Negative Impacts of Generation Gap on Youth; Case Study of Significant OIC Member States including Pakistan

Junaid Bangash (Corresponding Author)

Research Associate at the Fatima Zahera Society for Women Development in Afghanistan, Iran and Pakistan, Qom

Email: junaidbangash37@gmail.com

Maryam Habib

Research Associate at the Fatima Zahera Society for Women Development in Afghanistan, Iran and Pakistan, Qom

Abstract

A generational gap is a divergence from one generation to another in terms of beliefs, customs, viewpoints, ideologies and lifestyle. However, it creates social disturbance when one generation declares itself as more rightful than the other. Previously, most researchers and scholars counted this phenomenon as the dilemma of third-world countries. However, the latest surveys indicate that the generational gap is also negatively affecting youth in various developed and developing countries including significant OIC members like Pakistan. Therefore, this study firstly uses Poterba's model of evaluating the impacts of the generational gap on youth in Pakistan, and then tries to asses why Pashtun youth is highly been suffering from the generational gap.

Introduction

Youth has been considered an important segment in each society that plays a vital role in national sociopolitical and economic development. Therefore, develop and developing countries frequently announce certain programs and schemes regarding their skills development and then adjustment at suitable workplaces. Likewise, governments also announced numerous facilitations for empowering youth. However, some factors negatively affect youth mentally, socially, culturally, linguistically, politically and economically. As this is not only the story of African or Latin American countries but several Asian countries including Pakistan have also suffered from respective phenomena (Wahab & Ahmed, 2022).

However, during analyzing such factors, this study finds the generation gap as the biggest reason behind affecting youth in distinct ways. Therefore, this research has been divided into three sections where the first section is based upon comprehensive definitions and interpretations of the basic terms, such as

"generation gap" and "youth". Similarly, the second section discusses how the generation gap affects youth in different countries (as highlighted by several scholars as significant case studies), and then applies this phenomenon to Pakistani youth. As various researchers identify the generation gap as the major hurdle in Pashtun youth empowerment in Pakistan, the third section of this chapter answers the question of why Pashtun youth is selected for fulfilling this hypothesis.

Hence firstly, different definitions and interpretations of the term "generation gap" are being described.

What is Generation Gap

Generation gap generally discusses the difference in opinion between one generation and another while, opinion while can be related to social values, religious teachings, traditional norms or political beliefs. Some scholars also discuss the generation gap as the difference in the views of children and their parents (Deal, 2007, p. 14).

This term was first introduced by Karl Mannheim (sociologist) when he was working on one of his projects related to adulthood. During conducting empirical research, he found a lot of differences between youth and old age people when he visited youth centers, parks, dance clubs and churches. According to him, although the generation gap is much lower in the nuclear family system, it exists a lot in a joint family system. Similarly, youth attractions in the modern age have also become a major reason for creating a gulf between old age people and youth (Deal, 2007, p. 14).

However, some distinctions create a generation gap.

Usage of Native and International Language

First, one reason that has been counted as a major distinction is the usage of the native language by parents or old people while youth usually like to speak a regional or international language. Sometimes, this phenomenon creates difficulties among both segments regarding communicating with each other. As the new generation inspires regional or international language as a status symbol, their parents or old people feel proud to speak their native language. According to "Generation Gap; A Sociological Study of Inter-Generational Conflicts" written by Ramaa Prasad (1992), "Man's most significant identity is his native language, he exhibits his reality through his language" (Wahab & Ahmed, 2022).

Slang Styles

Slang is the specific words and phrases that speakers of any socio-linguistic community use to exhibit their identity and social significance. In society at large, sometimes any socio-linguistic group shows its specific identity through some specific words, phrases and statements that highlight their uniqueness, exclusivism, individuality and personality and matchlessness. Some ethnographers call such statements the popular dialectic of the respective community as well, also called characteristics within the social context (Wahab & Ahmed, 2022).

Technological Advancements

Each generation also generates new slang (statements or specific words), just because of technological advancements, and this is only due to widened gap between the old and young ones. Since when SMS (text messaging) and e-mails have been invented, communication skills have also been advanced, and it has created a lot of differences among both populated segments. As old people usually use traditional ways of communication, the youngest prefers to use technologically advanced tools for this purpose (Wahab & Ahmed, 2022).

Likewise, children of the modern age have been rapidly inclined towards learning and using technological devices like cell phones for creating their social circles, while old people either ignore using them or still rely on traditional tactics (Wahab & Ahmed, 2022).

