

# **Youth Education, Social Cohesion and Conflicts in District Swabi, Khyber Pukhtunkhwa, Pakistan**

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## **ABSTRACT**

*Despite the fact that education plays a paramount role in fostering national cohesion and social integration in any society, a large segment of the people in Pakistan, irrespective of receiving formal schooling and/or university education, tend to be alienated from the society. A quantitative approach to research was used to collect data on the subject from 120 conveniently selected respondents (comprising 60 respondents each from literate and illiterate population). This study—the first of its kind in Pakistan—revealed that the educated youth had a lower level of social cohesion as compared to the uneducated youth, and that this factor thereby triggers conflicts and restlessness in the society. They were less likely to have social relations with common members of the community. They also evidenced lower political engagement in comparison with their non-literate peers. Further, while the educated people surveyed in this study tended to display lack of awareness about*

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*democratic values, the findings show that the non-literate and less educated persons had greater sensitization to social and political values. Moreover, the literate persons also lagged behind on factors of trust and reciprocity. It appeared that the education being provided to the population is inculcating alienation, marginalization, conflicts and disintegration. While Durkheim's organic solidarity is greatly in evidence amongst the non-literate people of Pakistan, only mechanical solidarity may be observed amongst the educated people. The study revealed that there is a strong need to upgrade the curriculum to create sensitization about basic human and democratic values in order to generate social solidarity and promote social integration amongst the educated class. Hence, it can be argued that the context of Pakistan is one example wherein there is a dire need for the cultivation of social solidarity by means of the educational system in order to control conflicts.*

### **Background and Rationale of the Study**

The most important function of education is to provide the social cement for binding society together, but it is saddening that as the educational access has broadened, the Pakistani society has experienced greater fragmentation and conflicts. In the contemporary age, societal heterogeneity across the globe as well as in Pakistan is on the rise, and this growing diversity is reflected ethnically, religiously, denominationally, socially, culturally, demographically, politically, historically and economically. Owing to such variability in the social fabric, it is essential that shared ideological vision and values are developed through education amongst the citizenry, notwithstanding which the conflict is likely to become endemic. Parts of the world ranging from South Asia to East Africa to the Middle East have had a bloody history of civil war due to limited mutual tolerance and efforts towards peaceful co-existence, with divisions based on flimsy ethnic, religious, sectarian or

political grounds.<sup>1</sup> In these instances, states themselves have been implicated in fanning underlying historical tensions through divisive curricula implemented at schools. They also ignited hostilities due to unequal distribution of the educational opportunities and resources, thereby reproducing not just educational but also socio-economic inequalities.<sup>2</sup> It can be inferred that such societies lacked the fundamental social cohesion required to hold them together in peace and harmony; a state of affairs to which the education system contributed in equal measure.

The question arises as to how such essentially needed cohesion could be created to prevent further chaos in the society. The best and most overlooked social issue for this purpose is none other than 'education'. There are a number of ways in which education can catalyze such cohesion. For instance, education can promote the democratic norms required for building a pluralistic, tolerant, peaceful, harmonious, cooperative, inclusive and morally rooted society.<sup>3</sup> Additionally, it can promote a healthy culture of dialogue and negotiation whereby young people learn to overcome their differences through the use of language and communication rather than by resorting to physical violence.<sup>4</sup> It can also shape pro-social behaviour of students who have the potential to become responsible citizens of a democratic polity. Further, it can nurture greater inclusion and cohesion on all levels in the society through fair and non-discriminatory institutional practices.<sup>5</sup> Education also has the

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1 Peter Colenso, 2005. "Education and Social Cohesion: Developing A Framework for Education Sector Reform in Sri Lanka," *Compare: A Journal of Comparative and International Education* 35, no. 4 (2005): 411-428.

2 Nemer Frayha, "Education and Social Cohesion in Lebanon," *Prospects* 33, no. 1 (2003): 77-88.

3 Stephen P. Heyneman, "Education and Social Cohesion in Lebanon," in *Encyclopaedia of Education*, ed., James Guthrie (New York: MacMillan Publishers, 2003), 2242-2250.

