# ANALYSIS OF ATTITUDES AND PRACTICES OF STUDENTS AT TERTIARY LEVEL TOWARDS CIVIC EDUCATION IN THE PROVINCE OF KHYBER PAKHTUNKHWA, PAKISTAN


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*A thesis submitted to the institute of Education & Research, University of Peshawar in partial fulfillment of the requirement for the award of the degree of*

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# APPROVAL SHEET

This dissertation entitled "***Analysis of Attitudes and Practices of Students at Tertiary Level Towards Civic Education in the Province of Khyber Pakhtunkhwa, Pakistan***" submitted by Mr. Ateeq Ahmad Tariq, in partial fulfillment of requirement for award of Degree of **Doctor of Philosophy in Education,** is hereby approved.

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## DECLARATION

I, Ateeq Ahmad Tariq, Roll No. 01, a student of PhD at Institute of Education and Research, University of Peshawar, do hereby solemnly declare that the thesis titled *Analysis of Attitudes and practices of students at tertiary level towards civic education in the province of Khyber Pakhtunkhwa, Pakistan*, submitted by me in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education, is my original work, except where otherwise acknowledged in the text and has not been submitted or published earlier and shall not in future, be submitted by me for obtaining any degree from this or any other university or institution.

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## FORWARDING SHEET

The thesis in title: Analysis of Attitudes and practices of students at tertiary level towards civic education in the province of Khyber Pakhtunkhwa, Pakistan submitted by Mr. Ateeq Ahmad Tariq, in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education has been completed under my guidance and supervision. I am satisfied with the quality of this research work.

Dated: 07/12/2015

**(Dr. Hafiz Muhammad Inamullah)**
**(Supervisor)**



## DEDICATION

**This study is dedicated to all those who believe in one-ness of Allah ﷻ**

**& the Last-hood of the Holy Prophet, Hazrat Muhammad ﷺ**

**MY Gracious Father Mr. Bashir Ahmad Tariq (Late),**

**My Esteemed Mother, Mrs. Rashida Khanum,**

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# ABSTRACT

Civic Education being value education has been an indispensable part of the Textbooks in the province of Khyber Pakhtunkhwa of Pakistan, like the other provinces of the country. The present study aimed at analyzing the attitudes and practices of the students at tertiary level towards civic education. The objectives of the study were, to analyze the current attitudes and practices of the students at tertiary level towards civic education; to assess the level of awareness of the students; to evaluate the attitudes of students towards rights and duties as a citizen and as a human being; to compare the attitudes and behaviors of the male and female students of the universities of Khyber Pakhtunkhwa; to explore the ways of bringing Civic Education into practice at all levels of education; and the identification of the areas of further research.

One thousand male and female students of the public sector universities of Khyber Pakhtunkhwa province of Pakistan were taken as a sample. A questionnaire was developed, translated and administered in Urdu for the convenience of the sampled students. The data was coded, tabulated, and analyzed by Statistical Package for Social Sciences (S.P.S.S.).

The results showed that though the prevailing style of politics, the situation of law and order and polarization are polluting environment of the country, however, the students were hopeful and had faith in democracy. The results further revealed that the students were better human beings than citizens. According to the results, there were confusions and differences between attitudes and practices regarding different aspects of civic education. A visible difference could be seen between male and female students in some of the studied aspects. It was found that a separate course of civic education is needed to be developed and taught at tertiary level. However, the existing courses and lessons giving civic education were also found to be in need of the attention of experts and re-visit of the curriculum developers to address the shortcomings in the existing courses and made them in accordance with the needs of the present age, based on the rational objectivity, historical and cultural background in such a manner which impart and inculcate ability, skills, knowledge and strength of character to make the learner a better citizen and a human being who is well- adjusted in the society of Pakistan and the world at large.

# ACRONYMS

| | |
|---|---|
| **C.E** | Civic Education |
| **K.P** | Khyber Pakhtunkhwa (North western province of Pakistan, where the study is made) |
| **E.F.A** | Education for All |
| **S.P.S.S** | Statistical Package for Social Sciences |
| **A.S.R.B** | Advanced Studies Research Board |

*Chapter 1*

# INTRODUCTION

The present age is known as the age of information. Any news can spread over across the country within no time. The Media vigilance plays an important role in this regard. Today's world is termed as a Global Village (McLuhan, 1962), therefore any sellable news can get the publicity across the world at large and naturally brings impact on our international impression.

Unfortunately most of the news that is spread over across the world about the society is generally negative in nature. One can talk about number of news that has been spread in the recent past across the country. Students beaten by teachers (The Express tribune, 2011), doctors illegally transplant kidneys (medicallicenseverification.com, 2011), Lady-Doctor caught for selling an infant (The Daily Dawn, 2011). Moreover lawyers, judges, politicians, teachers, nurses, police officials and so on and so forth reported for using undue influence or misuse and exercise of authority (Pakistan criminal records, 2011).

And above all the present chaotic political situation of the country has exposed the level of maturity, civility, tolerance and farsightedness of political leaders, strength of the state institutions, professionalism of media, problems of Govt. officials and the unrest in youth in general and educated youth in specific.

There can be so many possible reasons for the above mentioned incidents. One of the possible reasons for such incidents might be lack of civic education, training and practices in educational institutions.

Before going to explore the definition of civic education, let us first find the aims and objectives of education. What are the goals to which a child, a person or an individual has to be educated?

E.F.A Global Monitoring Report (2005) indicated the aims and objectives of education, agreed upon in the Convention on the Rights of the Child. According to its Article -29, A child has to be educated:

To develop the child's personality, abilities, cognitive and physical potentials to their fullest, to develop respect for human rights and freedoms, and the rights which are mentioned in the Charter of the United Nations.

The convention further held that a child has to be educated to develop the respect for parents of the child, his or her own identity, mother tongue and values, and to develop a respect for the particular values of the society or state in which the child is living, or even for the country from where he or she may originally belongs, and for the other societies or cultures. Moreover the aim of education should be to prepare a child for a mature life in a society, where he or she has the understanding of peace, gender equality, tolerance and healthy relations towards all the people irrespective of color, caste creed and the religion whatsoever or country or region and to develop awareness about the nature and environment (Vienna convention on the rights of the child, 1993). Now, one can better understand why people have to be educated? What should be the aim and goal besides the certificate or a degree?

True and quality education cannot be defined as acquiring of certain skills, abilities and capabilities merely, the aim and objective of education is not just bread and butter, but it should be able enough to cause the overall development i.e. physical, intellectual,

moral, vocational, religious, recreational, and aesthetic and to make an individual a good citizen (Samuel, R., 2011). The question is that how a true education can be acquired?

Answer to the question might be the one and that is, by inculcating the proper civic education. As the civic education leads to develop and produce the people who are really educated and civilized and so can form a civil society, (UNESCO, 1995) the society that is aware about the rights and duties of their own and others as well. They neither exploit others nor can be exploited by others. In the present age, the Media wars are also being played actively. The civic education makes an individual, mature enough to understand the hidden messages or the messages in between the lines. He can differentiate between propaganda and a true spirit of doing or posing. One of the duties of the teachers of the civic education is to make their students able enough to detect the hidden messages that are being spread by media and which are against their values (Taylor, M.2002).

Civic education means to enable an individual to learn what to do and what not to do. What to say and what not to say. How to drive the vehicle of life and reach the desired destination, without hitting values and accepted norms of a society in specific, and the world at large. Vasiljevic, (2009) held, C.E. is named and described differently in different countries or regions, such as Citizenship Education and Ethics, Civic Culture, Civic, legal and social education (Kuhn, 2006), Civic engagement (Mclnerney,2004). The Encyclopedia of Education defined C.E. as a development of citizenship or civic competence through conveying the unique meaning, obligation, and virtue of citizenship in a particular society or the acquisition of values, disposition and skills appropriate to the society (Finkel *et al*, 2002).

C.E is a learning to participate in a democratic process and develop an individual in such a way that one can participate in civic engagement effectively (Mclnerney,C. 2004). A great diversity is found regarding the organization of C.E course contents and ways of applying them and even the titles. It is called Human society and environment in Australia, Social studies in Canada, People and society in Hungary. Sometimes C.E. is studied as a separate subject in schools and sometimes it is integrated in several subjects (Kuhn 2006). There is no worldwide consensus upon the course contents of CE. However, the most comprehensive description of CE might be that, its aim is to develop good citizens, having adequate knowledge, ability and strength of character (Galston, 2001).

One cannot overlook any source or way that can contribute for the betterment and welfare of mankind. Whether it is literature,( prose or poetry) or even religion. They all have proven to be the contributors for laying down the fundamental values that are prevailed in every society.

The role and influence of religion cannot be ruled out or overlooked. Religion has important implications for C.E in a democratic society. Religion makes valuable contributions to civic participation (Kunzman, 2005).

C.E was implemented in the American system of education as its integral part in the beginning of the 20$^{th}$ century. Its aim was to produce people of character as a model for others by equipping them with religious and spiritual thinking. (Malone,W.C. 2009).

John Dewey (1859-1952) the eminent American philosopher and an educational reformer emphasized on C.E., and termed education as the way to form a civil society.

The challenge of the John Dewey is still there, even after more than a hundred years. The challenge was to the stake holders of the process of education to consider C.E. as the ultimate goal of education in the best interest of the institutions giving education in specific and the society at large. (Ehrlich, 2000)

C.E equips an individual with civic skills. These Skills help him living a peaceful and social life (Boyd, 2004). Civic skills are the abilities to have correspondence with officials, social organization or to make people gather for a cause, to understand and analyze critically the current political situation (Elkin & Soltan, 1999).

## 1.1 STATEMENT OF THE PROBLEM

Based on the above literature cited the present study is "analysis of the attitudes and practices of students at tertiary level towards civic education in the province of Khyber Pakhtunkhwa, Pakistan. As mentioned above, in Pakistan, the subjects of Pakistan Studies and Islamic Studies are taught up to the fourteenth grade. The present study was designed to analyze the attitudes and practices of the students of Universities towards C.E. Analyzing the students who have already taken the courses up to fourteenth grade is the best lot to analyze the efficacy of C.E .that is being given at different levels in Pakistan in general and in the province of KP.in specific. Moreover, a comprehensive view of C.E. was tried to be covered.

## 1.2 OBJECTIVES OF THE STUDY

The objectives of the proposed study were;

i. To analyze the current attitudes and practices of students at tertiary level towards C.E

ii. To assess the level of awareness of the students at tertiary level towards C.E.

iii. To evaluate the attitudes of students towards rights and duties as a citizen and as a human being.

iv. To compare the attitudes and practices of male and female students towards C.E.

v. To explore the ways of bringing C.E. into practice at all levels of education.

vi. To identify the areas of further research to form and develop ultimately a civilized society.

## 1.3 SIGNIFICANCE OF THE STUDY

The society of Khyber Pakhtunkhwa in specific and Pakistan in general, the residents are living with the feeling of insecurity, fear of unpredictable and sudden mishaps, the flow of unpleasant news across the world and especially in the province of Khyber Pakhtunkhwa, the need of C.E is felt more than ever. There is a dire need of educating the citizens through C.E. that can dress the wounds of the society and can give comfort to the nation.

Probably there are some studies made in the field of C.E in Pakistan. The proposed study would be helpful for the students, teachers, policy makers in specific and the society at large.

This study will help students in learning the civic and life skills and will make the people aware about the rights and duties as a citizen. The proposed study ultimately may lead to help in developing the society which will be more tolerant, and respecting the rights of life, property, dignity and liberty of others, following the rule of Law, the society that will be tolerant and lenient to mankind as well as to the animals and plants. This study may play an important role to inculcate unity and discipline at the national level, and faith in peace, humanity and being helpful to others.

## 1.4 METHOD AND PROCEDURE

The researcher gathered the data for the present study in two ways i.e.

i. Personally: The researcher personally visited some of the universities.

ii. Through a representative: The task of getting the questionnaires filled was assigned to the faculty members of the Universities and to a senior student of the same University.

### 1.4.1 Population

The population of the present study was forty one thousand five hundred and ninety seven (41597) in the ten public sector universities of the province of K.P.

### 1.4.2 Sample

A sample of one thousand students 520 male and 480 female was taken on random basis.

### 1.4.3. Research Instrument

A questionnaire covering different dimensions and consisted of eighty nine 89 items was used to gather the data.

### 1.4.4. Data Collection

Data was collected personally and through a representative.

### 1.4.5. Data Analysis

The data was analyzed by using the software of S.P.S.S. and applying the chi square test.

*Chapter 2*

# REVIEW OF RELATED LITERATURE

## 2.1 CONCEPTUAL FRAMEWORK

One may witness in Pakistan, people talking about different topics and complaining about different things. The essence of the discussions and the features about which educated and concerned Pakistani people envy foreign or developed countries might to be said as:

a. Rights,

b. Cleanliness,

c. Facilities, and the

d. System of the developed countries.

All the mentioned features are inter-related. Nobody can deny the correlation among all the factors. It is a known fact that a person comes to know about his rights when he is educated about the rights. Rights can never be claimed in isolation in any society. Whenever one claims some rights, he has to perform certain duties. Rights and duties cannot be alienated, they go together. Anyone who is educated about his rights is supposed to be ready to perform his duties as well. The clean environment is a right on one hand but maintaining it is the duty on the other as well. Moreover, it is the duty of a welfare state to facilitate the life of her citizens. It might be said that a facilitated life is the right of the citizens of a state. But to get the right, the citizens have to pay taxes wholeheartedly and efficiently.

Whenever the citizens of a country are educated about their rights and are ready to perform their duties, they will naturally develop a system to operate the whole.

In Pakistan, it is strange that educated people generally can be seen making such discussions and complaining. The situation might be outcome of lack of quality education which cannot give him so much awareness that he can understand the cause and effect relationship of the different factors he experiences in life. Or it might be the result of the poor quality of awareness that is being given to him through education about his/her rights and duties. There might be some gaps in educational contents that do not allow the overall development to take place or education doesn't have to do anything to do with the awareness, this half cooked awareness is the result of electronic media which stresses upon the rights of different sections of society in an immature style.

In this context the present study was designed to analyze the attitudes and practices of the students at tertiary level towards civic education.

Vienna convention on the rights of child in the year 1993 held the stated objectives of the education of a child. The convention held that a child has to be educated:

a. to develop respect for parents of a child, his or her own identity,
b. mother tongue, values, and to develop respect for the particular values of the society or state in which a child is living and even for the country from where he or she may originally belongs, and for the other societies or cultures.

According to the Vienna convention (1993), a child is educated to develop respect for a child, his/ her parents and their identity whatsoever. The objectives reveal that respect is the foremost objective of educating a child. Respect means to value someone or giving regard to someone. A child is educated to develop respect for the child being educated, his or her parents and the identity of the child, irrespective of his or her socio-economic status, color, caste or creed. A child has to be educated in a manner where the child himself or herself is respected and so learn respecting other children, their parents and their identity. It is a matter of great concern that in educational institutions, the environment of respect is lacking in one form or the other and so the issues of bullying and disregard are generally observed and reported.

Moreover, the objective of education is to develop respect for the mother tongue of a child, and his/her values. The values might be of the society the child is living in or they might be the values where from the child originally belongs.

These objectives refer to another very important issue of respecting mother tongue and values of a child. The society where students belong to a minority in respect of language or values generally might be observed facing problems of adjustment in the society in general and in an educational institution in specific. Vienna convention has safeguarded the rights of such children and had held that the objective of educating a child is to safeguard the respect of his or her mother tongue and values. So that nobody can exploit a child on the basis of his or her language or values a child uphold. In addition to this, it is also mentioned that the values of a society the child originally belongs to. These objectives clearly state that a child belonging to Pakistan living abroad

is given assurance by the Vienna convention that his or her values and language and the values of Pakistani society will be respected and safeguarded.

