

YOUTH PHILANTHROPY: A STUDY TOWARDS REDEFINING YOUTH PHILANTHROPY IN PAKISTAN

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ABSTRACT

The research work is focused on youth philanthropy in Pakistan. On the ways through which youth is doing productive work for the welfare of the people, youth is participating or doing those acts that help the people. Youth Philanthropy is that thing which youngsters do to make their general surroundings a superior spot. Youth can do this in many ways, by volunteering their services or by fulfilling someone, financial aid and so much more. The aspects of youth philanthropy like donation, contribution, volunteering, and other beneficial activities have been found in this research work. This research also mentioned the course of action by which youth are taking part in philanthropy. The researcher used a Qualitative research method and in-depth interviews were conducted for data collection. The population was the youth, and the selected sample was the youth philanthropists of Lahore.

Keywords: Philanthropy, Volunteer, Welfare.

INTRODUCTION

Aeschylus a Greek writer coined the term philanthropy in the fifth century B C E. It signified the care and concern for human beings, to help make life better for other people. Philanthropy is the practice of helping the poor and those in need. Humanitarianism could be widely portrayed as an adoration of humankind. From Greek words, the term philanthropy is derived "philos," which implies adoring, and "anthropos," that infers human beings. The justification for philanthropy is intended to deal with the thriving of humankind and to encounter and deal with social issues. On disposing of social issues humanitarianism centers (Catherine Zimmer).

The best definition for Philanthropy is exercises of willful giving and serving, essentially to support others beyond one's loved ones (Cf. Robert L. Payton, Philanthropy: Voluntary Action for the Public Good). According to Fidelity Charitable Organization, you can practice philanthropy by making a financial gift, for example, a donation to a cause you have faith in. You can likewise rehearse philanthropy by giving your time, like teaching an adolescent or participating in whatever other volunteer action that expects to further improve lives.

An individual who rehearses philanthropy is known as a philanthropist. A philanthropist is an individual who gives time, money, experience, skills, or ability to help in making this world a better place. A developing group of researchers likewise shows that philanthropy helps the provider just as the receiver as far as prosperity. Analysts have observed that philanthropy adds to the supporting constructive outcomes: More prominent general satisfaction, lower feelings of anxiety, better actual well-being, and a heightened feeling of association with others.

The Qur'an and Sunnah proclaim in plain and direct words, this is the commitment and the responsibility of the well-off towards the care and well-being of the unprivileged parts of the

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community. Prophet (PBUH) depicts the significance related to humanitarianism: "You won't come into heaven as far as you have confidence; you can't achieve confidence as far as you care for one another. Hold compassion towards the people who live on the ground, also the ones who inside heaven will hold compassion on those who show it to their creation (Mohamed Amersi, Ayatollah Seyed Fazel Milani) Pakistan offers huge amounts to charity every year. Pakistanis give more than \$2 billion consistently to honorable goals. (Munazzah Raza, Dawn) (The express tribune)

Youth Philanthropy is anything young people do to make the world around them a better place. It is made up of two significant parts: youth grant-making and youth service provision. According to the report of the United Nations Development Programme (UNDP) by National Human Development in "Pakistan Titled Unleashing the Potential of a Young Pakistan" said Pakistan is and by one of the most youthful nations on the planet, while the second most youthful afterward Afghanistan inside the Southern side of Asia. The youth in Pakistan addresses a significant resource of the nation that may aid in releasing openings for communal, financial as well as legislative change in Pakistan before very long. The youth populace of the country, at whatever point connected with it, also used appropriately, fills in as impetuses for the accomplishment of the Sustainable Development Objectives (SDGs).

Significance of Study

This study's significance is that youth participate in philanthropic acts and help the people by offering them social welfare services and highlighting the gaps and improvements in existing situations to deal with the issues.

Problem Statement

The focus of the researchers was on youth philanthropy. The researchers found the problems faced by youth philanthropists in this research work and checked the perspectives connected with youth philanthropy and the level and methods of cooperation by the youth.

Research Objectives

- To find out the aspects of youth philanthropy in Pakistan
- To know how youth are actively participating in philanthropy.

REVIEW OF LITERATURE

Adam Hayes, Yariet Perez. (2021, October 1) in the article What is Philanthropy? Stated Philanthropy incorporates magnanimous accommodating honorable purposes to a colossal degree, yet it's extensively beyond just a beneficent favor. It's the work of a human being, an association considered dependent on benevolent cravings to deal with the well-being of humanity; Affluent people now and again set up private establishments to work with their philanthropic endeavors. Non-profit organizations are affiliations positioned to help a combination of communal issues, for instance, enlightenment, prosperity, legitimacy, and general safety, along with basic liberties.