4 Farid Panjwani, "Agreed Syllabi and Un-agreed Values: Religious Education and Missed Opportunities for Fostering Social Cohesion," *British Journal of Educational Studies* 53, no. 3 (2005): 375-393.

5 Heyneman, "Education and Social Cohesion in Lebanon," 2242-2250.

power to bring warring communities closer and moderate their radicalized feelings, albeit it can, if yoked to negative ends, add fuel to the fire through inflammatory textbook contents as in the classic examples of Sri Lanka and Bosnia.<sup>6</sup> In short, education can make or break a nation depending on how well it brings about social cohesion.<sup>7</sup>

In the developing countries particularly, educational systems have not fulfilled their responsibilities adequately, thereby resulting in repeated breakouts of civil strife.<sup>8</sup> Research has been carried out, primarily in the global North, on the cohesion issues caused by education and its consequences for the youth and the nation at large due to the fact that the West itself is now facing social solidarity problems caused by increasing heterogeneity.<sup>9</sup> However, as shown earlier, lack of social cohesion due to education is still an issue faced to the greatest extent by the global South. Therefore, it is important to understand the link between education and social cohesion in Pakistan.<sup>10</sup>

In a basic conceptual study on social cohesion and its contributing factors, Stanley examines how social cohesion is produced and strengthened. Extant literature is effectively used to show the actual working of social cohesion which involves the dimensions of social, political and economic inclusion.<sup>11</sup> Interestingly, there is a cyclical cause and effect

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6 Heyneman, "Education and Social Cohesion,".

7 Elizabeth Order, "The Social Cohesion Role of Educational Organizations: Primary and Secondary Schools," *Peabody Journal of Education* 80, no. 4 (2005): 78-88.

8 Colenso, "Education and Social Cohesion: Developing A Framework for Education Sector Reform in Sri Lanka," 411-428.

9 Andy Green and John Preston, "Education and Social Cohesion: Recentering the Debate," *Peabody Journal of Education* 76, no. 3-4 (2001): 247-284.

10 Heyneman, "Education, Social Cohesion, and the Future Role of International Organizations," *Peabody Journal of Education* 78, no. 3 (2003): 25-38.

11 Dick Stanley, "What Do We Know about Social Cohesion: The Research Perspective of the Federal Government's Social Cohesion Research Network," *The Canadian Journal of Sociology* 28, no. 1 (2003): 5-17.

relationship between social cohesion and its social outcomes (managing conflicts). The equitable distribution of social outcomes causes satisfaction, cooperation and even better outcomes which form what is termed as a virtuous circle. In case of inequitable distribution, a vicious circle of conflicts is generated.

In a thorough analysis of social cohesion and the role of primary and secondary schools, Oder surveys the desired functions of schools as social institutions. Schools are the best instruments for nurturing social cohesion and pro-social behaviour as they have a lasting impact on students.<sup>12</sup> They can produce one nation from several groups; providing a shared moral foundation whilst balancing socio-economic differences and encouraging democratic values. This can be best done if schools set precedents of non-discrimination, inclusion, freedom from corruption, conflict and violence, which are elements that characterize a healthy school culture. Only a cohesive school culture can lead to a cohesive society.

Identifying the links between education and social cohesion in Sri Lanka, Colenso develops an educational reform framework to promote sustainable harmony. The roots of civil conflict are noted to be in the education system, which had prevented cohesive nation-building.<sup>13</sup> Education did not foster respect for cultural diversity rather institutionalized inequalities against the minority Tamil ethnic group.<sup>14</sup> Educational discrimination, exclusionary language policy and corruption were rife. Unequal distribution of educational resources in Tamil areas resulted in income inequalities between majority and minority ethnic groups, leading to low

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12 Oder, "The Social Cohesion Role of Educational Organizations: Primary and Secondary Schools," 78-88.