However it is a matter of great concern that despite the recommendations of the Vienna conventions and others like this the objectives of educating a child are not being fulfilled in one way or the other. And the children or students are bullied either on the basis of color, caste, creed or religion, language or values. The instances of discriminatory behaviors towards Muslim students (Khan,M.,2012) may be quoted as example of violation of the convention. These behaviors cannot be eliminated simply by recommendations of conventions. This can only be achieved by inculcating civic education in a serious and comprehensive manner.

Moreover the aim of education should be to prepare a child for a mature life in a society, where he or she has the understanding of peace, gender equality, tolerance and healthy relations towards all the people irrespective of color, caste creed and the religion whatsoever or country or region and to develop awareness about the nature and environment (Vienna convention on the rights of the child, 1993)

## 2.2 MEANING OF DIFFERENT RELATED WORDS:

According to Merriam Webster Dictionary (2012)

**A.** Analysis means a careful study of something to understand and learn about its different parts, what they do, and how they are related to each other or an explanation of the nature and meaning of something

**B.** Attitude means the way one thinks or feels about someone or something.

**C.** Practice is a usual way of doing something.

**D.** Tertiary means, of, relating to, or being higher education,

**E.** Civic Education, the most comprehensive description of the C.E might be that,

> Its aim is to develop good citizens, having adequate knowledge, ability and strength of character (Galston, 2001).

In the light of the above mentioned dictionary meanings of different words of the title of the study, the present study is said to be the analysis or careful study of the attitudes or thinking and usual way of doing or practices of the students towards civic education i.e., knowledge, ability and strength of character, of the students of higher education or tertiary level. Moreover, the attitudes and practices were planned to be studied keeping in view different aspects of the life of an individual, i.e.:

- Civic skills,
- Rule of law,
- Socialization,
- Personal and family life,
- Health & hygiene,
- Animals' and plants' rights,
- Human rights,
- Labor honor.

The present study was planned to analyze thinking and behaviors of the students at tertiary level regarding Civic Education

## 2.3 DIFFERENT LEVELS OF EDUCATION

In the province of Khyber Pakhtunkhwa in specific and Pakistan in general there are different levels of education. i.e a. elementary b. secondary, c. tertiary

**A** .Elementary Level

Elementary level is the level which covers education up to class $8^{th}$, It can be divided into two levels (i) Primary (ii) Middle

(i) The primary level covers classes from early child-education up to class $5^{th}$.

(ii) The Middle level is the level that covers classes up to class $8^{th}$. It might be called as Middle standard because there are 16 years of education given up to Masters, therefore $8^{th}$ class being a half of it is called as Middle standard of the total 16 years of education.

**B**. The Secondary Level

The secondary level is further divided into two levels, i.e (i) Secondary (ii) Higher Secondary. The secondary level covers the classes of $9^{th}$ and $10^{th}$ only and after passing it the students earn Secondary School Certificate (S.S.C.). The students can make a choice of studying Science or Arts subjects.

The higher secondary level is also called as Intermediate. It is a two years certificate course. In this course the students have the option to opt for Pre- medical, Pre-

engineering or Arts courses mainly. The students get the Intermediate or Higher Secondary School Certificate after passing this course.

C. Tertiary Level

After secondary level comes the tertiary level. This level is continued from graduate level up to Ph. D. Here different specialized courses are offered. The students make their choices and narrow down the field of specialization from graduation to Master degree.

In the province of Khyber Pakhtunkhwa and Pakistan, the courses of Islamic Studies and Pakistan Studies are offered up till graduation level. The courses of Pakistan Studies and Islamic Studies are the courses that are generally expected to be imparting the civic education.

## 2.4 HISTORICAL BACKGROUND OF THE PROVINCE OF KHYBER PAKHTUNKHWA

The province of Khyber Pakhtunkhwa situated in the North Western part of the Indo- Pak sub- continent has been the place experiencing invasions of different invaders since its earliest times. This might be the reason that the people of the province have aggression in their nature. It is said that Aryans might be the first who invaded this part of the sub-continent almost four thousand years (4000) ago. Then the Persians came in 500 BC. After that many invaders came like Greeks, Mauryans, Huns and the Guptas etc. And then Muslims came. Subuktigin might be the first muslim ruler attacked Kabul and it is said that he might have driven residents of the region in the present province of KP. This

is said that the same Pushtoons of the region helped Mahmud Ghaznavi in his attacks on India. The region remained under Muslim rule till the invasion of Rangeet Singh. Who took the control of the area because of the local and inter-tribal clashes. Ranjeet Singh took advantage of that and invaded the region, became the ruler of the region and so had enhanced his empire from Punjab to the region. In 1849 after East India Company took control of the region, the area became under direct control of the British rule. The region was divided into two parts, for the tribes were hard to be controlled, therefore the plains of the region were under direct control of the British rule but the mountainous area that was hard to control was declared as the Tribal area.

Till November 9th, 1901, the British rulers used to interfere in the tribal areas in one way or the other. However in the times of Lord Curzon the British viceroy of the sub-continent, in 1901, the region was declared as a separate province. The new province was consisted of the area of Peshawar, Hazara, Kohat, Bannu and Dera Ismail Khan. Before that the areas were a part of the Punjab. The percentage of Muslim population was almost 93%, however the non- Muslims used to live in the towns of Bannu and Dera Ismail Khan, whereas Muslims mostly preferred the country-side to live in.

The British rulers tried their best to keep the new province away of the politics, for the reason of their aggressive attitudes. Although there was a branch of Indian National Congress, but it was banned with-in a week of its establishment. The government did not extend the political reforms of 1909 and 1919 to the province. There was another reason for not extending the political rights to the people of the new province of N.W.F.P. (KP.), and that was the Hindus and other non- Muslim population of the

province. The minorities thought that if the government extended equal political rights to the people of the province, the minorities might suffer and became under the pressure of the majority. This was the reason that they (minorities) demanded a powerful executive. Moreover, they also struggled for the attachment of the areas of the province to be attached back to the province of the Punjab, but their dream could not come true. In 1922 the government took notice and formed a committee to look into the matter. The committee concluded by making recommendation of the legislative council, however the demand of re-attachment of the districts of N.W.F.P. with the province of Punjab was rejected and political reforms were also not extended to the province by the government in 1925. The demand of Muslims for equal political rights was continued. All India Muslim League was putting its efforts for equal political rights. A resolution was tabled in the assembly by All India Muslim League and another political party named Swarajya demanding equal rights for the citizens of the province of N.W.F.P. A well- known political leader Sahibzada Abdul Qayyum Khan also demanded the same and stated that if the residents of other parts of India are enjoying the political rights, why not the residents of N.W.F.P. being a part of the same state. On the other hand the members of minorities' community especially Hindus came out to the streets and started opposing the resolution. However the resolution was passed in the assembly. In 1928 the Simon Commission came to Peshawar in the context of political rights under 1919 reforms. However the commission suggested a council for the province having equal number of members. Half of the members were to be nominated through nomination and half of them through election. Some special arrangement was also made to satisfy the Non-Muslim minority. However the Muslims criticized the recommendations of the

commission. In 1929, Khudai Khidmatgar or Red Shirts planned a protest in Lahore to catch attention of the government for the rights of N.W.F.P. Congress promised their support and sending a delegation to the government for the rights of N.W.F.P. In return Khudai Khidmatgars supported the congress in the Movement of Civil Disobedience in 1930. It was the occasion when the famous Firing Incident took place on April 23rd,1930, in Qissa Khwani Bazar, Peshawar. In this incident almost 200 people unarmed people were killed by the orders of (than) the British Government. Moreover the Khudai Khidmatgar movement was banned and Martial Law was imposed. This was the reason when Khudai Khidmatgars tried to play its political role. Their first choice was All India Muslim League, but Muslim League refused their request for affiliation, however Congress wholeheartedly welcomed them in 1931.

The first Round Table Conference was held in London from November 1930 to January 1931was boycotted by Indian National Congress. However Sahibzada Abdul Qayyum Khan went to present the demands of his province and represented the province of N.W.F.P. During the conference a sub committee was formed to look in to the matter of the demands of N.W.F.P. The committee came with the suggestions of Legislative council for the province; however at the end of the 2nd Round Table Conference, on first December 1931, the province of N.W.F.P. was given the status of a Governor's province and the chief commissioner Mr. Ralph Griffith was appointed as the first governor of the province. In addition to this a legislative council was also set up. There were forty members in the council. Out of these forty members, twenty two members were to be Muslim's. In this way the province of N.W.F.P. became a province having its own

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governor and a legislative council after a long struggle of the people of N.W.F.P. losing hundreds of innocent lives (historypak.com, 2012).

## 2.5 CIVIC EDUCATION WITH REFERENCE TO THE PROVINCE OF KHYBER PAKHTUNKHWA

Civic education though has its role in the life of every civilized society and an individual; however province of Khyber Pakhtunkhwa has its own environment influenced mainly by Pashtun culture and values. The values of socialization, respecting elders, helping the weak and people in need, hospitality, honor, dignity and liberty in nature have been the ingredients of the society and environment of the province of Khyber Pakhtunkhwa.

The specific nature, environment, topography of the province and the adjacent Tribal Areas have been exploited by different elements and quarters, and so the province of KP had to bear the effects of wars against USSR.,USA and Terrorism and its after effects sometimes in form of refugees or bomb blasts and a warlike situation and feelings.

Therefore civic education in an effective way, proper manner and modern fashion has become most relevant than ever especially in the province of Khyber Pakhtunkhwa.

The researcher being a member of the society of KP has observed that in the province of KP people are more social and related to each other. In older days, the need and training of socialization would addressed by elders in the urban and rural areas in Baithak (guest room) and coffee houses or Chai Khana (tea houses) and Hujra (communal get together place shared by the residents of a village) equally. At these bases the young ones were informally trained practically from welcoming guests to serve in

functions or social gatherings like Eid. Youngers used to sit in the back row and listen to the discussions on different issues going on. The training demanded the silent listening of the discussions of the elders and to not to participate or question. The youth was supposed to be trained to serve in Wedding ceremonies, Funerals, digging graves, serving meals, tea etc. But with the changing world these bases are no more that active. As a result there is a vacuum which has to be filled. It can only be done by inculcating civic education on strong footings to educate the youth in specific and the nation in general. The youth is needed to be trained to live a lively life in the society, to serve others, feel others, comfort others, help others and share with others the happiness and the sorrows, comforts and pains. This training has to be given in modern ways with older spirit of values.

## 2.6 FUNDAMENTAL HUMAN RIGHTS UNDER 1973 CONSTITUTION OF ISLAMIC REPUBLIC OF PAKISTAN

Following are the fundamental human rights given under the 1973 constitution of Islamic Republic of Pakistan:

**Article 9**. Security of a Person

According to the constitution, every person has a right of life and liberty unless otherwise allowed by law.

The Article 9 ensures right of life and liberty of a person. According to this Article no person can be deprived of the right of life and liberty unless otherwise allowed by law. The news of targeted killing, honor killings, incidents of acid throwing are the examples of violation of Article 9 of the constitution.

**10.** Safeguards as to arrest and detention.

The Article 10 safeguards against arrest and detention of a person without lawful authority and without being informed. And if so arrested or detained shall be presented within 24 hours in the court of law. The famous cases of Missing persons in the Supreme Court and high courts can be stated as examples of the violation of this Article of the constitution. However some amendments are made to keep a suspicious person for 90 days in the custody of Law enforcing institutions for interrogation purposes, but it was not welcomed by the civil society, though it was felt as a need of the time in the context of terrorism.

**10-A.** Right to fair trial

Every person is entitled for fair trial and due process of law. This is the article which ensures right of fair trial of a citizen. However the making of law of military courts was needed to safeguards the rights of the citizens of Pakistan at large and safeguards their right under Article 9 of the constitution. The civil society of Pakistan has accepted the law of military courts for the time being.

**11.** Slavery, forced labor, etc. prohibited.

The constitution has declared the slavery, forced labor etc. prohibited. It is a matter of concern that although the constitution has safeguarded the citizens against slavery and forced labor but the news of laborers of brick making industry are frequently reported.

**12.** Protection against retrospective punishment.

Protection against retrospective punishment is another right given in the 1973 constitution. This article ensures that no person shall be punished for any such act, which was not unlawful at the time when it was committed.

**13.** Protection against double punishment and self -incrimination.

According to this article no person shall be punished twice for the same offence. Moreover this article ensures that no person can be made witness against himself. This article holds that nobody can be brought in such a situation where he becomes witness against himself. However the instances of violation of this article might be seen on electronic media, where a person narrates a list of his crimes having his face covered.

**14.** Inviolability of dignity of man, etc

Violation of this article is increasing up to alarming limits. On electronic media the videos are shown in news where a person is surrounded by a crowd for attempt to a theft, or some suspicion about some act, and the incidents are reported where such persons were burnt alive by the emotionally charged or beaten to death. Moreover the incidents of child labor, forced labor and torturing the children working as home servants are reported in cities even by so-called educated people.

**15.** Freedom of movement, etc.

Article15 of the constitution give the right of movement to people of Pakistan. Nobody can deny the right of movement of the citizens of Pakistan. However the trend of declaring some areas as NO GO AREAS is the violation of the fundamental right of the citizens of Pakistan.

**16.** Freedom of Assembly.

The citizens of Pakistan have the right to assemble without arms unless banned by government or any other Law. However the display of arms and firing in processions is the increasing trend in political processions especially is the exploitation of the fundamental right and an unlawful act.

**18.** Freedom of Association.

According to Article 18 of the constitution, the citizens of Pakistan has the right to form an association however the person in government service cannot be a member of a political party. It is a matter of concern that cases are reported where some government servants are found to be the office bearers of political parties. This trend cannot be termed as something in accordance with law. Moreover the constitution also restricts the political parties to be accountable for the source of its funds. However it is a matter of concern that the rival parties accuse each other of taking funds from the foreign countries.

**19.** Freedom of Speech.

The citizens of Pakistan and Press have the freedom of expression given by the constitution subject to reasonable restrictions by the government. However it is painful that some leaders leading ethnic groups or sects violate the limitations mentioned in the constitution. And speak against the glory of Islam or interest of Pakistan, its defence or security and even friendly relations with foreign states. In the very recent incident of Yemen issue, violation of this right of freedom of speech was exploited by different leaders and media channels and media persons.

**19-A.** Right to information

Every citizen has the right to access any information in public interest unless restricted by any law.

**20.** Freedom to profess religion and to manage religious institutions.

Every citizen has the right to own, practice and propagate his religion subject to morality, law and public order. Every sect has the right to manage, maintain and establish its religious institution. However there are instances where sectarianism and extremism cross the limits and deny the right given by the constitution by blowing up the religious institutions.

**21.** Safeguard against taxation for purposes of any particular religion.

No citizen can be compelled to pay any special tax which is going to be spent upon the propagation or maintenance of religion other than his own.

**22.** Safeguards as to educational institutions in respect of religion, etc.

According to the constitution no person shall be compelled to take part in any religious ceremony other than his own. No person shall be denied admission in the institution getting aid from public revenues on the basis of belonging to some specific religion, cast, or race.

**23.** Provision as to property.

Every citizen shall have the right to acquire, hold and dispose of, property in any part of Pakistan subject to the constitution or any other law imposed by the government in public interest.

**24.** Protection of Property rights.

According to Article 24, no person can be deprived of his property unless is allowed by law. However there are people related to Land Mafia, who deprived the people from their property either on gun point or for nominal price that is too much less than the original market rate. Because of lack of awareness the aggrieved person does not take any action.

**25.** Equality of Citizens.

All citizens are equal before law. According to the constitution there is no discrimination on the basis of gender or status. However the elite class demands and considers itself as different from other people and wants special status for itself. This is a matter of concern and has to be in accordance with law.

**25-A.** Right to Education

This Article of the constitution provides the right to free and compulsory education to every citizen of Pakistan who is of age five to sixteen. Although the constitution gives the right however it is not implemented in letter and spirit. There are children engaged in child labor and even forced labor.