Magnanimity suggests altruistic exhibitions or different thoughtful gestures such as chipping in your hour, either attempting to facilitate others or putting into the success of the community by and large. For specific people, humanitarianism infers gifts it can be anything like money, much of the time tremendous totals, to help or make school structures, store four-year school awards, or research places. For others, generosity exhibitions mean an annual gift to a local theater, food, extra space, or government-subsidized school. There are various approaches to committing to beneficent responsibilities, from surroundings to an overall scale, and there is collective generosity and there are independent donors.

Magnanimity may be done, by duty decreases, benevolence, or a blend of the two objects. Anyone could become a donor in case they give of their ability, time, or cash. Avoiding ahead through the ages, striking humanitarians incorporate Mother Teresa and Norman D. Rockefeller. In the 21st century, philanthropy keeps on being polished in many structures by people and enterprises, like Warren Buffett, Melinda Gates, and Dolly Parton.

Philanthropy traces all the way back to Greek society. The renowned rationalist Plato in 347 B.C., for instance, in his will, taught his nephew to use the returns of the family ranch to subsidize the foundation that Plato established. The cash helped students and the workforce keep the foundation running. Around 150 years after the fact, Pliny the Younger contributed 33% of the assets for a Roman school for little fellows. He trained the dads of the understudies to think of the rest. The aim was to keep youthful Romans taught in the city rather than abroad. In 1630, John Winthrop of the Massachusetts Bay Colony lectured Puritan pilgrims that the rich should really focus on poor people,

who couldn't help themselves, and in 1638, John Harvard established the frameworks for Harvard University after giving part of his domain to found the school.

Brian Duignan, Gloria Lotha. (2020, January 23) the article Philanthropy said that Vendors in the seventeenth and eighteenth centuries, in Western Europe established associations for admirable motivation. Beginning at the end of the 19th century, enormous individual fortuity prompted the production of personal establishments, which granted huge favor on the side of human expression, instruction, clinical exploration, public approach, social administrations, natural projects, and different causes. Philanthropy, deliberately coordinated endeavors planned for socially helpful purposes. Generous gatherings continued in antiquated developments of the Middle East, Greece, and Rome: enrichment upheld the Academy of Plato (c. 387 BCE) for nearly nine hundred years; the Islamic waqf (strict enrichment) dates to the seven hundred years C E; moreover, archaic Christian worship place controlled charitable organization with kindhearted aims.

Mohamed Amersi Ayatollah Seyed Fazel Milani (2019, May 23) in the article Philanthropy and Islam stated each religion has charitable parts to it; be that as it may, Islam makes this a stride further by making a few types of it mandatory. Islam lays extraordinary accentuation on supporting the desperate. The all-encompassing topics for 'demonstrations of good cause' in Islam are established in two essential standards: creating empathy for other people and exhibiting thoughtfulness towards one another. Muslims are not just educated to do great for individual people, but at the same time are told to treat creatures well and to protect the climate. For some in the West, the idea of philanthropy isn't an element that is probably going to be related to Islam. There are two explanations behind this grave confusion: their obliviousness to the Quran and the practices of the Prophet; and the unreliable mentality of specific Muslims. These lessons urge Muslims to rehearse beneficent giving, regularly from an extremely youthful age, and impart in them the conviction that they will be compensated with a lot more prominent sums in the great beyond.

The Qur'an instructs Muslims that, "[they] won't accomplish exemplary nature till [they] spend in the cause of the things [they] love. Philanthropy is one of the focal inhabitants of Islam that moves Muslims to security with one another and with their larger local area as a type of love and for the more prominent advantage of all. Compulsory philanthropy consists of *zakat* and *Fitrana*; while intentional philanthropy incorporates the establishments of *Sadqah* and waqf. *Zakat* is the offer or part of the abundance that is required upon a Muslim to provide for fixed classifications of recipients, assuming the worth of his resources is of more than a predefined limit. The demonstration of giving *zakat* is likewise one of the five principal prerequisites for rehearsing confidence for Muslims. The essential objective of *Fitrana* is to furnish those deprived with the capacity to observe Eid-ul-Fitr, the celebration of breaking the quick, alongside the remainder of the Muslims. Each developed and monetarily capable Muslim is needed to pay the *Fitrana* for them and for the benefit of their wards. The recommended sum payable for *Fitrana* is something very similar for all Muslims, paying little mind to their level of pay or riches. The Prophet said: "Each demonstration of goodness is *Sadqa*"; and "There is a *Sadqa* due on each Muslim. The recipients of *Sadqa* shouldn't be Muslims. Waqf is the super durable commitment, by a Muslim, of each belonging under any condition apparent by Islamic regulation as severe, ardent, and beneficent. The Western perspective on philanthropy giving and Islamic philanthropy both contain mysteries. For Muslims, it emerges out of heavenly order with obligation and the absence of individual office.

