

Concept of Citizenship among Pakistani Youth (Perception of Civic Rights and Duties, an Anthropological Perspective)

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Abstract

This paper deals with research findings regarding the awareness of Pakistani youth about the concept of citizenship and the knowledge about their civic rights and duties. In Pakistan, youth are not having access towards their civic rights and in response fulfillment of duties are being neglected by them. Citizenship plays a vital role for making homogenized culture i.e. National Identity. Wherever there is misunderstanding about the concept of citizenship, it promotes multiple identities and individualistic behavior. This finally results in lack of interest in public policies. Pakistani, youth due to lack of knowledge and awareness about the concept, are not familiar with their status of citizen, civic rights and duties. The subject of civics studies is very important for the promotion of citizenship awareness but in Pakistan the status of this important subject is "Optional" and youth are not even familiar with the Title of this subject. There is a need to get familiar this untapped human capital i.e. youth with the concept of citizenship and both formal and non-formal ways of teaching must be utilized at every level for this purpose. The data presented in this paper has been collected in Rawal Town, Islamabad, Pakistan by using qualitative and quantitative anthropological research techniques.

Key Words: *Citizenship, Awareness, Rights, Civic Duties, Civics Studies*

Introduction

Pakistan is one of a third world countries, where, according to the world bank, almost 63.8 percent¹ of the population is living in the rural areas of Pakistan and is not having equal access to education. According to official sources of the government of Pakistan the literacy rate in Pakistan is 48.7 percent.²

¹ <http://www.tradingeconomics.com/pakistan/rural-population-percent-of-total-population-wb-data.html> 16:21:45 date 29-03-2012

² <http://www.mapsofworld.com/pakistan/population-of-pakistan.html> 16:11:48 Date 29-03-2012

Government is spending billion of rupees on education sector to provide free education in far-flung area of the country. Certain reforms have also been made to upgrade the education sector. Apart from all of this there is a miss perception about the concept of citizenship. Pakistan is having 40 million of population between the ages of 15-29 year (2010). Pakistani youth is having very limited awareness about the concept of citizenship.

During last few years the concept of citizenship has gained attention across the globe. The citizenship is having direct relevance in process of nation building. There are various ways of nation building all over the world and citizenship awareness is considered as one of the most important way for nation building. The awareness about responsibilities starts at the initial stage of life of an individual. Books are supposed to be a good friend of an individual. The question is that to what extent the masses have access to education and whether the masses have economic capacity to engage themselves with the books or not. Basically there are two things that are having important role in providing awareness regarding citizenship. Primarily it is training through formal and informal institution. Secondary is the transformation of knowledge through text books. This text is theory that requires practical. So, both training and education are strongly integrated with one and other for providing awareness about the concept of citizenship. Both theory and practice i.e. education and training are required the help of an instructors in form of parents, teachers, relatives, peer's group and society members.

LOCALE OF STUDY

The locale of this research was *Rawal Town*, Islamabad, Pakistan. Islamabad, Federal Capital Pakistan, is situated between 33° – 28° and 33° – 48° north latitudes and 72° – 48° and 73° – 22° east longitudes. It is bounded by *Harripur District of Khayber Pakhtoonkhaw* to the north and by *Rawalpindi District of Punjab* on all other sides. *Rawal Town* is a suburban area of Islamabad. It came into being after the decision of creation of Islamabad in 1960. It is only six kilometers away from Zero Point (the center of Islamabad). It is part of Union Council *Sohan*.

RESEARCH METHODOLOGY

Qualitative anthropological research methods which include participant observation, key informant interviews, in-depth interviews and focus group discussions were used to collect empirical data. Snowball and purposive sampling techniques were used for the selection of respondents. In-depth interviews from 25 respondents aging between 18 – 26 years, belonging to different geographical and ethno-lingual identity were conducted. In the later part of this research two focus group discussions were conducted in order to cross check the data. Research was conducted from March to October 2011.

OBJECTIVES

During the research an effort was made to find out the perception of Pakistani youth about the concept of citizenship? To what extent Pakistani youth are aware about their rights and duties? Education is playing an important role in shaping pebbles into pearls. It enlightens the societies. An effort was made

to understand the role of education in giving awareness about the concept of citizenship. To what extent the knowledge of citizenship is being provided through formal institution?