**26.** Non-discrimination in respect of access to public places.

Article 26 ensures the non- discrimination among the citizens of Pakistan as to enter into public entertainment places or any resort on the basis of gender, caste, religion, residence or place of birth.

**27.** Safeguard against discrimination in services.

According to constitution, no person if otherwise is qualified for a service, shall be discriminated on the basis of religion, sex, caste, residence or place of birth etc.

**28.** Preservation of language, script and culture.

Every person has the right to preserve his language, script or culture and establish institutions for the purpose, subject to law (Pakistani.org.,2010).

The fundamental rights given in the constitution are worthwhile to be taught in the educational institutions especially at post- secondary level to bring awareness among the students and to make society more civilized and cultured society.

## 2.7 RATIONALE OF THE LEVEL OF THE PRESENT STUDY

The present study was designed to analyze the students' behaviors and practices at tertiary level. The tertiary level was selected to analyze the behaviors and practices of the students due to the fact that in Pakistan, Islamic studies and Pakistan studies are considered to be the two main subjects imparting C.E. Therefore to conduct the present study, the tertiary level was considered to be the best level to be studied for the reason that at this level the students have exhausted all the levels of learning C.E. Therefore, this was the best level to gauge the level of understanding of C.E. of the students.

## 2.8 RELATED STUDIES

True and quality education cannot be defined as acquiring of certain skills, abilities and capabilities merely, the aim and objective of education is not just bread and butter, but it should be able enough to cause the overall development i.e. physical, intellectual, moral, vocational, religious, recreational, and aesthetic and to make an individual a good citizen (Samuel, R., 2011).

The question arises that how a true education can be acquired?

Answer to the question is that true education might be acquired through inculcating the proper civic education. Civic education leads to develop and produce the people who are really educated and civilized and so can form a civil society, (UNESCO, 1995) the society that is aware about the rights and duties of their own and others as well. They neither exploit others nor can be exploited by others. In the present age, the Media wars are also being played actively. The civic education makes an individual, mature enough to understand the hidden messages or the messages in between the lines. He can differentiate between propaganda and a true spirit of doing or posing. One of the duties of the teachers of the civic education is to make their students able enough to detect the hidden messages that are being spread by media and which are against their values (Taylor, M.2002).

Civic education means to enable an individual to learn what to do and what not to do. What to say and what not to say. It further makes an individual aware how to drive the vehicle of life and reach the desired destination, without hitting values and accepted norms of a society in specific, and the world in general.

(Vasiljevic, B. 2009) held, C.E. is named and described differently in different countries or regions, such as Citizenship Education and Ethics, Civic Culture, Civic, legal and social education (Kuhn, 2006), Civic engagement (Mclnerney,2004). The Encyclopedia of Education defined C.E. as a development of citizenship or civic competence through conveying the unique meaning, obligation, and virtue of citizenship in a particular society or the acquisition of values, disposition and skills appropriate to the society (Finkel *et al*, 2002).

C.E. is a learning to participate in a democratic process and develop an individual in such a way that one can participate in civic engagement effectively. (Mclnerney. C, 2004). A great diversity is found regarding the organization of C.E. course contents and ways of applying them and even the titles. It is called Human society and environment in Australia, Social studies in Canada, People and society in Hungary. Sometimes C.E. is studied as a separate subject in schools and sometimes it is integrated in several subjects (Kuhn 2006). Although there is no worldwide consensus upon the course contents of CE., However, the most comprehensive description of the CE .might be that its aim is to develop good citizens, having adequate knowledge, ability and strength of character (Galston,2001). Meaning thereby that the individual is trained to know the history of the country the individual belongs to, has the ability to differentiate between a propaganda and news. As nowadays Media Wars are also being played using the electronic and social media channels. Therefore an individual needs to be able enough to cope with the given situations. This cannot be done unless an individual is truly educated and the education given is dynamic in nature.

One cannot overlook any source or way that can contribute for the betterment and welfare of mankind. Whether it is literature,( prose or poetry) or even religion. They all have proven to be the contributors for laying down the fundamental values that are prevailed in every society.

The role and influence of religion cannot be ruled out or overlooked. Religion has important implications for CE. in a democratic society. Religion makes valuable contributions to civic participation (Kunzman, 2005). Generally speaking, to the majority of the societies of the world at large, it is religion that can make an individual understand the value system, principles of reward and punishment, strength of character and morality.

C.E was implemented in the American system of education as its integral part in the beginning of the 20th century. Its aim was to produce people of character as a model for others by equipping them with religious and spiritual thinking. (Malone,W.C. 2009). Here it would be worthwhile to mention John Dewey (1859-1952), the eminent American philosopher and an educational reformer emphasized on C.E., and termed education as the way to form a civil society. The challenge of the John Dewey is still there, even after more than a hundred years. The challenge was to all the stake holders of the process of education to consider C.E. as the ultimate goal of education in the best interest of the institutions giving education in specific and the society in general (Ehrlich, 2000).The reality of importance of civic education cannot be under estimated. John Dewey has pointed out the aim and ultimate goal of education as civic education. Dewey held that civic education is the purpose of education. A person is educated to be a person having civic skills with spirit of performing an active role in society.

Civic education equips an individual with civic skills. These Skills help him living a peaceful and social life (Boyd, 2004). Civic skills might to be said as the abilities to have correspondence with officials, social organizations or to make people gather for a cause, to understand and analyze critically the current political situation (Elkin & Soltan,1999). In the present age where the growing loneliness or lack of socialization is becoming a problem, the need of learning civic skills has become more essential as an indispensable of learning process. Where an individual is made aware that living for one's own self is not a big deal, living and having concerned feelings for the betterment of others is valuable and satisfying.

Learning becomes effective, meaningful, fruitful and exciting when it is practiced. A learner might not be motivated and respecting his or her learning unless he or she practices it. To get the maximum benefits of C.E. and to strengthen the bonding between learner, learning and the community at large, the universities have to establish links between community and campus (Ostrander, S.2011). Socialization is a natural urge of human being. No human can live a normal and healthy life without being social. The education given to the learners should have to be so much dynamic and lively that an individual after getting education may not feel himself or herself mal- adjusted in the society. Adjustment in a society or in environment is considered to be the desirable quality of an educated and civilized person.

Ehrlich (2000) stated that in U.S. where the democracy and democratic institutions are centuries old, surveys revealed that the students were found more interested in social work than politics. Apparently it seems that the students were interested in social work because they were more civilized, but this was not the reality.

The reality was alarming and that was that the students did not have hopes and expectations from the politics. And they did not consider it the right way or tool for a positive change in the society. Therefore they tried to find a positive way out for their frustration (Ehrlich, 2000). This might not be termed as hopeful gesture where the student lost hope in politicians. When people don't feel like the policies that are adopted by their government. They might feel frustrated. The study made by Ehrlich in the year 2000, might be reflecting the incident of 9/11, and its consequences. Such incidents bring long-lasting effects on people especially on youth.

The most recent school incident in Peshawar, Pakistan, where 145 people were killed (Walsh,D.,2014) , such incidents bring so much negative effects on the learners and their parents in specific and society in general. To bring the other students of the school back to life it was a good decision of government with the co-operation of China and Saudi Arabia, to arrange a tour for the parents and the students of the school. This might would help the students and their parents to try to adjust themselves back in society and lessen the after effects of the horrible incident of their life and of history. Acquiring education in such an environment is not an easy job; however it is the society of Pakistan and especially of Peshawar which has been given and is still giving sacrifices in the war against terror. On the other hand the political situation in Pakistan is not that hopeful. Especially the events in the last one year have unfolded the hidden aspects of principles and personalities of majority of the politicians. Unfortunately the unfolded dimensions of the behaviors and personalities of the politicians cannot be termed as much hopeful. In Pakistan where the democratic institutions are passing through transitional stages, the tug of war among politicians may dishearten people in general and the youth in specific.

Moreover the electronic media is also experiencing the liberty, therefore it is excited too. In that excitement, sometimes the programs, news or images that are shown might not have been shown in most of the developed countries. The images in the incidents of bomb blasts, the crime shows and at times talk shows are examples of the fact. One feels the dire need of civic education in the society, institutions, and important personalities in Pakistan to make them aware about their importance and the effects of their actions upon the country and people.

Furthermore, another important dimension of civic education is social work. It is a part and parcel of civic education. Social work cannot be termed as something distant from civics or civic engagements. In the research conducted by Ehrlich (2000), the students were civilized for the reason that they did not lose heart and get frustrated due the undesirable behaviors of politicians but they get involved in a desirable activity like social work and have channelized their energies. As being hopeful is one of the desirable traits of a civilized person.

The aim of education is to inculcate maximum of the virtues to make education viable in producing active citizens. To impart C.E. in Britain the citizenship education was made compulsory almost a decade earlier, in 2002, following the Crick Report 1998 (Osler, 2009). It sounds good to educate people to become good citizens. However citizenship education is generally understood as learning and participating in politics and election. Besides taking part in democratic activities it has positive effects on overall personality of an individual.

Similarly Flanagan &Levine stated that C.E. is not only important for functioning democracy but it also plays its role in bringing maturation among the adults. The adults in earlier generations were more participatory and civically active than the adults of today. Civic education can be termed as a yardstick to measure the future of a democratic society and country. The educational institutions at higher level play a vital role in fostering the adults to learn democracy and civics and get involved in civic engagements. (Flangan, C. &Levine, P.2010).Civic education aims to develop the all-round development of personality of the learner. However, the competition and demands in practical life mostly change the priorities of societies individually and collectively. Therefore the real aim of education at times seems faded away. Individuals and society both forget the basic principle that an all-round developed and a civilized citizen can perform much better in life in comparison to the literate or the person possessing high grades but low level of principles.

Moreover, civic education helps an individual in personal, social and political development of a student and a society to cope with international community.

- Personal development means to well- adjust in a society, to overcome the biases regarding race or gender,
- Social and political development means to set such an order in a society where no one feels himself or herself repressed on the basis of gender, race or other differences (Osler and Starkey, 2005).

The education is not acquired to repress others but to facilitate others. In fact one needs to understand education means positive and positive, good and good. The real

education does not equip an individual with the skills harmful to others. According to Dewey the ultimate goal of education is acquiring civic education. Learning of ways to harm others cannot be termed as education; they might be said acquisition of certain skills.

The Holy Prophet Muhammad (Peace Be Upon Him) said almost 1500 years ago while delivering his last sermon, that no one is better than other on the basis of gender, race or color, but it is the practice and God fearing that can make a person better than others.

Similarly like Osler and Starkey (2005), Hurtado (2007) held that it is the responsibility of the higher education to impart civic education especially in the countries having multi-cultural societies. The students need to be educated to honor and respect diversities in the societies. Though some of the American universities have started recruiting diversity officers and other such people, however much more is needed to be done in this regard. Although in America there are people working on diversity but it is felt that their efforts are not coordinated with civic engagements. The issue of diversity can be addressed by inculcating civic mission in higher education more effectively (Hurtado, S.2007).

In addition to this Junn (2004) stated that civic education can be used to address the problem of growing multiplicity of different cultures and nations. To teach the youth how to live in peace and harmony with the people not belonging to the background as they are (Junn J. 2004).

Although there is not any difference of opinion regarding the importance of civic education, however, the level of imparting civic education might be the issue. To impart C.E. the junior classes have been the focus, however focusing only the junior level has not given the desirable results throughout the world, generally speaking. The higher level has not been that much focused. The higher level is the level where the learner not only learns but he has the opportunity to practice his learning as well.

Colby A, (2003) held a research on civic education and the importance of higher level to impart civic education. The feeling about importance of colleges and universities is getting more and more popular and seeking attention that colleges and universities can play an effective role in imparting C.E. and producing well- informed and civically engaged citizens. If anybody wants to do good to democracy, community and the world at large would favor the need of inculcating civic education in the universities (Colby, A.2003). This might be termed as an interesting finding of the research made by Colby A.(2003,)which is the line of John Dewey, the only good can be done to education, schools, colleges and universities is by giving importance to civic education.

Similarly, Campbell (2009) is of the view that very little work has been done on the existing relation between adult education and civic engagement .Although there are reasons to relate the adult education to civic education. However, there is great need to conduct research to explore the impact of civic education at higher levels (Campbell,D. 2009).

Moreover, Hillygus, (2005) held that experimental researches have been concluding that education has positive relation with political engagement; however it has

not been properly realized that higher education plays a vital role in enhancing political participatory behaviors, especially the subjects developing civic and language skills. Now it is an established and tested fact that higher education can play a leading role in inculcating positive behaviors towards democracy and effective citizenship. (Hillygus, D.2005).This is what civic education aims, to inculcate positive attitudes, strength of character, intellectual, moral, religious, recreational, aesthetic development besides vocational and professional excellence.

The research conducted by Hollander,( 2011) also confirmed that there is a great need to provide C.E. at university level. Educational institutions are confronted with different challenges. The challenges and expectations are growing day by day. It is felt that educational institutions in general and universities in specific need to face the challenges by equipping their students with C.E., the C.E. that has roots in the curriculum. (Hollander, E.2011). It is needed to impart civic education in such a manner where the learner feels its importance and does not take it light. To make the learner realize, the best way of doing this is to make civic education a part of curriculum in such a manner where it is not treated as of less importance in comparison with the other subjects.

Another important angle of imparting civic education is teaching. It is a known fact that in the process of teaching and learning, curriculum plays a vital role and matters a lot but what is more important is the teacher. The benefits of curriculum cannot be yielded unless the teachers are trained and motivated. The teaching quality of the subjects is poor in the educational institutions just because of the lack of the trained teachers. To get the trained teachers we have to have the teacher trainers trained (Dean *et al,* 2007).

Teachers being a backbone in the process of teaching and learning have a great and important place. To keep everything in place and to get the maximum benefits of the imparting civic education, the teacher training requires the utmost importance. One may say that the best curriculum and the best contents can never be fruitful unless the teachers are adequately trained and motivated to teach and impart civic education. To train the teachers it is a matter of great importance that teachers are trained in such a manner where they themselves are rationally convinced and are made aware of the importance of civic education. They know that how much is it important for students to learn civic education besides other subjects.

Studies conducted on C.E. show that either the teachers don't have the understanding of the civic and political responsibilities or it is not worthwhile for them to understand the concepts involved therein (Print, 2007).

The teacher does not only teach books but also transform and motivate their students. So a teacher can have great effects on students. The so much importance of a teacher has to be realized by the teacher trainers especially. The teacher training is conducted generally in Universities, so the importance of universities becomes more relevant. The Universities are expected to groom students and the potential teachers as well.

Moreover, Teacher training is a backbone of any educational reform. And without training a teacher properly no good can be done to education. The vital role of a teacher cannot be overlooked. Therefore it is needed to have trained teachers to teach the subject of C.E. For that purpose the teachers should be well- trained at all levels (Jekayinfa et al, 2011).

Moreover, Human Rights Education cannot be ignored being an important component of C.E and it cannot be achieved unless we have transformed teachers for the purpose (Bajaj, 2011).

In addition to this, Bajaj stated that Teachers should transform themselves to teach and should teach to change and transform the society (Bajaj, 2011). Through different conventions on Human Rights, the world at large is agreed to safeguard the Human Rights and bring awareness to make sure the human respect by educating people.

Similarly, Paul Singhart in a report on Human Rights held that the only concern of Human Rights is Human dignity (NHRC, 2007). It is the need of the world at large to educate and train its youth to play its role. And for doing that easily and effectively imparting C.E. is the only way. The spirit of civic education is to make sure the human dignity. Especially in the societies where level of tolerance is declining day by day.

The young people who are civically motivated and active, can be an asset to any society and can perform far better role for the well-being and welfare of any society as compared to the dormant or inactive youth (Brennan, 2007). Strength, hope and beauty of nation are her youth. The more the youth is civically charged the brighter the future of a nation will be. However the same youth can be disastrous and dangerous if not trained and directed in a positive direction. Youth has the ability either to make a nation or a country or to destroy it.