Norajila che man, Universiti Teknologi Mara (2014, August 18) in the article Islamic Philanthropy: Important Instruments for developing civilization said that charity is an idea that is broadly used to depict the allowing of cash either from one individual to another or by establishments and partnerships to philanthropic associations. It incorporates the idea of intentionally providing for giving normal and working on personal satisfaction. This idea is related to graciousness, humanity, kindness, liberality, and love of humankind, and others. Islamic generosity alludes to private products given as per Islamic mandates of magnanimous giving for public purposes. Islamic generosity contains *zakat*, infaq, *Sadqah*, and waqf. These instruments have been used broadly from the start of Islamic development. Prophet Muhammad SAW and His buddies used these instruments to foster the primary Islamic city (Madinah Munawwarah) just as the ummah.

According to the African Philanthropy Forum article, Islam and Philanthropy said amid how profound charity is inside the Islamic confidence, it is much more essential to advocate for key and economic giving by Muslims to humanitarian causes. The third mainstay of Islamic confidence, *Zakat*, makes giving obligatory. In a new online course that the African Philanthropy Forum held in April,

themed "Islam and Philanthropy", our regarded speakers and mediators shed light on the subject and stressed why this was a convenient conversation. Isn't simply installed in the mainstays of Islam, however, is a right - all things considered, if you don't give *Zakat*. The less favored have as much right to get however much you reserve an option to give.

"In Islam, there is a distinction between *Zakat* and *Sadqah*. While *Zakat* is obligatory, *Sadqah* isn't. *Sadqah* is more about caring and giving and not a commitment to the faith. "*Zakat* centers around how individuals can use their pay to ease social foul play," says Dr. Marwa. The typical act of capital amassing ought not to be a concentration; thus, *Zakat* requires that you apportion 2.5% of your profit and assets towards providing for poor people and the destitute.

Shazia M. Amjad & Muhammad Ali (2018, March 19) in the article Philanthropy in Pakistan (SSIR) said that Pakistan offers over 1% of its GDP to charity, allied with UK and Canada, over two times as much as India. Regarding altruistic giving, a liberal country like Pakistan offers above one percent of the Gross Domestic Product for noble causes, the Stanford Social Innovation Review points out. The commitments drive in positions of undeniably wealthier countries like the UK (GDP of 1.3 percent for a noble goal) and Canada (1.2 percent of GDP), also remain over two times of India accommodates those deprived as a level of its GDP.

Pakistan Center for Philanthropy directed a review which exhibited, the people of Pakistan donate over Rs240 billion (more than \$2 billion) every year for noble cause. The culture of benevolence fulfillment is the Muslim religious accentuation on bestowing like *Sadqa*, *Zakat*, and *Fitrana*. Similarly, more moral, communal components or a well-established feeling of sympathy toward local area individuals. However, despite this practice of giving, most gifts go straightforwardly to people, consequently bypassing philanthropist organizations. Data was likewise gathered in the Sindh area in 2013 and furthermore in Punjab, Baluchistan, and Khyber Pakhtunkhwa (KPK) in 2014. Because of real money philanthropy, Baluchistan stands apart with 90% of respondents favoring people as beneficiaries for their giving. One justification for this could be that Baluchistan is the most uncreated area of the ones we considered, and along these lines, magnanimous associations in Baluchistan are less settled and have acquired less open trust than ones in the more created territories. Like money gifts, givers are additionally inclined toward people for in-kind giving and time chipped in, yet less significantly, say the scientists. Punjab and Baluchistan give in-kind gifts to people at practically approach rates, and the two territories give somewhat more than KPK does, the report features. Associations appear to charge much better, nonetheless, about time spent chipping in: In KPK, nearly part of the respondents chipped in their time for associations, trailed by Baluchistan, with more than 33% of the respondents chipping in their time for associations.

As per the exploration, there are four significant reasons Pakistanis incline toward providing for people who over-socially disapproved of organizations. There is no question that Pakistanis are a liberal group, as the act of giving is almost widespread. Nonetheless, this philanthropic motivation needs to target more effect-oriented generosity. Thus, individual gifts can assume a more successful part in comprehensive advancement than essentially mitigating the side effects of destitution, the review has expressed. As indicated by the specialists, it is apparent that an absence of trust for common society associations is hampering their raising support endeavors. To support more institutional giving, associations need to guarantee straightforwardness and responsibility, in this way moderating the trust shortage of providers. While common society associations need to grow their raising support networks among the overall population, endeavors ought to likewise be made to illuminate individuals that providing for associations might have a more prominent effect than providing for people, the exploration group has closed.

