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Perception of Citizenship among Pakistani Youth

(A Case Study of Islamabad)



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This dissertation is submitted to Anthropology Department at Quaid-I-Azam University, in partial fulfillment of the requirement for the Degree of Master in Anthropology.



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**To
The
Silent
Majority
Of
Pakistan**

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Abstract

The purpose of this study is to find the perception of citizenship among Pakistani youth. The research was conducted in Rawal Town, Islamabad. It was assumed that the Pakistani youth have little awareness about their status of citizen. The methodology use is qualitative and quantitative. Twenty five in-depth interviews were conducted form youth between the ages 18 to 25 of years. There were conducted two Focus Group Discussions to cross check the data. The study reveals the low level of awareness among youth about the concept of citizenship. Pakistani youth are familiar with the “words” of duties and rights. However they have little awareness about the real implementations of their rights and duties at domestic and state level. Civics studies have a vital role for citizenship awareness, but youth had not heard the name of this subject. This study also reveals that at present youth are disappointed by the role of government for providing them their social, economic, political and religious rights. In Pakistan every youth member acquires more than one identity, which leads towards identity crisis. Because of this heterogeneous culture the nation identity of masses i.e Pakistani is being affected. Corruption, nepotism, injustice, inequality, worst law and order, intolerance and etc have influenced their patriotic behavior. Only 28 percent of the respondents were proud on being a Pakistani and there were only 10 percent of the respondents who affirmed to sacrifice their life for Pakistan. Primarily it is citizenship awareness that gives orientation to an individual about his or her duties and rights. Duties and rights are interdependent. Government is responsible for this mess. Government should take appropriate measures to promote the citizenship awareness. In order to inculcate these characteristics there is a dire need to overhaul the education system, primary as well as secondary. It will enable Pakistani youth to perform their actual role as a citizen.

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Chapter No. 1

Introduction

1.1 The Background

In most of the post-industrial colonial states, known as Third World, ethnic, racial and regional identities continued flourishing to resist assimilation into a homogenized "National" culture. Pakistan is also the example of this kind of case. Pakistan emerged in 1947, and 64 years have passed since the creation of Pakistan, but during this period nationalist movements started to fracture Pakistan's National identity among youth. In the result of these movements included separation of Bangladesh from Pakistan, Great Liberate *Baluchistan*, the NWFP *Pashtun's* claimed an autonomous *Pashtunkhwa* and *Sindhies* demanded for a '*Sindhudesh*'¹. At present the *Sariki* movement for '*Sarikistan*'² and the demand of people of *Hazara*³ for separate province, are in progress. Although government has announced '*Gilgit Biltistan*' as fifth province, it is not recognized by the constitution. Apart from all of these the Urdu speaking i.e migrants are demanding for their separate province and do not want to recognize federal government of Pakistan. The masses of the state do not accept Urdu as a national language. To this day ethnic-nationalist movements remain strong in various parts of the country. This critical situation shows that state has always been snubbing the rights of the masses and in result such movements have always been emerging.

During the 64 years of independence Pakistan has suffered from political instability. Various political and social movements started that directly had an impact on the ideology of people

¹ *Sindhudesh* is literally Sindhi word meaning 'Sindhi Country' is a concept floated for the creation of a Sindhi state, which would either be independent from, or autonomous within Pakistan. A Sindhi literary movement emerged in 1967 in opposition to the One Unit policy, the imposition of Urdu by the central government and to the presence of a large number of *Mohajir* (Indian Muslim refugees) settled in their province. The movement for Sindhi language and identity drew inspiration from the Bengali language movement.

² *Sariki* nationalist movement refers to the efforts to establish a collective identity for the *Sariki* linguistic group in the Punjab province of Pakistan and to secure an official status for the language. *Sariki* Nationalist movement started in 1960.

³ *Hazara* Nationalists are *Hindko* Speaking. These Nationalist also want a separate province on the basis of administration. This movement is active in *Hazara* Division i.e *Abbottabad* and adjacent areas.

about citizenship. Field Marshal-law Ayoub Khan's slogan was economic revolution through industrialization and green revolution, but due to the Indo-Pak war of 1965 the economic progress of Pakistan was destroyed. During this period youth's response towards patriotism was high, Zulfqar Ali Bhutto gave the motto of Islamic Socialism⁴. His government was dissolved by a dictator. The process of democracy was halted for more than a decade. General Zia-ul-Haq brought than the concept of Islamization⁵. During this period, Pakistan was bestowed with foreign aid in form of debt. All of this aid was utilized in Jihad against Soviet Union and the implementation of Islam in Pakistan. The youth were neglected and misled. Then the process of democracy partly started, but governments kept on changing without completing their constitutional period. From 1988 to 1999 four governments changed. This was the golden period to give masses relief, progress and to work on public policies. Another dictator General Perwaiz Musharaf ruled the county for another ten years. He came on board with the idea of Enlighten Modernization. During the Mushaffar's era the issue of war against terror was raised up. The ideology of the masses was polished in Zia's era in favor of Jihad, but this was totally against the existing ideology of masses. The most important issue was that none of the policies for socio-economic and political development was continued by the succeeding government.

The political instability and ethno-nationalist movements gave birth to ethnicity, nepotism, corruption, inequality, bribe, intolerance and violence along with many other social evils. Although such problems have existed from the creation of Pakistan to till now, at present all of the social evils are at their peak. The country is in debt from head to toe. We got rid of imperialism, but now we are passing through economic-imperialism and we are being dictated by the super power. The sovereignty of the country is being challenged and in such a critical

⁴ Islamic socialism is a term coined by various Muslim leaders to describe a more spiritual form of socialism. Muslim socialists believe that the teachings of the Qur'an and Muhammad (PBHU) are compatible with principles of equality and the redistribution of wealth drawing inspiration from the early *Madina* welfare state established by the Prophet Muhammad (PBHU). Islamic socialism was the result of aggression against Marx and Lanin; western socialists.

⁵ *Islamization* has been used to describe the process of a society's conversion to the religion of Islam. In contemporary usage, it may refer to the perceived imposition of an Islamist social and political discourse on a society with a tradition of a more varied interpretation of Islam. Zia-ul-Haq ordered to usher in an Islamic system to Pakistan.

situation how youth can have freedom of speech or expression? Regrettably, all these circumstances are affecting youth's behavior towards citizenship.

Youth represents the most energetic section of the society and have the potential to fuel increasing socio-economic and political development. In Pakistan more than forty million people are ages between 15-29 years. Yet, even with having so much human capital there is no considerable socio-economic and political development. Quaid-E-Azam Muhammad Ali Jinnah, the founder of Pakistan, in his speech said that youth are the real makers of Pakistan. Youth may not be exploited and misled. But at present youth are being exploited. All types of social evils are growing day by day. In such circumstances here come so many questions. What is the perception of youth towards citizenship? To what extent youth are familiar with their rights and duties. What is the degree of involvement of civic behavior on youth's daily life? What is the status of youth's satisfaction with the government under present circumstances? What is the youth's understanding about equality? How are youth performing their role as citizen?

1.2 Statement of the Problem

After independence Pakistan is still a problem child. Democracy has not stabilized. Besides this the Ethno-Nationalist movements⁶ and social evils have also affected the civic behavior of youth. Because of this, the policies that focus on youth have been completely neglected. Its recent example is the devolution of the ministry of youth affairs. This dissertation aims to investigate the ways in which Pakistani youth's perception of citizenship is changing with the changes in perceiving their role as citizen.

One of the major changes among Pakistani youth that has occurred is that even educated youth of Pakistan do not claim Pakistan as a state. This research aims to find out what the perception of

⁶ The central theme of Ethno-Nationalists is that the movements which start their campaign to get their rights. Ethno-Nationalists share common heritage, which usually includes a common language, a common faith, and a common ethnic ancestry.

citizenship is among Pakistani youth with different socio-political backgrounds? Why the rural and urban youth have different perception of citizenship, Nationalism and Patriotism? Being citizens there are some rights and duties for the members of a state. Among Pakistani youth the concept of citizenship is complex. This research will explore the awareness among youth about their rights and duties.

Citizenship gives notion of unity but day by day youth exhibit individualistic behavior rather than collectiveness. Why youth do not own the concept of citizenship? The basic question of this research is “what is the perception of the citizenship among Pakistani youth?” In order to understand this basic research question we must know youth's awareness and perception about rights, duties, justice, equality, role of education, satisfaction on government policies, implementation of policies, identity and etc.

1.3 Conceptual Frame-work

The major concepts of this research are rights, duties, identity, equality, justice and civic education. The concept for rights is that irrespective of class, race, gender, ethnicity or the marks of difference, every citizen is equal and needs equal rights. The issue is that youth have no idea about the concept of citizenship, as well as their rights as a citizen. Likewise youth need to know duties as citizens. Civic education plays an important role in awareness and promotion of citizenship behavior. The subject of Civics⁷ is being introduced in intermediate grades as an optional subject; importance is not being given to the subject of Civics Studies. In school syllabus there is no particular portion based on conceptualizing civic life, citizenship and nationalism. The extreme level of nepotism, bribery, corruption and other social evils are snubbing rights of youth along with the rights of equality, justice, identity and education. In return the youth are not fulfilling their duties.

⁷ Civics is the study of rights and duties of citizenship. In other words, it is the study of government with attention to the role of citizens' — as opposed to external factors — in the operation and oversight of government. The history of civics dates back to the earliest theories of civics by Confucius in ancient China and Plato in ancient Greece. These traditions in general have led to modern distinctions between the West and the East, and two very different concepts of right and justice and ethics in public life.

Education is the source of awareness among youth. Although this right is being provided to the youth to various degrees, so the perception of educated youth varies accordingly about the concept of citizenship. The socio-political, economic back ground and the effect of Ethnic-Nationalist movements is the prime cause of variation of youth's behavior towards citizenship.

1.4 Significance of the Study

This research is purely an academic work. Nevertheless, it is very significant in its conceptual frame work. Unfortunately, in terms of civic participation in societal activities, youth is the most neglected demographic portion. Throughout the history of Pakistan, policy makers and political parties have ignored the benefits of engaging and harnessing this untapped human capital. In return the youth's involvement and interest in the public policies is on the way to shortfall. Their perception about citizenship is different for general concept and theory of citizenship. This research is very significant to find out Pakistani youth's perception about the concept of citizenship. Besides this in future this research could be helpful in policy making.

1.5 Objectives of the Study

Following are objectives of the study:

1. To find out the perception of citizenship among youth
2. To explore the concept of identity among youth belonging to different ethnic groups
3. To investigate the understanding of youth towards public policies and social change
4. To explore the role of education for the promotion of citizenship behavior among Pakistani youth

1.6 Literature Review

As it has been mentioned, the concept of citizenship is a complex in its dimensions. Maurice defines the concept of citizenship as,

“The idealistic classical conception interprets citizenship in terms of the rights and duties, powers, and interests associated with the praxis of membership in a political community . . . it consists of civil, political, and social elements, of which more in a moment. Taken together these are held to be equivalent to full social member”

(Roche: 1987)⁸.

Among Pakistani youth the concept of citizenship varies to a one eighty degrees. Pakistani youth just know the words like right, duties, power and interests. In fact youth do not know the real meanings and implementations of these words. Youth know the word “Right” but it is a dilemma that they do not know their rights.

In the liberal economics concept of citizens it is defined as,

“The civic duty of individuals to reduce their burden on society and build up their own human capital – to be “entrepreneurs” of themselves”

*(Gorden: 1991).⁹ **

Hunger, shelter and physical urge is the basic need of human being. The prime responsibility of youth is to fulfill their basic need of hunger. In Pakistan the youth are mostly dependent on their elders and parents. The question arises, how do youth perceives about self human capital? What

⁸ Roche, M. (1987). P. 365-69, “Citizenship, Social Theory, and Social Change. *Theory and Society*”, Vol. 16, No. 3. Published by Springer

⁹ Gordon, C. (1991). P. 43, “*Government Rationality: An Introduction*” Chicago: University Press.

are the opportunities provided by the government to fulfill this basic need? The human capitals are built when opportunities are created. Pakistani society is status conscious. This is a massive impediment in producing “self-human capital”. Pakistani youth is interested to work according to their socio-economic and political status.

The most comprehensive definition of citizenship is given by Enslin,

“Citizenship in democracy (a) gives membership status to individual within a political unit; (b) confers an identity in individuals; (c) constitutes a set of values, usually interpreted as a commitment to the common good of a particular political unit; (d) involves practicing a degree of participation in the process of political life; and (e) implies gaining and using knowledge and understanding of laws, documents, structure and process of governance”

(Enslin: 2000).¹⁰

Citizenship in democracy bestows membership, identity and constitutional values to youth. But it is just theoretical. Practically, it neither has nor is granting any sort of understanding to the process of governance. In Pakistani context youth is totally unaware of these rights as mentioned in the above given definition. The youth is getting education rather than knowledge along with so many complexities. These complexities are detailed mentioned in chapter three of this manuscript.

Culture has an important role in making citizenship behavior. Culture, ethnicity and language gives the concept of exclusion of membership. As Rosaldo has stated,

“Cultural citizenship is the right to be different (in terms of race, ethnicity, or native language) with respect to the norms of dominant national community, without compromising one’s rights

¹⁰ Enslin, P. (2000). *“Politics, education and citizenship”* New York, Falmer Press.

to belong, in the sense of participating in the nation-state democratic process”

(Rosaldo: 1994).¹¹

In the federal area of Pakistan the masses belong to different cultural areas and have different identity such like *Sindhi, Punjabi, Pathan* and many others. This diversity gives the concept of racism and leads towards lack of civic nationalism. In Pakistan the concept of civic nationalism i.e one's culture is lacking. Here we can see the examples of different culture centers existing in Islamabad associated with languages, provinces or a specific geography. Being federation there must be single culture; Pakistani culture rather than *Sindhi, Punjabi, Baluchi* and etc cultures.

According to Green, civic nationalism aims to,

“integrate multiple ethnical cultures and religions into a single, through diverse national identity”

(Green: 183).¹²

It is mentioned in the article 33 of the Constitution of Islamic Republic of Pakistan:

“The state shall discourage parochial, racial, tribal sectarian and provincial prejudices among the citizens”

(P. 18).¹³

In the article 36 the protection of minorities is mentioned as,

“The state shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and

¹¹ Rosaldo, R. (1994). P. 57, *“Cultural Citizenship in San Jose”*, California. Polar

¹² Green, A. P. 183 *Education, Globalization and the Nation-State*.

¹³ *“The Constitution of the Islamic Republic of Pakistan 1973”*. As amended by The Constitution (Eighteen Amdt.) Act, 2010 (Act No. X of 2010)

Provincial Services”

(P. 18).¹⁴

All these are words of the constitution and are limited to the members of the National Assembly of Pakistan. Nepotism and ethnicity are being nourished day by day at every level. In Pakistan at all levels there is no concept of national identity. Masses are divided in so many segments. These segments are based on religion, language, geography, race, tribe and etc.

Now there comes a question that if the youth are not getting justice of any kind than how our youth to owns the institutions and constitution of Pakistan on being citizens? In the article 37.D of constitution, about the promotion of social justice and eradication of social evils, it is stated,

“The State shall ensure inexpensive and expeditious justice”

(P. 18).¹⁵

The notion of identity, exclusion and inclusion comes to more understandable in the writing of Kymlicka and Norman,

“it has become clear, however, that many groups – black, women, Aboriginal peoples, ethnic and religious minorities, gays and lesbians –still feel excluded from the ‘common culture’, despite possessing the common rights of citizenship. Members of these groups feel excluded not only because of their socioeconomic status but also because of their sociocultural identity – their ‘difference’”

(Kymlicka & Norman: 1994).¹⁶

¹⁴ “The Constitution of the Islamic Republic of Pakistan 1973”. As amended by The Constitution (Eighteen Amdt.) Act, 2010 (Act No. X of 2010)

¹⁵ Ibid

¹⁶ Kymlicka, W. & Norman, W. (1994). P. 370, “Return of the Citizen: A Survey of Recent Work on Citizenship Theory”. Vol. 104, No. 2. Chicago Journal

In the general discussions, youth excludes common culture on the basis of socio-economic status and socio-cultural identity. Class and cast system has a sound impact on the psychology of masses particularly on youth. Culture is main source of this division. Generation to generation the concept of pure and impure, *Kami* and *Malik*, *Ameer* and *Ghreeb* and so on is evolving. This has for ever been a hurdle in the emergence of concept of civic nationalism.

Citizenship theory is based on two moral beliefs. Defining the moral beliefs Duffy argues as.

“Firstly that all human beings however different they may be from each other in color, gender, body or mind are fundamentally of equal worth – equal in dignity. Secondly that human diversity, in all its forms is essentially a good thing”.

(Duffy: 2010).¹⁷

Although there is inequality among the human beings, the important issue is that unequal people should be treated equally. The basic rights of all of the people are almost the same. It would be the fair justice of the state to treat unequal humans as equal. The unequal human serves the nation according to their inherent qualities. As the most fundamental right if citizenship is the right to be treated as equal, but it is a dilemma that state is providing justice and basic rights unequally.

The first principle described by Duffy is.