C.E is also called value education. The four cardinal virtues presented by Plato i.e. Wisdom, Courage, Self- Control and Justice (Kreft, P., 1992) are the desirable virtues for being a human. Any person lacking one or more of the virtues presented by Plato cannot

be called a balanced person. The four virtues presented by Plato can be related to each other and understood in the following way:

- A wise person is a person who is able to differentiate between right and wrong.
- Wisdom demands courage.
- But courage can be too dangerous without self- control.
- And self- control has to be reflected by being just and be in limits.
- Realization of the limits is education and when it is attached to the four virtues of Plato, C.E. takes place.

C.E being value education is to transfer the values by one generation to the next. Generally speaking values might be effectively drawn from the history, culture and religion. The students are generally informed through books about history and culture; however the aspect of religion is ignored and is not considered as an important factor while imparting civic education or value education. Kunzman held that the role and influence of religion cannot be ruled out or overlooked. Religion has important implications for C.E in a democratic society. Religion makes valuable contributions to civic participation (Kunzman, 2005). Religion and values cannot be separated. The base of religion is morality, service and values. Therefore the role of religion has great importance in imparting civic education and cannot be ignored.

That might be the reason that in today's world where people are facing psychological and personal problems and to deal with the problem they go for drugs, or enter into a phase of depression. The religion and spirituality may be considered as the

factors playing an important role to channelize the energies by engaging youth in a healthy activity.

It is found that students involved in religious activities are found to be more tolerant, caring and equipped with leadership qualities. The spirituality get enhanced when the students get involved in spiritual exercises like meditation, introspection etc. However the spirituality is suffered when the students get involved in ordinary activities like watching television or games etc. There is need of spreading public awareness and making the teachers, curriculum committees and administrators realized the importance of spirituality and its positive effects on students' personality (Astin, et al, 2010). However it has to be understood that the religious education that is given to a learner should be balanced and rational, and not necessarily be extremism. As ignoring the fact might be harmful instead of bringing a positive change. The ultimate goal of religion is the betterment of mankind. If it is not doing well to humanity, there might be some flaws in education not the religion.

In a comparative study on spirituality is found that the students chose Islam as their religious preference were found more kindhearted and empathetic whereas less doubtful about the religion. The students coming to Universities these days have a thirst to find out the meaning and purpose of their lives. They want to be able enough to confront the issues faced by community, country and the world at large (The Spiritual Life of College Students…, 2003). Islam as a religion claims to be a complete code of life and has a great potential to be used as a source of C.E. The Last sermon of the Holy Prophet, (given on 9$^{th}$ Zil Hajj, 10$^{th}$ A.H) Muhammad (P.B.U.H.) is the example of this, where he said that all human beings are children of Adam and Eve. No discrimination is

allowed on the basis of color, cast or creed. Arabs do not have supremacy over non Arabs and non- Arabs do not have supremacy over Arabs. White does not have any supremacy over Black. In addition to this the prophet said women have rights over you. Moreover he said, your wives have rights over you and you have rights over them. Moreover other Islamic principles and verses of Holy Quran can also be used to impart C.E. to educate society at large to follow the true spirit of Islam. Similarly, Williams K. et al (2008) stated in their research study under the title of Religion and Citizenship Education in Europe concluded that the religious education in the classroom environment has the capability to transform the students as responsible citizens. Religion gives confidence and hope to individual. Both are the pre-requisite characteristics of a responsible and educated personality.

Generally it is presumed that the acquiring of the knowledge of C.E. relates to school and later on it is not necessary but the fact is that the learning of C.E. should continue throughout an individual's life ( Kuntuvdyn,N. et al, 2007).

The process of development of individual continues throughout human life. C.E. might be expressed as a life- long behavioral and intellectual development which grooms an individual's personality and makes him or her better person. It is an established fact that a democratic and civilized society does not automatically come into existence. A society has to strive for it, prioritize its choices and has to be mature enough to bear the burden of its choices so made (Westheimer J.2004).

Pakistan is passing through a transitional stage and is confronted with so many challenges. Especially in present times the terrorism has made the need of a true and

quality education indispensable. And it cannot be compromised anymore especially after the horrible incidents of terrorism. The effective and straight way of doing this is incorporating and imparting C.E. at all levels.

In Pakistan, a very little work is done on C.E. and the work done so far is in a limited circle. Only a (24 pages in total) report is published by Aga Khan University, a private sector University, under the title of " The State of Civic Education in Pakistan". The report has recommended and emphasized the need of Citizenship Education. The findings of the research report held that the people of Pakistan have negative self- image, low self- esteem and confidence. On the other hand, Shah (2014), has differed the view and held that the people of Pakistan do not have negative image of their own but they know that their image is negatively portrayed in the world (Shah, M.,2014). Pakistan has been making sacrifices against terrorism and has suffered a lot in the war against terror being the front line nation on the battle- field. It would be unfair to depict the people of Pakistan negatively. The nation of Pakistan deserves the worldwide respect she earned by making sacrifices she has made and is being making (News, 2014). In addition to this, N.U.S.T, the National University of Science and Technology, Islamabad is entered into an agreement i.e. US- Pakistan Higher Education initiative on civic engagement to promote principles of democracy and political culture. As a result of the agreement, a civic engagement conference was organized in Islamabad, (News, 2014).

Although it sounds good and encouraging that there are organizations that arrange seminars about human rights and gender issues; however, they cannot be termed as Landmarks. Pakistan is confronted with so many serious issues that they cannot be addressed by such ordinary measures like organizing seminars in a luxurious

environment or five star hotels. Pakistan is not passing through ordinary and normal times. There is a dire need of going to the gross root level. Much is needed to be done in the field of civic education in Pakistan at all levels in general level and at tertiary level in specific to achieve the maximum of it and to convert the literates into an educated lot. It is to make the people realize that civic education or civil society is not restricted to lit candles to mourn someone or some incident. It is much more than that. It is a life -long process of learning 'good' practicing and doing well to others.

Xiao & Tong (2010) in their research under the title of "Aims and Methods of Civic Education in Today's Universities of China" held that, to fulfill the cultural and historical requirements, the Chinese Universities should have to complete the unfinished contents of civic education which are not touched in high schools. The aim of education in universities is to educate the learner in a manner where he is able enough to analyze the values and is mature enough to control himself and his behaviors in his/ her social, personal and professional life. It is a matter of concern that Universities are generally not thought to be the right or effective level to impart C.E. However University is the stage where C.E. can be effectively learnt, applied by the learner, so that meaningful and exciting learning can take place.

Similarly Gainous (2012), conducted a research under the title of "The Effectiveness of Civic Education. Are Good Teachers Equally Good For All Students?" The researcher tried to explore the relation of C.E. with political knowledge. The findings so made revealed that C.E. was found more effective to those who belonged to the unprivileged families. The students coming from the unprivileged section of society while studying pass through new experience and learn the things they never heard or

thought about, so they may get excited and in that excitement the effective learning takes place. As learning is termed as a positive change in behavior, therefore whenever learning takes place it brings positive and healthy change in human behavior which is good not for the individual himself but for the society as well.

In addition to this, Johnson (2012) under the heading read" A Civic Lesson" refers to a report released by Education department of US. The report stated, Whitehouse proposes that the aim of higher education should not be getting a job only; the graduates should also be equipped with civic and problem solving skills. The report held that there is lack of basic civic knowledge among students. Only one fourth of American graduates are capable of understanding the American political system, democratic principles, world affairs and their responsibilities as a citizen. There is a need to improve civic learning to the extent where every student has an understanding of citizenship. Although history of C.E in America. is more than century old however, it has not been effectively taught and learnt. In addition to this,

Khoo (2006) conducted a research under the heading of "Development education, citizenship and civic engagement at third level and beyond in the Republic of Ireland". Khoo concluded that the inclusion of C.E. at tertiary level expands its meanings and practices. There are significant challenges for the researchers, educators and the intellectuals to explore the cause and effect relationship and to investigate the root causes therein.

It is an established and tested fact that in the world at large, though civic education is being given and has been given through different subjects in one way or the

other, however even then is deprived of getting the fruits of it. The reason might be the level focused to impart civic education. Or it might be said that the problem of level is two-fold, on one hand civic education is thought to be the issue of junior classes, this shows that the junior level is focused, however the main problem might be ignoring the higher level or tertiary level which is thought to be the level that has not much to do with civic education. It is the need of the day to understand the importance of tertiary level as the level that has to be focused too, to impart civic education. The reason being simple and that is the fact that at tertiary level the learners not only learn but has understanding and opportunity to practice their learning which makes them more exciting and motivated citizens. Learning well to others is one thing and learning good and doing good or serving others is another thing.

Rubio, (2004) conducted a research under the title of "Service learning: a strategy for teaching education for citizenship". In this research along- with the existing curriculum of the students at tertiary level, the students of a class were engaged in a self-directed community services for one semester. The findings of the research showed that involvement in the community services changed them into responsible, decent and transformed individuals. The research suggests that teaching and learning theories such as experimental learning, service learning and others should be seen in comparison with the concept of education for citizenship.

Awareness about environmental issues is another aspect of civic education. It is expected that an educated person is supposed to be environment friendly and the one concerned about environment. The education has to be such which inculcate awareness about environment. Moreover an educated person is also expected to be the person

having knowledge about environmental issues and the issue of global warming besides the climatic changes bringing in due to adverse effects of growing pollution all around the world.

In this context, the research titled "Attitude towards Awareness of Environmental Education among B.Ed. College Students in Chennai city" Choudary, (2010), conducted the research in India, found that the student-teachers came from the local medium of instructions were more environment friendly than those came from the English Medium background. The female student teachers were found more concerned about environmental issues in comparison with the male. The study also found that the student-teachers belonged to socioeconomically sound families, were more educated on environmental issues than those who belonged to less privileged families.

In an interesting research, Jain (2004), a civic teacher shared his experiences as civic teacher in India. Jain noticed that both the students and teachers were scared of developing their own understanding of the subject matter offered to them through curriculum. The students were never encouraged to share their own experiences of society in a classroom environment. The students were "filled with narratives". They were never given the confidence to raise questions about the different social practices.

Although the students were aware of the prevailing social conflicts in Indian society but they didn't dare to share or talk about them even to teachers or their classmates. This might be the reason that Indian society lack tolerance at large and is not ready to swallow the reality. The Best it can be seen while India is at Cricket Match with Pakistan. Although the excitement is at its hype on both sides but the level of tolerance

and short temperament that is shown by Indians indicates level of tolerance in Indian society. There are instances when the Hindu- Muslim clashes triggered due to such minor incidents (Mir, R. 2014).A very famous incident can be the best example when Admission in University was suspended of 67 Muslim students for cheering Pakistan cricket team (Ali, R. 2014).

However, one may see that with the passage of time there is a growing confidence in Indian youth to express their concerns about different uneven and discriminatory standards prevailing in Indian society. The youth of Indian society has got a forum to express their concerns about the same on social media where different members of Indian youth can be seen expressing their hatred towards caste system and discriminations made on the basis of the caste system even in temples. Some of the youth can be seen envying Muslims where no such discriminations are made and every one stands side by side irrespective of color, caste and creed or any other standard whatsoever.

Civic education can be imparted not only through formal ways but can also be given through informal ways in an effective manner. Such informal ways may make the learning more interesting and effective. Sometimes the real learning takes place informally. In informal learning the learner does not have to consult books and attend classes but he learns what he sees. As it is said the children learn what they live. Learning by doing or experiencing is at times more effective and lasting.

Branson (2004) in a workshop organized for educating youth in Malaysia showed his concerns that C.E. is not given importance at tertiary level. Referring to the findings of a large scale research study conducted by "The Carnegie Foundation for the

Advancement of Teaching" Branson stated that it is matter of a great concern that civic education is not only segregated but also moved to extra-curricular activities by some of the institutions. Nevertheless, C.E.is not restricted to textbooks only. Extra-curricular or co- curricular activities might be helpful in providing C.E.

Moreover, LO & Joe (1997) conducted a research under the title of "A review of the civic education program for teacher education in Hong Kong" to identify the shortcomings of the teacher training program. The researchers noted that the student-teachers were not in a position to deliver the C.E. inside or outside the classroom. They did not know the Hong- Kong China issue or the current world issues that are considered to be one of the most important skills for a C.E. teacher. A teacher in general is supposed to know the basics of current and historical issues of a country however for a teacher of C.E. it is considered as the foremost requirement to know, be clear and able to critically analyze the issues of concern to their homeland. The teachers are supposed to safeguard the ideological boundaries of a country and to develop the citizens that are equally able to do so. If teachers themselves are unaware of the basic issues of the country they are living in, how can they be able to transform their students and inculcate the desirable behaviors among their students?

C.E is being given in Pakistan through different subjects like Social Studies, Pakistan Studies, Islamic Studies and linguistics like English and Urdu.

In Social Studies, concepts like Village, Hospital and Mosque are taught in the junior classes. In the upper grades, Means of communication, Structure of Governments i.e. Provincial and Federal, Judiciary, and basic Geography along with History is taught.

In Pakistan studies, the history of Independence Movement, background of demand for a separate country and Two Nations Theory is taught. In addition to these topics Kashmir issue is also discussed. The same topics are somehow repeated till the undergraduate level or 14th year of education. This might be the reason that the students do not take the subject serious and treat as something they have to pass to get through the exam.

In English and Urdu Language Textbooks, different lessons like Truthfulness, Sympathy, Friendship, honoring Promise and Patriotism etc. are taught. In Islamic Studies besides the religious practices, Lessons about rights of parents, teachers, neighbors, and duties of children as a son/daughter, as a pupil etc. are taught.

The content of the national curriculum in Pakistan is criticized by different critiques regarding C.E. They noted that it is inadequate to deliver the C.E. (Ahmad, 2004; Ali, 1986; Aziz, 1992; Dean, 2000, 2005, Future Youth Group, 2003; Nayyar and Salim, 2004; Rehman ,1999; Saigol, 1993, 1994) as adapted by Dean, (2007).

Citizen education is to develop besides knowledge, the skills and desirable behaviors and to inculcate values (Dean, 2007).

Similarly Dean and others held that C.E. is given to some extent but not in an effective way. Less importance is given to the subjects of social studies and Pakistan studies. Mostly it is learnt by the ways of rote memory. In time table the last periods are allocated to the subjects. And it is presumed that these subjects do not require some conceptual understanding. They can be learnt by rote memorization. It is interesting to note that there is a general presumption that the subjects can be taught by anyone (Dean, *et al*, 2007).

However, besides the contents the problem can be said having two dimensions, the placement of the contents and the teaching Methodology. The topics that are taught in junior classes are not according to the mental level of the students. For instance, a ten years old student of Pakistani society cannot learn the topics of structure of government and judiciary objectively. He or she can only memorize it to pass the exam. Placement of such contents, at this stage is just to fulfill a duty not a purpose. The purpose of teaching the subject is to make the students aware about the structure of local, provincial and federal government. So that the learner may gets a clear picture of different types of government prevailing in the country. An average learner at $4^{th}$ or $5^{th}$ grade may be able to memorize the topics but it seems hard that real learning will take place. Moreover the teacher themselves are not trained to teach the subjects specifically in an effective way. The reason might be that there is not any specified teacher training program where civic teachers are trained to teach citizenship education in Pakistan. No subject can be fruitful unless the teachers are effectively and adequately trained to teach the subject. The importance of teacher training though cannot be ignored. One may see the reason as lack of awareness on the part of government, policy makers, and the people who can influence policy making.