13 Colenso, "Education and Social Cohesion: Developing A Framework for Education Sector Reform in Sri Lanka," 411-428.

14 NEC, *Proposals for a National Policy Framework on General Education in Sri Lanka* (Colombo: National Education Commission, 2003).

social solidarity.<sup>15</sup> Poor civic education, segregation and biased textbook contents fanned inter-ethnic tensions. As a solution, the framework suggested by Colenso assigns a key role to the government in ensuring the establishment of complete democratic practices along with balanced educational decentralization.

King explores the peace-building potential of education on the social cohesion case of Rwanda.<sup>16</sup> Historically, the education factor is identified as contributing the most towards ethnic polarization which led to conflict and civil war. Major ethnic groups pursued ethnic exclusion and discrimination, converting ethnic identities into opposing political ones. It happened due to two educational factors: content and structure.<sup>17</sup> Content refers to inflammatory history and social studies curricula, and structure refers to unequal distribution of educational opportunities. The symbiotic relationship between education and social cohesion can be exploited by utilizing education for inclusive ethnic reconstruction and forging a common national identity.

Analyzing the role of education in Lebanese social cohesion problem, Frayha argues that multiple education systems gave rise to this divisiveness. Christian and Muslim denominational schooling systems intensified sectarian and linguistic problems and subjected the nation to an identity crisis. After colonization, three parallel systems of public, private and foreign run educational systems exacerbated social discord, thus leading to civil war in Lebanon.<sup>18</sup> To mitigate this disintegration, successive governments provided education tailored for preparing tolerant, peaceful and responsible citizens with a shared ideological foundation. All religions were accorded respect, and civic

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15 Colenso, "Education and Social Cohesion: Developing A Framework for Education Sector Reform in Sri Lanka," 411-428.

16 Elisabeth King, "Educating for Conflict or Peace: Challenges and Dilemmas in Post-Conflict Rwanda," *International Journal* 60, no. 4 (2005): 904-918.

17 King, "Educating for Conflict or Peace: Challenges and Dilemmas in Post-Conflict Rwanda," 904-918.

18 Frayha, "Education and Social Cohesion in Lebanon," 77-88.

and political participation was encouraged. Emphasis was laid upon the social functions of schooling and national cohesion was prioritized. As a result, the society experienced a real attitudinal change through education.<sup>19</sup>

Based on conclusions drawn from the survey of literature above, the major assumptions of the study are as below:

1. There is a cyclical cause and effect relationship between social cohesion and education.
2. Conflict arises if social cohesion is eroded.
3. Inclusive education gives one shared national identity to the multitude of social groups in a country by providing them a common normative foundation.

With regard to the research methodology, district Swabi, Khyber Pakhtunkhwa province of Pakistan was taken as a case study. Demographic composition of the area is such that the youth (15-29 years of age) constitute the largest segment of the population. In this particular area (Swabi), the researchers felt that they could easily access information about the impact of education upon social cohesion in the local youth. The data at various times showed that Swabi had educated youth who exhibited less social cohesion than their uneducated counterparts. A quantitative survey research method was used in this study, and the data were obtained through a structured questionnaire.

Tehsil Swabi of the District Swabi was chosen for the research project amongst the four tehsils of the district: Swabi, Topi, Lahore and Razzar. In addition to ease the accessibility, lack of social cohesion related to the educational system was particularly discernible and intriguing in the area. Thus, Tehsil Swabi was investigated.

The research team also interviewed 30 males and 30 females from both literate and non-literate youth groups. They were surveyed for comparative analysis as the aim of the research was to learn about the impact of education upon the social cohesion of the youth.