Discussion

Citizenship gives birth to notion of a homogenized culture i.e. National Culture (National Identity) rather than the promotion of a heterogeneous culture (Multiple Identities). Such type of culture works like a rot idea to fracture the unity and strength of a nation. Basically this is the awareness and knowledge about the concept of citizenship that gets the individuals familiar to the notion of National Identity. Pakistani youth misinterprets the concept of citizenship. The citizenship has been defined in the dictionary as *“the character of an individual viewed as a member of society; behavior in terms of the duties, obligations, and functions of a citizen: an award for good citizenship”*.³ According to this definition it becomes obvious that an individual has some duties and obligations. As far as the interpretation of the duties and obligations of a citizen are concerned these are almost the same all over the world, but it varies to a minor degree from country to country. The results of the research shows that Pakistani youth are not well aware about their duties and rights as citizen. Talking about the responsibilities of Pakistani youth a respondent said, *“Pakistani youth are not fulfilling their duties and are unaware about their rights. The education is not playing its role for this purpose. Including me youth are far away from the knowledge of citizen duties and rights.”*

In Urdu the citizenship is called as *“Shahariet”* while the word *“Shaheri”* is used for a citizen. This word of Urdu language *“Shaheri”*, which actual means *“A Citizen”* is usually being misperceived and misinterpreted among the masses of Pakistan. The word is being used for a person who lives in the city. And the word of Urdu language *“Shaher”* is the used for city. In most of the areas of Pakistan the word *Shaheri* is used for a person who had migrated form India to Pakistan at the time of partition (Roy: 2012). Pakistani masses specially youth misinterpret this concept because of translation, minimal orientation with the concept of citizenship and due to unfamiliarity with English language. Due to translation the meanings of the words change. The important role in misinterpreting the concept of citizenship is due to lack of opportunities of education. Basically it is education which should give awareness to this most important concept.

The general perception of Pakistani youth about the concept of citizenship is that a person who lives in a city is a citizen while the people living outside the city are not citizen. After probing about the concept it was added in the statement regarding the citizenship that a person who lives in any of the geographically defined area, pays tax, obeys the law and works for the prosperity of the country can be a citizen. On the basis of field data the citizenship can be defined as *“geography and the loyalty with the state defines the citizenship of an individual.”* Citizenship is the most difficult concept and the given above definition is not of full length to describe whole concept of citizenship.

³ <http://dictionary.reference.com/browse/citizenship> 21:20:12 Date 26-03-2012 09:20

Pakistani youth is of the view that a good citizen is one who shares his or her experience in the society. A good citizen must give knowledge of social norms and values. Basically education and knowledge are two different things. Knowledge means to know. Its direct concern is to individual that how much an individual wants to know. On the other hand the education deals with text and books that contain a specific projected idea. Here the individual is forced to learn the cooked material in which the learning capacity is not as much as in getting knowledge. At the initial stage there is importance of child rearing practices, during which an individual starts getting knowledge through informal way. A good mother can become helpful in upbringing a good nation. The literacy rate among the females is very low. According to the results of Population Census Organization of Pakistan in the survey of 1998 the literacy rate among female was 32.02 percent whilst its rural urban results were 20.09 and 55.16.⁴ There was observed a high uplift in female literacy rate in 2009 and it was documented 45.02 percent.⁵ In Pakistan a person who can write and read his or her name is considered among the literate ones. In such a position how could it be possible that such an individual who only knows how to write his or her name can get familiar about personal rights, duties and the concept of citizenship? Through informal training both literate and illiterate Pakistani mothers can become a good citizen. When such mothers will bring up their children than there would appear a nation with single identity. Such a nation would have awareness about their status of citizen and would have awareness about their rights and duties. While for the education of the society there is required a formal way of learning. While, there is need of communication and interaction for spreading awareness about the concept of citizenship in the society.

Pakistani youth do not know any of the specific definition of citizen and citizenship. Describing the citizenship theory in a very precise manner it is stated as, *“The theory of citizenship focuses on the identity and conduct of individual citizen, including their responsibilities, loyalties, and roles (Kymlicka & Norman: 1994).”* Earlier the perception of Pakistani youth about the concept of citizenship has been discussed. Pakistani youth do not know the real meaning of citizenship. Same is the case with their sense of responsibilities, loyalties and roles. Pakistani youth at both micro (domestic) and macro (national) level do not know about their responsibilities. Same is the case that Pakistani youth are almost unaware about their role as Pakistani citizen both at micro and macro level. To the extant Pakistani youth are aware about their role as a citizen they are of the view that they are not satisfied about fulfillment of their prescribed role as a Pakistani citizen. Pakistani youth is of the view that they are not having equal access to their rights in Pakistan. During research 72 percent of the respondents were not agree with the statement, “being a Pakistani citizen you have full access to rights”, at all. Only eight percent respondents showed their medium level of satisfaction on the mentioned statement. The respondents were of the view as they have not access to rights and in response they are having frustration. This frustration has brought the Pakistani youth at the verge of misled.

