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**RELIGIOUS NGOS IN THE
CONTEMPORARY WORLD**
A case of YMCA Helsinki and Lahore

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ABSTRACT

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This study aims to comprehend the position of Christian values in the activities of Young Men's Christian Association (YMCA) which is a Religious International Non-Governmental Organization (RINGO). Like the majority of the RINGOs the YMCA was originated with the intent to construct a practical system of serving communities strayed from the pathway of God. The YMCA is a Christian organization and as the name suggests, was founded to help Christian men in the Christian majority countries from where it was started. But the rise of globalization has changed societies and currently, new communities have evolved into a mix of diverse cultures, different languages and several denominations including Christianity. In the modern world, RINGOs are considered traditionally associated with a particular religion yet their projects revolve relatively around similar key topics as the projects of their non-religious contemporaries. These key topics typically are social or economic inclusion, empowerment, justice or world peace. The fundamental question arises here, how is the now-evolved YMCA incorporating Christian values in the contemporary world? I tried responding to this fundamental question through this academic research. For the case study, I have carefully selected two independent branches of the YMCA; one branch is situated in Helsinki and the other is in Lahore.

The YMCA has been selected as a case study for mainly three key reasons; the incredible diversity, the grand scope and the possible access to necessary data. Diversity and scope are naturally required to efficiently conduct this research because they both help adequately understand the heritage, contemporary outlook and diverse local representations in the activities of the local YMCAs. The similarity of systems and policies in International Non-Governmental Organizations (INGOs) functioning in various parts of the world have already been studied under World Society Theory. In this thesis, I attentively intended examining the international structures and similar themes of the YMCA presented for the diverse local audiences. The natural acceptability of these foreign systems in societies has explained by domestication theory which I found apt for this research. Data was obtained from online sources of two local YMCAs and from the interviews with their employees to acquire an insight into Christian values on a personal and organizational level. An extensive system of codes and code groups was developed to analyze the data with the help of critical discourse analysis. It was developed to grasp the abstractedness of Christian values and recognize the local association of these international YMCAs. These code groups and categories then assigned to data to profoundly analyze the values behind the activities of YMCA.

Results revealed similarities in the functioning themes of both YMCAs even though they maintain distinctively locally appropriate representations and projects. Also, the interpretation of Christian values varies from one individual to another and from one organization to another that made it difficult to measure. I argued that due to the abstract nature of Christian values, it is challenging to measure the use of Christian values in their activities. Furthermore, religion has developed into more of an individual matter in present times in comparison to what it was at the time of conception of the YMCA. Affiliation and deep ties with Christianity have been seen more in the interviews than in the textual and visual representation of the organizations. The Y movement of YMCA is not representing Christianity in a pithy way; it has embedded those values in the local fabric of Finnish and Pakistani societies. Their functions revolve around local issues just like any other INGO. Both YMCA Helsinki and Lahore have a-political and a-religious narrative despite being religious NGOs and present themselves as part of the community helping other community members.

Keywords: RINGOs, Helsinki YMCA, Domestication of religious NGOs, Lahore YMCA, Religion, Contemporary Christianity, Christian values,

The originality of this thesis has been checked using the Turnitin OriginalityCheck service.

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1. Introduction

Religion remains an ancient practice that has existed for the days of Antiquity, considered by some to be one of the most pivotal and powerful force even in contemporary societies. Human history is replete with wars and conflicts instigated by religious disagreements; be it the Christian crusades or the partition of South Asia in 1947, all of these exhibits the power religion had in old times. There were periods in history when monarchies were dictated by Churches and clergymen were integral for imperial courts. In various periods and diverse places in the world, religion remained important, although this research will focus on Christianity only. Christianity had marked its dominance in the world and became part of the narrative of national identity in the Western democracies as well as other parts of the world. This current narrative imbibes Christianity in national identity in such an elusive manner that it is not on the fore-front anymore. It was not the case in the past where influencing religion may be meant to forcibly convert people into the religion of the sovereign governments. It was practiced even till the twentieth century when colonizers transported missionaries to newly captured colonies, to 'show the right path to locals' and grant them salvation. The core purposes of these missions were to disseminate Christianity, to root themselves in the foreign soil and to liberate natives from their "barbaric" and "uncivilized" customs. And in this way, many if not all exploited the people in this process (Chiwanza, 2017). I am not, in any way, associating this forceful conversion exclusively with Christianity. Rulers belonging to other religions ensured most of the population followed their religion to achieve absolute dominance and prolong their reign.

However, in the current age religion is not at the driving seat (seemingly) as nation-states are governed by the code of conduct of human rights and not by a religion. The dynamics of viewing and practicing religion among societies have been changed and relations between power and religion have also been altered. Amidst diverse types of nation-states: secular, religious, democratic, republic and

sovereign it is imperative to explore religion on the transnational level especially in the process of globalization. The role of INGOs as agents of globalization is discussed by Boli, where he has associated structural strength of INGOs as the 'World Culture.' And these INGOs have disseminated and discussed world culture around the globe. A gradual rise in the numbers of INGOs and NGOs also furnishes sufficient proof that these organizations have played their roles as active global actors (Boli, 2005). Organizations that were established on Christian values (Red Cross, YMCA, Salvation Army) and currently are functioning in various parts of the world have molded Christian values according to the local realities. One example of it can be the name of the Red Cross that is changed to Red Crescent in Muslim-majority countries. This type of presentation of a foreign idea enveloped around national or local narrative will be explained in detail with the domestication theory which will equally serve as the critical theory for this research. I will seek Christian values of the religious NGOs (RINGOs) in the ongoing process of globalization and assessing the implications of these organizational values in their routine operations. For that, I have selected activities of local branches of the Young Men's Christian Association (YMCA) as a case study (it will be explained further on why I have selected this) in Lahore (Pakistan) and Helsinki (Finland). In forthcoming chapters, the meaning of the term 'religion', its implication in this research, Christian NGOs and their relationship with society, changing patterns of Christianity with the passage of time and research questions of this study will be introduced.

1.1 Defining Religion

The meaning of religion varies from person to person; some refer to it as a way of life and some refer to it as a guidance tool used when needed. And that is the reason it is critical to define 'religion' conceptually at this point to follow what it implies when used in the context of this study. According to some scholars, "defining religion" can be done in numerous ways and it is difficult to accept one universal definition of it (Smith, J. Z., 2000). As yet scholars have defined it from

alternative viewpoints for ages. I considered Bruce Lincoln's definition appropriate for my research which defines religion as

(1) A discourse whose concerns transcend the human, temporal, and contingent and that claims for itself a similarly transcendent status, (2) a set of practices whose goal is to produce a proper world and/or proper human subjects, as defined by a religious discourse to which these practices are connected, (3) a community whose members construct their identity concerning a religious discourse and its attendant practices, and (4) an institution that regulates religious discourse, practices, and community, reproducing them over time and modifying them as necessary, while asserting their eternal validity and transcendent value. (Lincoln, 2006)

This definition of religion encompasses the idea which establishes the foundation of approximately all religions of the world. But then there is another school of thought which is becoming much popular in the modern world and that envisions religion as a purely spiritual and individual experience. As Karen Armstrong stated in her book, the core of religion does not lie necessarily in representing an authoritarian entity. She further explains that people occupying significant positions in religious hierarchies; imams, priests, shamans to name a few, who are delivering sermons, contesting and disputing their respective religious agendas. And the rightful core of religion lies somewhere far from this chaos, "nonverbal and unobtrusive" (Armstrong, 2001).

Both definitions are adequate, but for this study, I will rely on Lincoln's version because a) it applies to various religions simultaneously especially Christianity b) it will be easier to comprehend the position of the religion in the contemporary world in the form of a discourse rather than an abstract phenomenon not aptly grounded in the practical world and c) it will help to assess the transitions over the time. According to Human Truth Foundation, there are nearly 81 main categories of religions in the world which include atheism and agnosticism as well (Crabtree, 2013) and they further have their subcategories or sects. It is not possible to include each religion in this study so religion here and in the following chapters, indicates a "genus" which has different branches, sects, and genres.

1.2 Brief history of Christian NGOs

History of religion (keeping the previous definition in mind) dates to the history of mankind. This study is not as vast to analyze the pre-historic or early religions, and the focus of this research is to explore religion in an institutionalized format (will be clearer in the coming chapters). Every religion has the concept of benevolence and community services; a few examples of it can be zakat in Islam, giving back to the community in Catholicism and daan in Hinduism. The general factors discussed in the spread of globalization are media (Hollywood, Netflix), franchises (McDonald's, KFC), international established brands (Nike, Levi's) and cultural celebration styles (Santa Claus, Valentine's day) but seldom Christian humanitarian work is mentioned (Yates, 2020). Christian NGOs and the post-World War II era contributed to shaping the NGOs in an organizational structure that carries on in modern societies. So, to understand the background, I will focus on the post-World War II era when RINGOs/INGOs particularly Christian NGOs started to emerge. United Nations (UN) is one example that was established at that time to "help" humankind by preventing people from the after-effects of war and to avert approaching wars (United Nations, 2015). However, Christian humanitarian work has been established beforehand. From 1863, Red Cross and Red Crescent movements were developed to safeguard wounded soldiers and to help war victims (Red Cross, 2014). Many presently well-known INGOs were formed between the late eighteenth century and the mid-twentieth century and western regions mostly Europe and America were the epicenters of these organizations. Although they were formed to discuss international conflicts and assist people from all around the world, they brought unquestionable indications of Christianity which was the most dominant religion at that time in those organizations. To cite an example, since eighteenth-century religion has been presented as "social gospel" and doing "good deeds" instead of mere "salvation of spirit" (Woolnough, 2011). These organizations particularly focused on people who had strayed from the "right pathway" and striving for the need of receiving "good deeds", which makes the majority of their target audience who draw from criminal

backgrounds, belonged to the underprivileged sector or resided in the newly established colonies in Asia and Africa. Post-war emotional and physical traumas, scarcity of resources and developmental initiatives taken by governments, all had cultivated ground for NGOs to work with people more closely. Initially, these religion-based organizations were the flagbearer of one religion (Christianity) and teaching about Christianity remains an essential part of their activities.

The post-World War II world has observed an institutionalized form of philanthropic work where the church still sustains a significant role in policymaking and guides people through the activities created by RINGOs. The role of the church was visible in councils, governments and administrative matters of the organization, in contrast to the modern world where religion has certainly loosened the command on remaining an authority in organizational policymaking and obtained polarized views on its practices. For some societies, it has become a “private” matter and has been replaced by the not-so-religious concepts of equality and freedom of expression. It has influenced the widespread belief that religion will diminish in the coming years or will be limited to individual use only. On the contrary, even in Western societies, the concept of secularization is still struggling to seize its place. These organizations particularly focused on people who had strayed from the “right pathway” and striving for the need of receiving “good deeds”, which makes the majority of their target audience who draw from criminal backgrounds, belonged to the underprivileged sector or resided in the newly established colonies in Asia and Africa (Woolnough 2011). With the changing dynamics of religion and particularly churches, the role of faith-based NGOs has been changed as well. It has reached beyond their religious communities and started following more equal practices, the focus has been reallocated from giving sermons to “exemplifying” the Christian values in the societies by doing altruistic work and by starting social movements (Woolnough 2011).

In this way, these organizations widened their circle and became more society-oriented and not just the flag-bearer of Christianity per sé. Presently religion may

not be as visible in the nation-states' agendas or policies as it was once, nevertheless, it shows its presence through different movements worldwide. The Iranian revolution, political movements by Evangelicals in the United States and 9/11 and the rise of Islamophobia (The Journal of Humanitarian Assistance) set just a few examples. Religious organizations and distinctly religious non-government organizations (RINGOs) started to co-exist with the changing demands of a modern world and started to expand in diverse parts of the world. Their agenda at present is not to verbalize “a particular” religion but to disseminate their religious values and to function successfully in diverse countries at the same time.

Christianity came through foreign means in Finland and Pakistan. It constitutes the second-biggest religious minority group of Pakistan and it has been practiced by a majority of the religious population of Finland in modern times. As per Table 1.0, till the year 2018, the majority of the Finnish population associated themselves with the Evangelical Lutheran Church followed by Orthodox and other categories of Christianity. That is

Population 31.12. by Sex, Religious community, Age, Year and Information

	Total
	2018
	Population 31 Dec
Total	
CHRISTIANITY	3,965,115
Adventism	3,283
Anglican churches	171
Baptism	2,471
Evangelical Lutheran free congregations	933
Pentecostalism	11,791
Roman Catholic Church	14,357
Methodism	1,381
Greek Orthodox Church	61,112
Evangelical Lutheran Church of Finland	3,853,106
Free churches	15,312
Other Christian	1,198

Table 1.0
Christianity in Finland
(Tilastokeskus, 2020)

approximately 72% of the population associates itself with Christianity. According to the 2013 report, in Pakistan 3 million people identify themselves as Christians (Pakistan Bureau of Statistics, 2013) and comprise 1.59% of the population of Pakistan. The initial goal of post-WWII founded RINGOs was to inculcate Christianity in a practical fashion which improves society. In the present-day when religion has evolved from authoritative to inclusive, RINGOs transformed along with altering societies.

1.3 Christianity in the contemporary world

After WWII, the consensus was on avoiding conflicts and wars in the future, which not only gave way to the formation of NGOs as mentioned above but also helped institutionalize Christian humanitarian work. Where religion was viewed by some as a 'safety hazard' or 'an obstacle in keeping the society peaceful', it has generated a parallel debate of using it effectively for society. Simultaneously it has given rise to alternative concepts like liberalism and spiritualism (Lawler & McConkey, 2003). Individualism and favoring the personal choices are the core ideas of liberalism (DeWiel, 2000) that give priority to the individual thought process rather than any ideologic doctrine. This has challenged the prominent position of the Church. In the 18th and 19th centuries, it was further instigated by social philosophers and ultimately culminated in the modern form of democratic nation-states. Then modern secularism has directly contested Christianity and its key position of civil authority in the West, and consequently, it not only emerges as anti-thesis for established religion but also as administrative policy.