Zafar Iqbal Jadoon, Samiul Hasan (2006) in the article Philanthropy and third sector in Pakistan: Overview, extent, activities, and Impacts said the present-day comprehension of the word 'philanthropy' arose in Pakistan in the 18th hundred years as the nation and local people started expecting responsibility for the concern and government assistance of the less lucky, a job traditionally held by strict specialists. The ongoing acts of donating in Pakistan are assorted in scope and enormous in scale. The exclusive examples of giving in the nation mirror an assortment of causes including strict and social impacts. Over 96% of the population in Pakistan is Muslim and religion has instilled a nature of good cause and willful giving as a piece of strict custom. There are different traditions related to giving and describing the tradition of giving religious Islamic terms like required *zakat* (called *ushr*) on cultivating produce, mandatory beneficent abundance charge (*zakat ul mal*), non-essential charity (*Sadqa*) or periodic aid (*khairat*), required festival charity (*zakat ul fitr*) are used. These ideas are directed and

managed by the essential methods of the reasoning of Islam. As indicated by the first "National Survey of Individual Giving in 1998" the people of Pakistan make most magnanimous gifts or give their time every year, arriving at an amazing sum of Rs. 70 billion (about US\$1 billion). It is 58% of the volunteering rate. The National Survey of Individual Giving 1998-1999 in Pakistan amid 1998 predicted particular giving of 30 billion rupees that contained 14 billion rupees in *zakat* and 16 billion rupees in non-*zakat* donations. On the prediction of the respondents, charity gifts-in-kind added up to 11 billion rupees during 1998; what's more, an estimation was made that the contribution of 1.6 billion hours of time was made in the same year. A confidentially made estimation is that at a common payment speed of Rs150 per eight-hour day, the all-out worth of time chipped in was 29 billion rupees. According to these evaluations, the people of Pakistan donated nearly 70 billion rupees in cash money or kind of gifts in 1998. This is the cost of the very first survey; now the number has expanded undeniably more than this. The explanation for the increase is new thoughts connected with philanthropy.

Ashley Cierlak-Lubben, Brea Reimer. (2016) in the article Youth Philanthropy stated the idea of youth philanthropy is significant for some reasons. The association of youth in philanthropy is helpful to the individual, the association, the local area, and society. Youth prosper from being dynamic in generous drives (Rosen and Sedonaen 2001). Generous deeds give kids proprietorship and pride. At the point when youngsters are not engaged with the local area, they regularly feel minimized, and immaterial (Crestinger 1999). Kids and youth serving their local area are given the control and affirmation that is expected to construct their self-appreciation worth. Even more unmistakably, there is proof that youngsters that volunteer, compose, or raise money, have principal fundamental abilities, obligations, and responsibilities just as they work on their grades and conduct in school (Safrit 2002; Rosen and Sedonaen 2001).

Associations in which youngsters work benefit from their administration. Narrative and expert writing show various ways that adolescent associations can benefit by remembering youngsters for their dynamic cycles. Numerous experts in the field talk about how youthful grown-ups and youngsters offer new experiences into issues alongside excitement and energy (Allen 2002; Swanson 2002). Recall that associations are profiting from youth philanthropy, in that youngsters are future expected contributors (Allen 2002). Society likewise profits from youth generosity. The idea advances a social shift, away from surveying youth as lethargic, to a culture of reviewing youth as resources for the local area and society in general. As of now, the possibility of youth philanthropy is considered a development. This development is helping mold the eventual fate of generosity with the expectation that it will be incorporated into every local area, school, and youth program.

Acquainting youth with a generous area comes from the need to propagate current giving and to grow the expected giving in the area. By including youth in generous deeds, research has shown that as grown-ups, these people will proceed to give or serve the area in an assortment of ways (Agard 2002). As of now, considering youth in the area helps with fostering a more grounded area by giving more energy and a new viewpoint on significant local area issues. This is significant, as 24% of the populace, in 20, were younger than eighteen.