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19 Frayha, "Education and Social Cohesion in Lebanon," 77-88

A non-probability convenient sampling technique was used to collect the data. As there were mobility issues due to conflicts in the region, this sampling technique was considered suitable for the study. Whenever a person belonging to the relevant age group (15-29 years) was encountered, subsequent to their consent for participation in the study, we conducted face-to-face interviews with them. It was also less costly as compared to other techniques. Data were collected from a selected sample of 60 literate and 60 non-literate (total 120) male and female respondents. A sample size of 120 was considered representative to get required information about the critical issue of youth education and social cohesion in the area. The research team designed a questionnaire for data collection which was considered as the most effective and convenient method to get responses as it contained straightforward questions for measuring cohesion levels.

The questionnaire was administered to the literate respondents as they could read questions and select appropriate answers on their own. For the non-literate respondents, face-to-face interviews were conducted as they were unable to read questions and choose suitable responses reflecting their opinions and experiences. In order to evaluate reliability of the instrument, the researchers piloted the questionnaire with four literate and four non-literate respondents.

The analysis focused on determining the gross association between the dependent variable (social cohesion) and hypothesized independent variable (youth education). The tool for data analysis was the Statistical Package for Social Sciences (SPSS) as the data collected were quantitative in nature. The technique for data analysis was the 'Chi-Square Test' in SPSS in order to check the significance level of the data. Since the selected determinants of social cohesion were measured at the nominal level (dichotomous variables), the chi-square test was used to test the hypothesized relationship.

The study had a number of limitations. For instance, the data were collected through a written questionnaire, and with such instruments, there is always a chance that some respondents may not understand the question appropriately; thus providing responses that do not reflect their opinions and perceptions accurately. Accordingly, there might be a possibility for certain important data to be missed out.

Ethical standards are integral to the conducting of ethical scientific research. In addition to securing informed consent of all respondents who agreed to participate in the study, the researchers ensured confidentiality and anonymity of data. Further, the respondents were asked questions on the sensitive topic of social cohesion in such a way that they did not feel any discomfort in answering them. Trust was built through politeness and giving due respect to the respondents and getting their permission. The research team kept all the personal information about the respondents confidential.

In Pakistan's society, there has been a visible fragmentation and conflict, and growing diversity has compounded the existing divisions. Under such circumstances, the social role of education merits scrutiny as to whether it promotes or erodes social cohesion. The sociological research question centers on whether it is the educated youth or the uneducated youth who have lower social cohesion. In order to understand the grounded reality, the study had the following objectives:

1. To find out the social cohesion among educated people.
2. To study the social cohesion among non-literate people.
3. To investigate the relation, if any exists, between education and social cohesion in Pakistan.

The sociological significance of the issue of youth education and its role in promotion or erosion of social cohesion is unquestionable given the growing heterogeneity in the 21st century. For Pakistan, the importance of social cohesion has increased in intensity and magnitude, given the fragile social order and conflict in the country. This study sheds light upon

this non-cohesiveness among young people. It investigated in what ways the educated youth demonstrate behaviour not in consonance with the cherished notion of social solidarity. It revealed how much social capital educated youth have built so far, and the extent to what they were willing to cooperate with others. This study also explored the kind of responsible citizenship roles the youths are willing to play after receiving their education, which in turn sheds light on the weaknesses of the system in nurturing social integration and managing conflict.

### **Theoretical Interpretation and its Relevance with Youth's Social Cohesion**

According to Durkheim, 'collective conscience' represents the shared morality, particularly, common understandings, beliefs, norms and values.<sup>20</sup> On the other hand, 'Mechanical solidarity' is a kind of social unity created in communities wherein individuals engage in similar tasks while interacting regularly and share an identical way of life, thus developing affective ties. Collective conscience is strong in mechanical solidarity wherein all members of the group share identical conceptions. Owing to this normative consensus, in mechanical solidarity, strong feelings of identification and a sense of belongingness are cultivated with other group members.

Applying it to youth education and social cohesion link in District Swabi, the government's job is to provide equal educational opportunities and thus identical experiences to all national communities. As a result of such similarities, the youth develop cohesive 'mechanical solidarity' wherein they feel emotionally connected. Moreover, when education provides the students with common moral underpinnings, they develop 'collective conscience' and reach an understanding on do's and don'ts of living and working in a community.