It won't be justified to assert that the rise of secular states eradicated religion, as it persists and maintains a valuable position in society. Formal narrative of modern secularism in the constitutions of most of the countries might not place religion at the forefront, but the social practices and cultural values are still woven into religious fabric and practices. Simultaneously, secularism and nation-states also not necessarily have clear boundaries and cross lines, for example, giving exceptions in the laws for religious bodies in some countries (Asad, 1999).

It would not be completely incorrect to state that to sustain in the contemporary world, Christianity established a somewhat submissive ground and broadened its limits to correspond to the global changes. One example of it can be the comparison between church statements of the past and present. To justify the execution of ethnic, native communities of Latin America by American soldiers when colonizing, Church issued a statement doubting natives possessing souls in the first place. And if they do naturally possess souls then death was considered a more divine destiny for them than living lives without Christ (Smith, C., 1991). As compared to a comparatively recent statement of Pope Francis in which he referred crusade and other wars based on religion as a deliberate act of terrorism and frequently discussing topics such as social justice, poverty and global environmental changes in his sermons (Duncan, 2014). Modern Christianity has indeed appeared to cope up with the modern age by willingly accepting an individual approach and carefully aligning with the global themes and social trends.

From other spectra, the Christian world is not as unified as the previous statement denotes and yet resisting globally accepted issues such as LGBTQ. The contemporary world is generally governed by the rationalized system, which is secular in nature, yet on the other hand, it still allows influences from religious doctrines. Despite this disparity of opinion, the system of religious entities is in place which no more functions from above but functions transnationally. This system entails the essence of globalized sensibility which is relevant to the modern ages and even the most religion-driven organizations down-play religion and focus on global social issues (Beyer & Beaman, 2007). The YMCA represents one such organization that is successfully functioning in various parts of the world and assisting local communities in diverse global social issues.

The YMCA was established to show the "right" (Christian) pathway to the British youth and to secure them from criminality. Its current values are not different from any of its non-religious NGO counterparts. Youth empowerment, community work, equality, human rights, peace, and justice are to name a few global and visible values in their current projects that may deviate from their previous value

of "placing men on the path of God". These similar global values and Christian values in their objectives are presented in a local context that relates to the heritage of local YMCAs and their respective communities. This local context will be analyzed further in this study with the help of domestication theory that will provide theoretical backing to the research. It will help to comprehend the functions of the YMCA in a globalized context, the presence of global trends in their programs and Christian values in their activities. In the upcoming chapters, it will be explained in detail. As per Alasuutari and Qadir, the domestication process explains the induction of a foreign idea into national policy as one of their own and mostly this idea is wrapped around the idea of nationalism, which makes this foreign idea, local (Alasuutari & Qadir, 2014). Activities of Helsinki and Lahore YMCAs will be used as case study material for this academic research and interviews of the YMCA employees will provide a detailed perspective of Christian values in the organization. The YMCA is a Christian INGO operating in more than 125 countries around the world. Its operations are based on Christian values (these values will be discussed further) and its vision is to exercise these values in local society to promote "healthy spirit, mind and body" through sports, music and other hobbies (YMCA International, 2020).

1.4 Research Question

The YMCA is successfully functioning simultaneously in countries fundamentally rooted in religion and secular in practice. Finland and Pakistan maintain diverse religious identities, and this dichotomy deems adequate to recognize the social co-existence of Christian values and modern narrative in RINGOs. A profound analysis of the textual, graphical and personal (interviews) representation of Helsinki and Lahore YMCAs will also help to detect the traces of naturalization of domestication theory which will also be further explained. To thoroughly grasp the Domestication theory, it is significant to bear in mind the World Polity theory (Meyer, 2010) although that theory will not be utilized as a primary theory for this research.

Research questions are

1. How the Christian values of the YMCA expresses by Helsinki YMCA and Lahore YMCA?
2. How YMCA incorporates global themes of equality, social justice, and empowerment into their Christian values?

This research will aim to find (if any) the transition of exclusive focus from Christian values to humanitarian values and their presentation in the local context. The background of RINGOs and the YMCA will be discussed in the coming chapter along with the importance of this topic to examine.

2 Background

Intergovernmental organizations (IGOs) and International Non-Governmental Organizations (INGOs) create, disseminate, promote, lobby and carry out programs that influence the global culture. Successful launch of the global campaign against Female Genital Mutilation (FGM) that resulted in the formation of preventive laws or an initiative of Education for All program by UNESCO that aided in increasing schooling for children all over the world (Boli & Brewington, 2007; Boyle, 2003; Chabbott, 2003) are barely a minimal number of notable examples indicating INGOs as principal actors of globalization. This social phenomenon has been examined already by social scientists.

On the other hand, the role of religion in the process of globalization has not been explored adequately and so far it is an understudy on this topic (Beyer & Beaman, 2007). Studies, where RINGOs and religion are researched as actors of disseminating global culture, are limited in number (Berger, 2003). It is simultaneously challenging and imperative to properly analyze religion in the gradual process of

globalization. This chapter will explore the active role of religious NGOs in a globalized world and their differences and striking similarities with INGOs. Comprehensive information about YMCA Lahore and Helsinki will be discussed in detail.

2.1 Why study RINGOs?

Why is it significant to scientifically study RINGOs in the process of globalization? Firstly, it was discussed already in the previous chapter that religion has evolved its role from an authoritative one in society into an inclusive one. Various religious practices foster harmony among its followers and drives on the fixed dogma. Humanitarian work, however, is agenda-driven or social issue-driven which typically reflects in the values, goals, and vision of INGOs and NGOs. Social advocacy for social justice, women empowerment, poverty alleviation, economic equality or education are to name a few that resonate through their activities, programs, and local events. These programs typically require active participation from civil society or the local community. It would not be incorrect to state that in the past followers of Christianity formed a reasonably considerable number of participants of Christian INGOs and NGOs. To a certain extent, it remains accurate nowadays. Voices of the Poor stated in their 2000 publication that participants associate more with religious organizations rather than the ones not associated with any faith or even the governmental organizations (Petersen, 2010; Poverty Group, PREM World Bank, 1999). People already established (though not in all cases) the trust with the common association between them and the organization, which secular NGOs may face difficulties to establish. That makes RINGOs an essential actor to study not only because of its affiliation with religion but because of the influence it causes on people and society in general.

Secondly, religion did not acquire adequate importance in the process of globalization, as per Beyer and Beaman, the concept as omnipresent as globalization, religion has been ignored in the academic arguments except fundamentalism or extremism. It appears as “religion is not about globalization nor globalization about religion” (Beyer & Beaman, 2007). Limited study on religion and RINGOs

in the process of globalization creates a void which indeed requires proper attention by academic researchers. Thirdly, contrary to conventional belief, religion is not diminishing in current times, rather it is gaining attention and religious organizations are obtaining more funding than before (Petersen, 2012). In Sub-Saharan Africa, nearly fifty percent of health and education services are from RINGOs. As per statistics Islamic NGOs are also increasing in the world and another example is America where funding was doubled in 2005 for religious organizations (James, 2009; Petersen, 2010; Petersen, 2012). Fourthly, in operations, RINGOs and INGOs are not much different from each other and work on similar types of global, social and social welfare issues. It would not be justified to overlook their contribution while studying globalization as a process.

2.2 RINGOs Vs. INGOs

The operations and activities of RINGOs are not distinctly dissimilar from their secular counterparts per sé and interestingly the aims, mission statements and goals are equally in the same fashion. Both are emphasizing on either empowerment, poverty alleviation, community building or crisis management. According to theoretical data collected by Boli and Brewington, 3,123 RINGOs were functioning around the world till 2001-2002, that associate with any religion or faith. They make 13.1% of the overall INGOs operating in the world (Boli & Brewington, 2007) which comprise a significant number in the list of developmental works done by INGOs. On the local level, Religious Non-governmental Organizations (RINGOs) are functioning and are active in humanitarian works. RINGOs principally derive from the concept of “charity” and in the past, it has impelled the society for developmental and community works.

In a globalized world, the charity has been replaced by social empowerment which is persistently advocated and propagated by both INGOs and RINGOs. Here the specific question arises that how to distinguish RINGOs from INGOs when both are pre-dominantly promoting and performing similar issues? Naturally, the fundamental difference is the association of RINGOs with a religion

which adequately reflects in their mission statements and their values. Yet in the public representation religion is getting less focus as compared to the global issues organization is enthusiastically supporting. As an example, in Table 1.1 there is an apt comparison of vision statements of RINGOs and non-religious organizations. It is rather a narrow-scoped example of three RINGOs and three INGOs partaking similar values and goals. Nonprofit organizations such as Islamic Relief Worldwide and the YMCA (which is not part of Table 1.1) include religious principles in their vision statements to establish their religious grounds yet emphasize the humanitarian and social aspects of the organizations and the same reflects in their projects and activities.

The practical purpose of discussing this difference here is to recognize the key role of RINGOs as global actors disseminating world culture. Berger in her explanatory analysis called it a “hybrid of religious beliefs and social activism” which is not a recent occurrence. INGOs work for the marginalized sector of civil society and religion, although treated as an independent choice in the contemporary world, provides a sense of community and its approach is easy to associate with. (Berger, 2003)

<u>RINGOs</u>	<u>INGOs</u>
<p>Inspired by our Islamic faith and guided by our values, we envisage a world where communities are empowered, social obligations are fulfilled and people respond as one to the suffering of others (Islamic Relief Worldwide, 2014).</p>	<p>Our vision is a world without poverty and injustice in which all citizens enjoy their right to a life with dignity (ActionAid, 2013).</p>

<p>ADRA is a professional, learning and efficient network that embodies integrity and transparency. ADRA reaches across boundaries empowering and speaking out for the at-risk and forgotten to achieve measurable, documented and durable changes in lives and society (ADRA, 2017).</p>	<p>Our vision is a just world without poverty. We want a world where people are valued and treated equally, enjoy their rights as full citizens, and can influence decisions affecting their lives (Oxfam, 2001).</p>
<p>“Service to humanity with integrity” (Alkhidmat, 2016).</p>	<p>Local people helping local people (Openminds Projects, 2001).</p>

Table 1.1

In Table 1.1, nonprofit organizations listed on the left-hand side are RINGOs; Islamic relief fund and Alkhidmat are Islamic INGOs and ADRA Adventist Development and Relief Agency is a Christian INGO. The Islamic Relief Fund is a UK based organization and Alkhidmat is a Pakistan based INGO operating in different parts of the world. On the right-hand side, nonprofit organizations are non-religious INGOs and varied in their operations. ActionAid does social advocacy work, Oxfam is a charitable organization and OpenMinds empowers locals. The highlighted points in Table 1.1 indicate that both INGOs and RINGOs highlighted the specific agendas they are working for, which gives the impression that religion has been used in the background in the case of RINGOs. This specific point will be explored more closely with the local history and current activities of the YMCA.

3. CASE STUDY - YMCA

The YMCA was founded in 1844 in London by 23 years old George Williams. Because of the social and economic conditions, London had immense challenges like poverty and ignorance at that time. The same period marks the inception of many social movements that positively impacted the modern world in later years. It was the awakening of the English working class to their rights and the ignorance of the English elite and middle class demonstrated to them (Engels, 1887). Amidst this civil unrest, George Williams was extremely concerned about the possible future of young boys who were deviating from Christianity and Christian values. He was a person of abiding faith and aspired to inculcate moral Godly teachings. He was dedicated to making young men of Britain deferential, close to their cultural roots and having some purpose in life (YMCA Humber, 2015).

In his own words, he was fearful of young boys who come from the suburbs of London and succumb to the corruption and criminal ways of the city of London. In his letter to the students of the YMCA training college after being anointed as Knight by the queen, he referred to them as “The young manhood of America” and that they were “gift to the world” (Williams, 1894). In a brief period of 50 years, the YMCA had become a social movement for youth, creating beneficial opportunities to develop them as a productive part of society. Along with enhancing their potential effectiveness, another possible motive to achieve was to adequately convey Christian teachings to them during the process. The YMCA is connected to other branches through Y-movement and they share values and vision of the organization. However, each one of these local YMCAs is working independently (YMCA International, 2020).

In 1855 representatives of the YMCA from 99 countries gathered in Paris to solidify the union of the organization. This is termed as the Paris Basis (YMCA International, 2020) which forms a core to the values of all branches of the YMCA. In the Paris Basis, an introductory statement summing one basic principle and

three practical proposals were finalized as well (Fretheim, 2008). That introductory statement emphasizes the Christian or ecumenical unity and autonomy of local YMCAs. The one elementary principle which elaborates the purpose, aim, and mission of all activities of past, present and future YMCAs states:

The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be his disciples in their faith and in their life, and to associate their efforts for the extension of his Kingdom amongst young men. (YMCA International, 2020)

This basic principle served as a foundation stone of established YMCAs and determined fundamental value to new local YMCAs. Currently, these independent local YMCAs are functioning in more than 125 countries and are independent to choose their projects according to the specific needs of local communities. Helsinki and Lahore YMCA were among the first YMCAs carrying out the mission in their respective countries. Christianity was pervasive in Helsinki and represent the religion of the majority when the local YMCA was founded here. Whereas in Lahore it was a religion of rulers (British colonizers) and only a minority of the local population was Christian. Indeed, the concept of a Christian organization working for youth was unfamiliar in both countries. It was not an emergent phenomenon in Europe and in America where youth work by Christian organizations dated back to the 7th century. The examples of this community-driven initiative can be traced back to the past where these campaigns were administered by the scriptures and considered a service to God.

