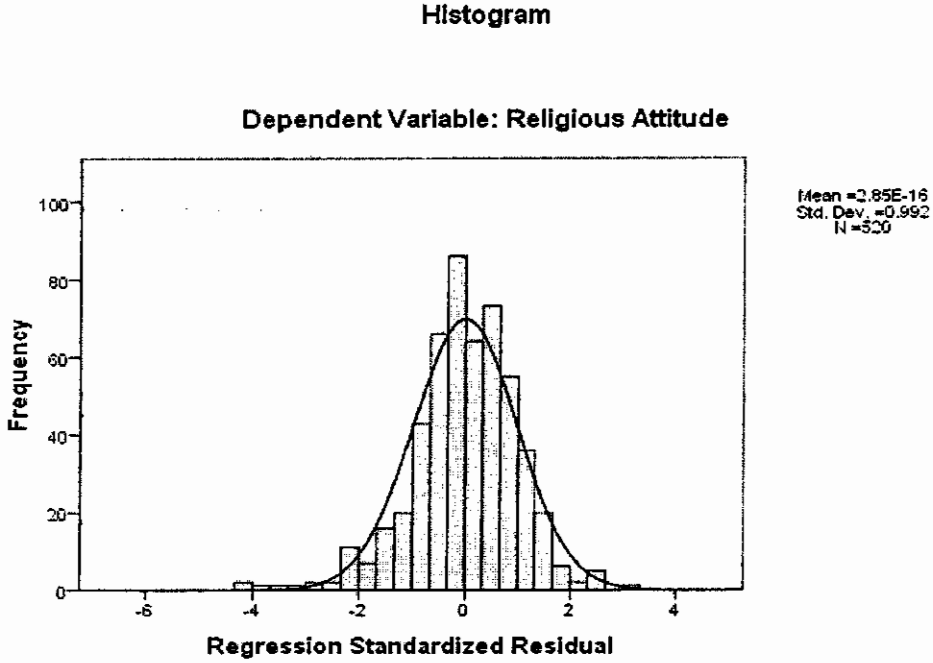
a. Predictors: (Constant), Democratic Attitude, Mass Media Exposure, Leisure Time Activities, Health Seeking Behavior, Recreational Activities, Use of Modern Technology, Family Environment, Rationality
b. Dependent Variable: Religious Attitude

Further more it is also found that that the mass media exposure and use of modern technology has no significant value (at 0.05 levels) in the variable of dependent variable. Rest of all variables has significant impact as shown in ANOVA and Coefficients table.

Table 4.3.7 Coefficients

Model		Un-standardized Coefficients		Standardized Coefficients	t	Sig.	Co-linearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
	(Constant)	32.108	8.623		3.724	.000		
	Mass Media Exposure	.345	.266	.045	1.298	.195	.809	1.237
	Use of Modern Technology	.362	.283	.048	1.279	.202	.676	1.480
	Recreational Activities	.719	.288	.091	2.495	.013	.720	1.389
	Health Seeking Behavior	1.011	.219	.171	4.611	.000	.696	1.437
	Leisure Time Activities	1.130	.248	.160	4.549	.000	.776	1.289
	Family Environment	1.137	.284	.157	4.008	.000	.625	1.601
	Rationality	1.125	.229	.200	4.907	.000	.574	1.742
	Democratic Attitude	.914	.187	.186	4.893	.000	.658	1.519

a. Dependent Variable: Religious Attitude



4.3.6 Histogram

The behavior of the Error values is normal (as shown in the above Histogram) which meets one of the assumptions of the Multiple Regression Analysis.

CHAPTER FIVE

MAJOR FINDINGS

The major findings of the study were given below:

5.1 Demographic Characteristics of the Respondents

- According to the field data 76.6% of the respondents belonged to Lahore District and 25.4% respondents belonged to Faisalabad District.
- About 53 percent respondents were male and 47 percent of the respondents were female.
- Data shows that 23.7% of the respondents had age group of 46 to 60 years and 21.2% had up to 25 years. Mean age was 36.73 years.
- Educational status shows that 36.5% of the respondents had master and above level of education, 24.0% were graduates and only 1.5% of the respondents were illiterate. Mean educational years of attainment was 13.18.
- About 21 percent of the respondents were students and 17.1% were doing private job. Only 0.4% of the respondents were doing unskilled labor.
- About 41percent of the respondents had income group of 50001 and above. Only 4.2% of the respondents had up to 20000 incomes. The mean score of the income was 63247.50 PKR.
- Field data shows that 52.5% of the respondents belonged to nuclear family type and only 6.7% of the respondents belonged to extended family system. 68.3% of the respondents were married and only 0.4% respondents were divorced.