The same is the case with language skill as shorthand. During the 20th century, stenography had been popular in almost each country reading and writing official documents rapidly in a short time. However, technological advancements in the 21st century replaced this way with modern tools, such as laptops, mobile phones, and video or audio recordings. Just as school students were keen to learn shorthand writing in the 20th century, now they are keen to study modern computer skills (Wahab & Ahmed, 2022).

At the same time, the invention of social media including other internet-based programs has also created a huge gulf between the old and young generations. When the youngest use advances internet-based tools during their daily routine life, the old ones still love to follow traditional ways (Wahab & Ahmed, 2022).

Workplace Environment

According to USA Today, the youngest face a lot of trouble in the workplace especially when they experience a multi-generational environment. Although it is varied in each society it is generally perceived that the oldest work in a lazy environment and it negatively affects the youngest' skills. According to sociologists, the Great Recession was the biggest example of a generational gap when the oldest had become lazy for performing their functions in the workplace and it negatively affects youth. And, indirectly this phenomenon affects whole economic growth when negative impacts of such a generational gap became the reason for economic downfall (Armour, 2005).

Generational Consciousness

Another way of difference among both generational fractions is generational consciousness. Both fractions have distinct ways of understanding their sociopolitical and economic problems, having different explanatory styles for solving respective problems. Similarly, when the youth idealizes some modern political changes, the oldest follow either status-quo or previous political modules (Wahab & Ahmed, 2022).

Now study defines the term "youth".

Definition of Youth

As per the definition given by Macmillan Dictionary, youth is the time of life when someone considers young. This time is usually counted between childhood and maturity (also called adulthood). A person is assumed as young because of his or her appearance, vigor, freshness and spirit. Youth may frame someone's personality traits, such as how he or she perceives culture, religion, traditions, economy, politics, family lifestyle, or how he thinks about his or her career (Macmillan-Dictionary, 2022).

According to Gisela Konopka, the word "youth" can be replaced by youngsters or adults too. Similarly, United Nations defines the term "youth" as the population under the age between 15 and 24. According to the Convention on the Rights of Child (1979), it has been determined that a person under 15 to 24 is young while he or she will be considered an adult when he reaches 18 (Furlong, 2013, pp. 03-04).

On the contrary, African Youth Charter counts a person under 15 to 35 as a youth. Russian considerations are also somewhat similar, State Duma of the Russian Federation declares age between 14 to 35 as Youth on November 11, 2020 (RAPSI, 2020). At the same time, the Federal Republic of Nigeria announces ages between 18 to 35 as Youth in Nigeria. On the other hand, numerous African countries call Youth when someone reaches the age of motherland, marriage and puberty (Nigerian-Government, 2009).

Moreover, a populated segment called Youth covers some rights that could not belong to children. Some of them are;

- Right to caste vote,
- Age of candidacy,
- Age of contest,
- Age of criminal responsibility,
- Age for drinking as a personal act,
- Age for driving and getting a driving license,
- Age for legal working,
- Age for claiming students' rights in higher education, and,
- Smoking Age (Macmillan-Dictionary, 2022).

However, it depends upon each country to announce whether its addressed populated segments will avail respective rights at the start of Youth age or the 18th year of age (Macmillan-Dictionary, 2022).

Negative Impacts of Generational Gap on Youth

Every country and society has distinct experiences regarding the negative impacts of the generational gap on youth. However, this study focuses on significant OIC member countries including Pakistan where some pro-western scholars propagate aggression and/or militancy rather than trace realities or facts.

Negative Impacts of Generational Gap on Youth in OIC Member States

As OIC (Organization of Islamic Cooperation) consists of 57 states from Asia, Africa, Europe and South America, now this study traces the negative impacts of the generational gap within Muslim societies of different regions. This comparative analysis gives a clear dimension that how results from USA and EU are somewhat different from Muslim societies whether Muslim youth belongs to any state in Europe, Asia, Africa and South America.

Hence, by following Poterba's model[1], the study chooses Egypt from Africa, Iran from Asia, Albania from Europe and Suriname from South America.