To achieve optimal results for this academic research, the specific focus will be on one or two projects from local YMCAs. The local population of Helsinki currently comprises of different ethnicities and religions and bearing the diversity in mind a single project based on the theme of integration and youth work was chosen. Because Lahore YMCA produces fewer projects than Helsinki YMCA and prominent themes represent vocational education for adults and women empow-

erment, all projects will be part of this academic research. Details of these projects and the history of both local YMCAs will progressively improve understanding of exercising Christian values in their activities of past and present.

3.1 Helsinki YMCA – Past and present

Helsinki YMCA commonly referred to by its Finnish name HNMKY (Helsingin Nuorten Miesten Kristillinen Yhdistys) “Namkia”. It was established in 1889 by Sakari Topelius and Arthur Hjelt to intentionally introduce the Y-movement in Finland. It was youth work under the Christian banner. According to the official website of the Evangelical Lutheran Church of Finland, which remains the national church of Finland, 72% of the Finnish population are members of the church (Evangelical Lutheran Church of Finland, 2017). This essential fact differentiates HNMKY from other local NGOs and gives an initial familiarity with at least one group of participants.

For nearly 130 years, HNMKY has been producing activities and advocating youth rights in Helsinki and metropolitan areas. Their first celebration in Helsinki commenced celebrating the YMCA’s week of prayer in the form of the song (YMCA Finland, 2019). The element of Christianity-focused activities was visible at that time in the programs of the organization. They were initially denied commencing their activities in Finland by the Russian rulers (because Finland was under the reign of the Russian Empire at that time). Later, they got permission to start activities in three cities and now they are operating in various locations in Finland. Their successful projects resulted in importing basketball in Finland and pioneering scouting and club activities for children, young people, and families. Almost 5,000 members (HNMKY, 2019) are participating in the activities and projects of HNMKY which include children, adults, and teenagers. They have family clubs, camps and afternoon clubs that assist children in various activities outside of school hours.

They typically organize basketball for young adults under the project of night basketball (Yökoris), boy scouting, peer support groups and individual counseling sessions for their participants. They have confirmation school during the summer holidays which is a Christian tradition and it will be discussed briefly in the analysis part. Other than basketball they have taekwondo and boxing training classes which require remuneration, unlike other free activities. Moreover, they have a music school, college, and orchestra where individuals can learn, practice and participate after paying the required amount. Most of the projects under the umbrella of Y-Care are aiming to efficiently produce activities that facilitate local youth to discover their potential pathways of life. It varies from finding employment or study places, discussing their relationships in safe space, and analyzing matters concerning their well-being. In 2016, a new project was launched under Y-care aiming to establish a channel between adult immigrants and Finnish work-life through activities (HNMKY, 2019). This project is called, "Toiminnan Avulla Työelämään - TAT" literally meaning activities (taking) towards work life. Through various aspects this project is suitable for this research, primarily it is explicitly for immigrants irrespective of their religion and secondly, it provides the convenience of the approach to resources because I have worked with them. I had the opportunity to meet their clients, their employees, and employees of other nonprofit organizations collaborating with them on different events and projects.

The program schedule of TAT affirms their activities do not restrain people of any religion, color or ethnicity.

All activities are open and free for all (0€) (HNMKY, 2019)

TAT initiated the operations when the number of immigrants was rising in Finland. The Finnish government has already a 'successful' integration program in place (Ministry of Employment and the Economy, 2010) that may not be sufficient for all due to budget restraints and under criticism for not keeping in mind the existing abilities of the immigrant group (Masoud, 2018). TAT was formed to motivate post-integration immigrants seeking their direction in Finnish work-life. They have peer support groups that aid in employment seeking as well as work closely on

their well-being. The program of TAT varies from empowerment to coaching work-life skills, from providing protected space to community dance parties and from learning the Finnish language to creating activities for families.

3.2. Lahore YMCA – Past and present

From the past five centuries, Christianity has been closely associated with Europe or “European derived” countries in Asia, Africa and America (Jenkins, 2020). Unlike Finland, the conception of a Christian NGO in Pakistan prompted by the British colonial masters rather than coming from within the community. In 1876 YMCA was established in Lahore as one of the primary local offices and has been operating since. Their projects have themes of music, drama, education, women empowerment and youth mobilization (YMCA Pakistan, 2019). It served under the National Council of India, Burma, and Ceylon from 1956 and then formed its individual council for Pakistan. It is the longest-standing NGO of Pakistan, working for nearly 143 years in Lahore and for 114 years in Karachi. It was established in Lahore by Edward Dewberry (Personal Communication#1, 2019) in 1875 to carefully organize activities for young boys with the focus on community work especially for the Christian minorities of Pakistan (YMCA Archives, 2019). Lahore YMCA occupies a significant role in the social history and politics of Pakistan as many national events including the first announcement of All India Radio and inaugural speech of one of Pakistan’s largest political parties Pakistan People’s Party occurred in their premises (Jamil, 2019).

In present, it has projects that are providing vocational education to the youth. In the words of one of their employees, “it is a leading organization with the practical purpose to empower young people through youth development, healthy living and social responsibilities” (Personal Communication#1, 2019). Their courses demonstrate variation as they offer drawing, painting, calligraphy, sculpture, textile design, interior design, and fashion design classes besides arranging language classes of spoken English, German, French, Chinese and Japanese. Moreover, they have computer diploma courses as well as fitness

classes of Zumba and Aerobics (YMCA Lahore, 2018). Their most established courses are beautician courses for women which empowers females in their financial independence (Personal Communication#1, 2019) and mobile phone engineering classes which enable students to repair mobiles. In addition, they have music classes where they teach guitar, keyboard, harmonium, tabla, flute, and vocals.

4 Theoretical Background

Christian values receive differing interpretations; Roman 12:4-5 from the Bible describes giving back to the local community and helping the fellow members of the community as a desirable trait of a devout follower of Jesus. Acts 2:46-47 states that the Lord will naturally increase the number of followers who save others (The International Bible Society, 2020). Examples of community and welfare work are available in Christianity and NGO work simultaneously.

Many Christian NGOs originated from England and soon dispersed to other parts of the world. One possible reason for the spread was that the British rigorously enforced the identical infrastructures in their colonies irrespective of the cultural differences and local realities. But countries such as Finland that were not governed by the British also observed similar patterns of Christian community work. Y-movement is one notable example of that similarity as it came with the identical Christian values in Helsinki and Lahore YMCAs. World polity theory argues that worldwide, identical or near-identical institutionalized systems are adopted, and similar policy models are developed in entirely different parts of the world. Although they are not mere copies of each other, yet the models are alike. This homogenization is termed as isomorphism; according to which global culture designs and processes models that directly shape the national and local policies (Meyer, Boli, Thomas, & Ramirez, 1997). The YMCA is an international organi-

zation and it is plausible that local offices of the YMCA share guidelines, principals, moral values, operations, and activities. Contrarily local branches under the YMCA banner are greatly independent and individualistic in their local operations (Personal Communication#1, 2019; Personal Communication#3, 2019; Personal Communication#4, 2019) and embrace nationalistic identities while following the model and guidelines of an international organization. Here, the World polity theory explains the uniformity of models of INGOs operating in different local structures. It does not necessarily explicate the dichotomy of national narrative built around the operations of these INGOs.

In previous chapters, the resemblance in the operations of INGOs and RINGOs was briefly discussed, and operations of HNMKY and LYMCA were described in detail. Contemporary themes such as equality, empowerment, eliminating discrimination, justice and community work are relatively noticeable than the traditional Christian markers in both local offices. Activities of both local offices are highly independent and different from one another. These differences should not merely be studied by the decoupling theory. It requires a reflective awareness of their local realities, their economies, and their history. This is important as both HNMKY and LYMCA, though cog of same international machinery, work differently in local setups and a heritage connected with their respective countries. Muukkonen has researched the theological changes in the fundamental principles of the YMCA from 1855 to 1955 which in his own words give a 'landscape view' and yet need to be explored further (Muukkonen, 2002). This precise and thorough research does not discuss the acceptance local YMCAs have accomplished and does not address the position of religion in the contemporary world.

Acceptance of an international organizational model in local setup, generally achieved by presenting it like a local. This can be comprehended by the domestication theory. According to this theory, nation-states adopt international global models and employ them in their local settings and stamp them as their model and not introduced from outside. This process is the domestication of globalized

ideas and is crucial in the spread of globalized trends. The process of domestication remains a relatively understudied subject as explained by Alasuutari and Qadir and requires more research as it constructs the world to its current shape. They have presented the theory in the upwards process meaning starting from the bottom. There are three stages of this process; 1) Initial stage when a foreign idea has been inducted by local governments or INGOs as a result of undertaking “cross-national comparisons”. 2) It further creates “domestic field battles” where that foreign idea contested in the public discourse with the nationalistic or local approach. 3) The third stage of this process is called “naturalization” where this imported idea is no more regarded as foreign but part of the local or national narrative. This local narrative revolves around nationalism, national/regional language, heritage or religion, and that establishes this foreign idea, local (Alasuutari & Qadir, 2014). Likewise, the limitation on the academic research of assimilation of global trends and their domestication, religion itself has not been studied specifically in the specific context of globalization. RINGO as an actor of globalization is a relevant and contemporary topic that requires thorough research of its own. Beyer and Beaman, in their book *Religion, Globalization and Culture* contested the role of religion and religious organizations as active actors of the globalization process (Beyer & Beaman, 2007). Their book presents a sociological perspective of how religion impacted the global culture. Dissemination of religions especially Asian religions (Lescher & Boli, 2020) has been discussed by examining it as an isolated entity and recognizing its evolving position in the contemporary world. However, the embodiment of similar foreign models in local RINGOs has not been analyzed and therefore requires an investigation of the transitory process of religion in globalization.

Considering the definition of religion in the first chapter, that describes religion as a genus that has various sects or branches. If religion is presumed as an institute with which various organizations associate, then it will be easier to understand the dichotomy between seemingly secular, institutionalized world and religion. Religion, as a model used in erecting societies and used in policymaking around the world. The sociological perspective considers modern societies as a set of

institutes that are set on defined rules and regulations. Among these institutes, one remains a religion that has various agents. Representatives of diverse religions have arranged devotional institutes where religious education and guidance provided when required. These religious institutions and people associated with them exercise power and influence on society in various manners. The methods they utilize to inculcate their beliefs are similar as well as the methods of safeguarding their religions.

In the fundamentally distinct religions, operating systems and discussed issues will remain relatively similar. It can be exemplified by noting that nearly all religious traditions revolve around birth, death, marriage, devotion, spiritual connection and helping the destitute. Predominantly, the concept of charity exists in all religions with the difference of emphasis on it. Giving back to the poor in Christianity, zakat, and sadqah in Islam and daan in Hinduism are a few examples of the existence of charity in different religions. Apart from the charity, traces of community work can be seen in different religions. Many RINGOs are also doing similar kinds of community work, although they belong to different religions. In Pakistan and Finland religion has a different place. Religion partly holds a place in the law of Pakistan, yet its practical implications are questioned and in Finland, religion is not part of the law but its presence and influence can be felt through policies and behavior of society. I will not go in detail about the place of religion in both countries rather just to establish this idea of uniformity with which religious institutions and RINGOs operate.

This academic research will use the theory of domestication and it is imperative to understand the three stages of domestication theory to have a full grasp of the subject. As described earlier the three stages of domestication are, cross-national comparisons, domestic field battles and naturalization (Alasuutari & Qadir, 2014) in which local policy makers have an effective role as they “tame” the global trends in a local way. It emphasizes the unique aspect that this local way overpowers the fact that similar trends have been used internationally in diverse countries (Syväterä, 2016). The cross-national comparison which is the first stage of

domestication explores the factors that bring the international idea (Alasuutari & Qadir, 2014). And that in case study mean factors that brought the YMCA in Finland and Pakistan which was originated in the 19th century. Data retrieval from that time would not only exceed the scope of this academic study but will not necessarily counter the main research question of finding Christian values in YMCA activities in the current period. The second stage domestic field battles also do not answer the research question as it focuses on building the narrative around the national perspective. Regarding the local operations of YMCA concentrating on this second stage bear the same limitation of resources as the first stage. The third stage, naturalization deems appropriate for this research as it dissects the domestication process in contemporary setup and directly answers the research question. These local YMCAs are following an international model, and their historical heritage makes their activities appear local.

International Governmental Organizations (IGOs) and INGOs perform a vital part in the diffusion of global trends and additionally, they are notable actors in the process of domestication. Although these IGOs and INGOs function on a global scale but generally regard as a foreign entity. Religion on the other hand, even at present, undoubtedly remains a popular component of nationalistic narrative used by both state and non-state actors. World leaders from modern societies where religion is not a visible part of public debate observed to use religious indicators in their speeches. The importance of religion is demonstrated by the examples of religious freedom clauses in the constitutions and visible presence of religious signs, slogans, and practices in socio-political structures (Aldrige, 2007). When religion is practiced by communities, they infuse distinctive nationalistic features to it that may not be religious in nature but presented as an intrinsic religious narrative. Classic examples of it can be observed in different religious practices exercised by two different nations affiliated with the same religion. The difference of local Eid festivities in Saudi Arabia and Pakistan where a majority of the population follow a Sunni sect of Islam but frequently maintain a difference of

opinion on sighting the customary moon to announce Eid. Or numerous legends and local customs about Santa Claus in America and Finland - a pagan tradition viewed as a dreadful creature in Finland and benevolent saint in America. These intrinsic narratives typically derive from national history, the language of the country, previous infiltrations and are supported by the religious beliefs of society in general. This academic study will attempt to regard religion as an actor of domestication and the key role of religious NGOs in this process.