- Data collected from the field shows that 33.7% of the respondents had no child, 25.4% respondents had two male children and only 17.1% had three and more male children. The mean score of the male children was 1.34 and standard deviation was 1.29. On the other side, 37.9% of the respondents had no female children, 23.3% of the respondents had one female child and only 19.4% of the respondents had two, three or above female children. The mean score of the number of female children was 1.35 and standard deviation was 1.44.
- Result for the total number of the children of the respondent shows that 36.0% of the respondents had four and above number of children. 30.4% had no children and the mean score of the total number of children was 2.72 with standard deviation of 2.37. Family size of the respondents shows that 51.3% of the respondents had 4 to 6 number of family members and only 4.2% had up to 3 family members. The mean score of the family size was 2.4 with standard deviation of 0.57.

5.2 Mass Media Exposure

- According to the field data, 49.0% of the respondents were agreed that mass media provides knowledge about religion. The calculated mean score was 3.68.
- Data shows that 43.1% of the respondents were agreed and only 02.1% respondents were strongly disagreed that media influences their norms and values. The mean score was 4.00.
- More than half of therespondents (60.2%) were strongly agreed and only 1.7% were disagreed that media provides information about new technology. The calculated mean score was 4.52.

- About halfof the respondents (49.4%) were strongly agreed and only 1.3% were strongly disagreed that mass media plays an important role in highlighting social issues in society with mean score of 4.32.
- Field data shows that 39.2% were agreed and only 3.3% were strongly disagreed that mass media is promoting violent behavior among youngsters. The calculated mean score was 3.78.
- More than half respondents (59.8%) were strongly agreed and only 1.7% were strongly disagreed that mass media has changed the world into a global village. The mean score of the statement was 4.43.

5.3 Use of Modern Technology

- Majority (61.5%) of the respondents wasstrongly agreed and only 0.4% of the respondents were strongly disagreed that computers are important components of modern living. The mean score was 4.49.
- More than half (57.1%) of the respondents were strongly agreed and only 2.9% were disagreed that use of internet is good for knowledge sharing. Mean score was 4.45.
- Data presents that 46.9% of the respondents were agreed and only 1.9% were strongly disagreed that modern technology helps to obtain multiple crops in a year. The calculated mean score was 3.98.
- Field data indicates that 45.6% of the respondents were agreed and only 4.0% of the respondents were disagreed thatuse of modern tools for cultivation increases yield. The mean score was 4.09.

- More than half respondents (59.4%) were strongly agreed and only 1.9% were strongly disagreed that use of mobile phone reduces distances and facilitates social contacts. The calculated mean score was 4.39.
- Data collected from the field depicts that 45.0% were agreed and 3.0% were strongly disagreed that it is the modern technology that is improving the living standard of the individuals in a society. The mean score of the statement was 4.13.

5.4 Recreational Activities

- Data presents that 47.9% of the respondents were agreed and only 7.3% of the respondents were disagreed that visiting parks is an important part of recreational activity. Mean score was 3.88.
- Field data indicates that 45.8% were agreed and 1.9% were strongly disagreed that family get together creates cohesion among relatives. The mean score of the statement was 4.10.
- More than half of the respondents (54.0%) were strongly agreed on participation in sports is essential for healthy living and only 0.6% respondents were strongly disagreed. Mean score was 4.40.
- Only 45.2% of the respondents were strongly agreed and only 2.9% were disagreed on recreational activities as the important need for their mind. The calculated mean score was 4.30.
- Data depicts that 45.8% of the respondents were agreed that recreation on daily basis makes their family life more comfortable. Only 2.1% of the respondents were strongly disagreed. The mean score was 3.89.

5.5 Health Seeking Behavior

- According to the field data, 45.2% of the respondents were agreed that family manages good health care for sick family members. The mean score was 4.23.
- Data shows that 42.7% of the respondents were strongly agreed that they manage good health care for family members in the hour of need. The calculated mean score was 4.17.
- Only 54.0%individuals were strongly agreed that nutritional diet is very important for their family health. Mean score was 4.36.
- Field data indicates that more than half (56.9%) of the respondents were strongly agreed and only 1.0% were disagreed that physical exercise is good for the health of family members.
- Majority (65.0%) of the respondents was strongly agreed and only 5.4% of the respondents were strongly disagreed that use of drugs is dangerous for the health of the family members. The mean score was 4.39.
- Data presents that 41.7% of the respondents were agreed and only 6.2% respondents were strongly disagreed that fast food creates health problems among their family members. The mean score was 3.76.
- Field data shows that 48.5% were strongly disagreed and 8.5% were strongly agreed that to fasten seat belt while driving is dangerous for health. Calculated mean score was 2.21.
- According to the field data, 38.1% of the respondents were agreed and only 5.2% of the respondents were strongly disagreed that proper use of health care saves human being form diseases. The calculated mean score was 3.93.