⁴ <http://www.census.gov.pk/Literacy.htm> 02:05:45 Date 07-08-2012

⁵ <http://tribune.com.pk/story/119101/rural-women-uphold-pakistans-literacy-rate/> 02:10:25Date: 07-08-2012

During this research while talking about the responsibilities of a good citizen a respondent said, *“it is two way process, which is give and take. 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 is Pakistan is based on one way process. State demands youth to fulfill their duties while their rights are being snubbed in response.”*

Explaining the Pakistani citizen it is stated that, *“. . . Pakistanis have so far failed to have a clear-cut definition of a citizen and to explain what the state and society expect from a citizen (Khan: 1972).”* It has become obvious that after twenty five years of independence the newly emerged state had not made any considerable effort to spread the concept and explain the idea of citizenship. The reasons of separation of Pakistan is described as, *“Pakistan has faced the process of disintegration in form of separation of East Pakistan in 1971 in very short period of its independence. There were certain reasons of this separation such as Bengalis were major portion of population of Pakistan but their language was not given due status soon after creation of Pakistan. Bengalis resisted violently when Urdu was declared as national language of Pakistan. Punjabi ruling elite dominated political scenario of Pakistan after 1947 and Bengalis felt they are just a colony of West Pakistan (Majeed: 2010).”* Current study reveals the fact that at present Pakistan has achieved the status of an Atomic Power but on the other hand has failed to bring up the notion of National Identity as “Pakistani”. The issue of clear-cut definition of a citizen among the Pakistanis is not only depending on the masses. Primarily it depends upon the policy makers who have not chalked out policy for awareness about the concept of citizenship. Secondly this depends upon the masses who themselves have not inquired about their citizenship status as a member of the state.

The concept of citizenship is interlinked with many other concepts that were emerged in developed countries before the creation of Pakistan. As it is stated, *“Civil citizenship – or individual rights to speech, faith and property – emerged as a force in 18th century – England, when capitalist political systems instituted the protection of property, equality before the law, and civil liberties (Katz:2001).”* During 18th century the people of developed countries were being provided orientation towards their rights, while on the other hand in colonial areas, the people were being jailed and their rights were being snubbed by those who were telling their masses about the respect of rights of others. Primarily this is the concept of citizenship that helps to understand the duties and rights of an individual. When a person gets aware about his duties than he also comes to know the rights of others. On the other hand at national level a person also comes to know his or her responsibilities as member of the state. After the creation of Pakistan, till now, the people have not been familiarized with their rights and duties. At present the youth of Pakistan are more interested in securing their rights rather than fulfilling their duties. This paper helps to understand that on being a citizen to what extent Pakistani youth are aware with the concept of citizenship.

The concept of citizenship is interlinked with so many concepts but mainly it is supposed to be interlinked with a sub concept of citizenship that is politics and society. While defining the concept of

citizenship it is stated, *“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).”* As in 18th century the concept of citizenship was being familiarized to the mass of developed countries of the present era, while during the meanwhile the masses of the colonial areas were deprived of their basic rights. This has affected the ideology of the masses of colonial area towards the concept of citizenship. The concept of citizenship varies to hundred and eighty degrees among Pakistani youth. Pakistani youth have only heard or read the words such as rights, duties, power and interests. In reality Pakistani youth do not know the real meanings and implementations of these words that are having in fact importance for them. Youth know the word “Right” but it is a dilemma that they do not know their rights.

According to the liberal economics, the concept of citizenship 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 (Gordon: 1991).”* Every human being possesses the basic need of hunger, shelter and physical urge (*Malthus: 1798*). It is the prime responsibility of youth to build up self human capital and fulfills their basic need of hunger by indulging in income generating activities. Pakistani youth are almost dependent on their parents and elders. This is a massive impediment in producing “self-human capital”. Pakistani youth is interested to work according to their socio-economic and political status. In developed countries there are planned entrepreneurs program. The purpose of these programs is to skill their youth so that they may enhance their untapped human capital. While in Pakistan this situation is almost opposite. Being third world country informal learning of skill is highly preferred in Pakistan. None of the entrepreneurs programs are planned in Pakistan focusing on development of youth. This is the main cause that in Pakistan the youth is being misled.