As stated above, the third stage of domestication deems befitting for this study because it analyzes the intrinsic identity with which local YMCAs present themselves in front of their employees and also develops their values and activities. It is called the domestication of a foreign idea and will adequately provide a theoretical background in this academic research. Qadir defines this stage as “nationalization as naturalization” in which historical events and national pride used to justify foreign policies to naturally make it appealing for the local audience. He further emphasizes the domestication framework as it strengthens the sustainability of a policy that is not achievable in the world polity theory (Qadir, 2014). Modern societies are observed to operate on similar systems, concepts, and frameworks, seldom these frameworks are termed as foreign. Modern technology, for example often referred to as foreign in cars or machines. More profound social concepts such as activities of a RINGO may not be regarded as an external matter. This reason is adequate to employ the domestication theory for this study; to assess how Lahore and Helsinki local YMCAs are exhibiting their activities with Christian values in contemporary societies and to detect traces of domestication in their activities.

5 Data, Methodology and challenges

Necessary data was attained from two credible sources; official websites of LYMCA and HNMKY, and interviews of their employees. The samples of data

collected from the websites were more relevant for this research. Interviews of the employees were conducted to obtain a deeper-rooted understanding of the applicability of the Christian values of the organizations. Websites in question are www.hnmky.fi and www.lahoreymca.com. The overview of both websites illustrates a difference in their activities, marketing, and finances. For instance, HNMKY's website is more comprehensive, budget allocation on graphics and content writing is advanced than on LYMCA's website. It has been stated before that local YMCAs are entirely independent of selecting their projects and administering their funding. LYMCA is self-financed from the fees of their students, and a major part of HNMKY sponsorships comprises of other organizations. Local YMCAs are part of the YMCA alliance however, they are not being strictly evaluated by the alliance. The feedback of activities is directly derived from members, participants, and sponsors, so local offices have the autonomy to choose the image appropriate for their projects and local target audience.

One example to elaborate on the diversity in the interpretation among local offices is given below. The official web page of YMCA international has the mission statements of all the member associations. YMCA Finland has its objectives listed as

The objectives of Finnish YMCA are

- to work as a Christian, ecumenical and international youth movement in Finland encouraging young people to personal faith, healthy life and mental balance
- to work for international understanding, peace, solidarity and justice
- to participate actively in worldwide YMCA-work
- to work towards co-operation and fellowship based on firm belief in equality of all human beings
- to work for an environment, which is free from the abuses of drugs and encourage members to physical exercise, sports and open air activities
- to create and maintain meaningful hobbies and studies especially among young people
- to maintain the social spirit among members in local, national and international activities
- to help young people, especially those who are in danger to get socially excluded or are already excluded or have social problems,

and to assist them to solve their problems – to encourage people to realize their **social responsibilities** in society and quarantine the living conditions of the future generations – to co-operate with other Christian youth movements and governmental bodies to achieve a **broader support** for YMCA activities and ideas (YMCA Finland, 2019)

And Lahore YMCA described themselves as mentioned below

The Lahore YMCA has a proud **tradition of service** to Pakistan, since 1876. The YMCA has been famous as a venue for **historical meetings, social events and imparting quality education**. In this fast-changing world YMCA provides increased opportunities **to learn** and have **beneficial educational experience** in different avenues of learning. Our dedicated and committed teachers and staff, who had always **upheld the YMCA traditions and values** of giving quality education in the **emerging growing trends**. YMCA stands with you in your educational pursuits and prospects of learning for a brighter future. We have been involved in **social service projects**, most notably the earthquake relief of 2005 and 2006, We maintain a **commercial college** that is growing in renown throughout the nation. **We invite you** to learn more and become involved. (YMCA Lahore, 2018)

This example amplifies the reason for comparing two local offices of the same organization functioning in two countries maintaining similar values and goals of community building, yet upholding different representations in their respective local setups.

In the existence for 175 years, the YMCA possesses a sufficient number of publications, and a substantial quantity of writings have been done on it in different fields of studies. Yet, related to this research and globalization, adequate data was not found. That urged me to retrieve similar themes in HNMKY and LYMCA. The main activities of both local offices can be categorized under youth work and community building. Similar themes of social empowerment and economic inclusion were identified in the chosen projects for this study – TAT project for immigrants in Helsinki and beauticians/mobile engineering courses for youth in Lahore. These projects are different from the projects when the YMCA inaugurated in Finland and Pakistan. Bible studying and prayers gatherings were prominent components of the activities of that period. Presently local offices of the YMCA

project a more empathetic and social stance on global themes of inclusion, marginalized sector, and empowerment. Choice of these projects assisted in analyzing the dichotomy of ancient and contemporary Christian values in the activities, and hence appropriate for this study.

5.1 Sampling of Online Content

The qualitative research method was used for this research. Elswick differentiates qualitative methods of data collection from quantitative by their distinction of exploring human experiences that can not or difficult to quantify. He elaborates that whilst collecting data for qualitative research it is important to regard the whole experience rather measuring the objects in it to analyze data profoundly, to make “imperative” for studying behaviors and “evidence” for the research, thus viewing the complete experience and behavior as “integrated and inseparable relationship” (Elswick, 2017). As per Elswick’s interpretation and reflecting on the abstract nature of Christian values, the qualitative research method appears a sound choice. As discussed before samples are selected from data obtained from the official websites. The primary reason for that is the limited scope of this academic study. The second reason is the accessibility of the data and third, it reflects core values, programs, the mission statement of both local offices which is imperative for the research. This type of data collection method is addressed as the document review (Creswell, 2009) and data is obtained from public or private documents. HNMKY Data was carefully collected from three separate sections of the official website and then translated in the English language (translation process and methods will be shared in the Challenges chapter). Selected samples of data obtained from HNMKY website consist of the front page of the website and the specific Y-Care section. From the front page, their main tagline and official logo were analyzed and then from the Y-care section's main tagline (which is different from the main tagline) and projects are selected including the TAT project and some other sections of the website as well that reveal about the projects.

HNMKY is a large-scale organization and data required to be curtailed in line with the research questions. The objective of sampling was to seek the sections of the website that describe precisely the core value, projects associated with values and lastly the current projects depicting those values. So, the sections selected for analysis are stating about TAT, goals, values and mission statement that was under the Association section. And the current program of TAT that was published in the format of the weekly schedule. One more project Malin district is included that is a traditional program materializing since the 1890s.

There are two official videos on their website introducing their core concept. One is for 4:09 minutes and from the YMCA Europe, in which young persons from different European countries expressing their views on YMCA and what should be the strategy towards 2020 of YMCA Europe. The second video is for 1:47 minutes and expressing the journey of a young person with the YMCA. Though only the first video will be part of the data. The second video was not selected because it does not have any text or sound in it whereas the first video is in English and participants are discussing their opinions and expectations from the YMCA. The first video is transcribed and will be analyzed.

HNMKY website consists of images and text describing their projects and their participation towards the local community, depicting their programs and highlighting the target group which is primarily youth. All these factors are critical for the analysis as they construed the use of Christian values in their programs and to seek the traces of the domestication process. Contents from the website are selected that either includes text about HNMKY in general, their mission, vision statements, values, and ideology or include text about TAT. The former part of the data is obtained from the main section of the website that informs about their operations, lists their different projects under HNMKY, describes languages they use in activities and their target group. In the selected video that is part of data, YMCA members (young people mostly) are expressing their views on the YMCA movement and emphasizing on the global trends such as social advocacy of youth rights, equality, human rights, refugees, justice for all and creating safe

places for youth and immigrants. This part of the data will assist in seeking the emphasis on Christian values in their official ideology and perspectives of employees and participants.

The third section of the website used as part of data is one of their official documents. It is translated in English, and it contains specific rules for members and employees of HNMKY. This document was selected to grasp a profound preview on the depiction of their values in their activities and their organizational rules as being a Christian NGO. Also, the definition of Christian values that have been included (or not) in their programs and their agenda and view it from a broader perspective about the visibility of these values in their operations.

Further on the topic of autonomy of local YMCAs, there is another example of the data. Recalling the 'objectives of Finnish YMCA' stated at the beginning of this chapter HNMKY arvot (values) are cited to compare the international approach and local approach and to validate the point of including this data in the research, however, the only data present on the local website will be analyzed. Set of values written on the website (HNMKY, 2019) that is translated as follows:

-The Helsinki YMCA is part of the international YMCA movement, the central value of which is to support the individual's spiritual, mental and physical growth (the so-called triangle principle).

-Activities are easy to reach, versatile and respectful of individuality. There is a chance to experience community.

-Christian values appear in action, among others acceptance of diversity and work to strengthen equality. Based on these, an environment is created where love and understanding increase.

The highlighted text indicates a few differences in the tones and choice of words used on local and international websites of YMCA. 'Christian, ecumenical and international youth movement in Finland' was not used in the official HNMKY website and words selected instead are 'individual's spiritual, mental and physical

growth'. Latter bends more toward individual choices rather than hard-core traditional Christian ways. Similarly, 'cooperation between other Christian youth movements' cited from the international website is altered to 'acceptance of diversity and work to strengthen equality'. Evidently, there are remarkable similarities in the text of international and local representations. And research on local website content will further reveal which will be discussed in the analysis part. It is noteworthy to know that Finnish YMCA – that represents local YMCAs of Finland on international forums, operates independently and does not work as a mother organization to HNMKY.

Limited data is present on the official website of LYMCA, which was discussed above. After an extensive search for materials and communicating with their employees two credible sources were finalized; one is their official website, <http://www.lahoreymca.com/> and the other is their Facebook page <https://www.facebook.com/ymcalahore/>. There is not much data present on both sources collectively, except for some history about LYMCA and the names of their projects. They have brochures listing their projects on their Facebook page and website, also included as data in this research. The Facebook page contains practical details of the projects such as timetable, place and target audience, which is important to establish the themes of the projects. The stark differences in the online presence of local YMCAs can be due to the monetary resources. LYMCA is a self-financed organization (Personal Communication#1, 2019) and mainly an educational institute whereas HNMKY functions on sponsorships from diverse sectors of society including lottery association of Finland (Personal Communication#3, 2019). Another reason includes the difference in the size of both local offices – HNMKY is closely operating with the municipality of Helsinki and other third sector organizations and employs nearly 100 people (Personal Communication#5, 2019).

The official logo of LYMCA is included in the analysis to observe the imagery of Christian values. Furthermore, a list of projects under the 'Services' tab on their website are included. There are five promotional brochures published on their

official website: one of them combines information about beautician course, mobile engineering course, art gallery, computer courses, arts and design, language school and the YMCA school of music, and rest are about textile and fashion designing, Zumba and Aerobics classes, intensive workshops on media courses and preparatory classes for different renowned universities of Lahore. A few citations from the interviews of employees of LYMCA reveal information about the history of the local office.

5.2 Interviews

A total of five exclusive interviews conducted of employees from local YMCAs. Long-term employees for approximately 10 years were given priority so that they can compare the past activities with present ones. A conscious effort was implied to include representations from different hierarchical levels. Some interviewees were on the higher organizational level for a macro perspective of the values from management. And interviewees from middle and lower hierarchy provided a practical perspective of the implementation of the activities. All interviews were conducted in the English language and where Urdu or Finnish languages used, it was duly translated and transcribed for analysis.

Official names and designations of interviewees were not disclosed to maintain their anonymity as some questions directed to their faith. Interview style was open-ended so that interviewees can adequately express their views in their own words and interviews were conversational rather than strictly limited to questions. Interviews revolved around five questions:

- i. How do they define Christian values in their own words?
- ii. Do they see the YMCA incorporating Christian values in their activities and how they feel about it?
- iii. How much freedom does the YMCA give them to express Christian values at work?

- iv. What differences do they see in the past and present activities of the YMCA?
- v. What distinguishes their activities from the activities of other international YMCAs and other organizations in general?

These interviews conducted to gain a human and a practical perspective on the activities devised by the YMCA in both countries. After transcribing the interviews data was analyzed with critical discourse analysis for thorough understanding.

5.3 Challenges

During the research process, I have encountered several challenges, that will be discussed here. For interviews I have taken verbal permission from participants, to record interviews, regarding their religious orientation and their affiliation with YMCA. No pictures of interviewees have been used in this academic paper nor their names have been revealed. While analyzing data, some images and visuals have been used that are available already on their websites. The official webpage of HNMKY is in the Finnish language. There is an English button available on the official website with limited content so data retrieved in the Finnish language. That was one of the direct challenges encountered while collecting data. I am at level A1.2 - medium level of Finnish language certified by Helsingin aikuisopisto (Helsinki Adult Education Institute) that assisted me to comprehend the general meaning of the text. For difficult words and a more distinct perception of the text, necessary assistance was acquired from Google translator, grammar apps and websites such as verbix and wikisanakirja. In addition, a friend provided an official translation where required. Her credentials not be used as she did not translate in her professional capacity as a certified interpreter of the Finnish language. To correctly interpret some parts of the text, the website of YMCA international was consulted that is in English. However, the data chosen to analyze will be from the official website of HNMKY which is mainly textual.

Another challenge was to conduct interviews as LYMCA interviews were possible only via Skype. With only one contact available on their official website it was difficult to locate the appropriate person to organize interviews. I used my references in Lahore to connecting with the responsible person, and two interviews were scheduled for the same day. Because of my recent work with HNMKY, interviews with middle management were not difficult to conduct. Managing interview schedules from more senior management required more effort. It was accomplished after several attempts and all interviews were executed to considerable satisfaction. After transcribing the interviews and sampling the online content, yet another challenge was to assign codes. It was not based merely on the present text but also on the context in which the text has been said or written. The tone and choice of words carry out a key role in assigning the codes to the text. It required examining the text multiple instances and analyzing it with not only what the words were, but reasonably assuming the specific context behind them (details of codes and coding methods will be explained in the next chapter). Because the nature of this thesis is qualitative and not quantitative, so one challenge was the extensive sampling of the data. How to carefully skim data in case of HNMKY where the text was in abundance and how to expand it in case of the LYMCA website where data was not available sufficiently.