5.6 Leisure Time Activities

- More than half of the respondents (54.8%) strongly agreed and only 1.0% strongly disagreed that efforts should be made to provide clean housing environment to their family. Mean score was 4.43.
- About half (51.5%) individuals strongly agreed and 1.3% strongly disagreed that family matter should be settled by mutual discussion with spouse.
- Majority (77.1%) of the respondents strongly agreed and only 0.6% respondentsdisagreed that religious education is very important for family members. The mean score was 4.69.
- Majority (72.5%) of the respondents strongly agreed and only 1.9% respondents disagreed that love and care are important part of their family life.
- More than half (56.7%) strongly agreed and 2.1% disagreed that healthy environment is very important for socialization of children. The mean score was 4.45.
- Field data shows that more than half (58.7%) of the respondents strongly agreed and only 1.0% strongly disagreed that family should give proper attention to elderly care. The calculated mean score was 4.46.

5.7 Rationality

- According to the data collected from the field, 46.9% of the respondents strongly agreed and only 2.3% of the respondent disagreed that people who do something good for the society should be rewarded. The mean score was 4.29.

- Data indicates that 42.9% strongly agreed and only 1.3%strongly disagreed that social system should be competent to punish evil doers. The calculated mean score was 4.16.
- Field data presents that 41.9% respondents strongly agreed and 1.9% respondents were strongly disagreed that merit based system of reward and punishment brings prosperity in society.
- Analyzed data depicts that 47.9% of the respondents agreed and only 2.3% of the respondents disagreed that every individual should work to bring competency in his or her profession.
- More than half respondents (55.0%) strongly agreed and 2.7% disagreed that they should treat others fairly.
- Data presents that 51.3% strongly agreed and 3.3% respondents disagreed that talented people must use their talent to resolve the problems of others.
- More than half respondents (52.3%) strongly agreed and only 3.8%disagreed that state should provide good opportunities to its citizens for progress.
- More than half respondents (54.0%) were strongly agreed and only 1.2% were strongly disagree that better socialization of children is the primary duty of parents.

5.8 Democratic Attitude

- Data presents that 46.3% strongly agreed and 1.2% strongly disagreed that family issues should be solved through mutual consensus.
- Field data depicts that 47.3% of the respondents were strongly agreed that in their family both male and female are involved in decision making. While only 2.9% of the respondents strongly disagreed. The mean score was 4.18.

- According to the field data, 38.5% of the respondents strongly agreed that there is no gender discrimination in their family. Only 7.5% of the respondents strongly disagreed. The calculated mean score was 3.81.
- Data presented in the tables shows that 41.9% were agree and only 4.6% were strongly disagree that every citizen should have an equal chance to influence government.
- Half (50.0%) of the respondents were strongly agree and only 1.5% were strongly disagree that family members have the right to express their opinion. The mean score was 4.32.
- Data describes that 38.1% of the respondents strongly agreed that democratic method is used in their family for mate selection. While only 6.0% of the respondentsstrongly disagreed.
- Majority (64.2%) of the respondents strongly agreed and only 1.9% strongly disagreed that their family gives equal importance to son and daughter for education. The calculated mean score was 4.43.
- According to field data, 43.7% of the respondents strongly agreed that people should have the right to demonstrate. While only 2.3% of the respondents strongly disagreed. Mean score was 4.17.

5.9 Respects to Humanity

- Field data presents that 39.6% of the respondents agreed and only 3.8% of the respondents strongly disagreed that human mind can never understand all the things.
- Data depicts that 40.8% of the respondents agreed that individual should have faith on powers related to spirituality while only 6.0% strongly disagreed on it.

- According to field data, 42.9% of the respondents agreed and only 7.9% of the respondents strongly disagreed that rebellious ideas are changed with the passage of time.
- Data collected from the field describes that 36.3% of the respondents agreed that decent persons do not think of hurting a close friend or relatives. Only 4.65 of the respondents were strongly disagree. The calculated mean score was 3.89.
- Field data depicts that 41.3% agreed and only 2.9% strongly disagreed that nobody ever learned anything really important except through sufferings. The mean score was 3.78.
- According to the field data, 39.8% of the respondents were agree that there is hardly anything above the respect of humanity. Only 3.3% of the respondents strongly disagreed.
- More than half (54.2%) strongly agreed and only 2.7% strongly disagreed that every religion give lesson to respect humanity. The calculated mean score was 4.28.