“a fair society is one where all its members treat each other with respect that is, as equal citizen”

(Duffy: 2010).¹⁸

Among Pakistani youth the concept of tolerance is lacking at alarming stage. The respect of citizens is being killed by government institutions and society. In this regard Waldron writes.

¹⁷ Duffy, S. (2010). P. 261, Personalisation in Mental Health, The Centre for Welfare Reform, Sheffield

¹⁸ Ibid

“Concept of citizen is that of a person who hold [their] head high and participate fully and with dignity in the life of [their] society”
(Waldron: 1993).¹⁹

Pakistani society is the heterogeneous. In such a society only people having high social and economic status can hold their head high. In homogenous groupings, for example people of same caste, give worth to the individual having status. In such grouping every individual can not hold his or her head high.

According to Duffy the principle of citizenship theory is,

“a fair society organizes itself so that every one gets sufficient support to be able to active achieve effective citizenship”
(Duffy: 2010)

Kymlicka and Norman described the citizenship theory in a very precise manner.

“The theory of citizenship focuses on the identity and conduct of individual citizen, including their responsibilities, loyalties, and roles”
(Kymlicka & Norman: 1994).²⁰

Among Pakistani society the consciousness about the importance of citizenship is at stake. It happens so when society turns towards individualism, and than self-directed support becomes important. The idea of this self-directed support is described by Carr as,

“Self-directed support is a flexible system for organizing services in ways that give the citizen the maximum degree of control over

¹⁹ Waldron, J. (1993). *“Liberal Rights”*. Cambridge University Press

²⁰ Ibid

their own support”

(Carr: 2008).²¹

There used to be local organizations in all culture and areas of Pakistan. They used to play an effective role to achieve active citizenship in local culture. Although such local organizations are active to a minute level, their effectiveness is decreasing day by day. Youth is unaware about their loyalty and responsibilities at home. In such a situation it would be a miracle to promote civic nationalism behavior among youth.

Youth is considered essential part of society to bring change. Youth is perceived as an energetic part of society, which is why society always has some expectations from youth. The concept of citizenship is also defined as,

“Defending one’s own community and country has been seen as an ultimate citizen’s duty – to die (as well as to kill) for the sake of homeland or the nation”

(Yuval – Davis: 1985-97).²²

Defending one’s own country is one of the prime duties of the citizens. But currently youth are unaware of this duty. Pakistani youth know this duty at their house hold level which is not to say badly any of the house member before others. But at macro level they do not know that it is their duty being a citizen to defend their country as well.

A textbook for civics produced in Pakistan in 1975 for class 12th contains the following words.

“Just as people in the home make up a small family in the same way all our Pakistani brothers make up a big family. We are all

²¹ Carr, S. & Dittrich, R. (2008). *“Personalization: A Rough Guide”*, SCIE, London

²² Yuval, N. (1985). P. 97. *“Front & rear: sexual divisions of labour in the Israeli military”*, Feminist Studies, Vol. 11, No. 3. Palgrave Macmillan Journals

member of this family”

(Punjab Textbook Board: 1975).²³

The Pakistani masses have very limited sense of citizenship. They keep their working and residential places secure and clean but it has been observed very often that without little attention the masses are involved in making untidy and unsecured their public places and country. When youth do not own their responsibilities as a citizen there would lack of development in every sphere of life.

Talking about positive youth development Park argues,

“making youth happy is not just about making the child feel good. It is about making them believe that their lives are good. When we converse about positive youth development, the issue of the subjective well-being of the child warrants special attention as an indicator, as a predictor, and ultimately as a positive outcome.”²⁴

(Park, N. 2004: 25-39)

The Pakistani youth neither feel good nor do they feel themselves happy. Pakistani youth is worried about their future. As Park talked about the positive youth development, it has good impacts on youth but in Pakistan there is no such case about the positive youth development. The devolution of ministry of youth affairs has become the root cause of giving birth to new problems of youth.

All sorts of developments are a long process and talking about the process of youth development Pittman says,

²³ *“Textbook for social studies (Civics)”*, (1975), P. 85, for Class XI, Punjab Textbook Board

²⁴ Park, N. (2004). *“The role of subjective well-being in positive youth development”*. The Annals of the American Academy of Political and Social Science, 591, 25-39.

*“Development is a process not a goal – it is the ongoing growth process in which all youth are engaged in trying to meet their fundamental personal and social needs to feel cared for, safe, respected, valuable, and be morally grounded. Additionally, youth development aids young people in building needed life skills and competencies that permit them to function and contribute to society in their daily lives . . .”*²⁵

(Pittman et al., 1993)

Development is a process of long time and the youth’s involvement is very important in this process. In Pakistani context the youth are being neglected in the process of development. In result youth do not feel themselves safe, respected and valuable. In consequences youth goes towards alienation.

Talking about the importance of youth’s involvement in development programs Hamilton says,

“Individuals develop continuously throughout their lifetime; thus, developing youth is an enduring process and a journey that is overarching. Youth development involuntarily involves all of the individuals around a young person, be it their family, teachers, peers, or community. A young person may not be able to gain the life skills and competencies they need to feel secure, cared for, respected, and mentally grounded unless their community provides

²⁵ Pittman, K. O'Brien, R. & Kimball, M. (1993). *“Youth development and resiliency research: Making connections to substance abuse prevention”*. (Commissioned Paper #9). Oak Brook, IL: Midwest Center for Drug-Free Schools and Communities.

*them with the support and opportunities they need throughout their adolescence*²⁶

(Hamilton & Hamilton, 2004)

According to Hamilton & Hamilton developing youth is an enduring process and it involves all of the individuals around youth. These individuals could be their family, teachers, peers, and rest of the community members. But in the context of efforts of Pakistani governments projects of youth development there have been started no developing youth projects by Pakistani government. There are the parents in start who become the first hurdle in youth's freedom of expression. Felix (2003) mentioned youth's freedom of expression as "Voice". From the grass root level i.e house hold level Pakistani youth is not having freedom of expression to express them. Yet it is need of the hour to start developing youth project so that the upcoming generation may give this freedom of expression to their next generation.

Youth development is very important. Hirschi talks about the outcomes of youth development and says,

"Through the process of youth development, young people become more focused on achievement and goals, work in the direction of those goals, and avoid behaviors that would prevent the attainment of those goals".²⁷

(Hirschi, 1969)

Carrier counseling has always been important factor to know the goals of youth. This is the most important issue of Pakistani youth. There is no concept of carrier counseling in Pakistan. It has been observed that Pakistani youth gets their goals and in the end they feel that it was not good for them. They can not find their hidden qualities. There is a dire need to start carrier counseling

²⁶ Hamilton, S., & Hamilton, M. (Eds.). (2004). *The Youth Development Handbook: Coming of age in American communities*. Thousand Oaks, CA: Sage.

²⁷ Hirschi, T. (1969). *The Causes of Delinquency*. Berkley: University of California Press.

through certain types of youth projects. After this step there come a time to direct Pakistani youth on their goals.

Talking about the importance of youth's voice and the success of community Felix says,

"The concept of youth voice has surfaced as an approach for improving the success of community and school reform efforts, and so far, few studies have examined this concept either in theory or empirically."²⁸

(Felix, 2003)

Felix argues about the importance of youth's voice i.e freedom of expression for the success of community. In Pakistan it is community which is the secondary obstacle in youth's freedom of expression. There is need of school reforms. These reforms should be brought in syllabus and in the system of education.

Furthermore, Fletcher supports the importance of youth voice and says,

"Youth voice concerns taking into consideration the opinions and ideas of youth with respect to what they have to say. It also involves taking risks and working together to accomplish the mission of the organization being served."²⁹

(Fletcher, 2002)

The individuals of every age have different experiences of life. Youth has always been the initiator in developing new ideas. Pakistani youth do have new ideas. But the problem of freedom of expression do not allows them to share their revolutionary ideas at household and

²⁸ Felix, A. (2003). Making Youth Voice A Community Principle. Retrieved March 6, 2011 from <http://www.ysa.org/yvi/resources/MakingYouthVoiceACommunityPrinciple.pdf>

²⁹ Fletcher, A. (2002). Broadening the Bounds of Involvement: Transforming Schools with Student Voice. Retrieved March 19, 2011 from www.studentinvolvement.net

community level. This is lack of opportunities and resources. This is the reason that Pakistani youth are not producing their intellect. Pakistani youth are very intellectual but due the brain drainage Pakistani talented youth are not serving Pakistan with their capability. The reason behind the brain drainage is lack of facilities. To provided facilities and opportunities to youth is the first and foremost responsibility of the government.

According to Kirby, Lanyon, Cronin, and Sinclair (2003)³⁰, participation is used to describe many different processes and participation covers a long range of involvement which is a multi-layered concept. Hart (1992)³¹ described participation as a method of sharing decisions. The sharing of decisions affects the life of an individual and the community in which an individual lives. Participation is the means by which democracy is built, and participation is a standard against which democracies should be measured. Hart declared participation as a basic right of citizenship. In Pakistani context youth have very less participation in power and decision making process. In Jirga or Panchyat youth is not part of decision making process. Overall it can be observed that Pakistani youth is not part of decision making process both at micro and macro level. Marriage is the most important step of life. Most of the marriages are arranged in which the decision of the parents is opposed on youth rather than knowing their consent.

Citizenship and social inclusion is the purpose to be seen as helping to establish youth's inclusive practice, and fulfilling an obligation to ensure young person's rights, to empower youth to effect change and to develop the self-confidence in their ability to influence outcomes. In addition, this type of participation can offer youth an opportunity to have increased responsibility within their lives, improve community relationships and feelings. Participation can also be seen as contributing to youth's wider personal development, including knowledge, skills and confidence. Citizenship gives an opportunity of social inclusion but in Pakistan there exists very marginal social inclusion on the basis of citizenship. The social inclusion on the basis of

³⁰ Kirby, P., Lanyon, C., Cronin, K., & Sinclair, R. (2003). *Building a Culture of Participation: Involving Children and Young People in Policy, Service Planning, Delivery and Evaluation*. Research Report, London: Department for Education and Skills

³¹ Hart, R. (1992). *Children's Participation: Tokenism to Citizenship*. UNICEF

citizenship does exist only when there happens a situation where country is at stake against external threats.

Mangan & Smith described some factors that have been recognized by youth as influential for youth's feelings of empowerment and stated,

"... non-authoritarian adult guidance, being able to exercise power, receiving training, participating in significant analysis of issues concerning the organization, environment of safety, closeness and approval, being able to openly express opinions and emotions, accepting diversity, developing a voice, and being able to take action on their ideas."³²

(Mangan & Smith, 2003)

In the context of current study the guidance of youth's senior generation is always authoritarian. This authoritarian guidance do not provides space to Pakistani youth to get training, participate in the societal and household goals. Youth keeps their emotions, ideas and voice under the carpet. In result of this authoritarian guidance of youth's senior generation, Pakistani youth is becoming frustrated.

The participation of youth in communities has positive outcomes and in this regard Lifer & McLarney says,

"When youth develop strong, caring relationships with their communities, they are more likely to grow up safe and healthy."

³² Mangan, M. & Smith, R. (2003). Empowering Youth as Partners: Communication, Building Relationships are Key. Wisconsin Clearing House for Prevention Resources. 13(1), 4-6. Retrieved on April 07, 2011 from <http://wch.uhs.wisc.edu/docs/Newsletter/Outlook-v13n01.pdf>

participate in educational, cultural and employment opportunities and not become involved in violence and crime.”³³

(Leifer & McLarney, 1997)

Pakistani youth is developing in the age of frustration. They are not contributing in the development of community and household. The lack of employment opportunities gives birth to frustration among youth. It is happening so in Pakistan. In result the crime rate and violence is growing by leaps and bounds among Pakistani youth.

In developed countries there is proper system for making good citizens to the youth. In this system the civic education is always considered at the top. Through civic education in schools an individual orientation towards citizenship starts. Which in the long run gives youth the sense to participate in the over all development of the country and the sense of civic nationalism.

About the importance of civic education Roche says,

“In our mass public education system, teachers, curriculum designers, and others are licensed as responsible for “education for citizenship” programs and the “civilizing” of the youth”

(Roche: 1987).³⁴

Civic education calls upon to provide discipline, organization and law and order among citizens. As Saigol, in context of Pakistan’s nation building, stated,

“The civics discourse emphasized that the native should be trained character-building and the state should perform this “developmental task” as a good caring parent through the

³³ Leifer L. & McLarney, M. (1997). Stronger Voices, Better Choices: Promise Project’s Guide to Forming Youth/Adult Partnerships. Promise Project, YMCA of Greater Kansas City, Kansas City, MO. 4-5

³⁴ Ibid

educational process”

(Saigol: 2000).³⁵

“However in the majority of countries governments still see education as a process of nation-building which involves both economic and social objectives . . . and the formation of future citizens”

(Green: 181).³⁶

Civic education is extremely necessary for nation-building, but in Pakistan the subject of civics is not part of syllabus till 10th class. At intermediate level this subject is included in syllabus but as an optional subject. What does it mean? We can say that those who want to become good citizen may elect this subject and rest of the youth does not want to be a good citizen.

Talking about the importance of civic education Boyer says,

“Civic education is concerned, first with communication . . . citizenship training . . . means teaching students to think critically, listen with discernment, and communicate with power and precision”

(Boyer: 1990).³⁷

In Pakistan’s system of education the civic education has been and is being neglected. The idea of citizenship varies in different conditions. The idea of citizenship is not a ‘natural’ idea but an invented concept that shifts with economic, political, and social changes; we examine the discourse that scope meanings of citizenship.

³⁵ Saigol, R. (2000). P. 137, *“Symbolic Violence: Curriculum, Pedagogy and Society”*. Lahore, SAHE

³⁶ Green, A. P. 181, *Education, Globalization and the Nation-State*

³⁷ Boyer, E. L. (1990). P. 5, *Civic education for responsible citizens. Educational Leadership*

Feminist have recently criticized on the definitions and the concepts of citizenship. As Heater argues,

"citizenship has existed for nearly three millennia . . . with very minor exceptions; women have had some share in civic rights in the most liberal state for [only] about a century"

(Heater: 2004).³⁸

This fact suggests that citizenship is,

"a status invented by men for men" (Heater: 2004).³⁹

In Pakistani culture women are restricted to their home. They are not even allowed to interfere in their domestic issues. Being male dominant society, in Pakistan, male has powers of decision making. Apart from this females share their important role in contributing the domestic economy. Their role is invisible. Invisibly their unpaid labor contributes to the domestic economy. The literacy rate among females is very low level in rural areas of Pakistan. Rural females are totally unaware with the concept of citizenship. In this regard Smith says,

"Beginning with Aristotle, influential political theorists argue that women's reproductive function destined them for the private (domestic) sphere"

(Smith: 1999).⁴⁰

The responsible citizens have some qualities. Discussing the virtues of a good citizen Galston divides these virtues in to four as,

³⁸ Heater, D. (2004). P. 203, *"A history of education for citizenship"* London: Routledge Falmer

³⁹ *ibid*

⁴⁰ Smith, C. L. (1999). P. 141, *"Citizenship, diversity, and pluralism: Canadian and comparative perspectives"* Montreal, McGill-Queen's University Press

“the virtues required for responsible citizenship can be divided into four groups: (i) general virtues: courage, law-abidingness, loyalty; (ii) social virtues: independence, open-mindedness; (iii) economic virtues: work ethic, capacity to delay self-gratification, adaptability to economic and technological change; and (iv) political virtues: capacity to discern and respect the rights of others, willingness to demand only what can be paid for, ability to evaluate the performance of those in office, willingness to engage in public discourse”

(Galston 1991).⁴¹

Defining the qualities of good citizen in the context of Pakistan Muqem writes,

“In addition they must imbibe three other essential qualities which are peculiarly Pakistani requirements, first, a citizens much have faith in the unity if its people. Second, the belief in the integrity of the state must be complete, and third the citizens must be loyal to the ideological basis of the country . . . this is the soil in which our citizenship should take root”

(Muqem: 1972).⁴²

In the above mentioned reference qualities of a good citizen, in the context of Pakistan, are discussed. The state itself is not having faith on unity. In Pakistan, parliament has supreme power among all of the institutions. The parliament has not proved the integrity of the state till now. In the recent months so many resolution unanimously passed to protect the integrity of Pakistan. These resolutions are yet to be implemented. The insurgency of neighboring countries and

⁴¹ Galston, W. (1991), P. 221-24, *“Liberal Purposes: Goods, Virtues, and Duties in the Liberal State”* Cambridge University Press

⁴² Khan, F.M. (1972), P. 69, *“Pakistani Youth at the Cross-Roads”*, Oxford University Press

United Nation forces is still on its way. In such a situation there comes a question that how can Pakistani citizens have belief on the integrity of the state?

Talking about the role of teacher, parents and society about promotion of citizenship behavior among youth Muqem says,

“During the Indo-Pak war of 1965, the services rendered by our young men would be a matter of pride to any nation. Young people very much want to be a matter of pride to any country and society; but how they can assist, no one tells or teaches them”

(Muqem: 1972).⁴³

The citizenship behavior is polished by teachers, parents and society. But in Pakistan the youth are not being assisted at any level. At present the teachers are providing education to get good results. Schools are making engineers and doctors rather than good citizen. The current syllabus is not giving notion to the concept of citizen. The portion of civic awareness is very limited. We might consider it as equal to zero. Along with all of this all types of social evils are at their peak. Here again comes a question that in such situation how youth can sacrifice for the county? The answer of this question, based on the perception of youth, is briefly discussed in chapter three and four.