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20 Émile Durkheim, *The Division of Labor in Society* (New York: Free Press, 1893).

Leading to the formation of a different perspective on the topic, Bourdieu used the term 'cultural capital' to refer to the ability of the elite class to transmit its privileged status to its children.<sup>21</sup> He termed this process as 'social and cultural reproduction'. Cultural capital is transmitted to children by exposing them from an early age to an elite and prestigious culture. Economic capital is converted to cultural capital by means of which children secure advantages over peers from less privileged backgrounds. When privileged children go to school, their teachers mistake them to be extraordinarily able and treat them preferentially in academics. Owing to this, they easily climb the ladder of success and complete university education with high grades. Finally they complete the circuit of social reproduction by reconverting their academic success into economic capital through sound jobs or businesses.<sup>22</sup>

With regard to youth education and social cohesion, it is commonly found that in developing countries, there is inequality in educational distribution. Higher classes having cultural capital ensure the transmission of superior status to their offspring by sending them to elite schools. There, they receive more opportunities for academic growth, thus securing an edge over their age-fellows from under-privileged backgrounds. They develop sophisticated behaviour and intellectual tendencies, and they secure high grades at secondary and higher secondary levels in international examinations, making it to the top higher education institutions. After graduation, they are clearly at an economic advantage in comparison to the less-privileged peers who go on to suffer all their lives due to institutionalized inequalities. These inequities in turn produce very low levels of cohesion in society amongst the higher and lower classes.

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21 Pierre Bourdieu, "The Forms of Capital," *Handbook of Theory and Research for the Sociology of Education*, ed., J. G. Richardson (Westport, CT: Greenwood, 1983), 241-58.

22 Bourdieu, "The Forms of Capital," 241-58.

The above are not the only theoretical interpretations applicable in this context. Granovetter gives an interesting insight on a practical aspect of social cohesion. He states that apparently strong interpersonal ties are more important than the weak ones for most purposes, but this may not be the case when individuals need new information.<sup>23</sup> Those with whom people have strong ties tend to have the same information that people already have due to the fact that close friends are similar to them and they spend much time with them. Mainly, members with strong ties cannot act as credible sources for providing new information. On the other hand, acquaintances serve as the best sources for delivering new knowledge. At a macro-level, it is the weak ties that govern the degree of information diffusion in large-scale social structures. Communities having weak ties may be divided into discrete groups that struggle in organizing across these groups to confront a common threat, thereby experiencing difficulty in resisting destruction.<sup>24</sup>

Applying this concept to the phenomenon of youth education and social cohesion to the situation in District Swabi, it is argued that education is the best source for generating cohesion among the youth in a society. This means that after getting cohesive education, youngsters have more or less cohesion with everybody they interact. These weak ties connect them to wider networks of useful people and let them know of any new educational or employment opportunity that arises. At the societal level, the youth feel connected to their counterparts in other parts of the country, and they have an enhanced sense of shared identity and belongingness to fellow youths. Thus, they can be more united if a collective calamity occurs.

Nonetheless, in this study, we hypothesized that the more the acquisition of education, the more likelihood there was of a lack of social cohesion. Our hypothesis (H0) was that

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23 Mark Granovetter, "The Strength of Weak Ties," *American Journal of Sociology* 78, no. 6 (1973): 1360-80.

24 Granovetter, "The Strength of Weak Ties," 1360-80.

education in Pakistan is more likely to lead to social cohesion, and the alternate Hypothesis (H1) was that education in Pakistan is less likely to lead to social cohesion.

### **Results**

The data from the sample indicated that educated youngsters have lower social solidarity. In response to a question about democratic political participation, 56.7 percent of the non-literate respondents agreed that they participated in democratic political activities whereas only 40 percent of the literate respondents revealed such engagement. This suggests that the uneducated youth are fairly active politically whereas the literate are in fact less likely to engage in political participation. Instead of realizing the importance of political activities in a democratic country, they appear somewhat distanced from politics. Fair political participation implies a fair enough level of social cohesion in the non-literate group. This suggests that as people gain an education, they tend to become disaffected in politics, thus exhibiting lower participation and subsequently lower social cohesion.