5.10 Forgiveness

- According to the field data, 43.8% of the respondents said it is almost always true that belief system should be relevant to the concept of forgiveness. While on the other side, only 5.8% response was never true. The calculated mean score was 3.21.
- Data describes that 38.8% of the respondent's response was often true and only 18.3% response was never true about the statement that to hurt anyone is admitted by their family members.

- Field data indicates that 44.4% of the respondent's response was almost always true that media should create awareness about forgiveness in society. While only 6.7% of the respondent's response was never true. The mean score was 3.15.
- More than half (63.8%) of the respondent's response was almost always true and only 3.5% respondent's response was never true that religion promotes the element of forgiveness in society.
- According to field data, 33.3% of the respondent's response was often true that their family encouraged each other to take responsibility for hurtful actions. Only 14.6% response was seldom true.
- Data presents that 46.0% of the respondent's response was almost always true and only 3.5% respondent's response was never true that forgivers are more respected in society. The calculated mean score was 3.26.
- More than half (55.6%) of the respondent's response was almost always true that they think admitting fault is a sign of greatness. Only 6.2% of the respondent's response was never true.
- Field data presents that 49.0% of the respondent's response was almost always true and only 7.9% of the respondent's response was never true that to apologize if they hurt each other promotes cohesiveness among group members. The calculated mean score was 3.23.

5.11 Tolerance

- According to the field data, 34.0% of the respondents agreed that their family members generally trust people having different religious values and only 9.4% of the respondents strongly disagreed.

- Field data presents that 42.9% strongly agreed and 4.4% strongly disagreed that government should promote tolerance in a society. The calculated mean score was 4.10.
- More than half(64.4%) of the respondents strongly agreed and 1.7% strongly disagreed that religion is very important among their family members.
- According to the field data, 37.9% of the respondents strongly agreed and only 1.5% of the respondents strongly disagreed that their family members trust religious leaders to offer them guidance. The calculated mean score was 4.06.
- Field data presents that 46.2% strongly agreed and only 3.5% strongly disagreed that women should have the right to decide if they wear a veil. The calculated mean score was 4.13.
- Data presents that 27.9% of the respondents were strongly agree and only 7.1% were strongly disagree that they prayed in mosque of different sects than own. The calculated mean score was 3.60.

5.12 Justice

- More than half (62.3%)of the respondents strongly agreed and only 4.0% disagreed and also strongly disagreed that injustice within society promotes crimes in a society. The mean score was 4.36.
- According to the field data, 45.8% strongly agreed and 6.3% strongly disagreed that we should condemn crimes. The calculated mean score was 4.07.
- Data presents that 44.4% of the respondents agreed that there should be level play field for everyone in every society. While on the other hand, only 0.4% respondents strongly disagreed.

- According to the data collected from the field, 49.0% of the respondents were strongly agree and 2.3% respondents were strongly disagree that they should help police to control crimes in a society. The calculated mean score was 4.24.
- More than half (57.1%) strongly agreed and only 3.5% strongly disagreed that state should provide justice to every citizen. The calculated mean score was 4.31.
- According to the data, 40.2% respondents agreed that the demand for justice prevails in all walks. While on the other side, only 1.7% of the respondents strongly disagreed.
- Data collected from the field presents that 33.8% of the respondents agreed that in their family, women inherit half of what a male inherits. Only 6.2% of the respondents were strongly disagreed. The calculated mean score was 3.73.

5.13 Honesty

- Field data depicts that 36.5% of the respondents strongly agreed that honest individuals are more likely to forgive or excuse dishonest behavior. Only 3.3% of the respondents strongly disagreed. The mean score was 3.96.
- Data indicates that 45.6% of the respondents were agree that less honest individuals are likely to think about theft. Only 2.7% of the respondents were strongly disagree.
- Field data shows that 42.9% strongly agreed and only 2.9% strongly disagreed that their family encouraged each other to be honest in their feelings. The mean score of the statements was 4.10.
- According to the field data 38.7% of the respondents agreed and 4.2% respondents strongly disagreed that their family members were absolute law abiding persons.