6 Analysis

Social discourse can be interpreted as a manner of communicating and understanding of opinion as well as it assists in constructing the reality of society. Jørgensen and Philip explain it as a social phenomenon that both can be creative and created through the “discursive practices” (Jørgensen & Phillips, 2002). Organizations intentionally create a type of discourse with the public that explains their philosophy and elaborate their vision in textual and graphical form on their brochures, booklets, magazines, and official websites. HNMKY and LYMCA both

are using their official websites to promote their projects. HNMKY is also advocating youth work, Y-movement and propagate its values and history on the website. Critical discourse analysis deems suitable for this academic research to acquire a profound perspective than for example, content analysis. Because the topic of Christian values is itself debatable as these values have various definitions. Different discourses relate to various themes of Christian principles and then different groups of Christianity define Christian values differently. One example of it can be that according to one school of thought being Christian means emphasizing social benevolence and ethical concern for the community but for another school of thought it means prospering in the marketplace and accomplishing material success (Ratner, Kaufman, & Teeter, 2009).

The purpose of this academic research is not to identify what implies to be a Christian. Rather what values of Christianity expressed in the activities of contemporary religious NGOs - local YMCAs of Helsinki and Lahore. That can be achieved by not just studying the consistent pattern of their activities. Instead, it requires to carefully analyze the complexities of content by examining the tone and language of online data and the interviewees. This stresses further on the use of critical discourse analysis that typically provides in-depth analysis. Moreover, it helps to properly understand the power conflict (or not) of the religious heritage of organization and sustaining in a contemporary world where religion has transformed its discourse.

6.1 Critical Discourse Analysis

Ruth and Mayer describe various effective methods of conducting CDA (Critical Discourse Analysis). According to Siegfried Jäger, the text analyzed in a manner where first text read by mere content of it, intending words and language used by the author. And then the “fine analysis” or deep-seated analysis of the same text can reveal other aspects of the discussion, some analogy used in the form of references. Or some deep-rooted logic of text that has been stated with and it also reveals the actors involved. Teun Van Dijk presents six phases of conducting

CDA that require first to read text while questions in mind. The focus should be on the language, and the emphasis should be on why this subject has been selected or where is the visible reluctance. And then analyze 1) the subject in large 2) the “local” explanation of the words used 3) the fine lines mentioned in the text 4) the global and local discussions 5) the lexical styles and 6) the context (Wodak & Meyer, 2001). CDA is typically conducted to explore how power is properly exercised through language. In the case of this academic research, the fundamental question is to identify Christian values or how Christian values exercised through RINGOs in the contemporary world. CDA interprets that language and society are closely connected and what human beings express in words represents the reflection of the society they live in (Machin & Mayr, 2012). Language, expression, and speech used on the official websites of local YMCAs will be analyzed. Also, the words, tone, and language used in interviews will be analyzed to seek how YMCA coping in modern and not seemingly religious Finnish society and dominantly Muslim Pakistani society.

The logical course of action for analysis of data should be arranging it in a manner that facilitates understanding the main value system of the organization. Although clarity on the topic of Christian values is still imperative. It is important to acquire a definitive or proximate explanation of Christian values to develop a coding system for analysis.

6.2 Methodology

The bible has defined Christian values already, yet the theological part of these values is from the interpretations of different persons with different religious interests and different periods in history (Morgan, 1998). This alone provides a wide array of values or ethics with which different Christians associate themselves. It is not possible, to sum up, each interpretation in this study, so focus will remain on two major sources: definition from Lutheran World Federation and definition from Evangelical Alliance. The former was selected for obvious reasons as most of the population follows Lutheran denomination in Finland (Table 1.1) and the

latter provides ecumenical value which deems appropriate for the Pakistani Christian population. The Christian population in Pakistan comprises of Catholics and Protestants and a small number of other Christian sects (Home Office, 2018).

Interestingly, the website of HNMKY used the word Christian and not Lutheran when describing the values. Yet values stated on the official website of HNMKY are relatively similar to the values written on the website of the Lutheran World Federation. Eight values stated on Evangelical Alliance website are Grace – giving back to society, Hope – firm belief on God, Faith – in God and all relationships, Love – unconditional love, Justice – for all, Joy – spread the positivity, Service – community work and Peace – positive well-being (Evangelical Alliance, 2019). The Lutheran Movement Federation describes its core values as Dignity and Justice – equality and human rights, Compassion and Commitment – voice against marginalization and disparity, Respect for Diversity – focus on similarities rather than differences with mission and service, Inclusion and Participation – equal rights for and by everybody, Transparency and Accountability – responsible for the actions and remain unbiased (The Lutheran World Federation, 2013). These rather modern Christian values are somewhat in line with the social and community work of any non-religious NGOs.

The initial appearance of data from the official website of the YMCA, which is a Christian RINGO reveals moderately little about Christianity. By that, I mean no apparent narrative or programs revolving around Bible, scriptures or prayers per sé can be viewed on both local websites. The selection of critical discourse analysis proved appropriate to analyze the oblique (or not) meaning of the reality constructed by the organization for its viewers. An extensive system of codes was designed to discover the traces of Christian values and Atlas.ti software was used to assign codes to the text and graphics. On HNMKY's website, the words "Christian Values" are used twice, once in their mission statement and other under the section of "Set of Values". LYMCA website does not provide a separate mission or vision statements and there are no words related to Christianity on the home page of their website. The first logical step of the analysis was to create a word

cloud to make sense of relevant themes. Codes were invariably produced revolving around themes that came up in word cloud. Word cloud presented sporadic result that barring the articles and conjunctive verbs, listed words such as “association”, “board members”, “activities”, “meetings”, “young”, “people”, “member”, “Helsinki” and then “Christian”, “community”, “support” and “local” from HNMKY website. And words like “courses”, “educational”, “information”, “diploma”, “women”, “classes”, “Lahore” and “students” were obtained from LYMCA website. The most used word on both websites was the word “is” that interprets their current activities or in case of the mission statement, their current goals.

Based on the description of Christian values on The Lutheran movement, Evangelical Alliance, modern interpretation of religion, domestication aspect and the word cloud provide the base to conclude codes and code groups as described in Fig 1.1. Bearing in mind the research question, codes groups were carefully designed and then divided into four categories. Fig 1.1 presents a comprehensive overview of all code categories and code groups used in this research.

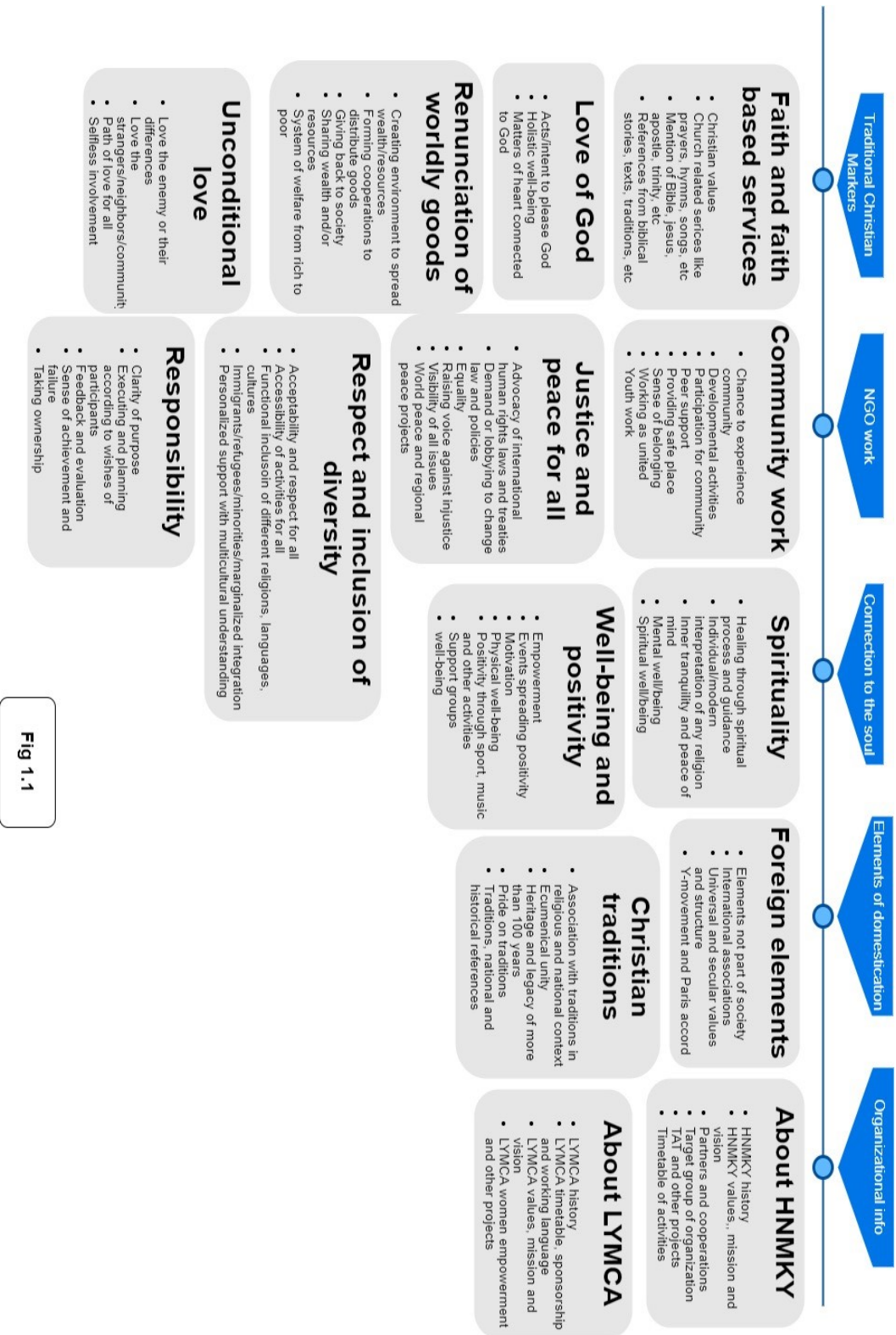


Fig 1.1

Fig 1.1: Code categories, groups and names used in main research and codes used to extract information

These four main categories are 'Traditional Christian Markers', 'NGO Work', 'Connection to the soul' and 'Domestication'. Here traditional Christian markers denote Christian values and their possible interpretation associated generally with Christianity. Code groups under this category are 'Faith and faith-based services', 'Love of God', 'Unconditional Love', and 'Renunciation of worldly goods'. The second category denotes the consistent themes exercised by any INGO irrespective of their religious inclination. And code groups under this category are 'Justice and Peace for all', 'Community Work', 'Responsibility' and 'Respect and Inclusion of diversity'. The third category depicts the contemporary individualistic concept of religion and contains themes not necessarily belong to religious doctrine. This category has code groups of 'Spirituality' and 'Spreading Well-being and Positivity'. It is significant to take into account this modern perspective with which RINGOs and their values are viewed. This perspective is universal in nature and is widely accepted in modern societies. The last category deals with the domestication of Christian values. As mentioned earlier due to the limited scope of this study, the first two stages of the domestication process, cross-national comparisons, and domestic field battles will not be analyzed (Alasuutari & Qadir, 2014). To observe the third stage of the domestication process - Naturalization (as mentioned above), two code groups of 'Foreign Elements' and 'Christian Traditions' are created.

After carefully reviewing the data contents, code groups and codes were conceived with the expectancy of proceeding towards the answer to the research question. Subsequently when categories, code groups, and codes were finalized, then the next logical step was to assign these codes to data contents. The data from the official website of HNMKY consists of text, graphics, the transcribed text of the video "Strategy 2020", and a weekly schedule of TAT. And data from the official online sources of LYMCA consists of text and graphics. The third part of the data obtained from the transcribed documents of conducted interviews of all five employees. This complex task was trivial as some code groups are self-explanatory such as 'Community Work' and 'Inclusion of Diversity'. On the other hand, code groups of 'Unconditional Love' and 'Love for God' were perplexing to

assign due to their abstract description. A few notable examples of heterogeneity of data are listed further to properly grasp the complexity of efficiently allocating the codes to the text.

One section of the HNMKY website is “Malin District” that relates to the tradition of, "reading the Bible and eating lunch together". Apart from that section, some text was found in data that described faith as salvation for example, “who have lost their path”. Another example is the logo of both HNMKY and LYMCA that comprises a triangle. Triangle represents simultaneously a traditional Christian sign of trinity and also the "spiritual, physical and mental" official theme of the YMCA. Then one more example is when assigning the code group of "Spirituality" that is elaborated as a feature of “holistic wellbeing” as well as assigned to the text “young people are at the heart of HNMKY”. The rational process of assigning the codes will be adequately explained with the examples of actual data to validate the transparency of the procedure.

6.3 Traditional Christian Markers

This category was developed to seek the traditional Christian references and further four code groups were established under this category. The first code group is 'Faith and faith-based Services' that contains exact or related words such as Bible, Jesus, Apostles or any references to these words. An example of that is down below, where it is stated directly about topics based on Bible text on the HNMKY website. Whereas these types of statements were not found on the LYMCA website.