The most comprehensive definition defines the concept of citizenship as, *“Citizenship in democracy (a) gives membership status to individual with in a political unit; (b) confers an identity in individuals; (c) constitutes a set of values, usually interpreted as a commitment to be 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).”* According to this definition the citizenship in democracy bestows membership, identity and constitutional values to youth. Pakistani youth do not know about their rights mentioned in the constitution of Pakistan. Low literacy rate, lack of interest of the masses and policy making are the prime causes to bring a gap between the masses and the Holy Green Book (The Constitution of Pakistan, covered in Green). In the context of Pakistan, the constitution is no more than a text. It is the Holy Political book, which holds its position in the shelf. The theory of constitution of Pakistan has not been implemented yet. The separation on the basis of ethnicity is snatching the membership status of the individuals from a national culture of citizenship and is giving new sense of consideration on the basis of ethno-lingual and geographical identity, which is becoming harmful for the masses besides all of the benefits. The individuals are bound to conceal their identity because of threat to

their lives. The youth belonging to Baluchistan Province of Pakistan and having the ethno-lingual identity as “*Baluchi*” do not consider themselves as Pakistani citizen. According to such youth it is because of two reasons. The prime reason is that they are not having access to their basic rights and secondly on raising their voice to call for their rights they do not feel themselves secure.

As it has been discussed earlier that citizenship gives the notion of one culture and a single identity that is National Identity as “Pakistani”. The concept of citizenship is defined in several ways and according to the concept of civic nationalism as it is stated as, “*integrate multiple ethnical cultures and religions into a single, through diverse national identity (Green: 1997).*” Among Pakistani youth there was observed no national identity. Pakistani youth is divided in different groups on the basis of their ethno-lingual identity. These groups are having strong roots and are playing an important role in promoting ethno-lingual identity in their upcoming generation. Basically these ethno-lingual groups are responsible for shaping the ideology of youth about individualistic behavior and are resulting in decrease in level of patriotism. During this research only 28 percent of the respondents were agreed with the statement “proud on being Pakistani”. This patriotic behavior is the result of least engagement with the concept of citizenship.

Citizenship calls for equality in the society. The concept of fair society is described as “*a fair society is one where all its members treat each other with respect that is, as equal citizen (Duffy: 2010).*” Among Pakistani youth the concept of tolerance is lacking at alarming stage. While talking about the mutual relationship among masses at different stages of life the Prophet of Islam Hazrat Muhammad (PBHU) said, “*Respect your elders and be kind to your youngsters*”⁶. At present the materialistic approach has set aside the sayings of Prophet (PBHU) from Pakistani masses. This is why the element of tolerance is missing amongst. Besides all of this the policy of the state for providing basic rights to the masses has brought Pakistani youth on the verge by opposing the government policy and writ of the state. This is just because of making discrimination among masses on the basis of status. The traditional caste system of subcontinent has played its role to introduce inequality in the society. The youth is being humiliated in the society. The respect of citizens is being killed by government institutions and society. In this regard while talking about the dignity of an individual in society it is stated as, “*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).*” Pakistani society is the heterogeneous in many ways. Here the masses are in caption with their caste, occupation, geographical area, language, religion, sect and etc. In such a society only those people who possess high social and economic status can hold their head high. At present, in Pakistan the traditional caste system had been working as fuel to emerge the trend of class system and has changed the social values. 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. At

⁶http://www.sibtayn.com/en/index.php?option=com_content&view=article&id=5185:Respect%20for%20Elders%20and%20Kindness%20to%20Youngsters&catid=465&Itemid=1325 16:34:51 Dated 11-07-2012

present it is the economic status of an individual that decides the level of his or her respect in the society.