- Data depicts that 48.3% were strongly agree and 3.5% respondents were strongly disagree that honesty is the only policy that family members should follow. The calculated mean score was 4.25.
- More than half (54.6%) were strongly agree and only 1.2% were strongly disagree that their family members believe on honesty is the best policy. The calculated mean score was 4.36.
- Above half (54.4%) were strongly agree that corruption hurt common people and only 2.1% of the respondents were strongly disagree. The calculated mean score was 4.32.
- According to the data 46.0% of the respondents strongl y agreed and only 2.9% strongly disagreed that unfairness leads to all sorts of problems. Mean score was 4.19.

5.14 Prayers

- Majority (73.7%) of the respondents strongly agreed that God listens to all our prayers. Only 1.5% of the respondents strongly disagreed that God listens to all our prayers. The calculated mean score was 4.59.
- More than half (54.4%) of the respondents strongly agreed that the main benefit of prayer is that it calms the mind of the individuals in a society and only 1.0% of respondents strongly disagreed. The mean score was 4.36.
- More than half (61.5%)strongly agreed and only 0.6% respondents strongly disagreed that prayers purify the feelings of the individuals. The calculated mean score was 4.49.

- According the field data, 59.6% of the respondents strongly agreed and only 1.0% of the respondents strongly disagreed that prayer is also important for our social life. The mean score was 4.42.
- More than half (51.5%) were strongly agree and 2.3% were strongly disagree that the concept of prayer promotes social interaction among community members. The calculated mean score was 4.27.
- Majority (63.8%) of the respondents strongly agreed and only 1.0% of the respondents strongly disagreed that prayer might make them feel better. The calculated mean score was 4.51.
- More than half (55.0%) of the respondents strongly agreed that prayer fulfills their desires and only 1.0% respondents strongly disagreed. The calculated mean score was 4.36.
- According to the data, 45.8% of the respondents strongly agreed that it strengthens social networking among community members and only 2.5% respondents strongly disagreed. The calculated mean score was 4.15.

5.15 Zakat and Charity

- Majority (71.0%) of the respondents strongly agreed and only 2.1% of the respondents strongly disagreed that zakat must be paid on its due time. The calculated mean score was 4.53.
- According to the field data, majority (76.5%) of the respondents strongly agreed and only1.3% of the respondents strongly disagreed that zakat must be paid by every Muslim.

- More than half (64.8%)strongly agreed and only 1.3% strongly disagreed that it promotes equality among society members. The calculated mean score was 4.49.
- According to the field data, 37.1% strongly agreed and only 2.9% were strongly disagreed that non-payments of zakat on liable assets keep them uncomfortable. The calculated mean score was 3.98.
- Data indicates that 36.3% respondents were agree that philosophy of zakat is to adopt a moderate course between capitalism and socialism. Only 2.9% were strongly disagree.
- Data presents 41.2% were strongly agree that charity purifies the heart of the recipient from jealousy and only 1.7% respondents were strongly disagree.
- Data shows that 40.8% strongly agreed and only 1.7% were strongly disagreed that it purities the heart of the charity payers form selfishness. The calculated mean score was 4.13.
- According to the field data, 49.8% of the respondents strongly agreed that charity reduces the sufferings of the needy members in a society and only 1.7% of the respondents strongly disagreed. The calculated mean score was 4.29.
- Field data depicts that 43.7% strongly agreed and only 1.5% were strongly disagreed that charity purities the society from ill feelings. The mean score was 4.23.
- More than half (50.6%) of the respondents strongly agreed and that charity purifies the property of the contributor and 2.9% of the respondents strongly disagreed. The calculated mean score was 4.28.

5.16 Conclusion

Demographic characteristics of the respondents vary from area to area and community to community with respect to the environment and geographical location of the area. Data indicates that 52.5% respondents were male and 47.5% were female. The gender distribution of the respondents was taken on the basis of number of males and number of females with respect to their district. District Census Report of Lahore and Faisalabad (1998) was used as a secondary data to draw the proportion of the gender form the target population.

Mass media has grown to be an essential part of individual's life and cannot be separated, ignored from it. Particularly for the urban people, the demand for information is more significant than eternally. Values, norms, routine life and way of life in the society in this information period are strongly prejudiced by the mass media like newspapers, magazines, journals, articles, novels, books, signboards, TV, cable, radio, video, mobile and the internet. Mass media influences on people's life, better and deeper than many kinds of state instruction.

Modern Technology has introduced extensive changes in approximately all walks of living. Yet the journey of innovations, progress, growth, change and developments by modern technology is not ended. It is a fact that modern technology is a never-ending stream of potential which cannot be summarized in a book, research paper, and journal or in an article. It is an accredited reality that modern technology has significantly changed the humankind.