The question that comes to one’s mind is: which way Pakistani youth are going? And what way should Pakistani youth go? Is the path Pakistani youth on, right or wrong? And it is also important to know that if we fail to put our youth on the right track, we must be ready to face the inevitable and be prepared to accept a country with out ideals and values. In this context Muqem quoted,

⁴³ Ibid

“Now is the time to put our youth on right path the path for which this county was established”

(Muqem: 1972).⁴⁴

In 1972 *Muqem* pointed to put youth in the right track. After 1972 it has passed almost 39 years, during this period many political parties and dictators have ruled Pakistan and no considerable steps have been taken to put youth on the right track. During these 39 years we have produced terrorists and militants in form of Mujhaidis and Talbans. After 9/11 we have seen the right face of these so called Jihadies (The Muslim Militants), now time has again given us a chance to put Pakistani youth on the right track of life; the track of development, prosperity and humanity. For this purpose there must be taken steps that have not been taken in the entire history of Pakistan.

1.7 Research Methodology

In order to collect more reliable data from the grass root level following research methodology was used during the research.

1.7.1 Rapport Building

Rapport building is essential for the researcher to be able to carry his / her study, and the first and far most technique while starting research is rapport building. This research was conducted in *Rawal Town*, Islamabad. The researcher already had some contacts in the locale. These contacts helped the researcher to get engage more people in the community. The researcher built rapport by attending the sittings of youth and participating in youth activities like games. The researcher played cricket and foot ball with youth in the initial days of this research. The purpose of this activity was only to get rapid rapport building. Through this activity the researcher got chance to participate in the informal discussions of the youth. Informal discussions were very helpful get to know the thoughts and perception of youth about the research questions.

⁴⁴ Ibid

1.7.2 Key Informants

Key informant is a person who helps the researcher in rapport building by introducing him/her with the community members. During this research two key informants were selected. One key informant was senior resident of the locale, who introduced the researcher to second key informant. Second key informant was a property linker. Second key informant had data of all temporary migrants of Rawal Town. Second key informant helped the researcher to interact the resident youth in Rawal Town. The youth i.e target population belonged to different areas of Pakistan. In selection of key informants the availability of key informant was the utmost preference.

1.7.3 Participant Observation

Participant observation lies at the heart of the anthropological research method. The purpose of using this method was to embed oneself in the social fabric of community, which gives researcher an opportunity to intimate in accessible type of information, mostly in the form of people's individual and collective behavior's and their personal thoughts or perceptions. Participant observation helps the researcher to get an opportunity to become part of daily life in the locale. The participation in everyday routine makes people more comfortable with researcher's presence.

The researcher participated in the group activities of youth. Researcher participated by playing foot ball, cricket and snooker. At snooker club the youth were involved in gambling. The researcher himself indirectly got involved in gambling too. The reason behind this act was to participate in this activity and to develop rapport so that the researcher may get a chance to interact with all segments of youth.

1.7.4 Focus Group Discussion (FGD)

Focus Group Discussion research technique was also used during this research. The purpose to use FGD was to find out difference of perception about the concept of citizenship among youth

of different parts of Pakistan who had different socio-cultural, political, ethnic, religious and economic back ground. Two FGD's were conducted during the later part of this research. Youth from all areas of Pakistan were targeted to participate in FGD's. In first focus FGD there were eight members, including six respondents, researcher and an observer. In the second FGD there were six members, including five respondents and researcher. The data of FGD showed the similarity of thoughts and perceptions of youth with minimal differences about research question.

1.7.5 Informal Discussion

The method of informal discussion was used during this research. Through this method the researches got the confidence of respondents and as well as the data from more gross root level through informal discussion. The method of informal discussion was more useful at snooker club, tea shops and Café Kamran. These were the places where most of the time researcher informally discussed the research problem with target population. At the mentioned places youth eagerly moved to spend some leisure time after sunset. This research technique was also helpful to cross check the data.

1.7.6 Snow Ball and Purposive Sampling

A sample is small representative of a larger whole. During this research snow ball and purposive sampling method was used, in order to access particular subset of respondents. Sample size of the research was 25 respondents. Pakistani youth was the target population. Age of the respondents was between 18-25 years. The sample was chosen from representatives of four provinces of Pakistan along with Fata, Gilgit Biltistan, Kashmir and Islamabad. These respondents were resident in Rawal Town.

In the initial stage of this research the researcher used purposive sampling technique. Through this technique the life time migrants to Rawal Town were the focus. Eight in-depth interviews were conducted through this sample technique. First key informant helped the researcher to get

familiar to these respondents. While using snow ball sampling technique researcher obtained help from second key informant, who helped researcher to touch the target respondents. He informed the researcher about the temporary migrant's location in Rawal town, introduced researcher to the temporary migrants. The respondent also informed the researcher about other interviewees. Utilizing this sampling technique the researcher conducted seventeen interviews.

1.7.7 In-depth Interviews

It is a qualitative research technique. It is a face to face conversation between a researcher and respondent with a purpose of exploring the issue in detail. Through this approach the researcher delves into the respondent's reaction to question in an unstructured manner. It is essential to develop an interview guide, in order to conduct an In-depth interview. The researcher also constructed an interview guide. This was based on list of questions to conduct essential information and enabling the researcher to direct the flow of conversation to the relevant topic. During this research 25 In-depth interviews were conducted. The interviewees were between the ages of 18-25 years. Interviewees belonged to different segment of life.

1.7.8 Interview Guide

Before conducting interviews, a researcher needs an interview guide so that it may help the researcher to have direct conversation about the topics and issues he/she wants to learn about. The interview guide is always based on structured questions that help the researcher to know what to ask about in what sequence and how to pose questions. This provides guidance about what to say next after the interviewee has answered the question. In order to get more pure, reliable, valid and accurate data from the grass root level the technique of interview guide was used. This interview guide was based on both open ended and close ended questions. It was a structured type of interview guide. The questions were preset. During the field work respondents were selected by the researcher to fill the interview guide. The selection of the respondents was based on mentioned above sampling techniques. The interview guide was filled in the presence of researcher for the purpose of validity.

1.7.9 Socio-economic Survey Form

The research tool of socio-economic survey form was used in the mid part of this research. The socio-economic survey form was used to collect data relevant to the study. For this purpose an open ended survey form was developed, which helped the researcher to collect data from grass root level. Most of the forms were filled in the presence of researcher. Wherever researcher did not have direct access, this form was filled by the respondents. With the help of socio economic survey forms data was collected from 30 house holds.

1.8 Locale

Locale of this research was Rawal Town, Islamabad. The population of Rawal Town represents all provinces of Pakistan including Gilgit Baltistan, AJK⁴⁵ and FATA⁴⁶. This locale was best situated to understand the research question. Youth from all areas of Pakistan are resident in Rawal Town on rent. Youth from all sector of life are living in Rawal Town. The target population of this research was resident of Rawal Town and that is why this locale was best suited for current research. For the current research this locale was less expensive and easy to approach for the researcher.



⁴⁵ Azad Jammu and Kashmir

⁴⁶ Federally Administrated Tribal Areas

Chapter No. 2

Area Profile

This chapter deals with area profile, particularly focusing on, locale of research i.e Rawal Town. This chapter helps the reader to understand the lifestyle and living patterns of the residents of Islamabad with particular emphasis on residents of Rawal Town. This chapter deals with the information regarding ethnic groups of Rawal Town and the social organization of the people of Rawal Town. In this chapter the education status of the residents of Rawal Town and the economy and occupation is also discussed.

2.1 Islamabad

The literal meaning of Islamabad on which it was decided to title this city the capital of Pakistan is "the abode of Islam". In fact the true meaning of its name i.e Islamabad, is embodies the Islamic values and the aspirations of the Muslims of South Asia which concluded in the establishment of Pakistan in 1947. In Pakistan Islamabad is also the expression of the national will among Nation to exemplify the best in town planning and civic amenities with up to date technology. On the double emerging Islamabad has accomplished a renowned pattern and character of its own.

It was President Muhammad Ayub Khan, who will always be remembered for shifting the capital of Pakistan to Islamabad. Before the selection of location of Islamabad as new capital, the capital of the Pakistan was Karachi that was selected because of the exigency prevailing at the time of independence. There was a need of proper capital of Pakistan and the importance of the need for a proper capital remained the top most priority of Government and for this purpose in 1959 a high level commission with high powers was created. On the recommendation of this powerful commission, it was decided by the Government in favor of the Potohar areas and government made a public announcement to this effect in June, 1959. On February 24, 1960 the Government named this new capital of Pakistan as "Islamabad".

To start the task of constructing a new capital within a reasonable time, an autonomous body with necessary legal status and backing was considered necessary. Accordingly, the Capital Development Authority Ordinance was issued by the government on June 14, 1960. The Authority and defining its powers and duties were also announced. Exactly two years later after the creation of Authority, on October 1963, the life started in the new city i.e capital of Pakistan "Islamabad".

Map No. 2.1 Map of Islamabad



Source: Library of Union Council Office Sohan

2.2 Rawal Town

Before 1960 people were living in present pond area of Rawal Dam. The name of that residential area was Machlial. The word Machlial is derived from a word of Urdu language Machli. Machli means fish. Through Machlial there used to be flow a stream. People used to do fishing. This is why the name of the area was Machlial. In 1960 CDA chalked out a plan to develop Islamabad. In 1961 the foundation stone of Rawal Dam was placed. In this year the population was shifted to the western bank of Rawal Dam. The new residential area was named as Rawal Dam Village. CDA was implementing on Development plan of Islamabad. The *Katchi Abadis* are the neighborhoods of the poor and are known as squatter camps. In early 1970's CDA started to destroy *Katchi Abadis*. The residential sectors were developed. The affected populations were given residential plats in the sectors where they had their homes. In late 1970's the development project of CDA turned towards Rawal Dam Village.

There was a jungle where currently Rawal Town is situated. The population of Rawal Dam Village along with the population of Bovani Village, Gagrot, Dhoak Sheikhaan, Chak Shahzad and Dhoak Shafoo were shifted to new residential area. This new residential area was named as Gawala Colony. This was the old name of Rawal Town. Head of households of affected population were awarded by plots as equal to their living rooms before shifting. The affected population was also given the compensation amount by CDA. With the passage of time the local residents kept on selling their property. Till the start of 1990's the name of this place was Gawala Colony. In early 1990's Administration named this residential area as Rawal Town. Young generation know the locale as Rawal Town. On utility bills the address of the consumers is still mentioned as Gawala Colony.

Map No. 2.2 Map of Rawal Town



Course: Google Earth

2.3 Ethnic Groups

The major casts that are permanent residents of Rawal Town are *Syed, Satti, Raja, Rajput, Mughal, Rawal, Bhatti, Chohan* and *Pathans*. These ethnic groups are these who were shifted here in late 1970's. But people belonging to almost all areas of Pakistan are currently living in Rawal Town. Some of the people have purchased their property but most of them are living on rent. We can further elaborate their ethnicity on the basis of their language i.e *Baluchi, Sindhi, Saraiki, Punjabi, Hazara, Hindco, Kashmiri, Gilgiti* and etc.

In order to study the ethnography, Islamabad can be divided into two parts i.e urban and rural. In Islamabad city, people belonging to almost all possible races and tribes of Pakistan are living. Regarding people living in rural areas, they are mostly *Rajputs*. The important sub-divisions are *Bhatti*, *Rawal*, *Janjua*, *Chohan* and etc. Besides these casts *Gujar*, *Awan*, *Mughal*, *Quarshi*, *Syed* and *Satti* are also living here. Some of the other major tribes are the *Jat*, *Malyar*, *Pathan* and some *Khattak*.

2.4 Social Organization

All types of social organizations are existing in Rawal Town. The most common form of social organization is extended family. There is a sound reason behind this. At Rawal Town native inhabitants are in majority. The inhabitants are living in locale with sons, daughter, and grandsons and in few of the case children of grandsons. The second largest type of family was nuclear family. The lifetime migrants and temporary migrants are living in locale with their children. In very few cases it has been observed that life time migrants are living in the form of extended families. In locale there is a very limited concept of joint family system. There were few joint families as well but their kitchen was separate.

Endogamy form of marriage is most common among the permanent residents of locale. This is the most preferred type of marriage. There are no social sanctions on exogamy. The Syeds of the Rawal Town prefer endogamy. The concept of exchange marriage is existing among permanent residents to a very limited extent.

2.5 Household Structure

Keeping in view the model city's requirement the material used for the construction of a house or building includes cement, baked bricks, iron, crush, sand and etc. In Rawal Town all types of house are constructed. At the end of Rawal Town there are few houses constructed with baked material. There are some semi *Paka* houses as well. Almost ninety percent of the house hold

construction is based on baked bricks, iron, crush, sand and cement. The society is status conscious. Every *Paka* house shows the social, economic and political status of the residents.

2.6 Education

The system of education is much better than the far-flung areas in Rawal Town. There are existing Government and private schools for both males and females. There are two High Schools in Rawal Town one for male and one for female each. In Rawal Town there are more than ten private schools and academies. There are two community model schools being founded by the donors. In these schools free education is being provided to children. Many parents are interested in providing quality education to their children. According to the point of view of such parents the government schools and colleges are not providing quality education, so they prefer to send their children to private schools rather than sending them to government schools and colleges. The preferred schools for private education are Beacon House, City School, Roots and etc.

After matriculation the students get enrolled in Government Colleges. There are number of male and female colleges in Islamabad, but none of them is situated in Rawal Town. For higher education there are famous Government and Private Universities in Islamabad. The most famous are Quaid-I-Azam University, Islamic International University, Iqra University, Hamdarad University, Allama Iqbal Open University, NUST, FAST and etc. The youth of Rawal Town gets enrollment in these universities for Higher Education and on the other hand youth enrolled in these universities belonging to different areas of Pakistan are the temporary residents of Rawal Town.

Table No 2.1 Level of Education of Residents of Locale

Sr. No	Level of Education	Number of People	Percentage
1	Primary	11	04.47
2	Middle	18	07.31
3	Metric	19	07.72
4	Intermediate	46	18.69
5	Graduates	37	15.04
6	Master and above	43	17.47
7	Religious Educated	11	04.47
8	Scholl Going	25	10.16
9	Illiterate*	17	06.91
10	Non-school going	19	07.72
	Total	246	100

Source: Field Data

Above mentioned table shows the level of education of the residents of locale. In this table the illiterate are those people who never ever went to school. The non-school going are infant. They have not reached the school going age. They belong to both low and high income class of society. According to the field data the literacy rate in the locale is 75.21 percent. According to the District Census Report 1998 the literacy rate of both rural and urban areas among male and female was 72.4 percent.

2.7 Economy

Economy of the residents of Rawal Town is dependent on different sectors of life. These include business and trade, government services, industry, media, services and information sectors and etc. All types of income classes makeup the residents of this locale.

2.8 Employment and Unemployment

Unemployment rate is measured as ratio of working and laid off in total employed population comprising those of working age laid off and un-paid family helpers, generally representing in percentage. According to the field data the unemployment rate among the age of 15-30 and above was 19 percent. This percentage is based on that working class who are seeking employment. Among the 81 percent of employed population un-paid labor i.e women or house wives are included.

Table No. 2.2 Employment and Unemployment

Sr. No	Division Via Age	Population	Employed	Unemployed
1	15-29	87	64	21
2	30 and above	105	91	14
3	Total in Numbers	192	156	23
	Total in Percentage	100	81.25	18.75

Source: Field Data

The above mentioned table shows the employment and unemployment percentage in the locale. The population below the age of 15 was not included in the percentages. The number of residents above the age of 15 was 192. Earlier the criteria to find out the percentage already was mentioned. Among the employed population the house wives are included because they are the unpaid labor. According to the criteria the unpaid labor are included among the employed population.

2.9 Occupation

People living in Rawal Town belong to every sphere of life. The major portion of employed population belongs to government sector. The second large population is associated with business, trade, services delivery and private or corporate sector. Besides this there are some people in the locale who are having job and are also dealing their self business.

Chapter No. 3

Awareness about Citizenship and a Good Citizen

This chapter i.e chapter three is based on field data. The respondent's perception about different concepts is documented in this chapter. This chapter is based on two sub concepts of broader concept of citizenship; awareness about citizenship and the qualities of a good citizen. In this chapter first of all the awareness of Pakistani youth about the concept of citizenship is discussed. Secondly the qualities of a good citizen are discussed. A citizen has different rights and duties at different level. In this chapter the rights and duties of youth have been discussed. The role of education, teacher, and civics studies is important for shaping citizenship behavior among youth, so this is the part of this chapter. This chapter gives the reader an understanding about the perception of citizenship among Pakistani youth.