Citizens are the most important pillar of the state. Without presence of masses none of the geographical area can be called as a state. Among Pakistani youth the multiple identities has effected on their citizenship behavior. All over the world education is considered the most important element for shaping the citizenship behavior. In this regard it is stated as, *“In our mass public education systems teachers, curriculum designers, and others are licensed as responsible for “Education for Citizenship” programs and the “civilizing” of the young (Brennan: 1981)”*. In Pakistan the responsible for education of citizenship are abusing their management powers at individual level. The policy makers are not chalking out their policies for the promotion of citizenship awareness. The teachers are working well for providing education to youth. They are doing their level best to produce position holders and marks obtaining machines rather than good citizens. At this stage only education is not sufficient. Apart from education, training of an individual is also important. The teachers are not giving any sort of training to youth for awareness of concept of citizenship.

Citizenship becomes helpful in creation of national identity. The idealistic view of citizenship becomes fruitful via reduction of ethnicity. While talking about reduction of ethnicity it is stated as, *“. . . reduction of class inequality to be expected form the combined impacts of economic growth, of the development of social citizenship principles, and of the presumed redistributive characteristics of the welfare state (Roche: 1987).”* Pakistan was progressing by leaps and bounds after partition of sub-continent. The Indo-Pak war of 1965 economically crushed Pakistan. After that Pakistan has not economically stabilized yet. Right after the start of war against terror, the foreign investor started feeling insecurity in Pakistan and this resulted in decrease in foreign investment to a huge degree. In the context of Pakistan the economic growth of an individual can become helpful in reduction of class inequality but on the other hand in sub-continent there has existed a strong caste system for centuries. This caste system had been making a distinction between the people of subcontinent that ultimately resulted in ethnicity. At macro level the concept of ethno-lingual identity has divided the masses in so many identities rather than a single identity as “Pakistani”.

All over the world special attention is being given to the subject of civic studies. This subject has strong importance for nation building. But there is problem with the responsible for policy making. Pakistani youth are not familiar with this important subject. The subject of civics studies is being introduced to the students at intermediate level. The status of this subject is as optional. Most of the Pakistani students do not even know about the title of this subject. The students of arts and humanitarian group elect this subject and get good marks because this subject is easy to pass. Such students are very marginal in numbers. The importance of civic education is stated as, *“Civic education is concerned, firs with communication . . . citizenship training . . . means teaching students to think critically, listen with discernment, and communicate with power and precision (Boyer: 1990).”* Most of Pakistani youth have not heard about the subject of civic studies. It is the responsibility of the policy makers to develop some

projects for awareness about the concept of citizenship through formal and informal way of communication. While conducting the research it was found that there were 52 percent of the respondents who had not heard the name of the subject “Civics Studies” and 44 percent of the respondents were acquainted to title of this subject. There were only four percent of the respondents who opted this subject as non-credit on the basis of their self-interest.

In Pakistan social activists are working for different type of empowerment and certain amendments are also being made in the constitution. The thing that must be given importance is civic awareness. *“Civic re-empowerment of the citizen thus becomes a personal issue as well as a social one (Bookchin: 1987).”* Civic awareness is interlinked with the duties and rights of an individual. Bookchin talked about the concept of civic re-empowerment in his study. This re-empowerment can become helpful to let the individuals know about their rights and duties. During last 64 years government has not started any of the programs to re-empower the civic life of the peoples. I am of the view that when people get to know about their rights than they demand their rights and if their rights are not being provided to them then they raise their voice to claim their rights. This stage is supposed to be challenging the government machinery.

Conclusion

The concept of citizenship is very important for nation building and creation of national identity. The developed countries were emphasizing on the importance of this in 18th century while subcontinent was in British possession. The deprived masses succeeded to creation countries. There was need for Nation Building but lack of awareness and knowledge about citizenship resulted in formation of multiple identities. Equality is to treat the unequal as equal. Citizenship gives the notion of equality, but the lack of awareness is dragging Pakistani youth in the darkness. The separation of Bangladesh was outcome of this behavior. In Pakistan at present youth are not familiar with their status as Pakistani Citizen. The misunderstanding about the concept has affected the patriotic behavior of Pakistani youth. They are not aware their rights and duties mentioned in the constitution. Masses are the prime for the definition of a state or country. This must be the top most obligation of the state to get the masses familiar with their status as citizen. The use of formal and informal teaching methods could bring considerable outcomes in this regard. The national identity as “Pakistani” is missing among the future of Pakistan i.e. youth. They possess their identity on the basis of their ethnic, lingual, geographical, religious, sectarian, caste and other social groups. The sense of deprivation of rights among Pakistani masses, especially youth, is misleading them towards the individualistic behavior. All of this misled can be brought to the track only by the awareness and the knowledge of citizenship.

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