According to the data collected from the field, 89.8% of the respondent's response was high towards modern lifestyle. Respondents had mass media exposure, used modern

technology, were doing recreational activities, promoting health behavior of family members, utilizing their leisure time activities, had strong family environment, had rational thinking and also had democratic attitude. Only 10.2% of the respondents stated that their modern lifestyle was low. While on the other hand, 82.7% respondents had high religious attitude. They were respecting humanity, following the concept of forgiveness, tolerance and justice, working and performing their roles with honesty, saying their prayers and were giving zakat and charity to the needy people in the society. Only 17.3% of the respondents had low religious attitude. It is concluded that modern lifestyle has a direct relationship with religious attitude. The chi-square calculated value was 90.480 with p-value .000. The value of Kendall's tau-c (.191) with p-value .000 showed that the modern lifestyle and religious attitude are correlated.

According to the result of Kendall's tau-b statistical test (.497) modern lifestyle and religious attitude were significant correlated. These results were also related to the studies of Kluver (2007) and Mikael (2004). Statistical results shows that religious values and religious practices were corelated each other and also both are corelated to religious attitude and modern lifestyle. On the basis of the above statistical Kendall's tau-b calucalted values, modern lifestyle was significant corelted to religious values, religious practises and finally with religious attitude. Religious values and religious practice were highly significant correlated to religious attitude.

5.17 Recommendations

Present study was conducted in Lahore and Faisalabad. On the basis of this study and field data the researcher made his efforts to give recommendations. The recommendations are given below;

- Proper implementation of religious values and practices is an extremely effective instrument for honesty, tolerance, justice, and respect to humanity, forgiveness and prayers.
- No-governmental organization can play a vital role to promote modern ideas to bring patience and tolerance against orthodox ideas of the peoples.
- Government policies can be launched through media especially electronic media to improve justice and democratic attitude among society members.
- Family environment can be improved by expanding the social relations/arrangements beyond the family, the tribe and local community.
- Utilization of modern technology/tool can be improved through the expansion and sharing of common experiences via media among the general public.
- Violent behavior can be minimized and controlled through monitoring of programs containing violent behavior promoted by media.
- To promote democratic attitude, effects of mass media needs to focus on individual and larger society simultaneously.
- Religious values can encourage a sense of responsibility for every individual in the society.
- Family get together can improve the relationships and enhance the bounding force among relatives.

- Religious scholars may be asked to specifically allocate at least one Jumma congregation to create awareness about Islamic values for promoting respect for humanity and peace in society.

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Impact of Modern Lifestyle on Religious Attitude: Values and Practices

(Interview Schedule)

I.D# | |

I am a student of Department of Sociology, International Islamic University Islamabad, doing research work on **"Impact of Modern Lifestyle on Religious Attitude: Values and Practices ".** Kindly spare few minutes from your precious time for interview to help me out in my research work. All your personal information will be kept confidential as per research ethics.

A) Identity of the Respondent

i) Name of district Lahore [1] Faisalabad [2]

ii) Name of Town _____ iii) Name of Block/ Colony _____

B) Demographic Characteristics

Q.1 Gender of the respondent? Male [1] Female [2]

Q.2 What is your age? (in completed years) _____

Q.3 What is your educational level? (Completed years of schooling) _____

Q.4 What is your occupation? i. Agriculture ii. Government Job iii. Private Job iv. Business v. Self Employment vi. Student vii. Un-employee viii. Skilled Labor (Please specify)_____ix. Unskilled Labor _____ x. Any Other_____

Q.5 What is the type of your family? i) Nuclear ii) Joint iii) Extended

Q.6 What is your marital status? i) Single ii) Married iii) Separated iv) Divorced

Q.7 How many children do you have? i) Male _____ ii) Female _____

Q.8 What is your family size? i) Up to 3 ii) 4-6 iii) 7 & Above

Q.9 What is your family income from all sources? (Rupees/Month) _____

C) Modern Life style

Up to what extent do you agree or disagree with the following statements:

Strongly Agree: SA Agree: A No Opinion: NO Disagree: D Strongly Disagree: SD

Sr.#	Statement	SA	A	NO	D	SD
10. Mass Media Exposure						
i	Mass media provides knowledge about religion.	5	4	3	2	1
ii	Media influence norms and values.	5	4	3	2	1
iii	It provides information about new technology.	5	4	3	2	1
iv	Mass media plays important role in highlighting social issues in society.	5	4	3	2	1
v	Mass media is promoting violent behavior among youngsters.	5	4	3	2	1
vi	Mass media has changed the world into global village.	5	4	3	2	1
11. Modern Technology						
i	Computers are important components of modern living.	5	4	3	2	1

ii	Use of internet is good for knowledge sharing.	5	4	3	2	1
iii	Modern technology helps to obtain multiple crops in a year.	5	4	3	2	1
iv	Use of modern tool for cultivation increases yield.	5	4	3	2	1
v	Use of mobile phone reduces distances and facilitates social contacts.	5	4	3	2	1
vi	It is the modern technology that is improving the living standard.	5	4	3	2	1
12. Recreational Activities						
i	Visiting to parks is an important part of recreational activity.	5	4	3	2	1
ii	Family get together creates cohesion among relatives.	5	4	3	2	1
iii	Participation in sports is essential for healthy living.	5	4	3	2	1
iv	Recreational activities are the important need for your mind.	5	4	3	2	1
v	Recreation on daily basis makes family life more cheerful.	5	4	3	2	1
13. Health Behavior						
i	Family manages good health care for sick family members.	5	4	3	2	1
ii	We manage good health care for family members at the time of need.	5	4	3	2	1
iii	Nutritional diet is very important for your family health.	5	4	3	2	1
iv	Physical exercise is good for the health of family members.	5	4	3	2	1
v	Use of drugs is dangerous to the health of family members.	5	4	3	2	1
vi	Fast food is creating health problem among your family members.	5	4	3	2	1
vii	Use of seat belt at the time of driving is dangerous for health.	5	4	3	2	1
viii	Proper use of health care saves human being from diseases.	5	4	3	2	1
14. Leisure Time Activities						
i	Leisure time activities are the important source of recreation.	5	4	3	2	1
ii	Mass media is a good source to spend free time.	5	4	3	2	1
iii	Media is a good source of entertainment.	5	4	3	2	1
iv	Spending some time to listen music make your mode good.	5	4	3	2	1
v	Visiting relatives at free time is good to provide social cohesion among relatives.	5	4	3	2	1
15. Family Environment						
i	Efforts should be made to provide clean housing environment to family	5	4	3	2	1
ii	Family matters should be settled through mutual discussion by spouse.	5	4	3	2	1
iii	Religious education is very important for family members.	5	4	3	2	1
iv	Love and care are important part of your family life.	5	4	3	2	1
v	Healthy environment is very important for socialization of children.	5	4	3	2	1
vi	Family should give proper attention to elderly care.	5	4	3	2	1
16. Rationality						
i	People who do something good for the society should be rewarded.	5	4	3	2	1
ii	Social system should be competent to punish evil doers.	5	4	3	2	1
iii	The merit based system of reward and punishment brings prosperity in society.	5	4	3	2	1

iv	Every individual should work to bring competency in his/her profession.	5	4	3	2	1
v	We should treat others fairly.	5	4	3	2	1
vi	Talented people must use their talent to resolve the problems of others.	5	4	3	2	1
vii	State should provide good opportunities for progress to citizens.	5	4	3	2	1
viii	Better socialization of children is the primary duty of parents.	5	4	3	2	1
17. Democratic Attitude						
i	Family issues should be solved through mutual consensus.	5	4	3	2	1
ii	In your family both male and female are involved in decision making.	5	4	3	2	1
iii	There is no gender discrimination in family.	5	4	3	2	1
iv	Every citizen should have an equal chance to influence government.	5	4	3	2	1
v	Your family members have the right to express their opinion.	5	4	3	2	1
vi	Democratic method is used in your family for mate selection.	5	4	3	2	1
vii	Your family gives equal importance to son and daughter for education.	5	4	3	2	1
viii	People should have the right to demonstrate.	5	4	3	2	1

D) Religious Attitude (D.1, Religious values)

Sr.#	Statement	SA	A	NO	D	SD
18. Humanity						
i	There are many important things that can never be understood by the human mind.	5	4	3	2	1
ii	Every person should have complete faith in some supernatural power.	5	4	3	2	1
iii	Rebellious ideas are changed with the passage of time.	5	4	3	2	1
iv	Decent persons do not think of hurting a close friend or relative.	5	4	3	2	1
v	Nobody ever learned anything really important except through suffering.	5	4	3	2	1
vi	There is hardly anything upper than the respect of humanity.	5	4	3	2	1
vii	Every religion give lessen to respect humanity.	5	4	3	2	1