In response to a question about being helped by their social circle in time of need, 83.3 percent illiterate respondents said that they were helped by their social circle, whereas only 68.3 percent literate respondents claimed to have experienced similar assistance. These results show that persons from the illiterate cohort of youth were the most likely to be helped by their social circle, thus indicating selfless tendencies in their peers. The literate cohort of youth is less likely to be helped by their peers due to the latter being more concerned with their own well-being instead of exhibiting educated, helpful behaviour. The greater opportunities for being helped by their social circle at a time of need imply a reasonable social cohesion level in the non-literate group. This suggests that as the youth become educated, they start becoming self-cantered and also help others less often and that the recipients of any assistance start becoming more alienated. Nonetheless, in the case of

educated youth, the fewer chances of being helped by peers are indicated, thus implying relatively lower social cohesion.

While responding to a more specific question of chances of helping others in mishaps such as road accidents, a significant 90 percent of the uneducated respondents agreed that they extended assistance, whereas only 83.3 percent of the educated youngsters—a lower figure compared to the former—showed similar agreement. The results indicate selflessness of the uneducated people, although the literate youth are also very likely to extend help to others in case of any accident. This shows that to a great extent they realize the importance of helping others in need, but their chances of helping others are not as exceptionally high as those of the non-literate youth. The greater chances of helping others at the time of unfortunate accidents therefore imply a considerable social cohesion level amongst the non-literate group. As youth get educated, they grow somewhat more selfish, thus becoming less helpful than their illiterate counterparts, with this state of affairs leading to relatively lower social cohesion.

The data analysis was done in chi-square test in this study. The analysis focuses determining the gross association between the dependent variable (social cohesion) and hypothesized independent variable (youth education). Since most of the selected determinants of social cohesion are measured at the nominal level (dichotomous variables), chi-square test was used to test the hypothesized relationship. This section presents the association between both dependent and independent variables.

**Table 1: ASSOCIATION BETWEEN EDUCATION AND LAW ABIDING CITIZEN**

Pearson Chi-square	Value	Df	Sig (%)
	26.429	4	0.000

The relationship between following the law and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 26.429; the degree of freedom is 4 and P value less than 0.005. Thus, educated people are less likely to follow the law.

**Table 2: ASSOCIATION BETWEEN SOCIAL NETWORK SHARING COMMON VALUES AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	42.259	4	0.000

The relationship between social network sharing common values and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 42.259; the degree of freedom is 4 and P value less than 0.005. Thus, the educated people were less likely to share common values with their social circle.

**Table 3: ASSOCIATION BETWEEN PARTICIPATION WITH FRIENDS IN FESTIVITIES AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	18.746	4	0.001

The relationship between participation in festivities and education with friends is significant in the direction of the alternate hypothesis. Pearson chi-square is 18.746, the degree of freedom is 4 and P value less than 0.005. Thus, the educated people were less likely to show festivity participation.

**Table 4: ASSOCIATION BETWEEN DISSIMILARITIES IN FRIENDS' CIRCLE BASED ON SOCIAL STATUS AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	40.117	4	0.000

The relationship between dissimilarities in friends' circle based on social status and education is significant in the direction of the alternate hypothesis. Pearson Chi-square is 40.117, the degree of freedom is 4 and P value less than 0.005. Hence, the educated people are less likely to have dissimilar friends.

**Table 5: ASSOCIATION BETWEEN PARTICIPATION IN DEMOCRATIC POLITICAL ACTIVITIES AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	17.020	4	0.002

The relationship between participation in democratic political activities and education is significant in the direction of the

alternate hypothesis. Pearson chi-square is 17.020, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate people found less inclined to be politically involved.