3.1 Citizenship

Defining the concept of citizenship is a problem for the youth. The most common concept about citizenship is that a person who lives in city is a citizen. The person who lives away from city is not a citizen. In Urdu language word '*Shaher*' is used for city. Likewise word '*Shaheri*' is used for a person living in city. The youth basically misinterpret the meaning of citizen. The concept of citizenship, after probing, among youth is that citizen is a person who lives in a particular geographical defined boundary, and uses the resources of country or state. In return the government must own him or her as a citizen. Talking about the general concept of citizenship a respondent gave an example and stated that at the time of partition of subcontinent, a large number of migrants migrated to Pakistan. Newly emerged state gave them the status of Pakistani citizens, but society still considers those migrants as "*Mohajir*" (migrants). On the other hand, when Soviet Union attacked Afghanistan and a large number of Afghan refugees entered in Pakistan. Those people have lived here for 30 years and are contributing to the Pakistani Gross Domestic Product (GDP). Besides this they are utilizing the resources of country and they do pay tax, but they are not being considered as Pakistani citizens. National Database and Registration Authority (NADRA) do not issue National Identity Cards to them. So hence it is clear that to

own a country is not the only thing to do with the citizenship of an individual till the time the state does not reciprocate.

Among respondent another general concept of citizenship existed that a person who knows his or her duties and does not go against writ of the state is a good citizens. One who follows the law and order mentioned by the state, being member of a group, community or resident of a state, one who is borne in a country, pays tax and etc is the citizen of a country.

This general concept has so many contradictions that our youth do not take care in their daily life. A respondent mentioning the contradictions regarding the general concept of citizen stated that the concept of citizenship is very complex. Diplomats do pay the tax, follow the law and order more than general public of Pakistan, use the resources of country, their wives give birth to their children in Pakistan and some of the foreigners spend their whole life in Pakistan but they are not considered Pakistani citizens. Talking about the life of his father, respondent stated that his father spend his forty years of life in Saudia Arabia but they did not offer him Saudi identity.

3.2 Characteristic of a Good Citizen

During in-depth interviews and focus group discussions the question regarding the qualities of a good citizen was raised. In response to this question there were different perceptions by youth. None of the respondent briefly described the qualities of a good citizen. According to the respondents the general qualities of citizens are, a citizen must get education, he or she must committed to his or her work, a citizen must respect to the constitution and law of the state and a citizen must serve the country. For this purpose it is not necessary for the citizen to be the part of state as far as his or her work is concerned. While remaining in particular sphere of life he or she must serve the country. A citizen must not work against the country.

Below table shows the perception of respondents about the foremost characteristics of a good citizen. During fieldwork multiple responses on certain responsibilities of a good citizen were documented among the respondents.

Table NO. 3.1 Perception of Respondents about Characteristics of a Good Citizen

Sr. No	Characteristics	No. of Respondents	Percentage
1	Get Education	24	96
2	Committed to Work	22	88
3	Follow Law	25	100
4	Serve Country	21	84
5	Knowledge of Rights and Duties	16	64
6	Respect Constitution	05	20

Source: Field Data

Above table describes the perception of respondents. According to the respondents a good citizen must get education, committed to his or her work, follow the law described by the stat, serve the country by working hard in his or her filed, have knowledge of his or her rights and should respect the constitution as a citizen.

Talking about writ of law a respondent stated that those Pakistani nationals who are working for terrorism and militancy are not Pakistani citizens. He further stated that in each of the act of citizen there must be a glimpse of individual prosperity. This individual prosperity will be further seen in the prosperity of country.

A common statement given by the respondents, regarding the qualities of a good citizen was that a citizen must know his or her duties and rights. He or she must know his or her limits. A respondent stated that a citizen is one who lives a life of humans. A person who is living a life of Stone Age person must not be considered as a citizen.

3.2.1 Youth and Citizenship

The general perception of Pakistani youth is that at present print and electronic media is very powerful. Youth do not know what is going on around them. This is the age of internet and information technology. Every thing can be found on internet. But Pakistani youth do not want to know their duties and rights. A respondent stated that Pakistani youth, who have access to internet, are busy in watching porn sights and wasting time on facebook. Youth around us are not

using the facility of internet to know their rights and duties as citizen. Awareness of youth about their duties and rights as citizen exists to very minimal level. While remaining in this minimal level they have very limited qualities of a good citizen as well. Youth think about individualism. Every body wants to get ahead individually. Nobody thinks for the benefit of the state. Due to the lack of education people do not have knowledge about their rights and duties, which is why they do not have qualities of good citizen.

3.2.2 Qualities of Good Citizen among Respondents

Talking about qualities of good citizen respondents stated that they have qualities of good citizen to a very limited degree. Respondents also stated that they do have qualities of good citizen, but the existing qualities are those about which they have knowledge. There are many qualities of a good citizen that respondents do not possess, because the respondents do not have knowledge of citizenship. Most of the respondents were students, they stated that they know the qualities but on operational level or practically they do not live their life as a good citizen. They themselves break traffic signals, oppose the government policies and are involved in social evils. Some of the respondents stated that they do pay the tax before getting their salary, obey the law, do have education and apart from all of this they try to follow the rules. They try to live the life of good citizen.

During focus group discussion a respondent said that all of us are corrupt. At every moment we do prefer our own benefits and we double cross the rules and laws of the state. During field work it was critically observed that there was a large difference between actions and word. The actions of the respondents were totally against the word of respondents. For example at micro level there is responsibility of a citizen to keep his or her street clean. But basically they are themselves responsible for not keeping their streets clean. Youth know their duties but they do not take practical steps to fulfill their duties.

3.3 Rights of a Citizen

According to youth, they are not familiar with their duties; same is the case with rights. Our youth are not familiar with their rights. Youth are not having knowledge about their rights as citizen. According to the respondents the general rights of citizen are food, health and job opportunities. On probing it was included in the statement that besides general rights there are basic rights as well. These basic rights of a citizen are security of life and property, shelter, education, clothing, recreation, vote, basic amenities, modern amenities and freedom of expression. A state must provide all these rights to its citizens. Although there are some comforts in the form of modern amenities that state should provide to citizens at all levels. For such comforts citizens pay utility bills. If these are being provided to a citizen by the state then in response state must call for the duties of citizen.

Table No. 3.2 Rights of a Citizen via Priority

Sr. No	Types of Rights		No. of Respondents	Percentage
1	Primary Rights	1. Food	25	100
		2. Shelter	25	100
		3. Employment	25	100
		4. Vote	25	100
		5. Health	22	88
2	Secondary Rights	1. Education	20	80
		2. Security of Life	21	84
		3. Security of Property	15	60
3	Other Rights	1. Freedom of Expression	19	76
		2. Recreation	10	40
		3. Basic Amenities	05	20
		4. Modern Amenities	14	56

Source: Field Data

Above table shows three different types of rights. Primary rights are those rights that are very important for the respondents. In this table the multiple responses of respondents about rights of a citizen are mentioned.

3.3.1 Youth's Access to Rights

As citizen youth is not satisfied with their access to rights. In the current Pakistani situation almost every Pakistani citizen is insecure. Being a member of any state, the right of security is considered the basic right of citizens. A respondent said that the class and caste system has snatched the basic right of security from a common man. Likewise there is division of masses in Pakistan. A vast majority of youth are being deprived from their basic rights.

Table No.3.3 Level of satisfaction of Youth about Access to Rights

Sr. No	Level of Satisfaction	No. of Respondents	Percentage
1	High Level of Satisfaction	0	0
2	Medium Level of Satisfaction	2	8
3	Low Level of Satisfaction	5	20
4	Not Agree at All	18	72
5	Total Respondents	25	100

Source: Field Data

Above table shows the satisfaction of youth about their access to their rights. None of the respondent was highly satisfied over his or her access to rights as a citizen. According the perception of respondents they do not have access to their rights as citizen. Youth are wretched at present regarding their access to their rights.

Above table shows that level of satisfaction of youth about their access to their right in quantitative form. A vast majority of respondents stated that they do not agree with the statement that being citizen they have access to their rights.

A female respondent said that here again discrimination can be seen on the basis of gender inequality. She said that being a girl she does not have equal access to her rights at her home. In Pakistan youngsters have very limited access to their rights. Furthermore, she said that if males and females were to be treated equally than females would have access to their rights. She was of the view that currently females are not being treated equally to males.

A respondent said that Pakistan is one of the developing countries and the state does not have too many resources. State is in severe debt. Foreign investment is as equal to nil. Within the limited resources government tries to provide rights to citizens. Unfortunately, all such acts of prosperity and development of country are mired by the politicians. Opportunities are being bestowed on the basis of political associations. Furthermore, he said that at present in Pakistan corruption is on its peak. Government officials are snubbing rights of citizens.

3.4 Role of Citizen at National Level

A citizen is very much important for the prosperity of a country. All of the respondents supported the role of a citizen for the prosperity and development of the country. A citizen should be educated and he or she should share knowledge in society. Every citizen should contribute his share for the development of country.

Defining the role of a citizen for the prosperity of country a respondent said that role of a citizen for the prosperity and development of a country is just like role of a brick for the construction of a building. So many bricks are required for construction of a building. Likewise so many citizens are required for the prosperity and development of the country. All of the citizens must pay tax, obey the law, have courage to give up their lives for country and etc. Further the respondent stated that when citizen do not get their rights then it is quite impossible that they would give their output. Population is considered among one of the basic pillar of the state. Without the population no geographical area can be considered as a country or state. State must ensure the education of a citizen. In response, the citizen will work for the betterment of country. In fact it is the role of a citizen that defines the progress, prosperity and development of a country.

3.5 Responsibilities of a Good Citizen

Defining duties of citizen, respondents stated that a citizen must not exceed his individual limits. He must educate the people around him through his wisdom and experience. The major and far most duties of a citizen are to pay tax, obey the law, behave well with the people around him,



condemn the anti-state elements, respect the state institutions, oppose corruption along with rest of the social evils, protect the country and must participate in productive activities.

Talking about the duties of a good citizen a respondent said that it is always a two way process. This, two way process is give and take process. None of the achievements are gained via one way process. It means that when state provides the rights of a citizen than in response a citizen will give his or her output. But the current situation in Pakistan is based on one way process. State is expecting youth to fulfill their duties. But on the other hand the rights of the youth and citizen are being snubbed by the state.

3.5.1 Situation of Country and Youth's Responsibilities

A citizen is unaware on being a citizen. In Pakistani society citizens do not know any definition of citizenship. In the current situation of country youth specially are not fulfilling their duties. They are not being provided opportunities to fulfill their duties. Unemployment can be observed in every sphere of life. Government is not providing rights to citizens. In Baluchistan, province of Pakistan, Baluch Nationalists are against the government. Baluch Nationalists are directly opposing to the writ of state. All of Baloch Nationalist youth do not consider Pakistan as their country. A Baloch Nationalist respondent said that the resources of Baluchistan are being utilized by the Federal Government, and in response they are not being provided royalty of their natural resources. He was of the view that Federal Government of Pakistan is responsible for the poverty, lack of development and deprivation in Baluchistan.

Another Baluch respondent said that he would like to talk about Baluchi youth rather than talking about Pakistani youth. He did not claim Pakistan as his country. Furthermore, he said that Baloch youth are partly fulfilling their responsibilities as Baluch Citizen. Because they are the part of main stream efforts for getting freedom for Baluchistan. On the other hand it may be said that Baluch youth are not fulfilling their responsibilities because they do not have education and they are totally unaware form the concept of citizenship.



Talking about the responsibilities of Pakistani youth a respondent said that although youth are not fulfilling their duties, youth are interested to participate actively for prosperity of Pakistan. Suppose Pakistani youth do perform their duties transparently than such youth are not accepted by the system. Primarily youth are not given a chance to work for the betterment of the country and if they are given chance than there are certain lines demarcated for youth to work with. If youth do not work within demarked lines than, they become hurdles for the system. In response they are fired from the system.

A respondent said that he was a contract employee of an international organization as monitoring and evaluation officer. He was appointed in Sindh for six months to monitor a project. At the end of that project he submitted the report to the higher authorities of his organization. According to him he reported actual data and quality of work which showed irregularities in on going project. In that project there was corruption of more than 250 million rupees. The higher authorities were directly involved in this corruption. The director of the organization asked him to change the report. He refused to change the fact reported in the report. The authorities also offered him bribe for this purpose. He refused that bribe and remained determined on his decision. The organization gave him his resignation letter and he has to lose his job in response to speaking truth.

3.6 Rights of a Citizen at Domestic Level

Youth are satisfied with their rights at home. All of the male respondents said that they are satisfied with their rights that are being provided to them at home. There was a slight variation among the female respondents in this regard. Female respondents said that they are not getting their full rights at home. According to them this was just because of gender discrimination. Their parents are providing them rights of food, shelter, education, health care, and clothing. According to them the freedom of expression is an important right, which is not being given to them at home. They are not considered part of decision making process.

Talking about rights at home a female respondent stated that there is no clear definition of rights but, the rights directly concerning her are being provided to her at home. The only right that is not being provided to her at home is that she does not have freedom of expression at home.

A male respondent said that if his parents do not have access to their rights how he can have access to his rights at home. He was of the view that if state is not providing the right of health facilities to his parents than how can they provide him the best medical facilities at home. Furthermore, he said that within the limited sources his parents are doing their level best to provide him such right.

3.6.1 Role of Youth in Domestic Affairs

Youth have different roles in domestic affairs. But youth are not familiar with their role. To the degree youth do know their role; they are not playing it accordingly. Among those families, where the father is head of household there youth have very limited role in domestic affairs. The respondents of such families do not have any responsibility in economic activity. Youth is bound to act upon the directives of head of household. In nuclear families father is head of household and in extended families the grandfather is head of household. To have self human capitals i.e to earn the livings is one of the major quality of a citizen. Pakistani youth is not familiar with this quality as a citizen. The dependency of youth on parents in economic way is very common in Pakistan.

A female respondent said that in her family her role is defined to cooking and household work. When ever there comes a time of decision making, she and her sisters are not bothered. Her brothers are always preferred in such case. At the time of her elder sister's marriage, her sister's consent was not sought. She said that according to the Islamic teachings there must be inquired consent of girl before marriage.



3.7 Responsible for Fulfilling Rights

There are different stages of life and with every stage of life rights keep changing. In childhood it is the responsibility of the parents to provide rights to their children. The parents bring up the children. In later stage it is government responsible for providing rights. Both parents and children are citizens. If state is not providing rights to parents than how would it be possible for parents to provide rights to the children? Parents of Pakistani youth do not have themselves access to rights. They are not in such a position to provide all possible rights to their children. Parents, society and government all of them are responsible for providing rights to citizen. Pakistani society is not providing youth a space to play their effective role. That is why youth are being misled day by day. Youth claim that it is primarily the state which is responsible for providing rights to citizens. The perception of respondents about the responsible for fulfilling their rights is mention in below table.

Table No. 3.4 Responsible for Fulfilling Rights to Citizens

Sr. No	Responsible for Fulfilling Rights	No. of Respondents	Percentage
1	Parents	18	72
2	State	25	100
3	Society	07	28

Source: Field Data

Above table describes the perception of respondents for responsible to fulfill rights of a citizen. The respondents had multiple responses against the question that who is the most responsible for providing rights to citizen. All of the respondents stated that it is government that is more responsible to fulfill rights of a citizen.

Talking about the role of state in providing rights to citizens a respondent said that government is not providing rights to its citizens. He stated that democracy is very much necessary for providing rights. At present current government is the worst ever example of democracy because in this government corruption is at high level. A government must provide full rights to the youth because youth are the most important human capital, which must not be misled. He said that if youth are misled than youth would not lead country to wards prosperity.

3.7.1 Hurdles for Providing Rights to Youth

During field work it was closely observed, particularly while conducting in-depth interviews and focus group discussion, that most of respondents were not aware of the hurdles that are causing hindrance in providing rights to youth. Respondents collectively agreed that corruption, in disciplinary government, terrorism, war against terror, less foreign investment, foreign debts along with foreign aid and political instability are the prime cause of hurdle to provide rights to youth. Country is in severe debt. We are not in such a position to pass a debt free budget. Due to terrorism the investors do not invest in Pakistan and foreign aid is a massive problem to provide rights to youth.

Table No. 3.5 Types of Hurdles for Providing Rights to Youth

Sr. No	Types of Hurdles	No. of Respondents	Percentage
1	Corruption	25	100
2	Nepotism	19	76
3	Terrorism	20	80
4	War Against Terror	15	60
5	Lack of Foreign Investment	10	40
6	Foreign Debts	07	28
7	In-disciplinary Government	22	88
8	Political Instability	08	24
9	International Pressure	05	15
10	Foreign Aid	03	12

Source: Field Data

Above table contains the perception of respondents about the hurdles for providing rights to youth. During fieldwork the technique of probing was used by the researcher while conducting in-depth interviews and focus group discussion. The youth perceives hurdles these factors mentioned in the above table for providing the rights. According to the respondents corruption is the main hurdle for providing rights to youth. Besides corruption there are some other important hurdles for providing rights to youth like nepotism, terrorism, war against terror, lack of foreign investment, foreign debts, in-disciplinary government, political instability, international pressure, foreign debt and foreign aid. Pakistani youth are not familiar with the effect of foreign aid and foreign debts for providing rights to citizens.