4 = Almost always true 3 = Often true 2 = Seldom true 1 = Never true

Sr.#	Statement	4	3	2	1
19. Forgiveness					
i	Belief system should be based on the concept of forgiveness.	4	3	2	1
ii	To hurt anyone is admitted by your family members.	4	3	2	1
iii	Media should create awareness about forgiveness in society.	4	3	2	1
iv	Religion promotes the element of forgiveness in society.	4	3	2	1
v	Your family encouraged each other to take responsibility for hurtful actions.	4	3	2	1
vi	Forgivers are more respected in society.	4	3	2	1
vii	You think admitting fault is a sign of greatness.	4	3	2	1
viii	Apologize if we hurt each other promote cohesiveness among	4	3	2	1

	group members.				

Strongly Agree: SA Agree: A No Opinion: NO Disagree: D Strongly Disagree: SD

20. Tolerance						
i	Your family members generally trust people having different religious values.	5	4	3	2	1
ii	Government should promote tolerance in a society.	5	4	3	2	1
iii	Religion is very important among your family members.	5	4	3	2	1
iv	Your family trust on religious leader to offer you guidance.	5	4	3	2	1
v	Women should have the right to decide if they wear a veil.	5	4	3	2	1
vi	You pray in the mosque of different sects than your own.	5	4	3	2	1
21. Justice						
i	Injustice within society promotes crimes.	5	4	3	2	1
ii	We should condemn crime.	5	4	3	2	1
iii	There should be level play field for everyone in life.	5	4	3	2	1
iv	We should help police to control crime.	5	4	3	2	1
v	State should provide justice to every citizen.	5	4	3	2	1
vi	The demand for justice prevails in all walks of life.	5	4	3	2	1
vii	In your family, women inherit half of what a male inherits.	5	4	3	2	1
viii	The current government is working to provide justice.	5	4	3	2	1

(D.2, Religious Practices)

Strongly Agree: SA Agree: A No Opinion: NODisagree: D Strongly Disagree: SD

Sr.#	Statement	SA	A	NO	D	SD
22. Honesty						
i	Honest individuals are more likely to forgive or excuse dishonest behavior.	5	4	3	2	1
ii	Less honest individuals are likely to think about theft.	5	4	3	2	1
iii	Your family encouraged each other to be honest about our feelings.	5	4	3	2	1
iv	Your family members are absolute law-abiding person.	5	4	3	2	1
v	Honesty is the only policy we should follow.	5	4	3	2	1
vi	Your family members believe on honesty is the best policy.	5	4	3	2	1
vii	Corruption hurt common people.	5	4	3	2	1
viii	Unfairness leads to all sorts of problems.	5	4	3	2	1
23. Prayers						
i	God listens to all our prayers.	5	4	3	2	1
ii	The main benefit of prayer is that it calms the mind of individuals.	5	4	3	2	1
iii	Prayers purify the feelings of individuals.	5	4	3	2	1
iv	Prayer is also important for our social life.	5	4	3	2	1
v	The concept of prayer promotes social interaction among community members.	5	4	3	2	1
vi	Prayer might make you feel better.	5	4	3	2	1
vii	Prayers fulfill our wishes	5	4	3	2	1

viii	It strengthens social networking among community members.	5	4	3	2	1
24. Zakat & Charity						
i	Zakat must be paid at its due time.	5	4	3	2	1
ii	Zakat must be paid by every Muslim, (man and women) who have wealth.	5	4	3	2	1
iii	It promotes equality among society members.	5	4	3	2	1
iv	Non-payments of Zakat on liable assets keep you uncomfortable.	5	4	3	2	1
v	Its philosophy is to adopt a moderate course between capitalism and socialism.	5	4	3	2	1
vi	Charity purifies the heart of the recipient from jealousy.	5	4	3	2	1
vii	It purifies the heart of the charity payer from selfishness.	5	4	3	2	1
viii	It reduces the sufferings of the needy members of the society.	5	4	3	2	1
ix	It purifies the society from ill feelings.	5	4	3	2	1
x	It purifies the property of the contributor.	5	4	3	2	1

Q.25. Suggestions of the Respondents

_____

_____

_____

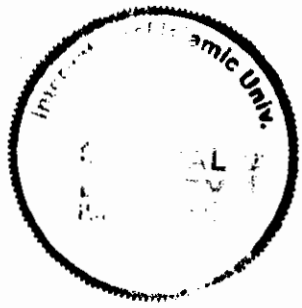
Q.26. Remarks of the Researcher

_____

_____

_____

Respondent's Name _____

Date _____

Researcher's Name & Signature