An article, Youth philanthropy contributions towards SDG published in 2021 said according to United Nations Development Programme (UNDP) report, approximately more than 60% of the populace of Pakistan is youth. For now, Pakistan is one of the most youthful nations. Youth philanthropy is a trend that emerged in the 1980s. Lately, with the ascent in the general worldwide youth population, more noteworthy inclusion of youth can be found in this area. Youth are getting away from being simple recipients to becoming dynamic specialists. Youth Philanthropy can be characterized as those projects and drives in which youth foster information/ abilities of and take an interest in the proper act of generosity. Youth generosity incorporates all approaches showing the drive of youthful individuals to help and support their networks. It is made up of two significant parts: youth award-making and youth administration arrangements.

The previous includes exercises like individual giving, and the last option incorporates chipping in, gathering pledges, and coordinating social drives. Starting with the ascent of youth magnanimity in the mid-1980s, many youth programs have been executed by youthful change makers all through the world. The possibility of youth altruism has gained aspects of worldwide development. This development is playing a significant job in forming the eventual fate of altruism, so it is eventually incorporated into every local area, school, and youth program. The extension of projects chased after the world shows the proceeded with the significance of youth in charity. By and by, there are more than 584 projects in the United States alone and more than 256 in different countries. The more elevated

level of contribution of youth in magnanimity overall offers enormous and neglected freedoms for understanding the SDGs. The accomplishment of the 2030 Agenda requires the incorporation and support of everyone from our public to screen and carry out supportable advancement. Youngsters' bits of knowledge, energy, what's more, and development is vital to the accomplishment of this gross vision. However, assembling and connecting with youth inside and out workable for the advancement and improvement of the nation is the absolute initial step.

The projects and models of youth Philanthropic drives contributing towards SDGs are reasonable models that other youthful people and people in the future of Pakistan can gain from and play a useful job to speed up financial action in the country. Some of the Youth Philanthropic Drives of Pakistan are Rizq, Sehat Kahani, Wonder Tree, Up Trade, and Tech Juice. All these philanthropic organizations have financial structures and work lawfully under a particular legal framework set up for them.

Zafar H. Ismail. (2018) in an article related to the Lawful Structure of the Non- governmental section in Pakistan mention, since charity and philanthropy are equivalently used in most of the world, the lawful and financial structures, don't separate between them. Both the lawful and financial structures intended to work with the activities of "charitable" associations are similarly appropriate to those engaged with "philanthropic" exercises. Since this qualification isn't formed, a large part of structures overseeing generosity all over the planet, philanthropy, humanitarian, and zero-benefit associations equivalently will furthermore not intend to do as such in this part.

Like a lot of agricultural nations like that in Pakistan, the job of the profitless area has been developing and progressing consistently. Philanthropy and humanitarian associations from the restricted circle to the extensive general government assistance arranged and benefited jobs to supplement the state's work. Throughout the years, not revenue-driven associations (NPOs) have become more associated with local area-based drives to work on personal satisfaction or to help lighten destitution or support for admittance to fundamental privileges. Local area commitments, nearby benefactors, and government subsidies support most of these associations. Lately, direct help from the worldwide benefactor local area has expanded. The NGOs also have regulations, through which they enrolled, and all the interior administration is constrained by their rules, reminders, and regulation advised for enlistment, correction endorsed from that point.

According to Article 17 of the Constitution of Pakistan, a group of laws administering different sorts of philanthropic associations exists through which these associations are enrolled or are perceived. All laws have been ordered as Type A laws in any case, in the coexisting abstract of Laws and Order. Additionally, these have been classified as Type A1 (enlistment), Type A2 (acknowledgment), Type A3 (redressal), and Type A4 (financial system). A part of the law (Type B), which requires enrollment, provides individuals with the option to acquire benefits, monetarily, or in kind, is prohibited from the examination. The Enlistment Act encroaches just insignificantly. The enrollment of archives administers by this act, without this asset or possession title can't erect effectively, the association along the ability to carry out profit or opportunity introduced through understanding. From investigation, moreover, it has been restricted; yet it is recorded as Type C. However, the reason for giving financial rents to the lower echelon government functionaries could be different regulations, that are aggravations to non-profit organizations and 4 have also been stayed away from. The prohibition became an inside and out investigation, as they are similarly pertinent to all associations. In any case, they have been remarked upon concerning the overall idea of such impedance, whatever the reason for someone being delegated "aggravation" regulations. These turned out to be recorded like Type D regulations.

Yasser Latif Hamdani, Binish Zafar Razi. (2008, June 9) the article Law of charitable foundations in Pakistan states, as a rule, a foundation is an association set up for helpful purposes. It might create a gain, yet all benefits ought to be applied in facilitating the magnanimous reason for the association. The proprietors, individuals, trustees, or other private people who might control or impact the association may not use the benefit of the magnanimous association for their own benefit. The Commissioner of Income Tax endorsed the noble cause and is absolved from the duty of minimum assessment of 0.50% of their turnover. Charitable donations, both in real money or in kind, qualify the benefactor for a tax reduction (charge discount) against its assessment risk (dependent upon specific conditions).