While discussing foreign aid as massive problem a respondent stated that because of foreign aid Pakistani nation is losing interest in working hard. On the other hand development plans are being chalked out on the basis of this foreign aid. Leaders of the country get foreign aid and they are being dictated by the donors. Furthermore, the respondent said that Kerry Luger Bill is the most recent example of such dictation, and this has been happening from the creation of Pakistan till today. International pressure and the threats of economic sanctions are also hurdles for providing rights to youth. Due to foreign aid, economic activity of import and export halts for the time being and leads towards economic crisis and has other impacts as well. Pakistan is ranked number eight at world in wheat production, but still we import wheat every year. Government just imposes tax on citizens to increase maximum revenue. The collected revenue through tax and other sources is not being used for public welfare, infrastructure development and etc. Besides all of this, political and economic crises are also important hurdles in providing rights to citizens.

A respondent said that in Pakistan from micro to macro level government machinery is corrupt. According to him nepotism is the reason and that is why the opportunities of employment are not being generated. On the other hand the persons who are not eligible are being appointed on major posts. Through such acts to have access to rights is being difficult for youth.

3.8 Opinion about Freedom of Expression

Freedom of expression is very important particularly in Pakistani context. There must be freedom of expression to the masses at every level in Pakistan. Youth are of the view that they are being neglected at every level. They are discouraged while expressing their views. The utilization of right of freedom of expression depends upon the right of security. The right of security is necessary. Pakistani youth hesitate to express their views because they are not sure about their future. The youth have fear on becoming one of the missing person.

Talking about the freedom of expression a female respondent said that there must be some limitations in freedom of expression. She said that every body must keep in mind the right of freedom of expression of other person. Our youth must keep in mind that the freedom of a person

ends where freedom of others starts. She termed the misuse of freedom of expression as “Mass Blasphemy”. While interpreting her term she said that in “Mass Blasphemy” no one respects to others and they cross the limits.

3.8.1 Freedom of Expression at Micro Level

There are two different views of youth on freedom of expression at micro level i.e in society. Some of respondents are of the view that youth do not have freedom of expression in society. Society does not give importance to the opinion of youth. By not providing youth freedom of expression in society the Pakistani youth are being discouraged and misled in every sphere of life. The second view about youth’s freedom of expression in society is that there is partly freedom of expression for youth in society. Media has played an important role in giving sense of freedom of expression. Due to awareness given by media youth are being partly encouraged as far as their opinion is concerned.

Table No. 3.6 Freedom of Expression of Youth in Society

Sr. No	Freedom of Expression in Society	No. of Respondents	Percentage
1	Agreed	02	08
2	Some what Agreed	05	20
3	Disagreed	11	44
4	Some what Disagreed	03	12
5	Not at All	04	16
	Total	25	100

Source: Field Data

Above table shows the perception of respondents about freedom of expression of youth in society. Only two respondents agreed that youth are having freedom of expression in society. On the other hand 11 respondents disagreed with the statement that youth have freedom of expression in society. They were of the view that youth do not have freedom of expression in society.

A respondent said that media is itself corrupt. Media seeks for its own benefit. Although media is propagating social issues but these issues are directly concerned to its viewership and business.

Talking about cultural impact on freedom of expression a respondent said that federal system is existing in Pakistan. In far-flung areas of Pakistan there is no specific concept of freedom of expression. In Sindh province of Pakistan the cultural system of '*Autak*' is existing for centuries. *Autak* is a place situated at a distance from residential area. At *Autak* all male gather. Females are not allowed to come around *Autak*. In Sindhi culture male are prohibited to mix with females. In *Autak* general issues are discussed. In all types of discussions old age people can speak and give their views. While youth do not participate in any of the discussion. Furthermore, he said that youth do not have freedom of expression in *Autak* and on the later stage of life when such type of youth which have been brought up in such culture enters into practical life they do not have power of decision making. They are confused. He said that such people have faced deprivation in life and when at the later stage of life they get opportunity of powers they just misuse it and do not include youth in decision making.

3.8.2 Freedom of Expression at Macro Level

Freedom of expression at macro level means that freedom of expression by the government. There are two different perceptions of youth on this issue. Firstly respondent had perception that government of Pakistan is partly giving freedom of expression to youth. Basically it is a dilemma that the elected representatives of constituencies are not even allowed to speak in the parliament. On the other hand how it is possible that a common citizen would have freedom to speak loud for his or her rights? The other perception is that the state is not giving freedom of expression to youth.

A respondent belonging to Parachinnar said that *Shia* (A Muslim Religious Sect) people are being killed in target killings in Parachinnar. Against this target killing the youth of Parachinnar commenced a hunger strike and a protest before National Press Club, Islamabad. The basic purpose of this hunger strike and protest was to gain the attention of media, human right commission, organizations working for human rights and high government officials, so that they may take notice and stop target killing of innocent *Shia* people of Parachinnar. This strike and protest continued for eleven days but none of the media channel highlighted the issues and

played their role to raise the voice of youth. He concluded his statement by saying that there is no freedom of expression in this country.

3.8.3 Respect of Opinion

At grass root level the opinion of youth is not respected in society. At household level youth is not part of opinion makers. They are only among those who have to act upon the order of elders. On ordinary issues youth are bothered just for opinion. Pakistani society is male dominant. Head of household have power of decision making. Only in limited cases youth is involved in decision making. In such case the elder most sons are preferred for information sharing, opinion making and decision making. The gender discrimination does exist at this level as well.

A respondent stated that she is a female and that is why her brothers are always preferred at every level and in all types of domestic affairs. Her concerns do not come under consideration. She said that in her family females are not even given importance while taking decision of their marriages. They are just told rather than getting opinion about their marriage.

3.8.4 Youth and Freedom of Expression

Youth must have freedom of expression. This will result in solution of existing problems and the country will flourish by leaps and bounds. It is Pakistani youth that will run the future of country in up coming years. Thoughts and ideas keep on changing with the passage of time. Youth have been brought up in the modern age i.e the age of science and technology and are having modern thinking. The senior citizens do have experiences of old age which are least required at present. Senior citizens are pushing back the youth of present era and their thoughts as well. This is why Pakistani youth are the victim of depression. This depression is gripping Pakistani youth in the age of darkness. Such worst example of misled are pushing our youth towards wrong track of life.

3.8.5 Effect of Freedom of Expression

Youth unanimously agree that freedom of expression is very necessary. It brings positive results. Freedom of expression does have negative outcomes as well. If youth misuses the freedom of expression than it is going towards negative outcomes, results and impacts. By enlarge freedom of expression brings positive effects on youth. Freedom of expression has good results in the form of sharing ideas and views.

3.9 Awareness about Rights and Duties

In general youth do not have awareness about their duties and rights as citizen. Small portion of youth do know their rights and duties to a very limited extent. The education system has not contributed to tell youth about their rights and duties. Youth are totally blank about their rights and duties as mentioned in the constitution of Pakistan.

Talking about awareness of rights and duties among youth a respondent said that what so ever youth know about their rights and duties is based on their observation in society and domestic training. Furthermore, he said that he has gone through the subject of civic studies himself. He said that he knows his rights and duties to a very low level. The issue is that he is not being entertained with his rights.

3.10 Education of Respondents

The respondents had different schooling background. Below table shows the schooling background of the respondents. According to the field data fourteen respondents had gotten their education from government institutions. Three respondents had their entire education from private institutions. And eight respondents were those who had gotten their education from both private and government institutions.

Table No 3.7 Education of the Respondents and Category of Institutions

Sr. No	Category of Institution	No of Respondents	Percentage
1	Government Institution	14	56
2	Private Institution	3	12
3	Both Private and Government Institutions	8	32
4	<i>Madrassa</i>	0	00
	Total	25	100

Source: Filed Data

The given above table shows the number and percentage of respondents according to their educational back ground along with the category of institutions.

Below table shows level of education among respondents. This table is based on field data. According to the field data eight percent of the respondents were middle, sixteen percent of the respondents were matriculated, twelve percent intermediate, twenty percent graduates and forty four percent of the respondents were masters' degree holders.

Table No 3.8 Level of Education of Respondents

Sr. No	Education	No of Respondents	Percentage
1	Middle	2	8
2	Matric	4	16
3	FA/FSc	3	12
4	B.A/BSc	5	20
5	M.A/MSc	11	44
	Total	25	100

Source: Field Data

3.10.1 Benefits of Schooling

There are different benefits of going to school. All over the world education gives wisdom and awareness to youth. In Pakistan it is totally opposite to this worldwide concept of schooling. In Pakistan people go to school and get education just to secure good job. This is the benefit of going to school which is being focused on in Pakistani society. People are seeking for education

not for getting knowledge and moral learning. They are seeking for education for the cause of securing job and respectable status in society based on this job.

Table No. 3.9 Perception of Respondents about Benefits of School

Sr. No	Benefit of Schooling	No. of Respondents	Percentage
1	Job	25	100
2	Education	18	72
3	Knowledge	11	44
4	Awareness	05	20
5	Skill	17	68
6	Wisdom	02	08
7	Moral Learning	02	08

Source: Field Data

Above table shows the perception of youth about the benefits of schooling. The youth perceives that schooling provides an important role in providing job to students. Only two respondents considered wisdom and moral learning as benefits of schooling.

Talking about benefits of schooling a female respondent said that man and human are two different things. There is a sharp difference in both man and human. A man thinks for himself while a human thinks for others. Education should not only be concerned with filling the blank papers. She said that when the human mind is filled with knowledge than it starts sharing this knowledge. It is education that transforms man into human. There are very few people in the world who get education for wisdom, awareness and learning.

A respondent said that training and education are two different things. It is school that makes a human actually human. Besides education, training of individual is necessary too. Both training and education are necessary. Furthermore, he said that in status quo societies like Pakistan job and ranks gives sense of superiority. This is why in Pakistani society people get education for obtaining job rather than learning.

3.10.2 Impact of Informal Education on a Citizen

Education has positive effects on the life of a human being. It is education which polishes pebbles into pearls. It is education which makes the difference between good and bad choices. It helps in shaping an average citizen to exceptional citizen. All great societies focus on education. Education is the way to live life. It is education which changes a man to human.

Opposing the effects of education on life a respondent said that education and knowledge are two separate things. The meaning of knowledge is to know. Education is limited to books but it is knowledge which tells about realities of life. Education has nothing to do with personality development, while knowledge is associated with all of the things of world. He said that youth are seeking for education rather than knowledge.

3.11 Current Education System and Citizenship Awareness

Pakistani education system is divided into three sectors. First is for upper class of this country second is for rest of the nation and the third one is *Madrassa* system. None of these three types of education systems is effective for citizenship awareness. The syllabus is based on out dated curricula. The current syllabus is not effective for promoting citizenship awareness.

A respondent said that the private system of education in Pakistan produces rulers and bureaucrats, government schools are producing clerks and the *Madrassa* education is producing religiously extremist nation. None of them is giving birth to the notion of nationalism and civic sense. This is a major reason that Pakistan has not achieved any progress yet.

The youth belonging to Baluchistan is of the view that in their area buildings of the schools exist but staff is not present. The staff gets pay and gives the share to local tribe head. Forget education, they do not see even teachers in schools. They have to go to main cities away from their homes for education, which is a heavy burden on their parents. That is why people do not focus on education.

A female respondent from Quetta said that in the initial days of her school life she had to face the problem of understanding the official language being used in school. She said that basic education must be provided in the person's mother tongue. She was of the view that government system of education is producing just labors. The major problem is with the medium of instruction. The children who know Urdu language can pick all the lectures easily. The dual language system is just resulting in confusions.

3.12 Effectiveness of Educational System for Citizenship Awareness

Government education system is more effective for citizenship awareness. Government system of education is spread all over the country. It is in a controlled mechanism. But the corruption in this system has caused failure with its effectiveness. In far flung areas teachers pay monthly bribes to the high officials and stay at home. In cities the situation is a bit better. There is a dire need for change in the existing government system of education. There must be strict monitoring of teachers at all levels. Although government has made some progresses in the system of monitoring it is still not up to the mark. Pay scale for teachers has improved, yet teachers mainly focus on tuition centers. This culture of tuition has emerged to a vast degree. With the emergence of this culture of tuition teachers do not pay attention on the training and education of students at school. The private system of education has turned into a commercial activity, where there is a competition to produce position holders so that they get excellence in their business. Teachers do not pay attention to train students.

3.13 Role of Teacher

A mother's lap is the first school of a child, where a child gets training. After this it is a teacher who polishes the character of a student. Besides home, school is the place where a child spends most of his time. Teacher and student have a strong relationship. At an early age a child has an immature brain. The child's learning capacity is strong at this age. A teacher is the role model for a student and has an important role in the character development of students. Teacher has an important role for awareness of the idea of citizenship among youth. In Pakistan it is a dilemma that the idle persons join the profession of education to earn their livings and most teachers are

working for their wages. Currently, the teacher has confined his students to just the bookish knowledge, unluckily students have turned into bookworms. Actually teacher works like a ladder for his students and pathetically no one heeds to his actual duties and responsibilities in case of teaching the students.

3.13.1 Recommendations for Teachers by Citizens

A teacher can do much more for the promotion of idea of citizenship among youth. Apart from syllabus they must focus on delivering knowledge rather than education, so that they may produce good citizens who have knowledge about their rights and duties. It may not happen in future that just like our current youth our upcoming generation may also say that after fourteen years of education or so on we do not know about our rights and duties. Teacher should not get trapped only in rote learning, but they should also teach civic sense to students.

A respondent said that there must be training of teachers through refresher courses. A mechanism must be evolved to teach teacher about the knowledge of citizenship. He said that it is a dilemma that our teachers themselves do not know about their duties, that is why they are showing negligence in their actual role as a teacher, same is the case about citizenship awareness. He said that most of the teachers are unaware of the concept of citizenship. In such a deplorable situation they feel shame to talk about this important topic.

3.14 Role of Parents

Parents have a basic role for the promotion of citizenship behavior among children. The behaviors of a child can be shaped at the earliest stage of life i.e childhood. At this stage of life a child is totally attached with parents especially mother. In Pakistan females are mostly living a life of house wife. A good mother can bring up a good citizen by giving good training. The literacy rate of Pakistan is almost forty seven percent. But this figure is not correct. In this figure

the concerned institution has merged all those people who can only write their name. So, no one can say that all of the literate population of Pakistan does know how to read a book or news paper. There is a mismatch at both ends. The role of government and education has earlier been mentioned. The parents should teach social norms and manners. The citizenship behavior is not dependent only on government, society, teachers or parents but it is a mile stone that can be achieved by a collective efforts.

While talking about the role of parents for the awareness about the concept of citizenship a respondent stated that parents themselves are unaware about their status of citizen. At household level the parents are fulfilling their duties but at state level they are neither fulfilling their duties nor are they aware about their rights. The transformation of any knowledge depends upon the knowledge an individual is having.

A female respondent, working in a private school, belonged to a village of south Punjab told about the role of parents for the awareness of citizenship and said that in her native area there is existing one primary school for females. She said that in Pakistan the ever lasting trend of early marriage of females has effected the education of female. The education is restricted to cities. The village population that is 67 percent of the total population of Pakistan is almost deprived of this basic right. She was of the view that all over the Pakistan the cultural trend of gender discrimination has snubbed the right of education form females. Female in form of mother, gives birth and brings up the generation.

3.15 Current Syllabus and Citizenship Behavior

The current syllabus used in most schools does not have any specific outline for citizenship awareness. The education system is not playing its actual role for civic sense. From class sixth science is the part of syllabus which has nothing to do with citizenship awareness. At later stage i.e at matriculation and intermediate level subjects of pure science are a part of syllabus but social knowledge is not part of this current syllabus so it is not effective for citizenship awareness. There is need to amend our syllabus form primary to graduation level to match international standard.

In this regard a respondent said that there are two different stages childhood and maturity; at childhood a child wants to play, eat and sleep. At this period of age a child feels education and schooling as a burden on him. At this time questions regarding citizenship do not strikes his or her mind. The brain washing of a child would be very much fruitful at this part of life. But our syllabus, education system and teachers are not playing their role.

Another respondent said that in other countries laws are obeyed. In Pakistan law is made for the sake of creating a document. If the implementation of law is assured in Pakistan than whole system can be led in the right direction. The syllabus till class 10th is not useful for citizenship awareness at all.

3.16 Awareness about ‘Civics Studies’

‘Civics’ is a subject specific to citizenship awareness. In Pakistan this subject is being taught at intermediate level. The status of this subject is as optional. The students, who fall in the category of arts and humanitarian group opt this subject. Science students do not have option of this subject. During this research there were 13 respondents who had not heard the name of this subject. There were 11 respondents who had heard the name of this subject in their educational life. But none of these 24 respondents had gone through the course of ‘Civics’. Only one respondent said that he had not opted this subject during his studies. He said that he himself read the text books of Civics for intermediate part one end two. This subject is very important all over the world. But it is a dilemma that in Pakistan youth are not even familiar with the name of this subject. Apart from all of this, there are people who know the importance of this subject and have some idea about the concept of citizenship are not sharing their knowledge with others.

Table No. 3.10 Awareness about ‘Civics Studies’

Sr. No	Status	No. of Respondents	Percentage
1	Do not Know	13	52
2	Know the Name	11	44
3	Read the Subject	01	04
	Total	25	100

Source: Field Data

Above table shows the awareness of respondents about the subject of 'Civics Studies'. Status of respondents about the awareness of 'Civics Studies', along with number of respondents and percentage is also mentioned in above table.