**2.9 ONE IMPORTANT POINT**

After reviewing the literature, one feels that C.E. in general is widely understood and treated as the education which trains an individual for participating in political process or political engagements. Sometimes it is seen in its bigger view and so in addition to political activities it is taken as training an individual to take active part in social matters of concern. In some other societies, civic education is taken as an

education that makes students learn values and so is treated as value education. However, it is to be understood that civic education is a comprehensive term .And is needed to be seen in that perspective. It covers different aspects of human life and might not be seen in isolation. The real benefits of civic education might not be taken unless it is seen in its holistic form.

The review of related literature reveals that almost every society and country, the developed and under developed though has the system of education where civic education is imparted. However, in every society there is a growing feeling that there is something wrong with the civic education and shortcomings in developing the desirable manners.

*Chapter 3*

# RESEARCH METHODOLOGY

## 3.1 POPULATION

The population of the present study was around forty one thousand five hundred and ninety seven students (41597) in the ten public sector universities of the province of Khyber Pakhtunkhwa.

## 3.2 SAMPLE

In total a sample of one thousand students including 520 male and 480 female were taken on random basis using cluster sampling technique. The different sampled universities formed different clusters. Since the clusters varied in size, so a probability proportional to size (p.p.s.) sampling technique was used, a type of cluster sampling. In this sampling technique, a sample was taken corresponding to the size of university so that the large universities may form large samples and the small universities may form small sizes of samples.

As mentioned earlier the sampled population was consisted of ten Public sector Universities of Khyber Pakhtunkhwa listed below:

1. University of Peshawar
2. Swat University, Swat
3. Malakand University, Chakdara
4. Hazara University, Mansehra

Th. 14741

5. Islamia College University, Peshawar
6. University of Engineering and Technology, Peshawar (U.E.T. Pesh.)
7. Khyber Medical University, Peshawar (K.M.U.Pesh)
8. Agriculture University, Peshawar
9. Institute of Management Sciences, Peshawar (I.M.Sciences,Pesh)
10. Shaheed Benazir Bhutto University, Shringal, Dir Upper

Though it might be reflected that the southern side of the province is ignored, but this might be understood otherwise. In Southern side of the province, Kohat University of Science and Technology, KUST was approached by the researcher, but at that time there were no classes in the University due to some issues between the students and the University management. Though there is Gomal University, Dera Ismail Khan, and Bannu University as well in south of the province (Map of KP., Appendix- D), but the researcher couldn't approach to the Universities confidently because of the Law and Order situation. It is understandable that moving in such areas means risking life. However the point of representation of all sides of the province was ensured otherwise. To ensure the maximum respondents' representation from all sides of the province and to get the overall and collective view, there was already a provision of District in the questionnaire to know the District (Appendix-B) to which the respondent belonged. The data shows that the respondents representing 43 districts throughout the Pakistan, including Karachi, Quetta, Lahore, Gilgit etc. have made their input. It is appropriate to mention that in the province of Khyber Pakhtunkhwa there are only 26 districts (Wikipedia, Nov.2014). Although the present study was based on the students at Tertiary

level not a District based study however it was a plus point that students belonging to 43 districts throughout Pakistan made their input.

**Table l. Table of students' enrolment in public sector Universities in 2011in Khyber Pakhtunkhwa**

| S. No. | University | Total | Sample | Percent | Cumulative Percent |
|---|---|---|---|---|---|
| 01 | University of Peshawar | 12243 | 212 | 21.2 | 21.2 |
| 02 | Malakand University | 3516 | 89 | 8.9 | 30.1 |
| 03 | Hazara University | 7388 | 87 | 8.7 | 38.8 |
| 04 | Islamia College University | 3795 | 100 | 10.0 | 48.8 |
| 05 | Shringal University | 457 | 61 | 6.1 | 54.9 |
| 06 | Khyber Pakhtunkhwa Agri. Univ. Pesh. | 7450 | 135 | 13.5 | 68.4 |
| 07 | U. E. T. Peshawar | 2716 | 94 | 9.4 | 77.8 |
| 08 | K. M.U. | 309 | 75 | 7.5 | 85.3 |
| 09 | I.M. Sciences Pesh. | 2404 | 80 | 8.0 | 93.3 |
| 10 | University of Swat | 1319 | 67 | 6.7 | 100.0 |
| | Total | 41597 | 1000 | | |

## 3.3 RESEARCH INSTRUMENT

The research data for the present study was collected through a sample survey. A detailed questionnaire was developed for data collection. The researcher tried to include all the relevant questions in the questionnaire that were supportive in achieving the research objectives. The researcher developed a questionnaire in simple and easy language, understandable form so that correct and quality information is gained. For that purpose the questionnaire was developed in English (Appendix-A), and then was translated in Urdu language (Appendix-B) for the feasibility of the respondents. Urdu being national language was convenient and the best option for the questionnaire to be administered for the present study. Moreover, as the questionnaire was consisted of eighty nine questions, therefore this was another reason to translate the questionnaire in Urdu, so that the respondents do not feel any kind of difficulty in understanding or answering the questions. The questionnaire so translated was composed and then printed in a Printing Press.

a. Measures Taken for Convenience of the Respondents and their Effects

- To facilitate the convenience of the respondents, a reasonable and pleasantly legible font size was used. Although this made the questionnaire a bit lengthy looked and extended to four A4 sized pages. But to facilitate the respondents the questionnaire was printed on a sheet having four sides. This was the way that was convenient not only for the respondents but to the researcher as well in organizing the data.

- These were the measures that were taken and the questionnaires were not only happily filled by the respondents but also made the respondents make some interesting remarks regarding different questions or overall at the end of the questionnaire.

b. Reflections by the Respondents after Filling the Questionnaire

It would be interesting to mention some of the remarks, some of the respondents wrote at the end.

"I thank you", the others wrote, "My Urdu is improved",

Some respondents made remarks while answering to different questions, For instance, about relation with mother, some wrote "Very Sweet and firm bonding".

It would be worthwhile to share that some of the respondents made oral remarks as well, while filling the questionnaire or while handing over the questionnaire to the researcher. For instance:

- I am thankful to you for spreading such awareness.
- I have got enough food for thought,
- I never thought about many things mentioned in the questionnaire.
- The questions of the questionnaire are drafted in an interesting manner.

It is also interesting to note that majority of the remarks were made by the students belonging to Medical and Engineering Universities.

The responses of the respondents reflected that the strategy adopted and the measures taken for the convenience of the respondents showed positive results in gathering quality data.

### 3.3.1 Description of the Questionnaire

The questionnaire was divided in to 8 dimensions graphically displayed below.

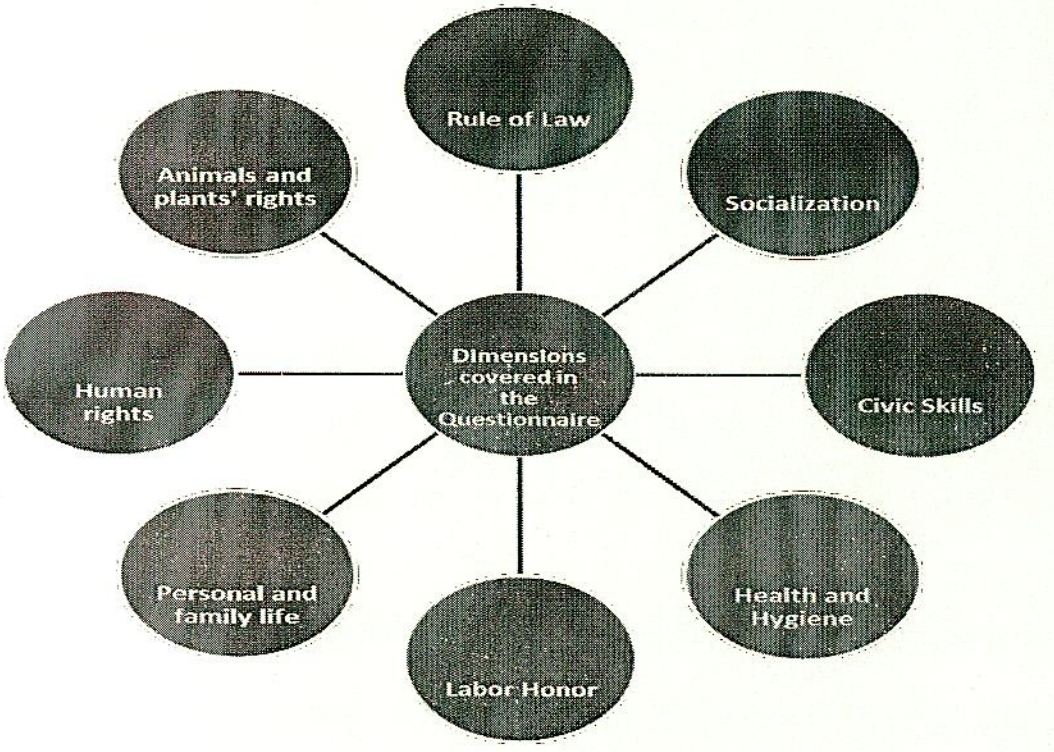



**Fig.1. Dimensions of Civic Education**

## 3.4 DATA COLLECTION

The researcher gathered the data for the present study through two ways:

a. Personally

b. Through a representative

**Procedure Adopted for Data Collection**

The researcher personally visit majority of the Universities. There were only four Universities where the researcher could not visit personally. Out of these four universities, in three universities the questionnaires were filled through representatives of the researcher. The representatives were faculty members of the sampled universities and were known to the researcher. However in one of the sampled universities, the questionnaires got filled through a senior student of the same university. It is appropriate to mention that the student was also known to the researcher. They all were kind enough in helping out the researcher in getting the questionnaires filled.

The researcher used to visit the office of the sampled university to get the permission of the authorities for data collection. The researcher had a recommendation letter from the research supervisor (Appendix- C). The letter used to be presented to the authorities. After getting permission sometimes the administration would allow the researcher to talk to the students directly, whereas sometimes the researcher would be accompanied by some official of the university. The researcher would talk to a group of students of a department and would brief them about the purpose. The willing students used to get together, sometimes in a class, a hall or even in some lawn, whatever was convenient. Sometimes the researcher himself would distribute the questionnaires or by some volunteer student or students for instance, a male for male students and a female for female students. The researcher used to be present there to answer any kind of queries or to extend any kind of help if needed. The same procedure was adapted by the representatives to get the questionnaires filled.

## 3.5 ANALYSIS OF DATA

To achieve the objectives and to test the hypotheses of the research study, a chi-square test was used. The significance of the results was tested on the basis of P-value.

### Chi-Square

The $\chi 2$-distribution has much important application in statistical inference, ($\chi$ is the Greek letter chi, pronounced Ki as in kite). The Chi-Square distribution was first obtained in 1876 by F.R Helmert (1843-1917), a Garman Physicist.

Later the Chi-square test introduced in 1900s. And the founder was Karl Pearson. This is also known as Karl Pearson's test. In this test, the observed values and expected values are compared. The Observed values are those that the researcher obtains empirically through direct observation, and expected values are developed on the basis of some hypothesis "This approximation has broader applications such as a test of goodness of fit, as a test of independence and as a test of homogeneity. The chi-square distribution contains only one parameter, called the number of degrees of freedom (d.f), where the term degree of freedom represents the number of independent random variables that express the chi-square. Degree of freedom inversely depends upon the number of linear restrictions. Later it is found that the number of degree of freedom given as the total number of observations in a sample minus the number of population parameter that must be estimated from the sample data (Pandey, S., & Bright, C.2008.)

The test statistics was used as;

$$\chi 2=\sum_{i=1}^{r}\sum_{j=1}^{c}\frac{(Oij-eij)^2}{eij}$$

Where

Oij is the observed frequency of the (ij)th cell.

eij is the expected frequency of the (ij)th cell.

*Chapter 4*

# ANALYSIS AND INTERPRETATION OF DATA

This chapter is designed to analyze and interpret the results of the research study.

**Table 2. Believing in ballot to bring change in society**

| S.No.1 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 364 | 70 | 152 | 29.2 | 04 | 0.76 | | | |
| Female | 480 | 328 | 68.3 | 136 | 28.3 | 16 | 3.33 | 8.375 | 2 | 0.015 |
| N | 1000 | | | | | | | | | |

Since the calculated value is 8.375 and degree of freedom is 2, which is higher in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.015, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the criteria of classifications, i.e. gender and statement is associated.

Moreover, the Table may be analyzed on the basis of percentages. In this Table we see, 70 % of the male and 68.3 % of the female respondents believe in change the society through vote, 29.2 percent male and 28.3 percent female respondents do not

believe in change through vote. However 0.76 % male and 3.33 percent female respondents are undecided about the statement. The reason of the attitude might be traced back to the political history of the country, and the unpleasant and transitional phases of the politics in the country.

**Table3. Satisfaction with the present political environment**

| S.No.2 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 56 | 10.7 | 454 | 87.3 | 10 | 1.92 | | | |
| Female | 480 | 58 | 12.0 | 405 | 84.3 | 17 | 3.54 | 3.050 | 2 | 0.218 |
| N | 1000 | | | | | | | | | |

Since the calculated value of chi-square test statistic is 3.050 having P-value = 0.218, which is greater than the 5% level of significance. Hence, the two variables of classification, gender and statement are not associated.

Besides if the Table is seen in the light of the percentages. We see that 10.7 percent male and 12.0 percent female respondents are satisfied with the present political environment and other condition of the country. 87.3% male and 84.3 % female respondents are not satisfied with the prevailing situation of the country. However 1.92 percent male and 3.54 percent female respondents are undecided about the statement. In this Table there is almost 3 percent difference between the responses of male and female respondents .However the difference between the respondents regarding the satisfaction

with the political environment of the country might be because female are a bit least interested in politics than male.

**Table 4** **Casting vote in the last general elections**

| S.No 3 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 406 | 78.0 | 111 | 21.3 | 03 | 0.57 | | | |
| Female | 480 | 268 | 55.8 | 204 | 42.5 | 08 | 1.66 | 56.475 | 2 | 0.000 |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 56.475 and degree of freedom is 2, which is very high in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.000, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are highly associated.

The Table in the light of the percentages shows 78.0% male and 55.8% female respondents casted their vote in the general election 2013. 22% male and 45 % of the female respondents did not cast their vote. However 0.57 percent male and 1.66 percent female respondents are undecided about the statement. In this Table 78.0 % male and only 55.8 percent female respondents di cast their vote in the general elections 2013. The low percentage especially in the female respondents might be the outcome of the social constrains. As there were situations reported in the general elections 2013, where

candidates had an agreement that female voters will not cast vote due to the Purdah system of the society, where female are not encouraged to come out of home to observe purdah and the conservative norms of the society.

**Table 5 Democratic thinking brings positive change in society**

| S.No 4 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 414 | 79.6 | 60 | 11.5 | 46 | 8.84 | | | |
| Female | 480 | 374 | 77.9 | 61 | 12.7 | 45 | 9.37 | .450 | 2 | 0.798 |
| N | 1000 | | | | | | | | | |

In this Table the calculated value is .450 and degree of freedom is 2, whereas P-value of the test, i.e. P-value = 0.798, which is greater than the 5% level of significance.

Here 79.6 percent male and 77.9 percent female respondents are of the opinion that democratic thinking ensures the positive change in society. 11.5 percent male and 12.7 percent female respondents do not think that democratic thinking ensures positive change in society. However 8.84 percent male and 9.37 percent female respondents are not decided about the statement. The figures in the Table show that 79.6 percent male and 77.9 percent female respondents agree with the statement but the rest are not very hopeful about the connection between positive change and democratic thinking. We may conclude that this attitude might be the outcome of the history of politics in the country and the attitudes of the political parties and people related to politics in the country.

**Table 6. Knowing the exact number of Pakistan's National Assembly seats**

| S.No 5 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 347 | 66.7 | 151 | 29.0 | 22 | 4.2 | | | |
| Female | 480 | 197 | 41.0 | 235 | 48.9 | 48 | 10. | 67.806 | 2 | 0.000 |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 67.806, and degree of freedom is 2, it is very high in favor of alternative hypothesis. This is also supported by the P-value of the test, i.e. P-value = 0.000, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are highly associated. In this Table 66.7 percent male and 41.0 % female respondents know about the exact number of seats in Pakistan's National Assembly.29.0 percent male and 48.9 percent female respondents do not know the exact number of seats in the National Assembly. However 4.2 percent male and 10.Percent female respondents are undecided about the statement.