The advantages of setting up and enlisting a beneficent establishment/Non-Profit Organization under Pakistani law are: Charge Exemption for movements of every kind under Income Tax Ordinance 2001 and Income Tax Rules 2002, Charge Exemption for the givers opposite gifts made to such an

establishment/NPO, a part of the different laws that arrangement with the issue gives the situation with the counterfeit lawful individual to the association and thus the resources held by such an association will be held in constancy and acknowledgment as a real establishment. The laws are to lessen the challenges of philanthropic organizations.

In an article related to challenges and approaches in encouraging humanitarianism by Johnson, P. D., Johnson, S., & Kingman, A. (2004) also keeping Pakistan in context that at the danger of distortion, philanthropy advancement endeavors for the most part address four wide and inescapable difficulties or challenges to developing philanthropy are lawful and monetary limitations on philanthropy and common society, social mentalities and qualities that don't completely acknowledge and uphold the job of common society and philanthropy, restricted individual commitment in philanthropy, and inadequate common society limit and infrastructure.

Sidel, M. (2016) in the article Philanthropy in Asia said in the discussion related to challenges about philanthropy in Pakistan, India, and Bangladesh shows governments in these nations and all through the district are profoundly worried about the usage of foreign funds to help N G O promotion, political and strict causes, and different exercises they might see as undermining on the grounds because the limitations on foreign subsidizing and on homegrown raising support progressively struggle with more internationalized trans-line philanthropy. Particularly the government strategy and law are significant.

Research Gap

The research gap in this study was that previous studies haven't discussed the challenges particularly faced by youth philanthropists. They discussed the efforts and challenges in philanthropy. The researcher's focus is on youth philanthropy and found the problems faced by youth philanthropists in this research work. The aspects and ways in which youth philanthropists work also be discussed in this work.

Rationale of the Study

The rationale of this study was to work on the prosperity of mankind by preventing and taking care of social issues and finding youth participation in philanthropic acts and help of the people by offering them social welfare services.

Research Questions

RQ₁: What are the aspects of youth philanthropy in Pakistan?

RQ₂: How youth is actively participating in philanthropy?

Conceptual Framework

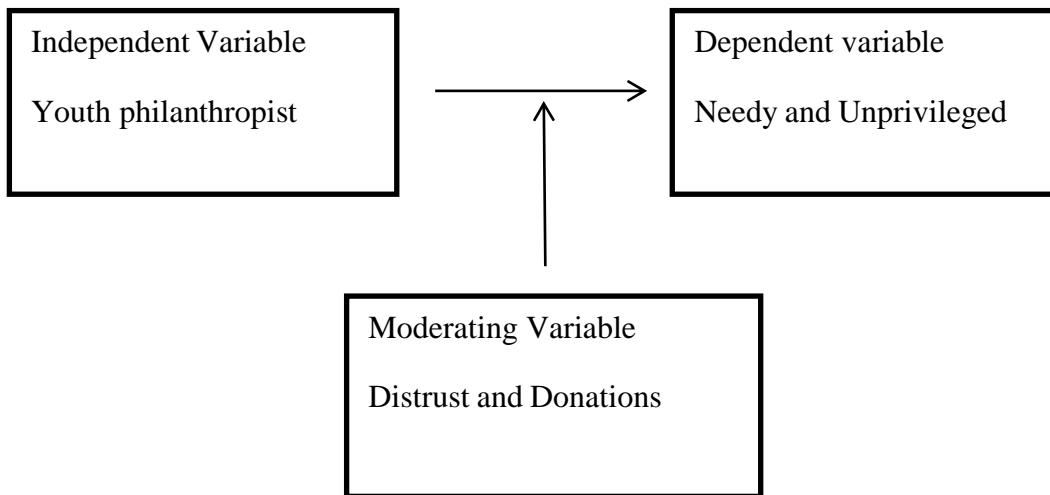
A conceptual framework is the researcher's thoughts on how the research issue should be investigated. Making sense of the vital concepts or variables and the connections between them is used. It is used in research to frame potential strategies or to introduce a favored way to deal with a thought or idea. It is commonly tended to be in a visual configuration since it shows the composed and visual portrayal of a normal connection among factors.

It can be created in view of your research issue, objective, and questions. The objective of the conceptual framework is to outline your research approach in some pictorial and text structures to facilitate readers' comprehension of your research approach.