3.16.1 Reasons to Elect 'Civics Studies'

The students at intermediate and graduation level opt the subject of 'Civics' for various reasons. As far as the reason to opt this subject is concerned the students opt this subject because it is easy and scoring without hard effort and students can pass this subject with good marks. The student of arts and humanitarian groups are most idle and want to conceal their idleness and elect this subject because this is easy to get good marks and easy to pass. There is no concept of career counseling in Pakistan. Students elect subject mistakenly. Due to such mistakes they have to face the failure. After facing the failure they again elect easy subject just like 'Civics studies'.

3.16.2 Importance of 'Civics Studies'

Perception about importance of civics studies among youth varies. There are three different perceptions about the importance of civics studies. The subject of civics studies must be compulsory for students. There is difference of perception at what level this subject should be compulsory. First perception of youth is that the subject of civics studies must be compulsory from primary level. At this level the basics of civics studies must be included in the syllabus. At this basic level the children should be taught their role in society and specifically at household level. With this the children would know their duties and rights at home and in society from the start of their life.

Table No. 3.11 Opinion of Respondents about Importance of 'Civics Studies'

Sr. No.	Opinion	No. of Respondents	Percentage
1	Compulsory at Primary Level	06	24
2	Compulsory at Middle Level	05	20
3	Knowledge Part of Syllabus	08	32
4	Compulsory but Non-credit	06	24
	Total	25	100

Source: Field Data

Above mentioned table shows the perception of respondents about the importance of civics studies. The researcher informed the respondents about the subject of 'Civics Studies' and its contents. After this the researcher inquired the opinion of respondents about the importance of this subject in syllabus and education system. This table shows the opinions of respondents along with number of respondents and percentage.

Secondly, youth perceives that the subject of civics must be compulsory from middle to intermediate level. There should be no concept of being fail or pass in this subject. The subject of civics studies must be compulsory but non-credit. It must be taught for the cause of knowledge not for the cause of education. Through this the students will know their role as citizen and their importance for the prosperity of county.

The third perception was that civics studies must not be a specific subject. There must be a mechanism through which knowledge of citizenship awareness should be included in the syllabus from class one to intermediate. The extent of knowledge should increase in each of the class.

A respondent said that students feel education a burden on them. They want to get rid of books. Civics studies should be included as a portion in compulsory subjects such like Urdu, Pakistan Studies and Islamic Studies. The approach of simple to complex may be considered. There must be some training of students at each level during their studies. The respondent said that he belonged to Sindh province and for the first time he came to know about the rules of traffic signals in Islamabad in year 2009 when he was 25 year old. Such trainings and awareness should be provided to the students in the start of their academic carrier so that they may know the importance of citizen's roles, rights and duties.

3.16.3 Tools for Shaping Citizenship Behavior

There are two basic tools for shaping citizenship behavior: formal education and domestic training. Among these two formal education is very important. Both formal education and domestic training have equal effect on shaping citizenship behavior. Besides formal education

need for a dedicated teacher has its own importance. A good mother gives birth to a good nation. Here a good mother is the one who herself has formal education of citizenship behavior. It is quite difficult that a mother would give birth to her child as a good national if she is herself unaware of citizenship behavior.

A respondent said that at school a child is bound to obey the laws of school. He has a fear of teacher. By force his or her citizenship behavior can be shaped. The training at school going age shapes the behavior and this behavior becomes part of life.

Domestic training is important because a child spends most of his or her time at home and through informal education a child learns so many things at home. In Pakistani culture there are so many relatives of a child. These relatives are found all the time around the child. They remain vigilant all the time about the activities of a child. The relatives should tell children about their role at different levels. The relatives do not know their responsibilities. The formal education of family members is very important. The family members can train a child specific to their cultural knowledge. But for the joint cause of nationalism formal education and domestic training has its own importance.

3.16.4 Sources of Citizenship Awareness

Different sources of citizenship awareness are being used at domestic level. At present television is being considered as the most powerful source of citizenship awareness. Besides this, radio has been in use for this purpose but at present radio is not so important because in every house television is available. In remote areas newspaper is still considered as an important tool for citizenship awareness. Apart from all of the efforts of media and communication for the promotion of citizenship awareness; the respondents are not satisfied with the role of media.

A female respondent, anchor person of a private TV channel, said that at present the media is presenting unethical pictures on screen. Every channel is running a race to increase its viewership. Because of the competition for viewership media is not presenting that it must present for the cause of nationalism and citizenship awareness.

Chapter No. 4

'On' Identity and Participation in Politics

This chapter tells about the perception of Pakistani youth about politics, concept of identity and the participation of youth in politics. In this chapter the issues of identity crisis are briefly discussed. There are certain political institutions and these institutions have certain role in Pakistani politics. This chapter is based on field data. In this chapter the satisfaction level of youth over their rights, duties and overall political situation of Pakistan is discussed. This chapter helps the reader to understand the basic causes of decrease in the level of National identity and the decrease in the level of patriotism among Pakistani youth.

4.1 Interest in Politics

In general everybody wants to talk about politics, but less or more Pakistani youth talk about Pakistani politics. A vast majority of respondents said that they talk about national and international politics. This shows Pakistani youth's interest in politics. Very minimal number of respondents said that they do not have or have least interest in politics. Most of the respondents said that politics is a negative thing. In Pakistani context it is not good thing and has a negative impact as compared to rest of the world.

Talking about the interest in politics a respondent said that politics must be in the boundaries of Islamic teachings. Islam tells us that how to live a life and in Islamic teachings the concept of politics has also been mentioned. Furthermore, he said that in our society people consider politics as negative. The negative use of politics by the political leadership has created a general negative perception of politics among masses, otherwise politics is worship.

A respondent said that all over the world people do politics for the benefit of people but, in Pakistan, political leaders do politics over the people. He said that he has interest in politics because he is one of the masses. In Pakistan politics is being played over the masses and being

member of the state he is being affected by the abuse of politics. He said that in such a situation Pakistani youth must know who is playing with their rights?

4.2 Participation of Youth in Politics

The participation of youth in politics is very important. Youth is the backbone for the progress and prosperity of a country. Youth's participation in politics can bring a dramatic change in the current Pakistani political setup. Every Pakistani political party is focusing on youth. There are two basic reasons behind that. Primarily, youth are forty percent of the total population of Pakistan. Apart from this youth are full of energy. They have will power. Pakistani youth can bring positive change in society by participating in Pakistani politics. There are lacks of opportunities for youth to participate in politics. Pakistani politics is full of nepotism. Every political leader tends to bring their kids and cronies for future leadership in order to rule the masses.

Talking about participation of youth in politics a respondent said that for the prosperity and development of a country it is necessary to bring forward educated youth. Uneducated and phony degree holders cannot lead the country and cannot bring development and prosperity. He said that our youth have a very less participation in political setup of country. A true and visionary person can not lead this nation. Unluckily Pakistani political system demands million of rupees to prove an individual as a political leader. It is money which makes some body a politician. Here lies the main fault in the foundation that the current and coming generation have no accordance and basic knowledge for what they are and for what they are working for? Local political leaders give orders to our youth to work, and youth's efforts are being lost in dust.

Another respondent said that politics is a bad thing. It is just wastage of time, money and energy. He proposed that youth should not take part in political activities till the completion of their studies. Politics is corruption. He said that in Pakistani politics absolute corruption makes some body an absolute politician.

4.2.1 Political Discussion of Youth

Among the discussion by Pakistani youth; the most favored topic is Pakistani politics. During discussions of Pakistani youth the major part of time is spent on the political situation of Pakistan. During in-depth interviews it was came to be know that the youth have affiliation with six major political parties of Pakistan. These political parties are Pakistan Peoples Party, Pakistan Muslim League (N), Awami National Party, Pakistan Tehreek-e-Insaf, Mohatadda Qomi Movement and Baluchistan National Party. All these are major and reputed political parties of Pakistan and have a strong position among public. Pakistani youth mostly discuss the political situation of Pakistan with their friends. In some of the cases it was told by the respondents that while discussing the political situation of Pakistan they have very less interaction with their elders at home.

A respondent said that there exists a generation gap in each of the household. This generation gap exists between youth and the senior generation that is why youth can not share their political views at household level. He said that political discussion is another issue; he does not even have courage to discuss his private matters with his parents and elders at home.

Table No. 4.1: Political Affiliation of Pakistani Youth

Sr. No	Political Parties	No. of Respondents	Percentage
1	Pakistan Peoples Party	8	32
2	Pakistan Muslim League (N)	5	20
3	Awami National Party	3	12
4	Baluchistan National Party	3	12
5	Mohatadda Qomi Movement	1	4
6	Pakistan Tehreek-e-Insaf	5	20
	Total	25	100

Source: Field Data March-July 2011

The given above table depicts the political affiliation of Pakistani youth. According to the field data there are six major political parties with whom Pakistani youth are affiliated. The names of these political parties and the number and percentage of the respondents is mention in this table.

4.3 Local Political Institutions

There exist certain local political institutions in all areas of Pakistan. The names of local political institutions are not same in all areas of Pakistan. In Punjab province the name of local political institution is *Panchyat*. In Khayber Pakhtoon Khwa province of Pakistan the name of local political institution is *Jirga*. Same kind of local political setup is existing in Baluchistan province of Pakistan. But here are some changes in the body of institution and name as well. The name of local political institution in Baluchistan is *Dewan*. In Sindh province it is *Autak* which deals with the local issues.

4.3.1 Association of Local Political Institutions

The local political institutions are associated with political, judicial and economic activity. This is the local political institution where from the supremacy of a local leader starts. At the grass root level the local political leader has a strong influence at police station. By showing his economic power he becomes the head of local political institution. In the meetings he gives his decision about the problems of local people. In some of the situations the local political leader seeks help from police, when his opponent party opposes him. Basically the role of local political institution is associated with judicial system.

Table No. 4.2 Association of Local Political Institution i.e Panchyat or Jirga

Sr. No.	Response	No. of Respondents	Percentage
1	Judiciary	25	100
2	Politics	18	72
3	Economics	04	16

Source: Field Data

Above table shows the perception of respondents about the association of local political institution i.e Panchyat or Jirga. According to the perception of respondents local political institution is associated with judiciary. The local political institution deals with solving issues at local level. All of the respondents stated that Panchyat or Jirga deals with decision making in order to solve the public problems. Apart from this 18 respondents were of the view that local

political institution is associated with politics and only four respondents perceived that it is also associated with economics as well.

The local political institutions of Pakistan have a deep contact with the politics of Pakistan. Most of the population living in villages and remote areas of the country, where there is no education, the local political leader sells the vote of the silent majority on the basis of his own interest. It is the local leader who decides for whom to vote for. On the directives and recommendations of that local leader the whole village or caste shows their sympathies for a particular political party. The individual has no right to get affiliated with any of the political party of his or her own choice.

A respondent said that the purpose of local political institution is to format political strength, so that the local political leaders may carry on their political activity. Through this the local political leader wants to keep his pressure over the masses. The *Panchayat* basically is a platform for get to gather and from here the politics starts. He said that even in a small village there is more than one local political leader. Each of the local political leader wants his supremacy over the local peoples.

4.3.2 Effective Institution for Justice

There are existing two types of institutions in Pakistan: formal and informal institution for providing justice to people. The judicial system of the government is the formal institution for justice. Through this system there are existing large numbers of Courts all over the Pakistan. The informal institutions exist in form of local political institutions. Earlier it has been discussed. Both of the institutions are working to provide justice to people.

Majority of Pakistani youth are of the view that formal institutions, State's Courts, are more effective for providing justice to the masses. This system exists all over the country. Among formal institutions the rule and law is written and documented. According to the formal institutions there are certain punishments for certain acts. In the documentation and constitution of Pakistan no one is above law. While talking about the implementation of law during focus

group discussion a respondent said that there is no implementation on law in Pakistan. If the law is properly implemented, than the formal institution of justice would be the best to provide justice to people.

A respondent, who viewed the informal institution of justice more effective for providing justice to the people, said that the formal institutions of justice are least effective for providing justice to the masses. It takes to much time to get justice from formal institution of justice. He said that his grandfather charged a file in the District Court. The case was against those who encroached over his grandfather's land. To get justice his grandfather had to go to High Court. His grandfather died and some of his grandfather's sons as well. He said that at present almost 39 years have passed and the court has not given the decision of the case which was presented by his grandfather. He said that the informal justice system i.e justice through local justice institution is more effective. Furthermore, he said that the process of justice is simple and free in informal system of justice and that is why he prefers this institution.

4.4 Youth and Local Political Institution

Local political institutions are existing all over Pakistan. The names of local political institutions vary region to region. The policies and activities of local political institution are almost same. When a *Jirga* or *Panchyat* is held the senior most member of the society have power of decision making. In most of the cases the head of local political institution i.e. *Panchyat*, takes the decision. The role of these institutions is to solve the public problems. The person who has the most influence in their locale area and have say in locale government system i.e. *Katechari* (Court) and at locale police station can become head of *Panchyat* or *Jirga*. Only head of local political institution inquires about the reasons and consequences of public problem. In Punjab land owner can become a head of *Panchyat* because he has strong influence and authoritative power over his people of constituency and his tenants. Same is the case in *Sindh* province. Among *Pashtoon* areas a person who has more man power can become a head of *Jirgah*. In Baluchistan there exist small tribes, so the tribes head take the decision of every social problem.

During field work 55 percent of the respondents said that, they participated in gathering of local political institution. They said that they participated because their family issue was being discussed in local political institution. Rest of the 45 percent respondents said that, they have never participated in social gatherings of local political institution. These respondents have heard about formation of local political institution. All of the respondents said that youth's opinion is taken for granted in local political institution i.e. *Panchyat* and *Jirgah*. Youth have no rights to intervene in the process of talks at *Panchyat* or *Jirga*. The old people do speak in such gatherings but youth have to seek permission from the head of *Panchyat* before speaking. It's very rare that the head of *Panchyat* or *Jirgah* allows youth to participate in process of dialogue.

A respondent said that there was a problem of his father's land in year 2005. The opponent party encroached his father's land. The issue was brought to the local *Panchyat*. At that time he was present in *Panchyat*. He said that, during talks his father and grandfather sought for permission from *Sarder* (title for local political leader) in order to speak. He said that, he was full of frustration. During the dialog process he spoke loud and wanted to share his point of view. His father interrupted him and said that, youth do not speak when elders are speaking. He said that this trend is being followed for centuries. Furthermore, respondent said that youth must have freedom of expression at every level.

A female respondent, while talking about local political institutions, said that in Pashtoo culture *Jirgahs* are held for solving the problems. She said that, in *Jirga* females have no right to present herself. She said not to mention the freedom of expression of female in *Jirga*, female are not even allowed sending their message through a messenger in *Jirga*. She said that, issues regarding female come under discussion in *Jirga*. The basic issue is that the one (female) who is being discussed in *Jirga* is not allowed to present her point of view herself before *Jirga*. The discussion of *Jirga* become biased when the one sided story has been presented in *Jirga*.

Youth have no right to speak in local political and judicial activities. In such activities senior citizens can speak. As far as the decision making is concerned, the head of *Panchyat* or *Jirga* takes the decision. A respondent belonging to Baluchistan said that there are small tribes in

Baluchistan, and there is a chief for every tribe. Every matter is presented before the chief, in such a situation when a tribe chief cannot solve the matters he forwards the issue to the *Dewan*. *Dewan* is the local name of *Jirgah* in Baluchistan. In *Dewan* Chiefs of all tribes or areas sit together and make the discussion after the hearing. Furthermore, he said that youth are excluded during talks. The decisions are taken by one person i.e. chief. They are biased decisions and this biasness is based on chief's personal relations.

4.5 Importance of Vote

All of the respondents said that to cast the vote is very important. The only right that is being given to Pakistani nation is the right to vote. Vote is the symbol of change and the right to vote is the true example of democracy. Casting a vote is the only way to bring change without any distraction. By using the right to vote youth can elect a leader of their own choice. Voting is the power of every common citizen. The dilemma in Pakistan is that people do not vote for their own choice. They are ordered to vote on the recommendation of their local land owner, political leader or any of the other influential figures of their area.

Talking about the importance of vote a respondent said that, casting a vote is the national responsibility for every individual. The vote should be cast for a responsible person. He said that at present there is not even a single political leader capable of being elected. He said that in his native area of Khyber Pakhtunkhwa he and his family vote for a person who has already been elected before the election by the local political leader. In his village he has no right to cast the vote on the basis of his own choice. Furthermore, he said that not to vote on personal liking is basically a big social crime and it must be considered as corruption.

4.6 Role of Education for Awareness of Politics

Overall the system of education has no role in awareness building about politics among Pakistani youth. Pakistani youth do not know that how a bill is passed from the parliament and becomes the part of constitution. They do not know the process by which a person becomes a president and Prime Minister of Pakistan. This is a miss match. In western and developed countries, in

primary class the teacher tells to the student about the constitution of their country. Teacher tells student about their national and social laws. In Pakistan there is a single subject called "Political Science" which gives the awareness about politics. The status of political science is optional, and is being taught at graduation level. Pakistani youth do not have much interest in politics as far as to study the subject of Political Science is concerned.