Comparative Analysis of Generational Gap's Impacts in OIC				
Impacts	**Member States**			
	Egypt	**Iran**	**Albania**	**Suriname**
Learning and Usage of International Languages	54% of the youth under the age of 15-24 are keen to learn other languages (especially English, French, German, Russian and Chinese). However, 76% of people above the age of 30 are in favor of using only the mother language which is English.	45% of youth show an intention to learn and speak international languages along with their mother language while, 87% of oldest ones above 30 favor only their mother language.	59% of youth are inclined toward the international language while, 77% of people above age 30 favor only the mother or national language.	55% of youth are inclined toward the international language while, 79% of people above age 30 favor only the mother or national language.
Slangs	65% of youth who use slang belong to international languages while 78% of the old segment oppose this.	48% of youth who use slang belong to international languages while 79% of the old segment oppose this.	57% of youth who use slang belong to international languages while 77% of the old segment oppose this.	77% of youth who use slang belong to international languages while 83% of the old segment oppose this.
Communication Styles	56% of youth prefer to use international linguistics in their communication while 77% of those above	69% of youth prefer to use international linguistics in their communication while 80% of those	64% of youth prefer to use international linguistics in their communication while 91% of those	37% of youth prefer to use international linguistics in their communication while 83% of those

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[1]Poetrba Model is basically extracted from the report of National Bureau of Economic Research finalized by him (1996 & 2021). As per this report, negative impacts of generational gap on youth can be examined in two phases where, first phase comparatively analyzes impacts of generational gap on youth under age (15-24) and matures or oldest ones (above than age 30).

	than age 30 disagree with this stance.	above age 30 disagree with this stance.	above age 30 disagree with this stance.	above age 30 disagree with this stance.
Usage of Social Media	91% of youth like to use social media while 15% of people above than age of 30 consider this as a useless habit or psychological addiction.	68% of youth like to use social media while 77% of people above age 30 consider this as a useless habit or psychological addiction.	79% of youth like to use social media while 19% of people above age 30 consider this as a useless habit or psychological addiction.	60% of youth like to use social media while 45% of people above than age of 30 consider this as a useless habit or psychological addiction.
Workplace Modules	79% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 50% of old ones assume youth as inexperienced and unskilled than them.	61% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 54% of old ones assume youth as inexperienced and unskilled than them.	55% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 63% of old ones assume youth as inexperienced and unskilled than them.	80% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 53% of old ones assume youth as inexperienced and unskilled than them.
Generational Consciousness	79% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 80% of old ones count themselves as at the best level of consciousness for understanding routine developments.	40% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 86% of old ones count themselves as at the best level of consciousness for understanding routine developments.	69% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 91% of old ones count themselves as at the best level of consciousness for understanding routine developments.	48% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 73% of old ones count themselves as at the best level of consciousness for understanding routine developments.

(SESRIC, 2021)

During investigating facts above Egypt, Iran, Albania and Suriname in this report, it has been interrogated that;

- Within Muslim societies, the majority of youth still respect the oldest ones (SESRIC, 2021).

- Although, the difference in opinion exists in several places, percentage regarding identifying the generational gap is very much in favor of the old segment where youth still either rely upon or respect the viewpoints of seniors (SESRIC, 2021).
- The number of youth keen to learn or use international languages and slang is much lower than the percentage of oldest ones favoring native or mother languages in Muslim societies (SESRIC, 2021).
- Unlike somewhat Suriname, youth in Egypt, Iran and Albania respect their seniors at the workplace (SESRIC, 2021).
- Similarly, the majority of youth in OIC member states assume the opinion of seniors as the result of the highest consciousness (SESRIC, 2021).
- However, not only Egypt but all the other OIC member states indicate that youth favors the usage of social media. At the same time, usage of social media in Egypt has been recorded as the highest percentage of the other OIC member states. It might be analyzed because of the former "Facebook Revolution" against Husni Mubarik and then President Mursi (SESRIC, 2021).
- By this analysis, Iran finds as the most respectful country in favor of the oldest ones where youth either rely upon seniors or obey them in daily routine life (SESRIC, 2021).
- On the other hand, Greeks within Albania (especially in the Eastern region of Albania, also called the Albania-Greece borderland) follow individualism. Therefore, Greek youth within Albania has a lot of differences regarding spending routine life. These differences not only cover political or economic matters but also belongs to religion as well (SESRIC, 2021).

Negative Impacts of Generational Gap on Youth in Pakistan

Pakistan is also a significant member state within Asia and the ambit of OIC, SAARC, ECO and SCO. Therefore, now this study examines whether Pakistan is also suffering from the negative impacts of the generational gap on youth or not. For this purpose, this study collects data from all four constitutional provinces of Pakistan; Punjab, Sindh, Khyber Pakhtunkhwa and Balochistan within the theoretical framework given by Poterba.