Moderating Variable

A moderating variable isn't impacted by the independent variable, even though it influences the dependent variable.

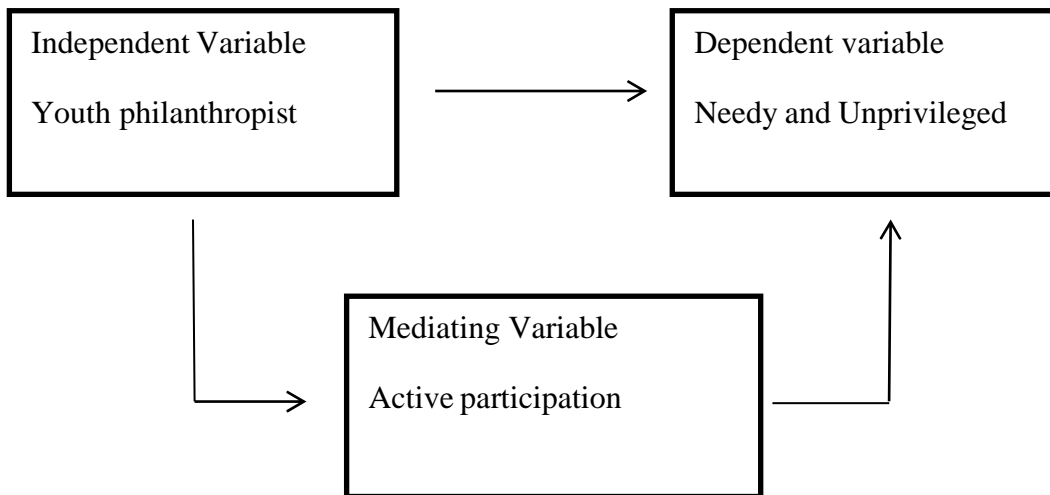
A conceptual model with moderating variable



Mediating Variable

A mediating variable is impacted by the independent variable, and it influences the dependent variable.

A conceptual model with a mediating variable



These models show the relationship between the variables.

RESEARCH METHOD

The methodology gives clarification to the method for getting information. A research methodology is an approach to making sense of how a researcher expects to do their exploration; it characterizes how to decide progress, what movement research is, the way to continue, and what amount of achievement. For information assortment, in-depth interviews were led. The population chosen for this study was Youth. The sample selected was the youth philanthropists of Lahore.

Research Design

Research design is to adequately take care of a research problem in a reasonable and steady manner. In general, the methodology is used to guarantee the consolidation of various parts and find the solutions to the research problem. The strategy used to investigate was the Qualitative research method.

Qualitative research includes gathering and breaking down non-mathematical information (e.g., text, video, in-depth interviews, participant observation) to get ideas, opinions, or experiences.

Sampling Strategy

A purposive sampling technique was used in this study. The sample was chosen based on the objectives of the study and the characteristics of its elected population in purposive sampling.

Data Collection

Purposive sampling was used in this study to collect the data. The type of data was qualitative. Two main sources were used for data collection i.e., primary, and secondary data sources. The tool used for information assortment was in-depth interviews which contained open-ended questions, and unassuming inquiries connected with the topic. The interviews were led straightforwardly from the sample and answers were recorded to be examined later.

Qualitative Analysis

To evaluate and figure out youth philanthropy, in-depth interviews were conducted directly with the relative subject. The respondents were youth philanthropists of Lahore.

Respondent no 1

RQ1: People help by paying fees; they distribute rations and spread awareness through the media. The first thing is that people don't trust in youth; that's why they don't contribute or give donations to the youth, particularly because they think that the younger generation is irresponsible or lethargic or they don't invest the money in the right place for the welfare. So the majority don't support them.

RQ2: Nowadays youth are responsible, and they are actively taking part in philanthropy; they do volunteer since they are more aware and educated.

Table No. 1 Theme extracted from an interview of respondent 1.

Major Themes	Connecting Themes	Explanation
Challenge	Distrust on youth	Individuals have no faith in youth
Participation	Contributing to fee Food distribution	Youth participate in philanthropy by contributing fees and food
Appreciation	Education and Awareness	Education and awareness are the elements that make youth volunteer.