Malin District Finland's oldest **one-to-one Bible District**. It was initiated by the dignity of Artur Mali, Secretary General of the Helsinki YMCA in the 1890s. **Today**, the Malin district brings to life the work of the founder of the YMCA, George Williams, on topical topics based on the **Bible text. (HNMKY, 2019)**

Specific activities based on traditional services by or involving Church fell under this category as well. Traditionally singing hymns together, prayers, Suomen

laulukirja (Christian song book in Finnish) represent few examples of the above-mentioned activities. Direct references of biblical stories, historical traditions and textual references from the Bible included also in this category. As well as discussion around the topic of God, godly love in Christian connotation, intent and acts expressed in a manner to gratify God, and acts on the pathway of God all fall under the code group of 'Love of God'. On LYMCA's official website, it is stated that teachers and staff are upholding the "traditions" and "values of the YMCA" in their activities, but they do not have an official mission statement when data was collected. Only one exception was considered to the rule of collecting data to eliminate the gap. The mission statement was added in data from the YMCA international website which provides the mission statement of the Pakistan YMCA.

The National Council of YMCAs of Pakistan is an organization affiliated with the Asia Alliance of YMCAs and the World Alliance of YMCAs aiming to serve the suffering humanity irrespective of caste, color, creed and gender through **Christ's ideas of service and character**. The main emphasis of the programs is development of body, mind and spirit according to the **Holy Scriptures and Christian faith**. (YMCA Pakistan, 2019)

Not much information was identified that fall under the code group of 'Love of God' in entire data. Even the expressed intent to please God or tone mindful of the godly pathway was difficult to detect. While describing the set of values, HNMKY affirms, "based on Christian values we are creating an environment for all where love prospers" (HNMKY, 2019) That was coded under 'Love of God' and also under 'Unconditional Love' because of its connotation of loving without discrimination and to be involved in the act as selflessly as possible. This code group has a theme of being selfless for the love of God and putting personal gain behind in the actions. Another very prominent traditional Christian marker is mentioned in Deuteronomy 15:7-11 as "showing generosity for others especially with your possessions" (The International Bible Society, 2020) that is appended under code group of 'Renunciation of Worldly Goods'. In organizational terms giving back to society can denote allocating resources and materials with the selfless

determination that goes beyond the official responsibilities. Below are the excerpts from two different interviews of HNMKY and LYMCA employees stating similar things.

If I see my staff they do work with very **big heart**, they **care more** what they are paid for. They get connected personally, **heart to heart** with these kids and families. I am sure that they think this work is good work and it **has meaning**, it will **change the world** (Personal Communication#5, 2019).

This happens when you make an institution **a life-changing** organization that you must change lives of people. And that can only be possible if you **touch them on individual level** or sort out their problems. If we say that our work is **only limited to tutorial** and we won't go beyond that. **We must go beyond**. A teacher is as good as your parent, like parent works on well-being of a child as their responsibility and we are trying our best to do it (Personal Communication#1, 2019).

The motivation and kindly disposition emphasized by both employees from different local YMCAs can be interpreted under all the above code groups and simultaneously interpreted as related to Christianity. Because both have described their religious affiliations with Christian faith and that they practice Christianity as well, these are coded under 'Unconditional love' and some parts under other codes.

The cost of living in Finland is higher in comparison with Pakistan and some other countries. And projects as TAT provides boxing, taekwondo, after school activities or dance classes to young immigrants without or a minimal fee. In a conforming Christian manner, it cannot be typically associated with the renunciation of worldly goods. Although it can be interpreted as sharing the wealth from multiple sources and distributed in the local community, not for worldly gains but for the good intention. In the same way, the employees explained their good intention to equip youth with the beautician and mobile engineering skills with a modest or sometimes no fee in LYMCA. That is also coded under a similar group.

6.4 NGO Work

The language and tonality of data are fundamentally rooted in the community and especially youth work. The lexical analysis of the data emphasized the rhetoric of “openness” “community work” and “equality” that resonates with any NGO work. Some of the Christian values mentioned in the Lutheran World Federation (LWF) and the Evangelic Association (EvA) show similarities with the values of any NGO irrespective of their religious affiliation. This category contains code groups; 'Community work', 'Justice and peace for all', 'Respect and Inclusion of Diversity' and 'Responsibility'. 'Community work' code group was assigned to the data where participation and working for the community mentioned. Also, it was assigned to data inviting participants to become a part of the community by experiencing it through the activities and local events of local YMCAs.

HNMKY is traditionally recognized for its youth work in Finland, and TAT is collaborating with schools, colleges, and the private sector to create activities for youth and facilitate them for the labor market. The tag line of Y-care (Y movement) is “Y-care – we care” (HNMKY, 2019). The word “we” can be interpreted in various connotations such as “we” can represent an organization that provides care, or “we” characterize Y-care as a community. They further used “we” in the statement

We strengthen **well-being**, **functional inclusion** and a sense of **belonging to the community** (HNMKY, 2019).

At another place, TAT referred to themselves as an “important community” and segment of Y-movement that establishes a substantial association with community work of HNMKY. LYMCA used the word “we” frequently on its website but does not clarify the specific meaning of community or even association with Y-movement. Although all of their projects revolve around themes such as universal justice, diversity or empowerment that are exercised in various manners by any INGO. These themes have been part of manifestos of INGOs and some themes

have prominence over others. As per Beaman, inclusion for the sake of acceptance and adjustment is not enough with the challenges diversity brought to societies. A “deeper equality” is required that is beyond the boundaries of religion and seated in “agonistic respect” (Beaman, 2014). In the data retrieved from HNMKY, equality and community work specifically youth issues have been emphasized. Considerably polemical subjects for the church such as LGBTQ rights or Islamophobia are not prominent in the data. Inclusion from every religion, caste and social class are emphasized and elaborated distinctively. For example, *the inclusion of people from different cultural backgrounds and who speak different languages*. was emphasized in several places. Under the section of Set of Values on HNMKY’s page, it is stated:

Activities are **easy to reach, versatile** and **respectful of individuality** (HNMKY, 2019).

This can be interpreted as participants of their activities have the right to freedom of choice and expression. A similar statement was delivered by one of the interviewees of HNMKY from higher management (Personal Communication#5, 2019) and reinforced by LYMCA interviewee of middle management (Personal Communication#2, 2019), that clients, employees, members, participants, and volunteers are free to follow the religion they adhere to. Most activities produced by HNMKY have age limitation that constrains participants who are outside the age bracket, but their events are open to all. LYMCA does not impose any such age restriction in their local events and activities.

The code group of 'Responsibility' denotes here being responsible for actions and operations performed at an organizational and individual level. Both Christian and non-Christian INGOs are ethically bound by social accountability and appraise their organizational objectives to validate their purpose of work. The assigned codes to this code group include taking ownership, executing, and planning the developmental activities that are in line with their goals and mission. A comprehensive evaluation, feedback, sense of achievement, and sense of failure were also taken into consideration while assigning to this code group.

Our activities **meet the needs and wishes of community** (HNMKY, 2019) to **achieve the satisfaction** which comes from service to others, to assume **position of responsibility** (YMCA Lahore, 2018).

Both official statements enclose a similar sentiment of being responsible to their respective communities with a sense of pride.

6.5 Soul Connection

This category elaborates on a rather modern account of religion in general and Christianity in particular. Houtman and Aupers researched on the data from the World Value Survey of 14 western countries from 1981 to 2000. They concluded that spirituality asserted an explicit advantage over traditional Christian values. And educated persons are not eager to take forward the traditional manners of Christianity as their antecedents used to partake (Houtman & Aupers, 2007). Spirituality or “spiritual healing” is not bound by any religious doctrine and is an essential element of HNMKY and LYMCA manifesto. It is evident in their textual and graphic representation, especially in the triangular logo. One corner of the triangle represents spiritual support provided to their customers while the other two denote mental and physical support. However, various designs of official logos are implemented in local YMCAs from different parts of the world. World Alliance of YMCA bears a distinctive logo that is not triangular in shape, and it is the first logo formerly designed and approved by the YMCA. It is a circle with Christ’s names and Bible in the middle and it represents five continents where the YMCAs functioning at the time and it was designed in 1881 (YMCA International, 2020). Most local YMCAs follow the pattern of the official logo where the topmost part of Y uses as a triangle. It typically exhibits the Christian part of the NGO in a relatively indirect manner. In comparison to HNMKY and LYMCA, England and Wales's local YMCAs do not include any triangle or circular shape in their official logos, they use only YMCA letters.

This can be an independent research topic altogether. The purpose of discussing this comparison is to reiterate the continuous narrative that religion has transformed its meaning in modern societies and RINGOs have adapted themselves accordingly. In the data, codes were assigned to the words, connotations or sentiments directing towards spirituality or healing through spiritual guidance. While answering a specific question, "what represents a spiritual connection in your point of view", an employee from middle management in HNMKY stated:

Mental and spiritual part can be your own (interpretation). We can't say what we believe (religion wise) (Personal Communication#3, 2019).

No direct reference related to spirituality and religion was communicated in data retrieved from LYMCA. While describing the Christian values of the YMCA the higher management employee stated spirituality as one of the three developmental aspects.

We develop (people/activities) spiritually, mentally and physically (Personal Communication#1, 2019).

Data retrieved from HNMKY directly or indirectly mention spirituality at numerous places. And activities are also promoted with the holistic aspect of the YMCA that includes spiritual, physical, and mental development. 'Well-being' is another code group under this category and principally not associated with religion and derives interpretation from individual opinion. This code was assigned to data describing in words or discussing problems related to motivation, self-esteem, confidence, inner tranquility, peace of mind, general feelings and soul.

Well-being and positivity include mental, physical well-being, positive perspective, and wellness through sports, music, dance and other activities and events. TAT has an elaborate weekly schedule of activities related to physical well-being and focuses on empowering and motivating immigrant youth. LYMCA is not that

elaborative in enthusiastically promoting their activities and give a brief description of the activities in their data. Both in a similar manner, associated holistic wellbeing factors with their activities.

Helsinki YMCA is working to strengthen holistic wellbeing. Sports and wellbeing workshops (HNMKY, 2019).

6.6 Domestication

This category was created to analyze the traces of naturalization as per the aforementioned domestication theory. It not only provides the theoretical support to the study but also explains the well-penetrated existence of foreign entities such as Christianity and Y-movement in Finnish and Pakistani societies. In this context well-penetrated means that both local YMCAs have been functioning positively over 100 years. They are collaborating with respective municipalities and the private sector, accepted in respective communities and retained loyal participation for generations. Hence, they have constructed a locally rooted heritage and here are few examples elaborating this point. The first look of the HNMKY website gives an impression of any Finnish NGO website and not necessarily appear to be an international organization. It is in Finnish language and the English button of the website provides elementary level information about the organization. This denotes that their considerable number of visitors predominantly can communicate or understand the Finnish language. The section of TAT on the website provides minimal information in English. Their weekly schedule is published both in English and Finnish and elaborates on multilingual services such as in Arabic and French. The official LYMCA website is in English that is the second official language of Pakistan. It appears that the official website and social media page are not their primary sources of promotion for activities. The official language for courses and administration remains Urdu.

Another example of pride was observed during the interviews and on their website. They are proud of the valuable contributions of local YMCAs within their respective communities. Phrases like “LYMCA is a leading organization of the nation”. And “our heritage is very unique, national figures like former presidents, thinkers, and philosophers have lived and worked with us” (Personal Communication#1, 2019) presents a dogma that is grounded in the national context. Another non-Christian employee from middle management of LYMCA stated his experience of working in a Christian organization:

I don't feel **any hindrance** here on any level, bet it financial, religious, **spiritual**. My family and friends have never objected, rather they come here very happily to meet me here (Personal Communication#2, 2019).

He admirably expressed his pride in the achievements of his male and female students by asserting that 90% of them have employment at higher positions in the government and private sector (Personal Communication#2, 2019). Yet another example located in data that throws light on well-penetrated narrative was that HNMKY organizes confirmation school camps every summer for children with Christian backgrounds. It is a significant tradition in various sects of Christianity. Under the "camps" section of their website, comprehensive information is present. Textual and graphic presentation of this section of the website which is primarily about a Christian tradition does not elaborate Christian activities. The section was not part of data but discussed in the interview of a higher management employee of HNMKY when answering Christianity in the activities. Confirmation camps have Christian activities including singing songs from Virsikirja (hymn book), reading the bible and discussing the life of Jesus (Personal Communication#5, 2019). Apart from these confirmation camps, HNMKY organizes camping activities for youth. These camps, as explained by another high-management employee, do not have Christian activities. Because these activities are produced with the co-operation of municipality that restricts them incorporating indications related to any religion (Personal Communication#4, 2019).

Both interviewees described camps and conformation schools as the heritage and tradition of HNMKY. This specific type of historical association with an organization by its employees depicts their perception of work with national identities. It constructs a narrative of the naturalization concept from the domestication process and will be discussed in the result section comprehensively. The previous examples provide ground for the argument that activities of HNMKY and LYMCA regarded as part of respective societies rather than a foreign entity. Yökoris (Night Basketball) set yet another prime example to further this argument. It is a project of HNMKY that brought basketball to Finland and their team is one of the leading basketball teams in the country.

HNMKY and LYMCA steep in a heritage rooted in local identities when described by employees and portrayed online. Nevertheless, activities they are offering may not emerge from the popular national heritage of their respective societies. Football, Yoga, Bachata, Zumba and Salsa in the case of HNMKY - Aerobics and Zumba in the case of LYMCA are to name a few examples of naturalizing the foreign content. Ice Hockey in Finland and Cricket in Pakistan correlates with national sentiments, yet these sports remain not the first choice. In the modern era of social media where national identities are becoming a blur, these local YMCAs present these foreign elements as part of their 100 years old heritage.