**Table 7 Knowing the number of the seats in the Provincial Assembly**

| S.No 6 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 324 | 62.3 | 169 | 32.5 | 27 | 5.19 | | | |
| Female | 480 | 174 | 36.2 | 263 | 54.7 | 43 | 8.95 | 67.800 | 2 | 0.000 |
| N | 1000 | | | | | | | | | |

Since the calculated value is 67.800, degree of freedom is 2, which is high in favor of alternative hypothesis. This is confirmed by the P-value of the test, too i.e. P-value = 0.000, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 62.3 percent male and 36.2 percent female respondents know the number of seats in the Provincial Assembly. 32.5 percent male 54.7 percent female respondents do not know the number of seats in the Provincial Assembly. However 5.19 percent male and 8.95 percent female respondents are undecided about the statement. The Table shows that 62% of male and 36% female respondents know about the exact number of seats in the Provincial Assembly. The very low percentage in the female respondents comparatively than the male respondents might be due to the least interest of female respondents in politics. If Table 6 is seen in connection with Table 5, It might be noticed that in Table 5, respondents knowing the number of seats of the National Assembly is

66.7 percent male and 41.0 percent female. However, in this Table 6, the percentage of the respondents knowing the number of Provincial Assembly seats is 62.3 in male and 36.2 percent in female respondents. The difference in the percentage in Table 5 & Table6 might be due to the role of electronic Media. In the Electronic Media in Talk shows mostly the National politics is discussed. Therefore it can be interpreted as the respondents are more interested in National Politics.

**Table 8** **Believing in national assets as a trust**

| **S.No 7** | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 425 | 81.7 | 62 | 11.9 | 33 | 6.34 | | | |
| Female | 480 | 365 | 76.0 | 70 | 14.5 | 45 | 9.37 | 5.296 | 2 | 0.071 |
| N | 1000 | | | | | | | | | |

Since the calculated value is 5.296, df (degree of freedom) is 2, the P-value of the test, i.e. P-value = 0.071, which is greater than the 5% level of significance.

In this Table 81% male and 76% female respondents believe that National Assets are a trust.11.9 percent male and 14.5 percent female respondents don't believe so. However 6.34 male and 9.34 female respondents are undecided about the statement.

**Table 9** **Throwing wrappers, paper bits etc. everywhere**

| S.No 8 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 189 | 36.3 | 317 | 60.9 | 14 | 2.69 | | | |
| Female | 480 | 128 | 26.6 | 340 | 70.8 | 12 | 2.5 | 11.115 | 2 | 0.04 |
| N | 1000 | | | | | | | | | |

Since the calculated value is 11.115, df 2, which is in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.04, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 36.3 percent male and 26.6 percent female respondents throw wrappers, etc. everywhere. 60.9 percent male and 70.8 percent female respondents do not throw wrappers, paper bits etc. everywhere. However 2.69 % male and 2.5 percent female respondents are not decided about the statement. We may conclude that 60.9 percent male and 70.8percent female respondents do not throw wrappers etc. everywhere. 36.3 % male and 26.3% female respondents throw wrappers, paper bits etc. in dustbins. It might be noticed that in this Table female respondents are more careful about throwing wrappers etc. than male respondents.

**Table 10** **Using Electricity and gas**

| S.No 9 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 461 | 88.6 | 44 | 8.46 | 15 | 3.12 | .388 | 2 | 0.824 |
| Female | 480 | 420 | 87.5 | 46 | 9.58 | 14 | 2.91 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is .388 with df 2, the P-value of the test, i.e. P-value = 0.824, which is greater than the 5% level of significance.

In this Table 88.6 percent male and 87.5 percent female respondents think that they should be careful about using gas, electricity etc.8.46 percent male and 9.58 percent female respondents do not think so. However 3.12 percent male and 2.91 percent female respondents are undecided about the statement.

**Table 11** **Using people's shoes, socks, etc. without permission**

| **S.No 10** | . | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 100 | 19.2 | 413 | 79.2 | 07 | 1.34 | | | |
| Female | 480 | 93 | 19.3 | 372 | 77.5 | 15 | 3.12 | 3.710 | 2 | 0.156 |
| N | 1000 | | | | | | | | | |

In this Table the calculated value is 3.710, df 2, the P-value of the test, i.e. P-value = 0.156, which is greater than the 5% level of significance.

Here 79.2 percent male and 77.5 percent female students at University level are of the opinion that they don't use the people's shoes, socks, Mobiles etc. without their permission. However 19.2 % male and 19.3% female students do so. And use the things without the permission of the owners whereas, 1.34 percent male and 3.12 percent female respondents are undecided about the statement.

**Table 12. Respecting people's emotions**

| S.No11 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 465 | 89.4 | 39 | 7.5 | 16 | 3.07 | | | |
| Female | 480 | 397 | 82.7 | 52 | 10.8 | 31 | 6.45 | 10.425 | 2 | 0.005 |
| N | 1000 | | | | | | | | | |

The calculated value is 10.425; df 2.which is in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.005, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 89.4% male and 82.7 percent female respondents respect people's views and emotions. 7.5 percent male and 10.8 percent female respondents don't respect the people's view and emotions. However 3.07 % male and 6.45 % female respondents are undecided about the statement. The Table shows much difference between male and female respondents' attitudes towards others' emotions and attitudes. We may see that 89.4% male students say that they respect people's view and emotions whereas in female the percentage is only 82.7 %. We may see that 7.5% male and 10.8% female respondents are of the opinion that they don't care about the other's views and emotions. The ratio of undecided female respondents is more than the male respondents as well, i.e. 3.07 male and 6.45.

It might be concluded that 10.6 male and 17.3 female students at tertiary level do not care about and don't respect the other's opinion and emotions.

**Table 13. Reading Newspaper Daily**

| S.No12 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 252 | 48.4 | 259 | 49.8 | 09 | 1.73 | 21.700 | | |
| Female | 480 | 164 | 34.1 | 301 | 62.7 | 15 | 3.12 | | 2 | 0.000 |
| N | 1000 | | | | | | | | | |

In this Table the calculated value is 21.700, df 2, which is very high in favor of alternative hypothesis. This is also supported by the P-value of the test, i.e. P-value = 0.000, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the criteria of classifications, i.e. gender and statement is highly associated.

In this Table 48.4 % male and 34.1 % female respondents read Newspaper daily. 49.8 percent male and 62.7 percent female respondents do not read newspaper daily. However 1.73 percent male and 3.12 percent female respondents are undecided about the statement. The data shows that almost 50% of the male and 63% of female students at Tertiary Level do not read newspaper daily. Only 48.4 % male and 34.1% female students of University level confirm that they read Newspaper daily. Though in Universities and Institutions a variety of Newspapers are available for free to the students

irrespective of their gender, but even then a half of the male and a very low percentage of female students are in habit of reading Newspaper daily.

**Table 14. Watching TV news**

| S.No 13 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | Df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 354 | 68.0 | 152 | 29.2 | 14 | 2.69 | 5.411 | 2 | 0.067 |
| Female | 480 | 293 | 61.0 | 171 | 32.8 | 16 | 3.33 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 5.411, df 2, P-value of the test, i.e. P-value = 0.067, which is greater than the 5% level of significance.

According to the Data gathered and shown in the Table, 68.0 percent male and 61.0 female respondents say that they watch TV news. 29.2 percent male and 32.8 percent female students do not watch TV News. However 2.69 male and 3.33 % female respondents are undecided about the statement. This Table shows that 68% male and 61% female respondents watch TV News. If we look at the Data of this Table in the comparison with the last Table we may say that the sample population may prefer to watch news instead of reading newspaper daily. However on the basis of P value and the percentages, we have sufficient evidence to conclude that a significant number of the respondents do not watch TV News.

**Table 15 Watching TV Talk-Shows about national issues**

| S.No 14 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | Df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 365 | 70.1 | 149 | 28.6 | 06 | 1.15 | 3.964 | 2 | 0.138 |
| Female | 480 | 332 | 69.1 | 134 | 27.9 | 14 | 2.91 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 3.964, df= 2, P-value = 0.138, which is greater than the 5% level of significance.

In this Table, 70.1 % male and 69.1% female students at Tertiary Level watch T.V. Talk shows. 28.6 male and 27.9 female respondents do not watch Talk shows. 1.15 percent male and 2.91 percent female respondents are undecided about the statement. We may see the Tables 12, 13 and 14 in connection with each other. According to Table 12, only 48% male and 34% female students of University level like to read newspaper daily. The Table 13 shows that 68% male and 61% female respondents like to watch TV News. When it comes to Talk shows, the number of the respondents who watch TV, Talk shows rise to 70% male and 69% female. The difference between the male and female respondents has been narrowing down from 14% in Table 12, in Table 13, 07%, and in Table 14, it remains only 01 percent. The narrowing down of the difference may be because it is easy to watch than read. As far as the interest of the respondents in the Talk shows is concerned it may be because people enjoy watching TV. Talk -shows. As people invited to the shows from different and diverse political backgrounds, religious groups

etc., the way they criticize and play with each other. And the way they defend their position and groups or parties etc. Therefore they are popular and people like to watch them. Moreover, the Talk shows have information beyond the news and people come to know the background of the news through these shows.

**Table 16** **Discussing national issues with friends**

| S.No 15 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 415 | 79.8 | 89 | 17.1 | 16 | 3.07 | 7.788 | 2 | 0.020 |
| Female | 480 | 347 | 72.2 | 112 | 23.3 | 21 | 4.37 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 7.788,df 2, which is in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.020, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated. In this Table 15, 79.8 % male and 72.2 % female respondents say that they discuss national issues with their friends. 17.1 percent male and 23.3 percent female don't discuss national issues with their friends, whereas 3.07 % male and 4.37% female are undecided about the statement. The male respondents are more inclined to discuss the national issues with their friends than female.

**Table 17 Sharing own problems with sympathetic person or friends**

| S.No 16 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 339 | 65.1 | 164 | 31.5 | 17 | 3.26 | .751 | 2 | 0.687 |
| Female | 480 | 316 | 65.8 | 144 | 30. | 20 | 4.16 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is.751, df =2, P-value = 0.687, which is greater than the 5% level of significance.

In this Table, 65.1 % male and 65.8 % female respondents discuss their problems with friends. 31.5 percent male and 30% female respondents do not share their problems with friends. However 3.26 percent male and 4.16% female are undecided about the statement. There is a slight difference between male and female respondents, in male 65.1 % and in female 65.8% share their problems with friends.

**Table18 Informing through written application any government official about social ills such as Health & Hygiene, Law & Order**

| S.No 17 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 120 | 23.0 | 392 | 75.3 | 08 | 1.53 | 6.410 | 2 | 0.041 |
| Female | 480 | 80 | 16.6 | 392 | 81.6 | 08 | 1.66 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 6.410, df= 2, which is in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.041, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated. In this Table only 23% male and 16.6% female respondents say that they have written application to some government official regarding social ills, Health and Hygiene, Law and order. 75.3% male and 81.6% female respondents say that they have not written any application to any government official regarding our social issues. However 1.53% male and 1.66% female respondents are undecided.

**Table19 Emailing to a concerned authority regarding social problems**

| S.No 18 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 56 | 10.7 | 450 | 86.5 | 14 | 2.69 | .668 | 2 | 0.716 |
| Female | 480 | 45 | 9.37 | 420 | 87.5 | 15 | 3.12 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is .668, df =2, P-value = 0.716, which is greater than the 5% level of significance.

Here only 10.7 % male and 9.37% female students at Tertiary Level say that they have written an email to a concerned authority with reference to social problems. But 86.5 percent male and 87.5 percent female respondents say that they have never written such an email. However 2.69% male and 3.12 % female respondents are undecided about the statement. In Table 15, we see that 79.8 % male and 72.2% female respondents say that they discuss national issues with their friends, but in Table 17 we that 23% male, and 16.6% female say they have written an application to the concerned authority and female and in Table 18, 10.7 percent male and 9.37 percent female say they have written an email to the concerned authority regarding social issues.

We may conclude that almost 80% male and 72% female respondents discuss the issues of national concern with their friends but they are least interested in taking

practical step like writing an application or an email to the concerned authority regarding social issues.

**Table 20 Having the phone number of bomb disposal squad in your mobile phone or phone diary**

| S.No 19 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 90 | 17.3 | 422 | 81.1 | 08 | 1.53 | | | |
| Female | 480 | 63 | 13.1 | 402 | 83.7 | 15 | 3.12 | 5.790 | 2 | 0.055 |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 5.790, df 2, P-value = 0.055, which is greater than the 5% level of significance. Here in this Table 17.3 % male and 13.1% female respondents have the phone number of the bomb disposal squad. Whereas 81.1 percent male and 83.7 percent female respondents do not have the phone number in their mobile phone or phone diary. However 1.53 percent male and 3.12 percent female respondents are undecided about the statement. Living in the society, where terrorism is on its peak, and explosion can be faced anywhere any time. Even then if most of the sample population i.e. the students of universities do not have the phone number of bomb disposal squad, it seems alarming.

**Table 21 Having the phone number of Fire Brigade**

| S.No 20 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 246 | 47.3 | 269 | 51.7 | 05 | 0.96 | | | |
| Female | 480 | 226 | 47.0 | 242 | 50.4 | 12 | 2.5. | 3.562 | 2 | 0.168 |
| N | 1000 | | | | | | | | | |

The calculated value is 3.562, df 2, P-value = 0.168, and is greater than the 5% level of significance. In this Table 47.3% male and 47.0% female have the phone number of Fire Brigade in their phone or diary, Whereas, 51.7 percent male and 50.4 percent female respondents do not have the phone number of Fire Brigade. However 0.96 % male and 2.5 percent female are not decided about the statement. The Table shows that more than 50% of the students, male and female do not help the phone number of Fire Brigade in their phone diary or mobile phone.

**Table 22 Knowing the phone number of any Ambulance service**

| S.No 21 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 281 | 54.0 | 234 | 45 | 05 | 0.96 | 4.176 | 2 | 0.124 |
| Female | 480 | 235 | 48.9 | 235 | 48.9 | 10 | 2.08 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 4.176. df 2, P-value = 0.0124,and is greater than the 5% level of significance.

Here 54.0 % male and 48.9 % female respondents have the phone number of ambulance service in their diary. 45% male and 48.9% female students at tertiary level do not have the phone number of any ambulance service in their phone diary. However 0.96% male and 2.08 percent female respondents are undecided about the statement. The Table shows that 45% male and almost 49 percent female respondents do not have the phone number of Edhi ambulance or any other ambulance service in their phone diary. The phone number of Edhi ambulance was asked in specific because it is the service that has its service in the whole country and is the most famous and active service. And its ambulance is mostly seen on the explosion site, or accident site before any other official or unofficial service. Therefore it may be expected that most of the people would know the phone number of the ambulance service. As almost all the ambulance services carry their phone number written on their ambulances.

**Table 23** **Knowing Police Emergency number**

| S.No 22 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 352 | 67.6 | 163 | 31.3 | 05 | 0.96 | 3.183 | 2 | 0.204 |
| Female | 480 | 300 | 62.5 | 173 | 36.0 | 07 | 1.45 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 3.183, df =2, P-value = 0.204, which is greater than the 5% level of significance.

In this Table 67.6 percent male and 62.5 percent female respondents do know the police emergency number. 31.3 % male and 36.0 percent female respondents do not know the police emergency number. However 0.96 % male and 1.45 % female respondents are undecided about the statement. There is difference ranging from 1 % to 5% between the male and female respondents in Table 19 to Table 22. As the female are least interested to be aware of phone numbers like bomb disposal squad, police or ambulance etc. Mostly it is the burden that has to be shouldered by the male members of the society.