Respondent No 2

RQ1: There are a lot of aspects related to youth philanthropy in Pakistan. Some young people do it as they contribute to paying the fees of such students who cannot afford it. But mostly they do volunteer; they give their skills, and their time for the betterment of the needy. Volunteer in NGOs

RQ2: There are a lot of student-based NGOs operating. Youth are taking care of their surroundings and environment by planting trees and by running plantation drives. Many schools now have philanthropic clubs which engage the youth the activities which are for the betterment of society. For example, youth actively participate in Imran Khan Tiger Force. Youth are taking initiatives to improve communication between society members and remove cultural barriers. The important tool for all these things is social media and the internet because these youth raise their voice on important issues such as online petitions. After all such efforts still then, youth face enough trust issues. People take the image of youth as reckless creatures.

Table No. 2 Theme extracted from an interview of Respondent 2.

Major Theme	Connecting Theme	Explanation
Features	Payment of fee Volunteering	Fee payment and volunteering in NGOs are two of the aspects of youth philanthropy
Acknowledgment	Active cooperation	Youth is extremely dynamic in welfare activities. They run plantation drives, join philanthropic clubs, and various initiatives for the improvement of society

Issue	Lack of faith	for all welfare purposes they utilize web-based media as an instrument Some people think that youth are irresponsible
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Respondent No 3

RQ₁: The basic reason for being in philanthropy among youth in Pakistan is the awareness that they get through social media. Because in recent times the most engaging medium for youth is social media.

RQ₂: By volunteering in different campaigns and helping with money. In volunteering, they also keep in mind the earth and work for its betterment as well.

Table No. 3 Theme extracted from an interview of respondent 3.

Major Theme	Connecting Theme	Explanation
Technological support	Social media	Social media has turned into a significant apparatus for making and spreading awareness.
Involvement	Volunteer	Volunteering turned into the best way for youth.

Respondent No 4

RQ₁: There are various ways regarding this, like donating money and participating in voluntary activities, but what I practice is that I give food and clothes to housemaids. Local transport gives a seat to someone else who is older than you and financial aid to the needy.

RQ₂: Social Media is now playing an important role. Youth make private social media groups and donate money accordingly, with that collected money helping the unprivileged.

Table No. 4 Theme extracted from the interview of Respondent 4.

Major Themes	Connecting Themes	Explanation
Affirmation	Aid	A donation, voluntary activities and helping people in one's own capacity
Advancement	Web-based media	Social media is turning into the primary aiding mode for philanthropy. Youth collect donations through social media groups to aid the needy.

DISCUSSION AND CONCLUSION

The research was determined and directed by a couple of objectives and research questions which were settled on the underlying phase of this study. During the research work, the settled objectives were remembered. Those objectives helped in finding the responses to the research questions contrived in the first place.

RQ₁: What are the aspects of youth philanthropy in Pakistan?

According to the research and the interviews conducted, there are diversified aspects related to youth philanthropy. Donating money, distribution of food, contribution in fee payments and voluntary activities are among them. Social media is also playing a significant role in creating awareness and the vast majority said that it is one of the best tools for creating awareness in youth because social media is the most captivating medium presently and youth invest a large part of their energy or time on social media.

RQ₂: How youth is actively participating in philanthropy?

After research and interviews, it is stated that now the youth are aware and educated. Youth are effectively taking part in social welfare activities. They know the significance of philanthropy and they also innovate the concept of youth philanthropy. Mostly you practice philanthropy by taking part in voluntary activities, there is one more thing that they not only donate money or distribute food. They not only work for the betterment of human beings but also work for the betterment of their planet Earth by initiating and successfully running plantation drives because they know how much global warming is affecting the planet Earth and the youth is working to heal their planet Earth.

The research objectives of this study were to find out the aspects of youth philanthropy in Pakistan and to know how youth is actively participating in philanthropy and both objectives are achieved in this research work.

CONCLUSION

The essential objective of this study was to redefine the concept of youth philanthropy in Pakistan. First, the researcher sees the aspects connected to youth philanthropy and afterward the courses through which youth is partaking in philanthropy.

Pakistan is one of those nations that give the most donations. Pakistan gives billions in honorable welfare aims consistently and the concept of youth philanthropy is likewise arising quickly in Pakistan.

Today's youth is very apprehensive, receptive, and proficient. They know how to take responsibility and then satisfy it. The aspects related to youth philanthropy are enhanced. There are countless methodologies through which youth are practicing philanthropy like donations, food dissemination, volunteering, doing unpaid activities, giving their time, and capacities, and always being engaged in some endeavors.

As the new generation is extremely dynamic, mindful, and educated, they have a sense of responsibility. Youth are participating actively in welfare services. They have inventive thoughts or innovative answers for each issue. Same as that they have cunning routes through which they play their role in philanthropy. One of the creative ways through which youth are participating in philanthropy is through plantation drives. Digital media (social media) plays a significant role in motivation, as it rouses the youth to come forward towards generous causes.

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