**Table 6: ASSOCIATION BETWEEN HELP FROM SOCIAL CIRCLE AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	16.499	4	0.002

The relationship between help from social circle and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 16.499, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate people reflected less likely to be helped by their social network.

**Table 7: ASSOCIATION BETWEEN EXCHANGING GIFTS WITH SOCIAL CIRCLE AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	23.206	4	0.000

The relationship between exchanging gifts with social circle and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 23.206, the degree of freedom is 4 and P value less than 0.005. Therefore, literate youth were less likely to exchange gifts regularly.

**Table 8: ASSOCIATION BETWEEN BINDING FORCE HOLDING TOGETHER WITH SOCIAL CIRCLE AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	52.800	4	0.000

The relationship between binding force holding together with social circle and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 52.800, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate youth were less likely to sense a mutual binding force.

**Table 9: ASSOCIATION BETWEEN PARALLEL SOCIAL NETWORKS AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	62.779	4	0.000

The relationship between parallel social networks and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 62.779, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate people were less inclined to have strong parallel networks.

**Table 10: ASSOCIATION BETWEEN SACRIFICING PERSONAL BENEFIT FOR COLLECTIVE ACTION AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	23.367	4	0.000

The relationship between sacrificing personal benefit for collective good and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 23.367, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate youth were less likely to show sacrificing behaviour.

**Table 11: ASSOCIATION BETWEEN BEFRIENDING THOSE FROM DIFFERENT ETHNICITY AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	27.704	4	0.000

The relationship between befriending those from different ethnicity and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 27.704, the degree of freedom is 4 and P value less than 0.005. Therefore, the educated people were less likely to befriend people of other ethnicities.

**Table 12: ASSOCIATION BETWEEN BEFRIENDING THOSE FROM DIFFERENT ECONOMIC CLASS AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	38.111	4	0.000

The relationship between befriending those from different economic class and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 38.111, the degree of freedom is 4 and P value less than 0.005. Thus, the educated youngsters were less likely to befriend people of other economic groups.

**Table 13: ASSOCIATION BETWEEN BEFRIENDING FROM DIFFERENT EDUCATIONAL PERSONS AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	27.735	4	0.000

The relationship between befriending those from different educational background and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 27.735, the degree of freedom is 4 and P value less than 0.005. Thus, the educated people were less likely to befriend people of other educational backgrounds.

**Table 14: ASSOCIATION BETWEEN BEFRIENDING THOSE WITH DIFFERENT POLITICAL ORIENTATION AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	26.556	4	0.000

The relationship between befriending those with different political orientation and education is significant in the direction of the alternate hypothesis. Person chi-square is 26.556, the degree of freedom is 4 and P value less than 0.005. Thus, the educated youth were less likely to befriend people with differing political backgrounds.

**Table 15: ASSOCIATION BETWEEN BEFRIENDING THOSE WITH DIFFERENT RELIGIOUS ORIENTATION AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	26.429	4	0.000

The relationship between befriending those with different religious orientation and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 26.429, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate persons were less inclined to befriend people of other religious orientations.

**Table 16: ASSOCIATION BETWEEN HELP BY THOSE FROM DIFFERENT ETHNICITY AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	26.487	4	0.000

The relationship between help by those from different ethnicity and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 26.487, the degree of freedom is 4 and P value less than 0.005. Therefore, the literate people were less inclined to be helped by other ethnicities.

**Table 17: ASSOCIATION BETWEEN HELP BY THOSE FROM DIFFERENT ECONOMIC CLASS AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	17.622	4	0.001

The relationship between help by those from different economic class and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 17.622, degree of freedom is 4 and P value less than 0.005. Therefore, the literate people were less inclined to be helped by other economic classes' members.

**Table 18: ASSOCIATION BETWEEN HELP FROM DIFFERENT EDUCATIONAL BACKGROUND AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	31.248	4	0.000

The relationship between help by those from different educational background and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 31.248, degree of freedom is 4 and P value less than 0.005. Therefore, the literate youth were less inclined to be helped by people of other educational backgrounds.