**Table 24.** **Obeying the law**

| S.No 23 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 448 | 86.1 | 55 | 10.5 | 17 | 3.26 | 11.449 | 2 | 0.003 |
| Female | 480 | 377 | 78.5 | 70 | 14.5 | 33 | 6.87 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 11.449, df 2, and is in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.003, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated. Responding to the statement, 86.1 percent male and 78.5 percent female say that they think they really obey the law. 10.5 % male and 14.5 percent female say they don't obey the law. However 3.26 percent male and 6.87 percent female are undecided about the statement. The Table shows that 86.1 male and 78.5 percent female think they obey the law. The rest of the population doesn't think so or it is undecided. In this Table the difference between the male and the female respondent is clear. Here in Yes column we see the difference is almost 7 percent. In the No column it is 4 %. If we see in the Don't know column its around 4 %. In every column the difference is clear. It might be the outcome of lack of interest on the part of female in the society, in general. With the passage of time, female part of the society is becoming more interested in law, politics etc.

**Table 25** **Following Traffic rules**

| S.No 24 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 435 | 83.6 | 72 | 13.8 | 13 | 2.5 | 2.840 | 2 | 0.242 |
| Female | 480 | 398 | 82.9 | 61 | 12.7 | 21 | 4.37 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 2.840, df 2, P. value = 0.242, and is greater than the 5% level of significance. In this Table, 83.6 % male and 82.9 % female respondents are of the view that they follow traffic rules. 13.8percent male and 12.7 percent female say that they do not follow the traffic rules. 2.5 percent male and 4.37 percent female are undecided about the statement.

**Table 26** **Believing in equality of Law for all**

| S.No 25 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 493 | 94.8 | 17 | 3.26 | 10 | 1.92 | 2.538 | 2 | 0.281 |
| Female | 480 | 444 | 92.5 | 25 | 5.20 | 11 | 2.29 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 2.538, df= 2, P-value = 0.281, it is greater than the 5% level of significance. In this Table 94.8 % male and 92.5% female believe in equality

of Law for all. 3.26 % male and 5.20% female don't believe in equality of Law for all. However 1.92% male and 2.29% female are not decided about the statement.

**Table 27** **Discrepancy in dispensation of justice**

| S.No26 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | | **No** | | **Don't Know** | | $x^2$ | **Df** | **P** |
| Male | 520 | 403 | 77.5 | 103 | 19.8 | 14 | 2.69 | | | |
| Female | 480 | 379 | 78.9 | 82 | 17.0 | 19 | 3.95 | 2.282 | 2 | 0.320 |
| N | 1000 | | | | | | | | | |

The calculated value is 2.282, df =2, P-value = 0.320, it is greater than the 5% level of significance. In this Table 77.5 % male and 78.9% female respondents think that there is discrepancy in dispensation of Justice.19.8% male and 17.0% female respondents don't think so. In this Table 2.69 percent male and 3.95 percent female are undecided about the query. This Table shows that 77.5 % male and 78.9 % female students at universities think that Law is not the same for all. Everyone is not equal before Law. 19.8 percent male and 17.0 percent female do not think so. The Table shows female are more concerned about the issue than male.

**Table 28** **Disliking while seeing people tempering with Law**

| S.No 27 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 336 | 64.6 | 172 | 33.0 | 12 | 2.30 | | | |
| Female | 480 | 319 | 66.4 | 142 | 29.5 | 19 | 3.95 | 3.293 | 2 | 0.193 |
| N | 1000 | | | | | | | | | |

Since the calculated value is 3.293, df 2, P value = 0.193, it is greater than the 5% level of significance.

In this Table, 64.6 % male and 66.4 % female respondents in response to the question say that they dislike when they see people tempering with Law. 33.0 percent male and 29.5 percent female don't dislike when see people tempering with Law. However 2.30 percent male and 3.95 percent female respondents are not decided about the query. The Table shows 64.6 male and 66.4 percent female dislike when they see people tempering with law, but 33.0 percent male and 29.5 percent female respondents do not dislike when they see people tempering with law. According to the Table 33.0 percent male and 29.5 percent female students at Tertiary level do not dislike when they see people tempering with Law. It is interesting to note that in Table 26 we see female more concerned when asked about the discrepancy in dispensation of justice but in Table 27. They seem less concerned than male when see people tempering with Law. This may show that they do not have any hope that their disapproval or attitude can bring any change.

**Table 29** **Expressing anger or extreme emotions verbally**

| S.No 28 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 296 | 56.9 | 189 | 36.3 | 35 | 6.73 | | | |
| Female | 480 | 290 | 60.4 | 155 | 32.2 | 35 | 7.29 | 1.825 | 2 | 0.402 |
| N | 1000 | | | | | | | | | |

The calculated value in Table is 1.825, df 2, P-value = 0.402, it is greater than the 5% level of significance.

In this Table 56.9 male and 60.4 female respondents express their anger or extreme emotions verbally. 36.3 percent male and 32.2 percent female respondents do not do so. Whereas 6.73 male and 7.29 percent female respondents are undecided about the statement this means that only 56.9 percent male and 60.4 percent students at Tertiary level express their anger or extreme emotions verbally. 36.3 % male and 32.2 % female students of University level find other ways to express their anger or extreme emotions.

**Table 30 Participating in friends'/ relatives' happy occasions**

| S.No 29 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | | **No** | | **Don't Know** | | $x^2$ | **df** | **P** |
| Male | 520 | 478 | 91.9 | 36 | 6.92 | 06 | 1.15 | 4.070 | 2 | 0.131 |
| Female | 480 | 427 | 88.9 | 40 | 8.33 | 13 | 2.70 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 4.070, df 2, P-value = 0.131, which is greater than the 5% level of significance.

Here in this Table we see 91.9 % male and 88.9 percent female respondents participate in friends or relatives' happy occasions. 6.92 percent male and 8.33 percent female respondents do not participate. However 1.15 % male and 2.70 % female respondents are undecided about the statement. This means that almost 92% male and 89% female respondents do participate on happy occasions. Though female are most interested in socializing but here the difference of 3 percent shows that this might be because of the social norms where female are not equally encouraged to socialize like male.

**Table 31 Condoling with friends/ relatives on sad occasions**

| S.No 30 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 484 | 93.0 | 31 | 5.96 | 05 | 0.96 | 9.548 | 2 | 0.008 |
| Female | 480 | 419 | 87.2 | 53 | 11.0 | 08 | 1.66 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 9.548, df 2, This is also clear from the P-value of the test, i.e. P-value = 0.008, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the criteria of classifications, i.e. gender and statement is associated.

The Table shows that 93.0 % male and 87.2 % female respondents do condole with friends or relatives on sad occasions. 5.96% male and 11.0 percent female respondents do not do so. However, 0.96 % male and 1.66 percent female respondents are undecided about the query. Here one may see in male 5.96 %and in female 11.0 percent female do not do so. The difference might be because of the social constrains as concluded in Table 29.

**Table 32** **Lending a hand on such occasions**

| S.No 31 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 471 | 90.5 | 40 | 7.69 | 09 | 1.73 | | | |
| Female | 480 | 390 | 81.2 | 74 | 15.4 | 16 | 3.33 | 18.150 | 2 | 0.000 |
| N | 1000 | | | | | | | | | |

Since the calculated value is 18.150, df 2, which is very high in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.000, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the criteria of classifications, i.e. gender and statement is associated.

Here in this Table, 90.5 percent male and 81.2 percent female respondents say that they lend a hand on such occasions. 7.69 percent male and 15.4 percent female say that they do not lend a hand on such occasions whereas 1-73 percent male and 3.33 percent female are undecided about the statement. In this Table we see that 90.5 percent male and 81.2 percent female are ready to help friends and relatives on such occasions. The difference between male and female respondents is almost of 10 %. The responses of male and female respondents are interesting to note. In Table 29, 88.9 % female say that they visit on friends' and relatives' happy occasions. In Table 30 responding to the query, 87.2 % female respondents say that they condole with friends and relatives on site occasions. And in Table 30, the percentage of the responses comes down to 81.2%, when asked that do they lend a hand on such occasions? If we see the responses of male

respondents, in Table 29, 91.9 percent male say that they participate on happy occasions of friends/ relatives. In Table 30, responding to the statement about the visit to condole with friends/relatives on sad occasions, 93.0 percent male respondents say that they do so. So we have sufficient evidence to conclude that male respondents are more interested in seeing friends and relatives on the occasions of condolence, whereas female respondents are more interested in attending and seeing friends/ relatives on happy occasions. This difference might be because of the social pressure on the part of male, where the society expects male to be present on the occasions of condolence.

**Table 33. Helping in arrangements for funerals**

| **S.No 32** | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 127 | 24.4 | 383 | 73.6 | 10 | 1.92 | 14.870 | 2 | 0.001 |
| Female | 480 | 71 | 14.7 | 396 | 82.5 | 13 | 2.70 | | | |
| N | 1000 | | | | | | | | | |

Here the calculated value is 14.870, df 2, which is high in favor of alternative hypothesis. This is also supported by the P-value of the test, i.e. P-value = 0.001, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table, 24.4 percent male and 14.7 percent female respondents say that they have extended help in arrangements for funerals. 73.6% male and 82.5 % female

respondents say that they have never helped on such occasions. However 1.92 % male and 2.70 % female respondents are undecided about the statement.

**Table 34. Considering other's inconvenience when you wash your Car/ House and letting the water flow out**

| S.No. 33 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 363 | 69.8 | 121 | 23.2 | 36 | 6.92 | 3.791 | 2 | 0.150 |
| Female | 480 | 308 | 64.1 | 129 | 26.8 | 43 | 8.95 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 3.791, df 2, P-value = 0.150,it is greater than the 5% level of significance. The responses in this Table show that 69.8 percent male and 64.1 percent female respondents consider the other's inconvenience while washing car, house and letting the water flow out. 23.2 percent male and 26.8 percent female students at tertiary level say that they do not consider other's inconvenience when washing car, house and letting out the water flow. However, 6.92 % male and 8.95 % female respondents are not decisive about the statement.

**Table 35. Thinking it necessary to care about people around you when listen to recording, i,e recitation, Naat, Ghazal or music**

| S.No 34 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 226 | 43.4 | 282 | 54.2 | 12 | 2.30 | 17.073 | 2 | 0.000 |
| Female | 480 | 148 | 30.8 | 317 | 66.0 | 15 | 3.12 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 17.073, df 2, which is very high in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.000, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are very much associated.

The responses in this Table show that 43.4 percent male and 30.8 percent female respondents think it necessary to care about people around when listening to recording i.e. recitation, Naat (The poetry in which the Holy Prophet is praised), music etc. 54.2 percent male and 66.0 percent female do not think it necessary, whereas, 2.30 percent male and 3.12 percent female are undecided about the statement.

**Table 36** **Noise pollutions affects nerves**

| S.No 35 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 468 | 90. | 32 | 6.15 | 20 | 3.84 | 4.059 | 2 | 0.131 |
| Female | 480 | 423 | 88.1 | 44 | 9.16 | 13 | 2.70 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 4.059, df 2, P-value = 0.131, which is greater than the 5% level of significance. Responding to the query 90% male and 88.1% female respondents think noise pollution effects nerves. 6.15 percent male and 9.16 percent female do not think so. However 3.84% male and 9.16 % female respondents are not decided about the statement. Here we see interesting responses too. In Table34, only 43.4 % male and 30.8 % female respondents think it necessary to care about people around while listening to recording. In this Table 90% male and 88.1 % female respondents think that noise pollution affects nerves. Here the big difference that is seen might be that of the difference between the attitude and practice. As the query in Table 34 refers to practice whereas, the query in Table 35 refers to attitude. Or it might be the outcome of the misconception about the concept of noise pollution. The respondents may not be aware of the fact that listening to the loud recording also comes under noise pollution and affects others' nerves.

**Table 37. Believing in discrete volume and use of Loud Speaker, T.V., Radio and even talking**

| S.No 36 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 479 | 92.1 | 34 | 6.53 | 07 | 1.34 | 6.339 | 2 | 0.042 |
| Female | 480 | 421 | 87.7 | 44 | 9.16 | 15 | 3.12 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 6.339, df 2, which is in favor of alternative hypothesis. It is also supported by the P-value of the test, i.e. P-value = 0.042, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated. In this Table 92.1 % male and 87.7 % female respondents believe in discrete volume and use of loud speaker, T.V. Radio and even talking. 6.53 % male and 9.16 percent female respondents do not believe in discrete volume. However 1.34 % male and 3.12 percent female respondents are undecided about the statement.

**Table 38. Friends knowing the things that make you happy or sad**

| S.No 37 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 370 | 71.1 | 112 | 21.5 | 38 | 7.30 | 7.020 | 2 | 0.030 |
| Female | 480 | 308 | 64.1 | 118 | 24.5 | 54 | 11.2 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 7.020, df 2, which is in favor of alternative hypothesis. This is also supported by the P-value of the test, i.e. P-value = 0.030, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the criteria of classifications, i.e. gender and statement is associated.

Responding to the statement 71.1 percent male and 64.1 percent female respondents are of the view that their friends know about the things that make them happy or sad, whereas, 21.5 % male and 24.5 % female say that their friends do not know. However 7.30 male and 11.2 percent female respondents are undecided about the statement.

**Table 39. Friends not knowing your financial/ economic status**

| S.No 38 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 261 | 50.1 | 209 | 40.1 | 50 | 9.61 | 9.962 | 2 | 0.007 |
| Female | 480 | 194 | 40.4 | 225 | 46.8 | 61 | 12.7 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 9.962, df 2, it is in favor of alternative hypothesis. This is supported by the P-value of the test, too. i.e. P-value = 0.007, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 50.1 percent male and 40.4 percent female students at Tertiary level say that their friends do not know their financial status. 40.1 % male and 46.8 % female respondents are of the view that their friends know their status. But 9.61 percent male and 12.7 percent female respondents are undecided about the statement. We may see in this Table that majority of the respondents both male and female say that their friends do not know their financial or economic status.

**Table 40 Friends knowing for how long you can stay away from home**

| S.No 39 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 309 | 59.4 | 173 | 33.2 | 38 | 7.30 | | | |
| Female | 480 | 288 | 60. | 145 | 30.2 | 47 | 9.79 | 2.561 | 2 | 0.278 |
| N | 1000 | | | | | | | | | |

The calculated value is 2.561, df 2,P-value = 0.278, it is greater than the 5% level of significance. The figures in this Table show that 59.4 percent male and 60. Percent female respondents say their friends know well for how long they can stay away from home. 33.2 percent male 30.2 percent female respondents say that their friends do not know about that.7.30 % male and 9.79 percent female respondents are undecided about the statement.

**Table 41 Thinking it important that your friends should know for how long you can stay away from home and how much money you can spend**

| S.No 40 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 226 | 43.4 | 256 | 49.2 | 38 | 7.30 | | | |
| Female | 480 | 231 | 48.1 | 210 | 43.7 | 39 | 8.12 | 3.013 | 2 | 0.222 |
| N | 1000 | | | | | | | | | |

Here the calculated value is 3.013, df 2, P-value = 0.222, which is greater than the 5% level of significance.

In this Table, 43.4 % male and 48.1 percent female respondents do not think it important that their friends should know for how long can they stay away from home and how much money can they spend?. 49.2 percent male and 43.7 percent female respondents think it important and 7.30 percent male and 8.12 percent female respondents are not decided about the statement. It seems interesting that only 43.4 percent male respondents don't think it important whereas 49.2 percent male respondents think it important that their friends should know for how long can they stay out of home or how much money can they spend. On the other hand the Table shows that 48.1 percent female respondents don't think it important and 43.7. Percent female respondents think it important that their friends should know about how much money can they spend or for how long can they stay away from home. So we may conclude on the basis of the Table that majority of the male respondents think it important that their friends should know for how long can they stay away from home or how much money can they spend but majority of female respondents do not think so. The reason might be that female is more concerned about their privacy than male.