Namika is another familiar name of NMKY (literal Finnish translation of YMCA) that is synonymous with the history of scouting, basketball, youth work in Finland. And they maintain the legacy of more than 100 years' operating in the Finnish society. These factors constitute a distinct advantage of affectionate familiarity over their contemporaries and gave a unique status in a relatively secular and modern Finnish society. A similar pattern is observed in the interviews of employees of LYMCA who associated pride and deep bond with the organization because of its long-standing in Pakistani society.

Column 1	Interview with YMCA	YMCA textual data	HIMIKY interviews	HIMIKY textual data	Totals
FAITH AND FAITH BASED SERVICES	4	1	38	7	50
LOVE OF GOD	2	0	12	3	17
RENUNCIATION OF WORLDLY GOODS	4	0	6	0	10
UNCONDITIONAL LOVE	6	1	6	3	16
COMMUNITY WORK	18	13	32	54	117
JUSTICE AND PEACE FOR ALL	4	4	4	17	29
RESPECT AND INCLUSION OF DIVERSITY	21	3	16	38	78
RESPONSIBILITY	10	2	6	8	26
SPIRITUALITY	5	1	10	9	25
WEL-BEING AND POSITIVITY	8	14	17	47	86
CHRISTIAN TRADITIONS	20	4	20	4	48
FOREIGN ELEMENTS	7	8	30	21	66
Totals	125	66	233	267	691

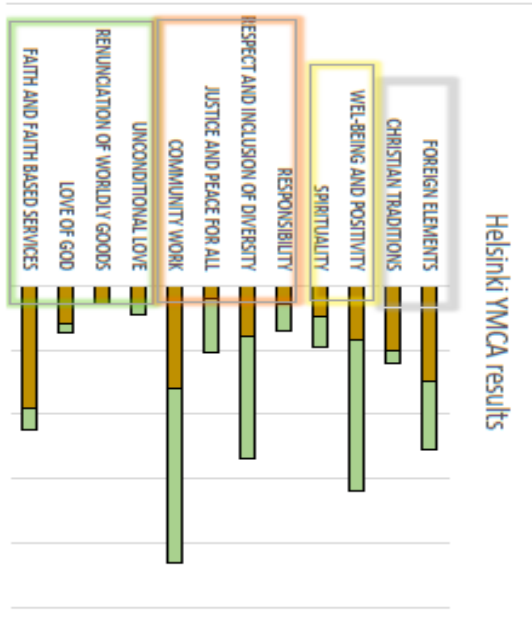
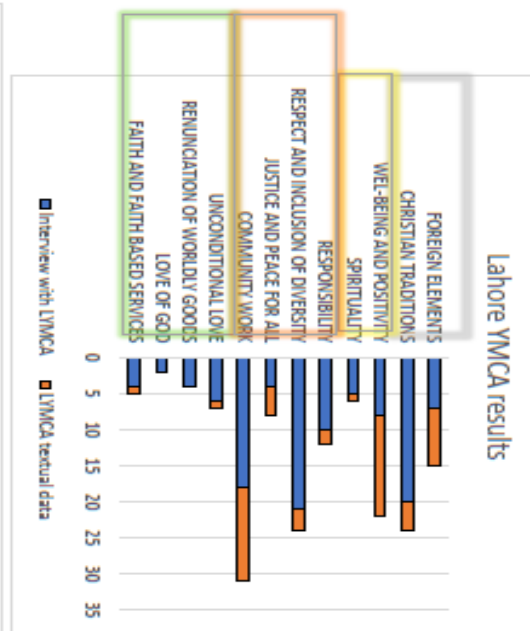


Table 1.2 and Chart 1.0 *Results of the coding assigned to the text

7 Results

As stated earlier, codes were assigned not only based on content or text but also based on intent, tone, and context of the text. This typically requires carefully screening and reading the text multiple times. After assigning and re-evaluating with Atlas.ti software, analysis of the data completed (as discussed in detail in the previous chapter) and results are in Table 1.2. All twelve code groups of the codes are in the rows and all the documents containing data are in the columns.

Documents were divided into four groups: interviews with LYMCA, LYMCA textual data, HNMKY interviews, and HNMKY textual data. LYMCA textual data is based on online text and graphics available on their website and their Facebook page. And HNMKY textual data includes text and graphics from their official website, transcribed video and weekly schedule of TAT.

For a sounder understanding of the data, results are converted into percentages. Moreover, with their total, another chart was produced that shows the direct comparison between these two local YMCAs. According to Chart 1.1 these two autonomous local YMCAs, that are operating in diverse environments, designing varied activities and functioning in unequal economics, have produced similar patterns in results. Table 1.3 demonstrates that interviews of both local YMCAs produce a more significant percentage as compared to textual data, in the code category of 'Christian Traditions'. Both have an approximately identical percentage of 'Community Work' code group. The similar code group has the most significant percentage in interviews and textual data retrieved from all four document groups. Both RINGOs maintain a low percentage in code group of 'Faith and Faith-Based Services' excluding HNMKY interviews where it receives a more significant percentage. 'Love of God' and 'Renunciation of Worldly Goods' contain the same negligible percentage in all four categories of the documents.

	Interview with LYMCA	LYMCA textual data	HNMKY inter-views	HNMKY textual data
CHRISTIAN TRADI-TIONS	16%	6%	9%	1%
COMMUNITY WORK	14%	20%	14%	20%
FAITH AND FAITH BASED SERVICES	3%	2%	16%	3%
FOREIGN ELEMENTS	6%	12%	13%	8%
JUSTICE AND PEACE FOR ALL	3%	6%	2%	6%
LOVE OF GOD	2%	0%	5%	1%
RENUNCIATION OF WORLDLY GOODS	3%	0%	3%	0%
RESPECT AND INCLU-SION OF DIVERSITY	17%	5%	7%	14%
RESPONSIBILITY	8%	3%	3%	3%
SPIRITUALITY	4%	2%	4%	3%
UNCONDITIONAL LOVE	5%	2%	3%	1%
WEL-BEING AND POSI-TIVITY	6%	21%	7%	18%

Table 1.3

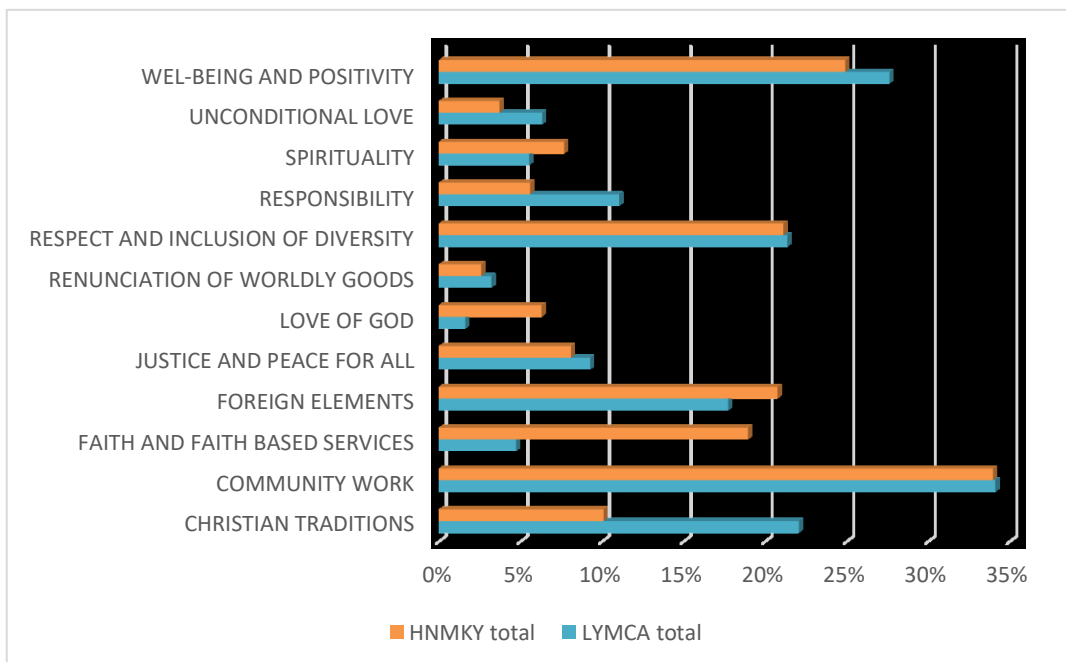


Chart 1.1

The code group of 'Respect and Inclusion of Diversity' secures a more significant percentage in the interviews of LYMCA. And it possesses a more significant percentage in textual data of HNMKY in comparison to the use of this code group in their interviews. The code group 'Responsibility' obtains a marginally more significant percentage in the interviews of LYMCA where everywhere else the percentage is approximately similar. Furthermore code group 'Spirituality' has the literal same percentage of distribution in the data of both local YMCAs in interviews and textual sides. 'Unconditional Love' and 'Well-being and Positivity' code groups embrace similar percentages between each other.

From this striking similarity, it is apparent that HNMKY and LYMCA constructed a paradigm of including and respecting everyone regardless of their beliefs. Primarily they are presenting themselves as community workers through their official websites and social media pages. Another remarkable similarity is that employees of both local associations take pride in the century-spanning heritage of the YMCA and regard Christianity as the foundation of this RINGO. On the other hand, in both local YMCAs, the 'Traditional Christian Markers' code category is not in higher percentiles in all four documents. It partly answers the two research questions of this academic study. The traditional Christian values are not at the forefront in the social activities as well as in the comprehensive presentation of the HNMKY and LYMCA. However, Christian values are at the background of their activities and evolved to be personal preferences of employees and participants. With these values and modern interpretation of Christianity in place, the current structure of both local YMCAs is erected upon global trends and themes of inclusion, justice for all and respect for diversity. This adequately answers the second research question and the following chapter will explore more on this complex subject.

8 Discussion

Both local YMCAs are functioning in different environments and carrying varied operations than each other. The above-mentioned results exhibit similar ideological and systematic patterns in their values, activities, and policies. This stark isomorphism of ideologies and approaches can be explained from the World Society Theory (Meyer, 2010). The similarities of global trends in the activities of local YMCAs retrieved through textual data and identical high regard of Christian values by their employees in the interview data denotes that INGOs are working on similar kind of models irrespective of their religious affiliations. The operations and activities are different in HNMKY and LYMCA, but the ideologies and approaches are similar and evident in their textual representation. All the code groups mentioned in Table 1.3 have almost a similar percentage in the data of both local YMCAs. It can be assumed that because they both are YMCAs then it is not unlikely for them to follow the same ideology. But as mentioned above, the independent functioning of both local YMCAs does not bound them to follow similar systems. It can be explained with the example that HNMKY and LYMCA abide by rules which make them a fundamentally Christian organization. However, results (Chart 1.1) revealed that HNMKY and LYMCA have a rather modern perspective of Christianity. And their activities are more similar to the activities of any INGO than any other religious organization per se. One rationalization of it can be that participants and staff members of both local YMCAs belong to different groups of faiths. Helsinki has a high number of inhabitants having the diversity of faith whereas Lahore has a Muslim majority population. That can be an argument for both associations for not demonstrating Christianity in their activities in a traditional manner. It seems that other local YMCAs are following a similar model with slight variations according to the acceptability of Christianity in communities. But it will require another research to analyze activities of local YMCAs from different parts of the world in detail. Another similarity between HNMKY and LYMCA is their pride in the heritage of the YMCA and Y-movement. The name of the

YMCA is synonymous with sports and youth work rather than conventional Christian services for many years. Aside from their employees the word YMCA is not necessarily resonating with Christianity. In an article by The New York Times, Krotz proclaims (Krotz, 2003) that the YMCA has regarded differently in various regions of America but nowhere it is associated with religious identity. YMCA Canada when responding to the question on their website (YMCA Canada, 2017) they described the YMCA as a non-denominational association rather than a Christian organization.

HNMKY and LYMCA feel pride in their heritage. And it is well-resonated in the interviews with their employees, yet it is not portrayed in a distinguishable manner on their website or social media. Furthermore, in the similarities, both local YMCAs accept diversity at the workplace as well as in their activities. In results, the code group 'Community Work' has the highest percentile followed by 'Well-being and Positivity' and 'Respect and Inclusion of Diversity'. These code groups are not traditionally affiliated with Christianity. IGOs and INGOs are advocating, lobbying and creating activities on similar themes. This point emphasizes again the abstract nature of Christian values. Words "Christian values" are documented in the mission statement and the official information of HNMKY and LYMCA. Employees of both local YMCAs validate them, but the clarification of Christian values entrusted upon individuals' interpretation. There are few guidelines from Paris accord that merges with the official narrative of Christian values but there is no significance shown otherwise in data. On the other hand, INGO related codes score high percentile and show significant recurrence in the data. Code group of 'Respect and Inclusion of Diversity' assigned to the direct phrases such as "functional inclusion", "significant activities for [people] with different languages and cultural backgrounds", "needs and wishes of all" and "a voice for all". Other code groups such as 'Unconditional Love', 'Renunciation of Worldly Goods' and 'Love for God' are under the category 'Traditional Christian Markers' and have lower percentile and the occurrence in data was rather in contextual manner.

It is agreed upon that modern global themes such as well-being, diversity and community work are common in non-religious INGOs and data retrieved from YMCAs. The reason for this similarity is not only the recurrence of similar words or phrases such as “empowerment, creating positivity, healthy living, social responsibilities, strengthening well-being” but also the absence of words that emphasizes the traditional Christian services. The manifesto of the YMCA is physically, spiritually and mentally empowering youth. That encompasses themes of well-being, positivity, community and youth work which is common between both associations. Representation of these modern themes for diverse audiences is different in HNMKY and LYMCA. In a similar fashion, activities embracing similar themes, differ in nature from each other. This representation stems from the heritage constructed around Y-movement over 100 years and contains local elements about their activities and their image.