**Table 19: ASSOCIATION BETWEEN HELP BY THOSE WITH DIFFERENT POLITICAL ORIENTATION AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	24.602	4	0.000

The relationship between help by those with different political orientation and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 24.602, the degree of freedom is 4 and P value less than 0.005. Thus, the educated respondents were less inclined to be helped by those with different political orientations.

**Table 20: ASSOCIATION BETWEEN HELP WITH DIFFERENT RELIGIOUS ORIENTATION AND EDUCATION**

Pearson Chi-square	Value	Df	Sig (%)
	42.964	4	0.000

The relationship between help by those with different religious orientation and education is significant in the direction of the alternate hypothesis. Pearson chi-square is 42.964, the degree of freedom is 4 and P value less than 0.005. Thus, the literate people were less likely to be helped by those with different religious orientations.

### **Discussion**

In Pakistan, social cohesion produced by education is dismal, and high social solidarity has been laid to waste through exclusionary education. This has generated religious intolerance and ethnic segregation and separatism. Education access is unequally available, and the curricula reflect serious distortion of national history. This has fomented religious hatred and frustrations with educational deprivation, thus resulting in the breakdown of social cohesion. A divided and polarized society has evolved in Pakistan wherein those youngsters receiving education have lower social integration than their non-literate peers.

It is evident in the survey of literature, social cohesion depends to a great extent upon education and key factor to eradicate conflict. Governments can use education either to promote or to erode social solidarity, both of which have been initiated across the globe. Warring countries have strongly been transformed into close-knit nations with the help of education, while nations living in peace for centuries have succumbed to turmoil as a result of the biased nature and unequal structure of educational provisions deliberately designed by respective governments. In Pakistan, the society is already fragmented and inclined towards conflict. From the findings, it is discernible that education has contributed to the erosion of social cohesion as the used measures of social cohesion indicate that those with education have lower solidarity levels as compared to those who are not educated. The theoretical framework shows that

educated youths have weaker social ties and lesser cohesion, and that they have a lack of collective conscience and shared normative foundation. The education system is also involved in social reproduction of inequality in the form of haves and have-nots, thereby reducing mutual social integration and prone towards conflicts, fragmentation and disintegration.

The findings of this study reflect the dearth of social cohesion. Swabi is experiencing the paradox of educated youth with lower social solidarity than by the uneducated. The results show that education as it is presently provided serves to weaken the formation of comradely ties among youth and to erode healthy relations. Both male and female educated youths showed a reduced tendency to practice social cohesion measures such as abiding with the law, adhering to common values, and exhibiting social participation and inclination towards civic and democratic values. Helping others, receiving help, exchanging gifts, feeling of oneness, strength of parallel relations were also low amongst the educated youth, as were tendencies of personal sacrifice and befriending of individuals despite dissimilarities. Results are significant and are clearly in the direction of the research hypothesis that education in Pakistan is more likely to lead to lower social cohesion in this study universe.

### **Conclusion**

The uneducated class is socially harmonious and integrative. However, it is the educated youngsters who are most likely to experience disintegration. This study data showed that non-literate youth showed better levels of social solidarity as compared to the educated respondents, and that they also accumulated a greater degree of social capital than that of the literate group. The data reflected that lower social cohesion of literate youth was the result of low quality education which has failed to fulfil its function of social cohesion. Education in Pakistan is observed to have a negative effect upon macro-level societal integration among various segments, and both the unequal structure and

provocative curricula may be blamed for this kind of behaviour. The findings of this research study—the first of its kind in Pakistan—showcase the impact of decades of neglect of the government of the vital sector of education. The consequences of a mass-production model of education that does not take cognizance of the vital role of social cohesion integral to its functions are clear, and it can be argued that social chaos experienced by the nation is attributable largely to the educational system. If education does not contribute towards social cohesion, it may lead towards conflict and violence. This is likely to get worse if federal and provincial education authorities fail to pay attention to the weakening social cohesion as a result of fragmented educational systems.