Comparative Analysis of Generational Gap's Impacts in Pakistan				
Impacts	**Provinces**			
	Punjab	**Sindh**	**Khyber Pakhtunkhwa**	**Balochistan**
Learning and Usage of International Languages	59% of the youth under the age of 15-24 are keen to learn other languages (especially English and Chinese). However, 93% of	66% of youth show their intention to learn and speak international languages along with their mother	87% of youth inclines towards the international language while 90% of people above age 30 favor	81% of youth inclines towards the international language while 80% of people above age 30 favor

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	people above an age of 30 are in favor of using only their mother language which is English.	language while, 81% of oldest ones above 30 favor only their mother language.	only the mother or national language.	only their mother or national language.
Slangs	55% of youth who use slang belong to international languages while 70% of the old segment oppose this.	43% of youth who use slang belong to international languages while 73% of the old segment oppose this.	97% of youth who use slang belong to international languages while 90% of the old segment oppose this.	70% of youth who use slang belong to international languages while 72% of the old segment oppose this.
Communication Styles	56% of youth prefer to use international linguistics in their communication while 81% of those above age 30 disagree with this stance.	60% of youth prefer to use international linguistics in their communication while 88% of those above than age of 30 disagree with this stance.	85% of youth prefer to use international linguistics in their communication while 80% of those above age 30 disagree with this stance.	76% of youth prefer to use international linguistics in their communication while 75% of those above age 30 disagree with this stance.
Usage of Social Media	97% of youth like to use social media while 32% of people above age 30 consider this as a useless habit or psychological addiction.	90% of youth like to use social media while 44% of people above than age of 30 consider this as a useless habit or psychological addiction.	95% of youth like to use social media while 52% of people above age 30 consider this as a useless habit or psychological addiction.	86% of youth like to use social media while 41% of people above age 30 consider this as a useless habit or psychological addiction.
Workplace Modules	50% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 52% of old ones assume youth as inexperienced and unskilled than them.	60% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 50% of old ones assume youth as inexperienced and unskilled than them.	93% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 80% of old ones assume youth as inexperienced and unskilled than them.	79% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 74% of old ones assume youth as inexperienced and unskilled than them.
Generational Consciousness	57% of youth consider that they can examine social and technological developments better than old ones. On	54% of youth consider that they can examine social and technological developments better than old	78% of youth consider that they can examine social and technological developments better than old	69% of youth consider that they can examine social and technological developments better than old

contrary, 84% old ones count themselves as at the best level of consciousness for understanding routine developments.	ones. On contrary, 65% of old ones count themselves as at the best level of consciousness for understanding routine developments.	ones. On contrary, 79% of old ones count themselves as at the best level of consciousness for understanding routine developments.	ones. On contrary, 73% of old ones count themselves as at the best level of consciousness for understanding routine developments.

(SESRIC, 2021)

The results shown in the table given above show dramatic results where two provinces have similar attributes while two have a quite other directions of results, such as;

- Within Punjab and Sindh, youth significantly rely upon the oldest ones, respecting and obeying them (SESRIC, 2021).
- Other the other hand, Youth in Khyber Pakhtunkhwa and Balochistan have significant divergence from the viewpoints of old ones (SESRIC, 2021).
- Only similar results were found in favor of social media where youth belonging to all the four constitutional provinces of Pakistan favor usage of social media (SESRIC, 2021).

Therefore, the study has now been forced to analyze what are the significant reasons that youth and old ones are in intellectual rivalry within Khyber Pakhtunkhwa and Balochistan. However, ethnographic principles encourage this study to now examine such differences as per the demographic ratio (SESRIC, 2021).

So, firstly study looks at the demographic ratio of Khyber Pakhtunkhwa regarding investigating the negative impacts of the generational gap on youth.

Negative Impacts of Generational Gap on Youth in Khyber Pakhtunkhwa (Demographic Analysis)

According to the 2017 census of Pakistan, there are two major linguistic groups within Khyber Pakhtunkhwa; Pashtun and Hazara (Hindko speaking) (Asim D. M., 2018). However, Kohistani and Khowar are also significant linguistic segments than the Urdu-speaking people. Therefore, now this study interrogates the impacts of youth according to their demographic traits just when the study again focuses on Poterba's model.