A respondent said that Pakistani youth discuss political situation of country for the cause of entertainment and to pass time. Pakistani youth wants to bring change in Pakistan but youth do not have the power to implement the law and that is why youth cannot bring change. He said that Pakistani youth are somewhat aware of politics by secondary source of information.

A respondent said that he himself taken political science apart from his regular courses. He proposed that Pakistani youth should get to know about political science either by going through the text book or using secondary source of information. He said that through this youth will get to know about politics but still need something to spark their interest.

4.7 Group Activities of Youth

Group activities have a sound impact on the character building. Groups are formed because of interest on a joint cause. In groups, the group members are most of the time age fellows. Besides this the equality of status within the group is also ensured. This equality of status gives group members a better opportunity of freedom of expression. Group activities promote the sense of responsibility and leadership. Apart from this the group activities helps youth to understand the importance of social life.

Pakistani youth are involved in different kinds of group activities. The most common group activities among Pakistani youth are sports activities, political activities, religious and social activities at micro level. Most of the respondents said that their status with in their group is just of a member. During focus group discussion a respondent said that regardless of sports activities rest of the group activities are just wastage of time and money.

4.8 Holding the Power

In Pakistan there are two pillars of power. One is government and the other is public. On the time of election public becomes powerful. The misuse of power by public results in lost of opportunity on the other hand the elected government becomes powerful for next five years. In Pakistan every elected government had the support of civil and military bureaucracy. With the help of these institutions government has absolute power. The absolute power gives a successful opportunity of corruption to the government. The government uses the nation by misusing power.

Table No. 4.3 Perception of Respondents about Power Holders

Sr. No.	Power Holder	No. of Respondents	Percentage
1	Government	18	72
2	Public	06	24
3	None of Above	01	04
	Total	25	100

Source: Field Data

Above table shows the perception of respondents about power holders. Eighteen respondents perceived that it is government who holds the power. There were six respondents who perceived that it is public who holds the power, but only one respondent stated that neither government is powerful nor public. He was of the view that both government and public do not have power at different levels.

A respondent said that, government is more powerful than a citizen. He gave various examples of government's power. He said that in 12th May incident in Karachi the government misused power and in results several citizens lost their lives. He said that, the government is more powerful than Pakistani nation and a common citizen. This can again be observed in the killing case of Nawab Akbar Bugti.

A respondent said that, none of government and citizens have power. Both government and citizen are powerless. The government has supremacy over citizens. At present Pakistani government is ruling brutally. This shows the power of government. On the other hand the

sovereignty of state is being challenged by drone attacks on Pakistani soil. By ruling over the Pakistani citizens' Pakistani government has always remained powerful. On the other hand dealing with the international community, Pakistani government has always been powerless. He said that, at micro level i.e. in internal affairs government is powerful just like a superpower. On the other hand at macro level i.e. in foreign affairs Pakistani government is powerless.

Another respondent said that a citizen is more powerful than government. She said that public is one of the pillars of state. These are citizens who are the foundation of a country. She said that, it is the corruption of Pakistani government that still 46 percent votes have not been registered. This shows that government is afraid of the power of the citizen.

4.9 Perception about Identity

Pakistani youth have different perceptions about identity. Identity crises among Pakistani youth exist in all areas of Pakistan. The youth do not know who they are and who they will be? The major identities of Pakistani youth are based on mother tongue, residential area, ethnic groups, province and etc are discussed in detail in the given below headings.

4.9.1 Mother Tongue and Identity

Pakistani youth perceives that identity is very much necessary. Identity is the basic right of every individual. Pakistani youth perceives that identity is the diversity and every individual should feel proud on his or her identity.

The identity of Pakistani youth is mainly associated with their mother tongue. In the federal capital of Pakistan the youth prefers to show their identity with their mother tongue. During field work the respondents told that their identity in Islamabad is associated with their mother tongue. The mother tongue of the respondents was *Sindhi, Punjabi, Urdu, Sariaki, Balochi, Brahavi,*

*Pashtoo, Farsi Baan*⁴⁷, *Balit, Kashmiri, Potohari and Hindko*. By showing identity with the mother tongue shows that there is massive identity crisis among Pakistani youth.

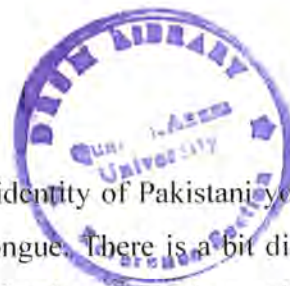
During focus group discussion a respondent said that, participants with different ethno-lingual identity are presented here. He said that, this difference of identity shows the identity crises among the participants. He said that, during the discussion the concept of identity was discussed and during discussion he had not observed the identity as “Pakistani”.

Pakistani youth also feel proud about the superiority of their mother tongue. Urdu speakers feel proud because Urdu is a national language of Pakistan and as well as partly official language of Pakistan. *Punjabi* speaking youth feel proud because *Punjabi* language is the language of Pakistani bureaucracy. The *Sindhi* speaking youth is of the view that they are getting their basic education in their mother tongue. Their National Identity cards are being issued in their mother tongue. They said that, this honor is only among them. None of the other ethno-lingual groups in Pakistan has this honor. It was observed that there was a strong hatred among youth of every ethno-lingual group for other ethno-lingual groups. The Pashtoo speaker of Baluchistan do not considered Baluchi speakers of their area. The reason behind this is that the Pashtoon of *Baluchistan* are educated. They are having political power and they are part of civil bureaucracy of Baluchistan. That is why the Pashtoons of Baluchistan have powers to decide the destiny of Baluchi speakers.

4.9.2 Caste and Class System

A deep rooted caste and class system exists in Pakistan. The identity of Pakistani youth is also associated with their cast and class apart from their mother tongue. There is a bit difference in caste and class. The caste exists all over Pakistan. On the other hand the class exists only in major cities of Pakistan. The caste system is basically associated with family history, origin of groups and profession of peoples. The class system is based on economic status. On the bases of

⁴⁷ The Persian Speaking population in Pakistan is known as “Farsi Baan”



economy there exists some classes i.e lower class, middle class, upper class, elite class and executive class. The people of lower caste change their caste when they come to city. It only happens when such people migrate to the cities. In the local area the people do not change their cast because there is an interaction of every people with one another. To change the caste in villages is considered as unethical and as well as a social crime. There are some casts that are associated with some professions. The elder generations pass this identity, based on caste, to their younger generation. The people may shift from one class to another when they grow economically.

A respondent said that the class and cast system makes difference between human beings. Allah has made some natural laws. No body can change these natural laws. To change the natural laws would be considered as an attempt to imbalance the society. The equality in Pakistan is impossible. There are always some rulers and subject. So, to challenge the natural law of Allah would be considered as to oppose the orders of Allah.

A respondent while talking about the importance of caste system said that to change the caste is consider negative in his area. The respondent belonged to Sindh province. He said that the one who changed caste is as if the individual has changed his or her father. To change the caste is considered as if an individual has lost the social acceptance. Pakistani society is patrilineal. To change the name of father in Pakistani society means as if some one has become an illegitimate son and do not have information of his or her father.

4.9.3 Identity and Caste

Identity and cast have a deep relation. Cast exists within every ethno-lingual group. With in every ethno-lingual group there do exist other groups as well. Such groups mostly based on caste. In every village of Pakistan, there do exist different castes. The identity of a person is connected with his or her caste. The people are very much status conscious. During the field work it was closely observed that Pakistani youth get offended even if someone calls them by any other caste. Pakistani youth feel proud on their cast.

Talking about identity and casts a respondent said that, Allah has said in Quran-I-Majeed that caste and tribes have been made so that people may know each other. She said that identity is necessary.

A respondent said that the teachings of Holy Prophet Hazrat Muhammad (PBUH) give lesson about equality. She said that according to the philosophy of Islam black and white, poor and wealthy are equal. The superiority before Allah is based on actions of human beings. She said that in Pakistan the nobles are respected on the bases of their social status. Their social status is basically based on their economy. All of the nobles are involved in corruption and other social evils. She said that such noble have no respect before Allah.

4.10 Multiple Identities

A Pakistani citizen is amalgam of more than one identity. The creation of Pakistan was based on slogan of Islam. But at present the Pakistani youth have forgot the slogan of Pakistan. The identity of a child is associated with his father. A child, in the initial years of his age is known by the name of his father. Later on he comes to know that he belongs to a particular caste and thus the caste becomes his or her identity. At next stage his identity is interlinked with his village and city. On becoming youth he comes to know that apart from these, there are other identities as well which are based on his or her mother tongue, region, religion, sect and etc. There comes a time when a Pakistani goes aboard there he realized the actual worth on being a Pakistani. Living in Pakistan apart from other type of identities there are religious and sectarian identities as well.

4.11 Ethno-nationalism and Identity

There is a role of ethnicity in promoting ethno-national behavior among Pakistani youth. There is a strong sense of deprivation among Pakistani youth. At present the ethno-national movement are actually cashing current situation and are using Pakistani youth to bring them in the main streams of ethno-nationalist movements. These movements are based on ethno-lingual conflicts. All of the respondents said that power is in the hand of big figures in Pakistan. The power should be distributed to grass root level.

A respondent said that in all areas of Pakistan the masses have been deceived during the last 64 years. He said that when people want their rights, the rightists call such movement for right as “ethno-national movements”. He said that, the demand of a new province is basically the result of identity crises in Pakistan. The *Punjabi* and *Sriaki* are two different cultures. He said to talk about the basic right of identity is not a crime. It is not against any of the law of this world. He said that according to the teachings of Islam, to call some one by his or her nick name is a ‘Sin’. Furthermore, he said that the free mixing of different tribes is a social crime.

Within Pakistan the youth’s identity is associated with their language. The language has strong influence on identity. During field work it was strongly observed that Pakistani youth prefers to talk in their mother tongue. A respondent said that in federal capital of Pakistan there is a strong influence of ethnic behavior. The employees prefer the people of their own ethnic group for the purpose of recruitment in their organizations. In such a situation there is no concept of merit. The merit lies far away. To promote any ethnic group is a sort of corruption. He said that these are ethno-nationalists who are responsible for promoting ethno-nationalist behavior among Pakistani youth.

4.11.1 Identity in Islamabad

In Islamabad the identity of Pakistani youth is primarily associated with their mother tongue. *Urdu Speaking, Sidhi, Baluchi, Punjabi, Saraiki, Pashtoo, Kashmiri* and *Gilgiti* are the major ethno-lingual groups in Islamabad. The Pakistani youth belonging to any of the ethno-lingual group get favor from their community members. There is a race in all public and private institutions existing in Islamabad to recruit the people on the basis of ethnicity.

The sectarian identity is only among *Shia* and *Aghakhani* youth. The *Shia* community has some social group i.e. Imamia Organization and Imamia Students Organization. These groups are very active in adjusting their youth in different organizations. The *Shia* youth are connected with their community. Rests of the sectarian groups are not as much active in order to oblige as *Shia* community is.

The geographical identity is connected with the provinces and federally administrated areas of Pakistan. But the ethno-lingual identity is more powerful than geographical identity. For example the youth belonging to *Punjab* province have two different identities. The geographic identity of the residence of *Punjab* province is *Punjabi*. But on the basis of ethno-lingual identity the youth is divided in *Saraiki* and *Punjabi*. Because of the ethno-lingual identity the importance of geographic identity has decreased. This is the ethno-lingual identity of youth which is promoting the ethno nationalist behavior among Pakistani youth.

4.12 Concept of Identity Abroad

Outside the country the only identity of Pakistani youth is Pakistani. Only four of the respondents said that, they had visited abroad. All of the respondents said that when they were abroad at that time they came to know the importance of being Pakistani. The respondent felt proud on green Pakistani passport. A respondent said that, on her visit to Iran she observed that it was Pakistani flag which was giving her respect and identity. She said that, every Pakistani should respect his or her actual identity which is Pakistani rather than something else.

4.13 Concealing Identity

The identities are based on language, cast, religion, sect, geography and etc. Pakistani youth do conceal their identities on certain basis. The top most reason to conceal the identity is the threat of loss of life. Youth most of the times conceal their religious identity and sectarian identity. The linguistic identity is also being concealed among Pakistani youth. Only those respondents who had faith on *Shia* Religious sect said that they concealed their identity. The linguistic identity is concealed among the Persian speaking youth of Pakistan. Most of the Persian speaking population is living in Baluchistan where they are being killed in target killings.

A respondent, belonged to Parachinar, said that in their area the *Shia* community is being killed in sectarian violence. In Parachinar (Area of *Kurram Agency*) *Shia* community is in minority. *Shia* community wants their survival. He said that when their *Shia* community moves towards Peshawar in public or private transport, they have to conceal their identity. He said that it

happened with him that when he was on his way to home i.e from Peshawar to Parachinnar, during the journey some people stopped their vehicle and started to check the National Identity Cards. They wanted to find out any *Shia* to kill. He said that as Parachinar is situated in Agency so there is no proper law and order situation. Furthermore, he said that the *Shia* conceal their identity on the basis of their sectarian teaching. *Shia* youth are told if there comes a situation in which some one feels serious threat to his or her life than to conceal the identity becomes obligatory.

A female respondent, belonged to Quetta, said that she is a Persian speaking girl. She said in Quetta the Persian speaking are being killed in target killings. The areas are divided in Quetta on the basis of ethno-lingual identity. The Persian speaking are prohibited to go to *Pakhtoo* and *Baluchi* speaking areas. She said that when a situation comes their community members conceal their identity.

The people of Gilgit Baltistan also conceal their religious and sectarian identity. Apart from this people get undue favor just because of their sectarian identity.

4.14 Youth and Satisfaction

Pakistani youth have different level of satisfaction with their rights, duties, justice, public policies, political situation of Pakistan and patriotism. During the field work, while conducting the in-depth interviews and focus group discussion the satisfaction of youth over different issues was inquired. The results of such questions are briefly discussed below:

4.14.1 Satisfaction over Rights

During field work different statements were presented to the respondents. In response of these statements the respondents gave their views. In Pakistan there is no equality. The masses are divided in castes, tribes and classes. The class system is bringing a paradigm shift in the society. The economic status of the people has divided them in different classes. The constitution of Pakistan says that the people of Pakistan are equal. But the ground realities are totally opposite.

There is inequality at each level. The inequality starts from micro level. At house hold level there is inequality between male and female. Then there is inequality in society. There exists a hierarchy of castes in the society. The child of a supreme caste has superiority over the child of a lower caste. The caste and class system is the responsible for the social inequality. In class system there exists no concept of caste. In class system the respect of an individual is based on his or her economic status.

Pakistani youth are not satisfied with the provision of their rights by the government. The Pakistani youth totally disagree with the fulfillment of their right of freedom of expression by the state given to them. The youth are of the view that the right of freedom of expression is not being provided at any level. At household level the parents are not giving space to youth to express themselves. At the level of society the senior generation is snubbing the right of freedom of expression of youth. While at the state level the government is not providing any of the platforms to youth for freedom of expression. There are various types of freedom of expression. The youth wants the freedom of expression of their voice. The Pakistani youth wants their problems to be addressed by the state and their problems must be solved. The youth are of the view that they can better express their problem themselves rather than any body else.

In Pakistan justice is not being provided equally. In Pakistan the people having high socio-economic status and having deep roots in politics are influencing the right of justice. The courts do not file a case against such people who are having high level of socio-economic, religious or political status. The courts only work for such class. There are so many decisions of Supreme Court of Pakistan against influential peoples that are yet to be implemented. Pakistani youth are of the view that in Pakistan there are so many problems to getting justice for poor people: "Justice delay, the justice denied".

A respondent said that the process of justice is very complex in Pakistan. The process of justice is very simple and easy for those who have high level of socio-economic and political status. The culprits die in natural way, while the courts remain busy in hearing the case even after the death of culprits.

There is no sense of security in Pakistan. The prime responsibility of the state is to provide security of life, property and honor to masses. The security is being provided to the high officials in Pakistan. Youth partly agreed that in Pakistan the right of health and education is being provided to almost every citizen. But the respondents said that the budget of defense should be decreased and should be spent for the betterment of health and education.

A respondent said that a healthy body contains a healthy mind. The healthy minds are short in Pakistan. The health facilities will give birth to healthy mind. The education facilities will shape the healthy minds, thus Pakistan will shift from developing country to a developed country.

4.14.2 Satisfaction over Duties

The Pakistani youth are of the view that they are not fulfilling their duties as a citizen. The youth are of the view that they do not know their basic duties as a citizen. To the extent they know about their duties as a citizen is just based on their social knowledge and observation. Youth are not satisfied with this statement that they are fulfilling all of their duties and responsibilities as citizen of Pakistan.

4.14.3 Public Policies

All of respondent totally disagreed with the notion that they respect the government institutions because the government institutions are working for masses. A government servant is basically a public servant. A government servant gets his or her pay from the paid tax of public. He or she is bound to serve as a public servant. But in Pakistan the public servants work for the public as if they are giving extra favor to public. In each of the government institution the government servants are taking bribes. Without paying bribe no body can get rid of. Pakistani youth are of the view that the government institutions do not deserve respect. But the masses are forced to respect the government institutions. Basically this respect to the government institutions is based upon the nature and intensity of work.