Domestication theory (Qadir, 2014) explains how these global phenomena naturally embedded in the local representation. This theory is not employed in this academic study to examine the process of domestication but to accurately detect the visible traces of its natural occurrence. In the background chapter, a brief history of HNMKY and LYMCA was discussed that assists to comprehend the national or local narrative. Due to British colonization, the English language and British structural models bear significance in Pakistani society. One example of it is that LYMCA does not provide information in Urdu online, except one brochure where only one page is in Urdu. LYMCA was founded by the British and maintains an international model that distinguishes them from local NGOs and increases their reliability. Data retrieved from LYMCA focus on the local achievements and specific requirements of the local community. Activities developed by them have been presented as addressing pertinent topics of Pakistani society in which unemployment and a deficit of skill-based education are to name a few. Programs offered by them range from physical exercises to skill-based education such as beautician, mobile engineering or textile designing courses. Insufficient opportunities by any government establish an environment for the third sector to over-

come the gap. And vocational courses by LYMCA are empowering youth especially local women. These professional courses provide young people with the necessary skills in nominal fees that support them to initiate or excel in their careers. Government institutions either do not offer vocational education or have very limited seats. That is directly connected with the financial and economic conditions of Pakistan.

In comparison, Finland is a welfare state with resources to provide free education to its citizens. The third sector is supporting municipalities in already established programs. HNMKY creates well-being, sports, motivational and empowering programs for local youth and immigrants along with persistently advocating and lobbying for youth rights. For instance, TAT is aiming for immigrants outside of the integration period (Ministry of Employment and the Economy, 2010) to assist, empower and motivate them so that they can find their place in the Finnish labor market. Finland has a youth act (Ministry of Education and Culture, 2017) that compels municipalities and third sector to sufficiently develop empowering and engaging programs for young persons. Helsinki municipality maintains an extensive network of youth houses, and it is collaborating with local NGOs including HNMKY to create opportunities for young people. Both local YMCAs establish similar goals of youth empowerment, but both have significantly different processing of the activities. One obvious rationale behind this difference is the monetary variance between the two local YMCAs. And other is the necessary alteration of HNMKY and LYMCA according to the local needs. Both are leading international models and ideas in a manner that appeals to the local audience in maximum capacity.

From the preceding analysis and discussion, three things are reasonably inferred that a) pragmatic implications of Christian values experiences practical limitations because of their abstract nature b) the manner of expressing global trends is similar in RINGOs and INGOs and their holistic approach to Christian values has modified to individualistic and spiritual level c) Y-movement in Finland functions as Finnish youth movement and addresses to unemployment and empowerment

topics in Pakistan and d) local YMCAs are operating on international models, yet activities are typically presented according to local acceptability and pride resides in a local achievement of associations.

8.1 Limitations of the values

As mentioned earlier Christian values are abstract and typically carry individualistic interpretation. To correctly identify something abstract in the activities of local YMCAs undoubtedly remained a challenging task. NGOs are proved to be critical actors in shaping governmental policies and are influential to transform societies. Along with corporate goals they carry moral and social values that are essential to their operations. HNMKY and LYMCA have nearly similar Christian values that provide a moral foundation for their local operations, actions, rules, and projects. However, some of these values seem to be implemented with organizational boundaries. For example, their values about social inclusion, directly collide with their projects where they limit participation by age. TAT is an age-bound project specifically for persons aged till 35 (HNMKY, 2019) and accepts participants irrespective of their cultural backgrounds, skills or education. Similarly, in the beautician and mobile engineering courses that are not age-bound but are gender specified. Beautician courses are aiming to empower women (YMCA Lahore, 2018) and mobile engineering course attracts male participants usually (Personal Communication#1, 2019). There is no direct reference to the LGBTQ community textually or graphically on either website. Yet, as per the rules of both local YMCAs, everyone is regarded equally irrespectively of their sexual orientation.

Though officially anyone can participate in these projects. Based on their open policy Christian values such as renouncing personal possessions and loving unconditionally, however, appear impractical here. HNMKY is bound by the necessary conditions from the local sponsors and evaluate their activities accordingly at the end of the project. And LYMCA is self-financing their activities and they

traditionally regard vocational colleges and academic institutes as their competition (Personal Communication#1, 2019) rather than considering other RINGOs as their competitors.

8.2 Traditional values vs spiritual values

In the past, the Church had a position of authority that has been altered in modern times. Presently religion has developed into an individual matter and topics that were considered prohibited or atypical to discuss became permissible to practice. Other philosophies such as liberalism, atheism, agnosticism, have been openly discussed and challenged the previous discourses of religion. All religions including Christianity have adapted relatively the modern terms and actions. For example, the sacred writings of scriptures rendered appropriate and flexible meanings for modern and diverse societies. Although it does not denote that it is an “ideal world”. The ideological divide between non-religious and religious sectors of society is ever-so-widening. And for a better future, it is imperative to promote harmony and learn to live together by recognizing similarities (Beaman, 2017). Data retrieved from HNMKY exhibit their key focus on global values such as inclusion, equality, empowerment, justice, and peace. Similar values are typically used in defining other IGOs, INGOs, and NGOs. This isomorphism of modern ideas and systems undoubtedly exists in all INGOs, and YMCA is no exception to it.

Religion has been becoming relatively an individual matter in contemporary societies, and it has benefited the topic of spirituality that is individualistic and not associated with any doctrine. This modern narrative manifests in HNMKY data. Little to none has been stated about Christianity or spirituality in the data retrieved from LYMCA naturally making it non-religious space. Textual and graphic representation of both local YMCAs highlights guidance through holistic well-being, that constructs an accommodating and comprehensive notion for participants. It is a personal interpretation that may or may not associate this notion with Christianity. HNMKY and LYMCA are Christian INGOs, yet according to the results, the code category 'Traditional Christian Markers' was not apparent in their data.

Activities concerning spirituality and well-being are evident rather in the data from HNMKY.

Interestingly in the interviews, 'Traditional Christian Markers' category was discussed relatively more than textual data. Code group 'Faith and Faith-based Services' was discussed 16% (Table 1.3) of the total material from HNMKY. Similarly, data retrieved from LYMCA has a higher percentile in code groups of 'Love of God' and 'Unconditional Love' in interviews (Table 1.3). This shows the deep regard of Christian heritage associated with YMCA in employees irrespective of their religion. General Secretaries of both LYMCA and HNMKY belong to Christian faith and also so many other employees working in various positions. Their board meetings and annual conferences start with traditional Christian services such as Bible reading or singing hymns (Personal Communication#4, 2019). This reiteration and trickling down of traditional Christian values are similar in both local YMCAs. But in practice, these values left to the individual's interpretation and seemingly not given absolute priority when developing activities.

8.3 Y-movement as a local movement

Y-movement initiated in England and introduced in the Christian majority Finnish Society by native persons to reform young men in respectable citizens and good Christians. A similar pattern was observed in Pakistan when the YMCA initiated its local operations there. It was not initiated by colonizers and unlike Finnish case not by natives for a Christian-minority society. It is not mentioned here to explore the public discourse when the YMCA started or its evolution over time in Finnish and Pakistani societies. Rather it is stated to sufficiently establish that since its inception Y-movement was predominantly a Christian movement. It was carried forward as an independent local movement that was internationally connected with other YMCAs. This contributing factor adequately supported the naturalization of a foreign movement with local packaging. The results of this research further revealed the existence of similar concepts in two different local YMCAs that

have been acknowledged as regional concepts. HNMKY was initiated and presently operated by locals. They use the Finnish language in their activities and are flexible enough to employ other languages where required. LYMCA initiated by the British and now operated by locals and they regulate activities in English and Urdu languages. Both local associations have general secretaries who belong to a Christian denomination, nevertheless, other employees are working there irrespective of their religions. These two local YMCAs have introduced and promoted concepts that were being used in other local YMCAs. For example, organized basketball and scouting in Finnish society and badminton and football in Pakistani society passed from international connected YMCAs and not because they are locally popular sports. HNMKY maintains to organize basketball teams and scouting camps that are recognized as local activities in the official narrative.

Both local YMCAs are following similar themes as any other INGO. Their distinction lies in their distinct identity (YMCA name) and over 100 years of tradition that increases trust among their participants on their services. Activities of HNMKY have a considerable number of foreign elements such as football, Taekwondo, Yoga, and Salsa are to name a few. Since these activities are developed by a deep-seated organization in Finnish society, they appear more local than other NGOs. LYMCA has induced concepts that are naturally followed by its international counterparts such as language, music (guitar, flute, tabla), textile designing, shorthand (useful in the local chamber of commerce), Aerobics and Zumba classes. These concepts are foreign for the Pakistani society, but the service-provider name YMCA has been domesticated as a local entity in the local community.

8.4 Localization as Naturalization

Have thus far, it has been sufficiently established that both local bodies have a comparatively modern and individualistic uptake on the Christian values of the YMCA. And due to their deeply ingrained heritage in their respective societies, their names have not necessarily been regarded as foreign anymore. Both have

natives at administrative positions, the workforce is in addition from the local community and the central body of the YMCA is not providing foreign aid. Yet the themes, activities, operations they incorporate are similar and concentrate on “our” community and youth. One compelling argument can be that these similarities are because they bear the identical name of the YMCA. The counterargument is that the organizational values of HNMKY and LYMCA may have Paris Basis as a foundation, but they are independent organizations. Moreover, these striking similarities are common with any other INGO. In the domestication process, national identities construct a narrative around a foreign system that not solely gives acceptability but also ownership from the community. HNMKY and YMCA refrain themselves from the national, religious and political association, except for Christian association when and where required.

Both local YMCAs maintain a long-standing position in their respective communities that naturally ensures their local status. They are community oriented INGOs, yet their typically developed activities carry international themes and trends that may or may not be well-known within their respective societies. For example, instead of the typical sports and activities, they have adopted relatively foreign activities for both societies. It is critical to understand here that these activities are at the foreground but underlying themes are youth empowerment and community work. Data retrieved from both local YMCAs revealed that these activities are typically presented to address local concerns that bind them with their respective communities. This natural narrative of local attachment and unification with the local community constructs acceptability and ownership of their activities among their respective communities. In the contemporary world, the lines between foreign and local are distorting. Everyday things, trends, fashions, foods, once recognized as foreign are now part of the local lifestyle. This urban narrative also encouraged HNMKY and LYMCA to bring forward activities such as Salsa, Kizomba in Helsinki and Aerobics and Zumba in Lahore. These foreign activities found to be presented in data with the phrases “to help the community grow”, “promote equality, inclusion” (HNMKY, 2019) and “physical fitness, well-being” (YMCA Lahore, 2018) that shed light on the above-mentioned aspects.

9 Conclusion

This academic study concludes with remarks that the definition of Christian values has been transformed from a doctrine for a community to an individual matter since the inception of the YMCA. The transformation of these values in the contemporary world will always be bound by operational and practical impediments especially in transnational NGO work. HNMKY and LYMCA both have Christian values at the core, which are receptive and left on individual interpretation. Giving back to society, intent to please God, love the strangers, and sense of community are to name a few foundation rules of Christianity that were apparent in the interviews of the employees but not encountered in the textual and graphic data. Christian values of the YMCA have been formally organized in Paris Basis and the goal of this accord was to unify the local YMCAs and strengthen Y-movement (YMCA Archives, 2019). Presently, societies have a different perspective on Christianity than in the past. It would not necessarily imply that Christian values became extinct. Rather these evolved values provide a foundation to HNMKY and LYMCA to stick to their objectives and these not-so-religious activities maintain accessibility to every sector of society. These activities incorporate similar global trends and operate on similar patterns as any INGO yet embody a narrative of being local dominion. That narrative is embedded in the deep-seated heritage of local YMCAs and facilitates the naturalized manner of localization thus verifies the domestication theory.

This study focuses on the abstract nature of Christian values and the individual interpretation these values entail. Consequently, this abstraction of values constrained the scope of research that was overcome by using Critical Discourse Analysis to make some sense of the data. Furthermore, this abstraction was toned down by developing an extensive system of codes. The purpose of this system of coding was not only to distinguish Christian values in data but also to recognize the incorporation of global trends and detection of the natural process

of domestication in the data retrieved from both local YMCAs. Nearly similar results obtained from the data sets of HNMKY and LYMCA. As per results, both local YMCAs emphasize the similar genus of international NGO work that is implemented in the activities of their non-religious counterparts. In-depth analysis of these results responded to both research questions; Christian values are abstract and open to interpretation, employees of HNMKY and LYMCA irrespective of their religious orientations associate the purpose of these activities to Christianity. Community work, unconditional love and giving back to society, are to name a few that were typically cited by employees to interpret the apparent intent behind the activities. Both local YMCAs are Christian NGOs, but their activities are developed and presented around the local topics faced by the respective communities. A heritage of over 100 years undoubtedly constituted a sense of pride and a local narrative that naturally overpowered the international or foreign narrative.

It does not mean that both local YMCAs consciously subdued Christianity in their activities or using local branch pride to carefully construct an image. Rather naturally it has become the presently evident narrative and deemed appropriate for HNMKY and LYMCA. One Christian interviewee from LYMCA explained equality and social inclusion as, "*considering everyone equal and including everyone in our activities is a Christian value for me and I know it is the same in Islam too*" (Personal Communication#1, 2019). I sum up by stating that with personal interpretation global themes of civil equality, social justice, and local empowerment have been seamlessly incorporated in the relatively modern Christian values of the YMCA.

Furthermore, it is imperative to state that religion did not acquire adequate consideration in the study of globalization. This paper endeavors to perceive the active role of RINGO in the contemporary world with one case study, which is insufficient. A profound analysis is required to adequately explore the active role of religion and RINGOs in the evolution of religious values from past to present. This

distinct type of research is required on a larger scale to determine religion is an agent or an actor in the dissemination of globalization.

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