Comparative Analysis of Generational Gap's Impacts in Khyber Pakhtunkhwa			
Impacts	Linguistic Communities		
	Pashtun	Hazara (Hindko Speaking)	Kohistani	Khowar

Learning and Usage of International Languages	92% of the youth under the age of 15-24 are keen to learn other languages (especially English and Chinese). However, 87% of people above the age of 30 are in favor of using only the mother language which is English.	85% of youth show their intention to learn and speak international languages along with their mother language while, 56% of oldest ones above 30 favor only their mother language.	89% of youth inclines towards the international language while 47% of people above age 30 favor only the mother or national language.	81% of youth are inclined toward the international language while, 56% of people above age 30 favor only their mother or national language.
Slangs	87% of youth who use slang belong to international languages while 96% of the old segment oppose this.	67% of youth who use slang belong to international languages while 64% of the old segment oppose this.	57% of youth who use slang belong to international languages while 63% of the old segment oppose this.	65% of youth who use slang belong to international languages while 48% of the old segment oppose this.
Communication Styles	87% of youth prefer to use international linguistics in their communication while 96% of those above than age of 30 disagree with this stance.	56% of youth prefer to use international linguistics in their communication while 53% of those above than age of 30 disagree with this stance.	65% of youth prefer to use international linguistics in their communication while 47% of those above than age of 30 disagree with this stance.	57% of youth prefer to use international linguistics in their communication while 44% of those above than age of 30 disagree with this stance.
Usage of Social Media	99% of youth like to use social media while 79% of people above than age of 30 consider this as a useless habit or psychological addiction.	86% of youth like to use social media while 19% of people above than age of 30 consider this as a useless habit or psychological addiction.	88% of youth like to use social media while 31% of people above than age of 30 consider this as a useless habit or psychological addiction.	78% of youth like to use social media while 30% of people above than age of 30 consider this as a useless habit or psychological addiction.
Workplace Modules	87% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 92% of old ones assume youth as inexperienced and unskilled than them.	67% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 51% of old ones assume youth as inexperienced and unskilled than them.	69% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 64% of old ones assume youth as inexperienced and unskilled than them.	65% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 66% of old ones assume youth as inexperienced and unskilled than them.

Generational Consciousness	87% of youth consider that they can examine social and technological developments better than old ones. On contrary, 81% of old ones count themselves as at the best level of consciousness for understanding routine developments.	55% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 58% of old ones count themselves as at the best level of consciousness for understanding routine developments.	58% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 54% of old ones count themselves as at the best level of consciousness for understanding routine developments.	53% of youth consider that they can examine social and technological developments better than old ones. On the contrary, 64% of old ones count themselves as at the best level of consciousness for understanding routine developments.

(Asim D. M., 2018) (Wahab & Ahmed, 2022)

Demographic analysis of Khyber Pakhtunkhwa highlights Pashtun youth as the intellectual rival of the oldest ones, having huge ideological or opinion-based resistance. On the other hand, all the remaining three linguistic segments show liberal and bearing orientations among both segments. That's why, the study has been coerced to only focus on Pashtun youth that why the generational gap hits them a lot (Wahab & Ahmed, 2022).

As the Pashtu community also settles in Balochistan province, this study now focuses on demographic analysis within that province.

Negative Impacts of Generational Gap on Youth in Balochistan (Demographic Analysis)

Census of Pakistan 2017 indicates that major linguistic segments within the Balochistan province are Baloch, Pashtun, Brahui and Sindhi. Although, Saraiki, Persian and Urdu speaking have also existed within the provincial territory their population is much low than the four significant linguistic groups (Zaheer & Asim, 2019). Therefore, the demographic analysis of this study chooses only the top four communities as per the census results.

Comparative Analysis of Generational Gap's Impacts in Balochistan				
Impacts	**Linguistic Communities**			
	Baloch	**Pashtun**	**Brahui**	**Sindhi**
Learning and Usage of International Languages	69% of the youth under the age of 15-24 are keen to learn other languages (especially English, Persian and Chinese). However,	81% of youth show their intention to learn and speak international languages along with their mother	58% of youth are inclined toward the international language while, 76% of people above than age of	56% of youth are inclined toward the international language while, 68% of people above than age of