A respondent said that till the time a common citizen has not gone through the process of justice, for him the institution of police and judiciary are respectable. But once a citizen has gone through the system the reality is disclosed to him. He said that this case is not only associated with police and judiciary but same is the case with other government institutions.

All of the respondents agreed that involvement of youth in politics can bring change in county. Pakistani youth are of the view that the high officials involved in policy making for youth and rest of the country, have outdated knowledge. The realities at national and international level keep on changing day by day. Besides these uneducated politicians having no orientation regarding policy making for youth and rest of the country, these politicians are involved in high level of corruption and are abusing their power. Youth must use the right of vote in right direction. The youth must elect those representatives who have capability to represent the masses and specially the youth. The elected representatives of masses are busy in dealing with their personal problems rather than dealing with the problems of masses.

4.14.4 Political Situation

Pakistani youth are not satisfied with the political situation of Pakistan. Pakistani youth are of the view that at present only corrupt politicians are representing Pakistan. Talking about the political situation of Pakistan a respondent said that according to her view there is no concept of reconciliation in politics. But this political reconciliation has brought Pakistan and the Pakistani nation on the verge of distraction. She said that the opposition party as important as government. It is opposition party who comes forth and inquires about the issues. Opposition party puts pressure on government. The real opposition cannot be friendly. The opposition is the watchdog of government. In response the government has some fears from the opposition party. But in the current political situation of the state there exists no opposition party in the parliament of Pakistan. According to the respondent the friendly opposition is in fact no opposition. Furthermore, she said that at present the political situation of Pakistan is worst ever. The current democratic government has failed to solve the internal disputes of the country and has stucked on international issue of war against terror.

4.15 Patriotism

The corruption, briber, nepotism, favoritism, injustice, unemployment and all other social evils have a strong impact of the patriotism of Pakistani youth. Pakistani youth are facing these social evils. The Pakistani youth belonging to Baluchistan province are facing the issue of rights. That is why the *Baluchi* youth do not consider the Pakistan their country. The Pakistani youth hesitates to lay down their life for Pakistan in even and odd situation.

Table No. 4.4 Youth's Level of Patriotism

Sr. No.	Sacrifice of Life for Pakistan	No. of Respondents	Percentage
1	Agreed	10	40
2	Some what Agreed	08	32
3	Disagreed	04	16
4	Some what Agreed	03	12
	Total	25	100

Source: Field Data March-July 2011

In the above table the level of patriotism of Pakistani youth is mentioned. According to the field data Pakistani youth hesitates to give up their life for Pakistan. In this table the number of respondent and the percentage is mentioned. This shows the level of patriotism of Pakistani youth for Pakistan. The true patriotic behavior is to sacrifice for the country. But only forty percent of the respondents where those, who said that they would sacrifice their life for Pakistan in even and odd situation.

Table No. 4.5 Proud on being Pakistani

Sr. No.	Proud on being Pakistani	No. of Respondents	Percentage
1	Agreed	07	28
2	Some what Agreed	03	12
3	Disagreed	09	36
4	Some what Agreed	06	24
	Total	25	100

Source: Field Data March-July 2011

During field work a question was posed to the respondents: are they proud about being Pakistani? The result of this question is given in the form of qualitative data in the above table. The level of patriotism has decreased among Pakistani youth. The reasons behind this patriotic crisis have been discussed earlier in chapter number three and chapter number four of this manuscript.

Chapter No. 5

Conclusion

Citizenship is a broader concept. Important aspects of citizenship were discussed during this research in order to know the perception of Pakistani youth about the broader concept of citizenship. The most important sub-concepts of this broader concept are citizenship rights, duties, the identity of citizen, equality in society, justice and the role of civic education for promotion of citizenship or civic behavior were the part of this research. The knowledge of these concepts shows that an individual has deep concerns about his or her citizenship and identity. The concept of citizenship is also interlinked with politics. The interest of Pakistani youth in politics was also discussed.

Pakistan is one of the developing countries. Like other developing countries of the world, Pakistan is also the victim of identity crises. In the result of identity crises the ethno-nationalist movements emerge. It is also the case in Pakistan that several ethno-nationalist movements are active to gain the identity for each of the ethnic group. It takes a long time to make an ideology. The instability of democracy and the rule of dictatorship in Pakistan has played a vital role in shaping the ideology of ethno-nationalism in Pakistan. We can not exclude this factor at any cost. Citizenship gives the concept of unity. But due to the emergence of different ethno-nationalist movements, based on ethno-lingual identity, have promoted the concept of individualistic behavior among Pakistani youth. This has affected the national identity as "Pakistani".

As citizenship is a broader concept but Pakistani youth specially, have a cursory knowledge about this concept. During field work none of respondent gave a brief definition of citizenship. The youth know very little about the qualities of a good citizen. Furthermore, when we move towards the duties and rights of a citizen, here again it becomes clear that Pakistani youth have little knowledge about their duties and rights. This situation raises a question that why Pakistani nation particularly Pakistani youth do not know or know little about the qualities of a good citizen, rights and duties of a citizen? To answer this question it was described that the civic education plays a vital role to provide knowledge of citizenship among youth from primary level.

Educational system of Pakistan is not effective for civics knowledge. The primarily problem of educational system for not being able to deliver knowledge about citizenship is syllabus. The contents of the syllabus from primary to matriculation level do not acknowledge citizenship. The subject of civics studies is part of syllabus at intermediate level and status of this subject is optional. This is a thought provoking dilemma. The subject of civics education should be delivered to Pakistani nation in formal or informal way. As far as the formal way is concerned it is system of education. The knowledge of citizenship must be included in the contents of syllabus from primary to matriculation level. The optional status of civics education should be changed from optional to compulsory. So that youth and the upcoming generation would know about their rights, duties and know about concerned authorities that are responsible for providing rights to Pakistani masses.

After syllabus and system of education a teacher has an important role in promotion citizenship or civic behavior among youth. At every stage of life an individual has different level of rights and duties. A teacher is one who has gone through almost all of the stages of life. At grass root level the issues is that teacher have more or little knowledge in this regard. But teacher is not delivering the social and specially the citizenship knowledge to students. From my point of view this is a moral, social and ethical corruption and as well as corruption of the duties for which he is getting paid. The behavior of most of the teachers is to produce scholars not to produce good citizens. Teachers pay attention to teach the subjects at their tuition centers. At jobs, at school teachers go for purpose to make their role present, so that they may get their pay. There is a dire need for monitoring of teachers. In Pakistan at present government, private and Madrassa system of education are active. None of these; in fact delivering the knowledge of citizenship awareness. The government system of education can work best for delivering citizenship knowledge, but it requires so many reforms at grass root level. The syllabus should be same in all of the education systems. There should be refresher courses for teachers, so teachers can be familiar with subject.

The secondary factor responsible for shaping citizenship behavior among youth is informal institution i.e domestic training. The basic issue is to know the rights and duties as a citizen. The parents themselves have a littler knowledge about their rights and duties, so they are not

delivering the knowledge of citizenship to their children. The low level of literacy among senior generation is also a hurdle in promotion citizenship behavior among youth. Apart from this the social knowledge is concerned, it is also not being delivered to youth. At informal institutions i.e household there exist a generation gap. Due to the generational gap there occurs a very low level of interaction between senior and junior generation. Due to this the senior and junior generation does not exchange their views and knowledge regarding citizenship awareness.

At present bribery, corruption, inequality, injustice and all other social evils exist in Pakistan. Poverty is increasing day by day. An individual has to fight to get rights. Rights and duties is a two way process. Rights are not being providing to Pakistani youth. In the response Pakistani youth is not fulfilling their duties. Not to mention getting rights, even youth do not know about their rights as citizen. The increasing unemployment rate is giving birth to frustration among youth. Youth do not have freedom of expression at any level.

The rights of the masses have always been snubbed. Economically, socially, politically and religiously influential people are playing with rights and emotions of common citizens. According to the concept of citizenship unequal citizens should be treated equally. In Pakistan there is no concept of equality. There is inequity in Pakistan on the basis of social status, political status, economic status, religious states, ethnic diversity, ethno-lingual identity and etc. The powerless and poor people of Pakistan are being buried along with their rights.

A society in which people are not being provided rights by the state or power holders and the rise in unemployment rate gives birth to crimes. If such a deplorable situation persists the same for a long, than the crime rate increases to high level. Due to the increase in crime rate the level of corruption and bribe increases accordingly.

Youth were and will be an important most human capital in the world. This most important human capital is being misled by the Pakistani politicians. Pakistani youth do not know the importance of their participation in politics. Youth right of vote is being abused by the senior generation. The policies are not being chalked out to utilize the most important human capital in

right direction. The previous governments of Pakistan gifted a sense of deprivation to Pakistani youth. Most of the population of Pakistan is resident of villages. The development is restricted to cities. Schools and colleges exist at a considerable distance from villages. This has and still is resulted in un-education. Youth have little awareness about politics, which is why youth do not know their political importance and are being abused. Otherwise a citizen is more powerful than the government just because of the power of vote.

Identity crisis among Pakistani youth is most important issues for the progress and the prosperity of Pakistan. Youth's identity is associated with the mother tongue, region, religion, sect, and etc. The identity as Pakistani is lacking. As individualistic behavior is always associated with individuals. Usually the individualistic behavior do exist at micro level. At macro level the individualistic behavior is associated with ethnic groups, whether based on religion, sect, mother tongue, region or any thing else. Every ethnic group thinks for its own betterment. No one thinks about Pakistan both at micro and macro level. Same behavior can be observed among the political parties of Pakistan, if we go through the history of Pakistan. Every dictator and political party worked on the marked lines of foreign powers in their tenure, but one thing was common, that was to abuse the most important human capital i.e youth. Being Pakistani is the prime responsibility of every citizen to work for development, betterment and prosperity of Pakistan. We damage the government and public property, keeping in view that it is state's property. In fact we pay tax, so the property is our own and the state is the care taker of this property.

At present the poor administration by government has failed to win the emotions and sympathies of Pakistani nation. The basic amenities of life are not being provided to the masses. Everyday strikes and rallies are observed in different cities of Pakistan. The masses are eager to claim their rights. The corruption is at its peak. These strikes and rallies are giving a silent message of revolution. On one hand Baluch Nationalist do not own Pakistan as their country. On the other hand, people are protesting to get basics rights of justice, security, necessities of life, equality, employment, identity and etc. Keeping in mind this situation, I think that this situation can lead towards revolt in the country. Pakistani media is propagating the situation and is active to light the fire for bringing revolt. The government should take steps to defuse the situation and provide rights to the masses, especially youth.

The entire situation discussed in this chapter is the reason to promote hate redness for Pakistan among Pakistani youth. Even our higher educated youth do not consider Pakistan as a state. They do not consider Pakistani masses as a nation. They consider Pakistani citizens as 'crowd'. They consider Pakistan as a colony of America and the Pakistani nation as subjects of America. There was a time when Pakistani citizen wished to sacrifice their life for Pakistan. At present due to all of the instable situations, as discussed in this dissertation, Pakistani youth hesitates to sacrifice their life for Pakistan. The situation is in fact at its worst and youth do not feel proud about being Pakistani like in 1965. This is a question mark for our politicians, bureaucracy, planning commission, law enforcement agencies, judiciary and all other government institutions.

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Interview Guide

Age

Education

Political Affiliation

Marital Status

Sex

Ethnic Group/Province

Occupation

Religious Sect

Section 1 Perception of Citizenship

1. What do you think who can be a citizen?
2. What are the qualities of a good citizen citizen?
3. Do you think, the qualities you told Pakistani youth possess these qualities?
4. Do you possess these qualities of a citizen?
5. What is the role of a citizen in prosperity of country?
6. What do you think are the rights of a citizen?
7. Has a citizen any duties?
8. Do you get your rights at your home?
Yes No Explain
9. Are your rights being provided to you as a citizen?
Yes No Explain
10. What do you think who is responsible for the provision of your rights?
11. Do you think government is providing rights to its citizens?
Yes No Explain
12. What issues, do you think are causing hurdle in fulfilling your rights?

13. What do you think should be the expected duties of a citizen?

14. Are people fulfilling their duties in current circumstances?

Yes No Explain

15. Are you fulfilling your duties?

Yes No explain

16. Are you aware of your duties at your home?

Yes No Explain

17. What is your understanding about the freedom of expression?

18. Does a citizen have freedom of expression in our society?

Yes No Explain

19. Is your opinion considered at home?

Yes No Explain

20. Should youth have the right of speech?

Yes No Explain

21. Does youth have freedom of expression in our society?

Yes No Explain

22. Does freedom of expression have any, positive or negative, effect on character of youth?

Yes No Explain

23. What is your role in domestic issues?

24. Being citizen what is your orientation about your rights and duties?

25. How do you spend your day?

26. What do you do in your leisure time?

Section 2 Role of Education

1. Where did your schooling take place?

A) Government B) Private C) From Some one Home D) Madrassa E) any other

2. What are the benefits of going to school?

A) Reading and writing c) skill d) Job e) any thing else

3. How schooling has effected your life?

Probe: work, good life, health, values

4. Was there any thing you wanted to learn but could not do so at school?

5. How much current education system is effective to develop the idea of citizenship in Pakistan?

6. Which type of educational system is effective for citizenship awareness in Pakistan?

(a) Government system (b) private system (C) Madrassa system (D) Any other

7. What is the role of teachers for the awareness of citizenship among youth?

8. What should be the role of teachers for awareness of citizenship among youth?

9. Do you think the syllabus till matriculation is helpful in awareness of citizenship behavior?

Yes

No

Explain

10. At which level the subject of civics being taught in your area?

- (A) Primary (B) metric (C) Intermediate (D) Graduations (E) No (F) Don't Know

11. Is the subject of Civics compulsory in your area?

12. Why do students opt for the subject of Civics?

13. Do you think the subject of Civics should be compulsory from primary level?

- Yes No Explain

14. What do you think is more important, syllabus or domestic training, in shaping good citizenship behavior?"

15. What is the source of awareness about citizenship at your home?

- (A) Newspaper (B) Radio (C) Television (D) Society (E) Any other Explain

16. Do you think that there is any role of education in creating awareness among youth?

Section 3 **Participation in Politics**

1. Do you have any interest in politics?

2. How important is participation of youth in politics?

3. Under which category *Panchayat* or *Jirga* falls?

- A) Political B) Judicial C) Economic D) Any other

4. What is your understanding about *Panchayat* and Politics?

5. Which one do you consider more effective for justice?

- A) Panchayat B) Government C) Any other Explain Please

6. Are you part of *Panchyat* or *Jirga*?
 7. Do you have freedom of speech in *Panchyat* of *Jirga*?
 8. When *Panchyat* takes its decision whose opinions are heard the most?
 9. What is the importance of casting vote?
 10. To what extent our education system educates about politics?
- A) Function of Government. B) Casting vote. C) Taking part in *Panchyat*. D) Freedom of expression E) any other please explain
11. Do you discuss political affairs?

Yes	No	Explain
-----	----	---------
 12. If yes than with whom?
 13. Are you encouraged by your family to participate in politics?

Yes	No	Explain
-----	----	---------
 14. Have you ever been involved in any group activity?

Yes	No	
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 15. What kind of activity that was

A) Religious	B) Youth	C) Sports	C) Festivals	D) Political	E) Any other
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 16. What was your role? Explain
 17. Whom do you think is more powerful?

A) Citizen	B) Government	C) or any other Explain Please
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Section 4 Concept of Identity

1. What is your mother Tongue?
2. What is the role of mother tongue to demonstrate identity?
3. Is your identity integrated/dependent with your mother tongue?
4. What is your caste?
5. Does there exist a hierarchy in our society based on caste system?
6. Are castes indicators of our identity?
7. What defines your identity in your native area?
A) Caste B) Profession C) Language D) Religious Sect E) Any other

- *8. What is your identity while living in Islamabad?

Probe: Caste B) Profession C) Language D) Religious Sect E) Province F) City G) Any other

9. Do you think identity is necessary?

Yes No

10. If yes then why?

11. Have you ever visited abroad?

Yes No

12. If yes what was your identity in abroad?

13. Have you ever felt hesitation to express any of your identities?

Yes No explain

Section 5

1. In Pakistan every one has equal rights.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

2. You have full right of freedom of expression.

Agree (totally) Agree (little) Disagree (a little) Disagree (total)

3. There is no injustice in Pakistan.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

4. The process of justice is very simple in Pakistan

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

5. In Pakistan justice is being provided equally to every citizen.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

6. There is no inequality in Pakistan.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

7. In Pakistan security is being providing to every citizen.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

8. State is providing you full rights to its citizens.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

9. There is equality in the society.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

10. In Pakistan the right of health and education is being provided to every citizen.

• Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

11. Every one has right of housing and property in Pakistan.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

12. Pakistan as a sovereign state.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

13. As a citizen you are fulfilling your duties.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

14. You are satisfied with the state's policies of youth and citizens.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

15. Youth's involvement in politics can bring change.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

16. You respect the government institutions because they are working for you.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

17. If there comes a situation you will give up your life for Pakistan.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)

18. You are proud on being a Pakistani.

Agree (totally) Agree (little) Disagree (a little) Disagree (totally)