	64% of people above the age of 30 are in favor of using only the mother language which is English.	language while, 87% of oldest ones above 30 favor only their mother language.	30 favor only the mother or national language.	30 favor only the mother or national language.
Slangs	58% of youth who use slang belonging to international languages while 76% of the old segment oppose this.	69% of youth who use slang belonging to international languages while 71% of old segment oppose this.	88% of youth who use slang belong to international languages while 97% of the old segment oppose this.	48% of youth who use slang belong to international languages while 53% of the old segment oppose this.
Communication Styles	67% of youth prefer to use international linguistics in their communication while 74% of those above than age of 30 disagree with this stance.	89% of youth prefer to use international linguistics in their communication while 90% of those above than age of 30 disagree with this stance.	51% of youth prefer to use international linguistics in their communication while 47% of those above than age of 30 disagree with this stance.	63% of youth prefer to use international linguistics in their communication while 58% of those above age 30 disagree with this stance.
Usage of Social Media	86% of youth like to use social media while 76% of people above age 30 consider this as a useless habit or psychological addiction.	94% of youth like to use social media while 78% of people above age 30 consider this as a useless habit or psychological addiction.	84% of youth like to use social media while 46% of people above than age of 30 consider this as a useless habit or psychological addiction.	83% of youth like to use social media while 41% of people above age 30 consider this as a useless habit or psychological addiction.
Workplace Modules	67% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 64% of old ones assume youth as inexperienced and unskilled than them.	85% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 82% of old ones assume youth as inexperienced and unskilled than them.	69% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 60% of old ones assume youth as inexperienced and unskilled than them.	61% of youth count old ones as lazy that creating hurdles to efficient working. On the other hand, 62% of old ones assume youth as inexperienced and unskilled than them.
Generational Consciousness	85% of youth consider that they can examine social and technological developments better than old ones. On	79% of youth consider that they can examine social and technological developments better than old	49% of youth consider that they can examine social and technological developments better than old	58% of youth consider that they can examine social and technological developments better than old

	contrary, 88% of old ones count themselves as at the best level of consciousness for understanding routine developments.	ones. On contrary, 86% of old ones count themselves as at the best level of consciousness for understanding routine developments.	ones. On contrary, 51% of old ones count themselves as at the best level of consciousness for understanding routine developments.	ones. On contrary, 50% of old ones count themselves as at the best level of consciousness for understanding routine developments.

(Zaheer & Asim, 2021)

Similar to results from Khyber Pakhtunkhwa, this table also expresses Pashtun youth as having resistive orientations against old ones. Unlike Brahui, Baloch and Sindhi who respect and obey the viewpoints of seniors or the oldest ones, it has been found that Pashtun youth has a lot of differences from their seniors at distinct points (Zaheer & Asim, 2021). Therefore, this study now tries to find the reasons why Pashtun youth is negatively affected by the generational gap.

Why Pashtuns?

A national survey on depressive and anxiety disorder in Afghanistan highlights the reasons for the negative impacts on Pashtun youth within the context of the generational gap. As the case study of this survey was the Pashtun community, therefore, this study uses a respective model also upon the Pashtun youth within Khyber Pakhtunkhwa and Balochistan.

This survey report was published on June 22, 2021, where compilers of the facts were V. Kovess-Masfety, Elie Karam, Katherine Keyes, Bashir Ahmad Sarwari and Ajmal Sabawoon (Kovess-Masfety & Sarwari , 2021). They express some ins and outs that create destructive influences on Pashtun youth, such as;

1) Political rifts and political ideologies,
2) Absence of resources regarding getting a quality education and quality lifestyle,
3) Social status,
4) Tribal and domestic norms,
5) Ideal job or business as per skills,
6) Family structure, and,
7) Sexual orientations or marital relations (Kovess-Masfety & Sarwari , 2021).

Hence, when this study focuses on Pashtun youth in Khyber Pakhtunkhwa and Balochistan, it finds similar phenomena that cause the generational gap between youth and oldest ones to define political ideologies, lifestyle, social statuses, tribal or domestic norms, economic activities, family structure and marital relations (Kovess-Masfety & Sarwari , 2021).

Conclusion

Generational gap always hits personality characteristics, social behaviors, living patterns, standards of life, traditional cultural values, social norms, communication styles, religious practices, information analysis, business or other economic activities and socio-economic statuses. Therefore, modern societies are keen to overcome this gap. Although, this is a tough job to reduce the gap it is the major responsibility of government and civil society regarding promoting peace, progress and prosperity by ensuring an enlightening inter-faith and inter-ethnic environment that would lead the country towards true implication of multiculturalism and cosmopolitanism. This phenomenon also assists the state and society to reduce the generational gap were not only youth but their parents and family elites would also be intellectually enlightened. Moreover, when this study also looks at the viewpoints of Pashtun youth, it is observed that government should also look at their suggestions and overcome their concerns regarding hurdles in their career and socio-economic development. This is because a mentally satisfying youth always plays a vital role in the progress of each state and society, and Pashtun youth (whether male or female) has also the potential to participate in the well-being of their country if they receive accommodative and satisfactory administrative, governing and state structure.

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