**Table 42 Satisfied with your behavior towards your teachers**

| S.No 41 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 435 | 83.6 | 54 | 10.3 | 31 | 5.96 | | | |
| Female | 480 | 375 | 78.1 | 69 | 14.3 | 36 | 7.5 | 5.055 | 2 | 0.80 |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 5.055, df 2, P-value = 0.80, it is greater than the 5% level of significance.

The Table shows that 83.6 percent male and 78.1 percent female are satisfied with their behavior towards their teacher. 10.3 percent male and 14.3 percent female are not satisfied. However 5.96 percent male and 7.5 percent female are not decided about the statement. There is an obvious difference between the male and female respondents. 83.6 % male and 78.1 % female respondents are satisfied with their behavior towards teachers but 10.3 % male and 14.3 % female students at tertiary level are not satisfied with their behaviors. We may conclude that male students are more satisfied than the female students with their behaviors towards their teachers.

**Table 43 About satisfaction with your Teachers' behavior towards you**

| S.No 42 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | | **No** | | **Don't Know** | | $x^2$ | **Df** | **P** |
| Male | 520 | 432 | 83.0 | 59 | 11.3 | 29 | 5.57 | 4.722 | 2 | 0.094 |
| Female | 480 | 373 | 77.7 | 69 | 14.3 | 38 | 7.91 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 4.722, df 2, P-value = 0.094, it is greater than 5% level of significance.

Here 83.0 percent male and 77.7 percent female respondents are satisfied with the behavior of their teachers towards them. 11.3% male and 14.3 % female are not satisfied with the behavior of their teachers towards them. And 5.57 male and 7.91 percent female respondents are undecided about the statement. If we look the difference between male and female respondents continued to be almost the same as in Table 41. Here the female respondents are less satisfied with the behaviors of their teachers towards them. We may conclude that the female students at tertiary level are less satisfied with the behaviors of their teachers towards them and their own behaviors towards their teachers than the male students at tertiary level.

**Table 44** **Satisfied with your social life**

| S.No 43 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 382 | 73.4 | 110 | 21.1 | 28 | 5.38 | 5.024 | 2 | 0.081 |
| Female | 480 | 330 | 68.7 | 108 | 22.5 | 42 | 8.75 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 5.024, df 2, P-value = 0.081, it is greater than the 5% level of significance.

In response to the query 73.4 percent male and 68.7 percent female are satisfied with their social life. But 21.1 percent male and 22.5 percent female respondents are not satisfied with their social life. However 5.38 percent male and 8.75 percent female are undecided about the statement. The figures in this Table show that only 73.4 male and 68.7 percent female respondents are satisfied with their social life. We may conclude that comparatively speaking male is more satisfied with their social life than the female students at tertiary level. This might be due to the social constrains that female face in the society.

**Table 45 Resorting to physical violence to vent your anger**

| S.No 44 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 157 | 30.1 | 344 | 66.1 | 19 | 3.65 | 8.185 | 2 | 0.017 |
| Female | 480 | 108 | 22.5 | 357 | 74.3 | 15 | 3.12 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 8.185, df 2, which is in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.017, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the criteria of classifications, i.e. gender and statement is associated.

Here 30.1 percent male and 22.1 percent female respondents resort to physical violence to vent their anger. 66.1 percent male and 74.3 percent female do not do so. However 3.65 percent male and 3.12 percent female respondents are undecided about the query. The data shows that 3o.1 % male and 22.5 percent female students at tertiary level opt for physical violence to vent their anger.

**Table 46** **Your consider your way of letting out anger is agreeable**

| S.No 45 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 324 | 62.3 | 145 | 27.8 | 51 | 9.80 | 1.199 | 2 | 0.549 |
| Female | 480 | 286 | 59.5 | 149 | 31.0 | 45 | 9.37 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 1.199, df 2, P-value = 0.549, which is greater than the 5% level of significance.

The Table tells us that 62.3 percent male and 59.5 percent female respondents are happy or satisfied with their way of letting out their anger. But 27.5 % male and 31.0 percent female students at tertiary level are not happy with the way of letting out their anger. However 9.80 % male and 9.37% female respondents are undecided about the statement. These figures show that only 62.3 male and 59.5 % female respondents are satisfied with their way of letting out anger. The rest of the respondents are either not satisfied with the way of letting out their anger or undecided about the query.

**Table 47** **Behavior with your mother considerate**

| S.No 46 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 478 | 91.9 | 22 | 4.23 | 20 | 3.84 | .537 | 2 | 0.764 |
| Female | 480 | 435 | 90.6 | 24 | 5. | 21 | 4.37 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is .537, df 2, P-value = 0.764, it is greater than the 5% level of significance.

Here 91.9% male and 90.6 percent female respondents are of the opinion that their behavior with their mother is considerate. 4.23 percent male and 5.% female do not think so .However, 3.84 % male and 4.37% female respondents are not decided about the statement.

**Table 48** **Considering your behavior with your father correct**

| S.No 47 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 470 | 90.3 | 28 | 5.38 | 22 | 4.23 | .851 | 2 | 0.653 |
| Female | 480 | 434 | 90.4 | 30 | 6.25 | 16 | 3.33 | | | |
| N | 1000 | | | | | | | | | |

The calculated value here is .653, df 2, P-value = 0.653, which is greater than the 5% level of significance.

In this Table 90.3 percent male and 90.4 percent female consider their behavior with their father correct. 5.38 percent male and 6.25 percent female do not consider their behavior with their father correct. But 4.23 % male and 3.33%female are not decided about the statement.

**Table 49 Appreciate your behavior with your parents**

| S.No 48 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 470 | 90.3 | 29 | 5.57 | 21 | 4.03 | 5.416 | 2 | 0.067 |
| Female | 480 | 414 | 86.2 | 45 | 9.37 | 21 | 4.37 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 5.416, df 2, P-value = 0.067, it is greater than the 5% level of significance.

Here 90.3 percent male and 86.2% female respondents appreciate their behavior with their parents. But 5.57 % male and 9.37% female respondents do not appreciate their behavior with their parents. However 4.03 percent male and 4.37 percent female respondents are not decided about the statement.

**Table 50 Considering your relationship with your siblings as normal**

| S.No 49 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | **$x^2$** | **df** | **P** |
| Male | 520 | 476 | 91.5 | 29 | 5.57 | 15 | 2.88 | 13.166 | 2 | 0.001 |
| Female | 480 | 404 | 84.1 | 54 | 11.2 | 22 | 4.58 | | | |
| | 1000 | | | | | | | | | |

In this Table, the calculated value is 13.166, df 2, it is in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.001, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

The Table shows that 91.5 percent male and 84.1 percent female respondents consider their relationship with their siblings as normal. 5.57 % male and 11.2 % female respondents do not consider their relationship as normal with their siblings. However 2.88 percent male and 4.58 % female respondents are not decided about the query. Here we see big difference between male and female responses. In male respondents 91.5 % male respondents are happy with their relationship towards their siblings. But in female respondents only 84.1 percent female respondents consider their relationship as normal with their siblings. In the male respondents 5.57 percent male respondents do not consider their relationship with their siblings as normal but in female respondents 11.2 % female respondents do not consider their relationship as normal with their siblings. 2.88 percent male and 4.58 percent female respondents are undecided about the statement.

This difference might be because the female respondents are more touchy and sensitive than male.

**Table 51 Thinking your relationship with neighbors satisfactory**

| S.No 50 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 451 | 86.7 | 43 | 8.26 | 26 | 5. | | | |
| Female | 480 | 396 | 82.5 | 48 | 10. | 36 | 7.5 | 3.865 | 2 | 0.145 |
| N | 1000 | | | | | | | | | |

The calculated value is 3.865, df 2, P-value = 0.145, which is greater than the 5% level of significance.

Responding to the query 86.7 percent male and 82.5 percent female respondents think that their relation with neighbors satisfactory. 8.26% male and 10.% female respondents do not consider their relation with their neighbors satisfactory. However 5% male and 7.5% female respondents are undecided about the statement.

**Table 52** **Considering your student life satisfactory**

| S.No 51 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 417 | 80.1 | 84 | 16.1 | 19 | 3.65 | 13.557 | 2 | 0.001 |
| Female | 480 | 342 | 71.2 | 100 | 20.8 | 38 | 7.91 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 13.557, df2, which is high in favor of alternative hypothesis. It is supported by the P-value of the test, i.e. P-value = 0.001, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are highly associated.

Here 80.1 percent male and 71.2 percent female respondents consider their student life satisfactory. 16.1% male and 20.8 % female respondents do not consider their student life satisfactory. However 3.65 percent male and 7.91 percent female respondents are undecided about the statement. There is obvious difference between the responses of male and the female respondents.80% male and 71.2 percent female respondents consider their student life satisfactory. The figures show almost 9% difference between the responses of the male and the female respondents. We may conclude on the basis of the available evidence that the male students at the tertiary level in the Universities of the province of Khyber Pakhtunkhwa are more satisfied and consider their student life more satisfactory than the female students. The difference between the level of satisfaction of a

student life might be because the female students face so many social hurdles in continuing their education. Moreover they are unaware about their future life. There is a chance of continuing their professional life or no chance if they get married. So they are not decided about their future. These social attitudes might have adverse effects upon their student life.

**Table 53** **Satisfied with family life**

| S.No 52 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 442 | 85. | 66 | 12.6 | 12 | 2.30 | 10.441 | 2 | 0.005 |
| Female | 480 | 371 | 72.2 | 87 | 18.1 | 22 | 4.58 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value of this Table is 10.441, df 2, which is in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.005, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table, 85. % male and 72.2% female respondents are satisfied with their family life. 12.6% male and 18.1 percent female respondents are not satisfied with their family life. However 2.30 percent male and 4.58 percent female respondents are undecided about the statement. We see in this Table that 85% male and 72.2 percent

female are satisfied with their family life. 12.6 percent male and 18.1 percent female respondents are not satisfied with their family life. However 2.30 percent male and 4.58 percent female respondents are not decided about the statement. Here we can see that 85.% male respondents are satisfied with their family life, whereas in female respondents only 72.2% female respondents are satisfied with their family life. There is the difference of 13% between male and female respondents. We have enough evidence to conclude that Male respondents are more satisfied with their family life than the female respondents.

**Table 54.** **Knowing swimming**

| S.No 53 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 245 | 47.1 | 263 | 50.5 | 12 | 2.30 | 85.945 | 2 | 0.000 |
| Female | 480 | 93 | 19.3 | 368 | 76.6 | 19 | 3.95 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 85.945, df 2, which is high in favor of alternative hypothesis. This is also supported by P-value of the test, i.e. P-value = 0.000, it is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are highly associated.

In this Table 47.1 % male and 19.3 % female respondents say that they know swimming. 50.5 male and 76.6 female respondents do not know swimming. However 2.30 percent male and 3.95 percent female respondents are undecided about the statement. Here we see that only 47.1 percent male and 19.3 percent female respondents know how to swim. However 2.30 percent male and 3.95 percent female respondents are not decided about the statement. The low percentages of the respondents know swimming may be the outcome of the resources with reference to the male respondents, and in the female respondents the very low percentage is resources and the cultural constrains.

**Table 55** **Knowing riding a bicycle/ motorcycle, Motor Car**

| S.No 54 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 371 | 71.3 | 138 | 26.5 | 11 | 2.11 | | | |
| Female | 48 | 174 | 36.2 | 288 | 60. | 18 | 3.75 | 1-243 E2 | 2 | 0.000 |
| N | 1000 | | | | | | | | | |

The calculated value in the Table is 1-243 E2, df 2, which is very much high in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.000, which is smaller than the 5% level of significance. On the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are very highly associated.

Here 71.3 percent male and 36.2 percent female respondents can ride a bicycle, motorbike or a car. 26.5 Male and 60% female respondents do not know how to ride bicycle, motorcycle or car. However 2.11 percent male and 3.75percent female respondents are not decided about the statement. We see that even in male respondents only 71.3 percent male can ride a bicycle, motorcycle or car, whereas in female respondents the percentage is only 36.2. Though the cause of very low percentage in female respondents may be justified by seeing it in connection with the social set up but it is low in male respondents as well.

**Table 56.** **Always tell the truth**

| S.No 55 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 258 | 49.6 | 207 | 39.8 | 55 | 10.5 | 8.830 | 2 | 0.012 |
| Female | 480 | 199 | 41.4 | 207 | 43.1 | 74 | 15.4 | | | |
| N | 1000 | | | | | | | | | |

Here the calculated value is 8.830, df 2, which is high in favor of alternative hypothesis. This is supported by the P-value of the test, too, i.e. P-value = 0.012, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are highly associated.

In this Table 49.6 percent male and 41.4 percent female respondents think that they always tell the truth. 39.8 percent male and 43.1 percent female respondents do not always tell the truth. However 10.5 percent male and 15.4 percent female respondents are undecided about the statement.

**Table 57. Caring for your own happiness**

| S.No 56 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 418 | 80.3 | 73 | 14.0 | 29 | 5.57 | 17.835 | 2 | 0.000 |
| Female | 480 | 334 | 69.5 | 91 | 18.9 | 55 | 11.4 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 17.83, df 2, which is high in favor of alternative hypothesis. It is confirmed by the P-value of the test as well, i.e. P-value = 0.000, which is smaller than the 5% level of significance. It is therefore on the basis of these results, is concluded that the two criteria of classifications, i.e. gender and statement are highly associated.

Here 80.3 percent male and 69.5 percent female respondents care for their happiness.14.0 percent male and 18.9 percent female respondents do not care for their happiness. However 5.57 percent male respondents and 11.4 percent female respondents are undecided about the statement. The figures in this Table reveals that in the male

respondents 80.3 percent respondents care for their happiness and only 69.5 percent female respondents do care for their happiness. This means that male respondents are more careful for their happiness than female respondents. We may interpret it in two ways, firstly it might be because the females are more sacrificing and devoted therefore unlike male respondents they do less care for their own happiness. Or we may conclude that the female respondents are less careful for their happiness than male respondents because they are depressed and do not find appropriate ways to make catharsis of their feelings and emotions as compared to the male respondents.

**Table58** **Going out for recreation with family/ friends**

| S.No 57 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 441 | 84.8 | 66 | 12.6 | 13 | 2.5 | 4.032 | 2 | 0.133 |
| Female | 480 | 385 | 80.2 | 76 | 15.8 | 19 | 3.95 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 4.032, df 2, P-value = 0.133, it is greater than the 5% level of significance.

In this Table 84.8 percent male and 80.2 percent female say that they go out for recreation with family or friends. 12.6 percent male and 15.8 percent female respondents do not go for recreation. However 2.5 percent male and 3.95 percent female respondents are undecided about the statement. Here we see the difference between the male and

female respondents go out for recreation with family or friends is almost 5%. As the society from which the respondents belong is a conservative society, therefore the difference may not be seen as a big one. It is a healthy sign that 80.2 percent female respondents go out for recreation with family or friends in comparison with the 84.8 percent male respondents.

**Table 59** **You always trustworthy**

| S.No 58 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 424 | 81.5 | 57 | 10.9 | 39 | 7.5 | .004 | 2 | 0.998 |
| Female | 480 | 392 | 81.6 | 52 | 10.8 | 36 | 7.5 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is .004, df 2, P-value = 0.998, it is greater than the 5% level of significance.

In this Table 81.5 percent male and 81.6 percent female respondents say that they are always trustworthy.10.9% male and 10.8 percent female respondents do not think so. However 7.5 percent male and 7.5 percent female respondents are undecided about the statement. In this Table the figures seem very interesting. As percentages in both the male and female respondents are almost exactly the same in all the three options.

**Table 60** **Satisfied with behaviors towards friends**

| S.No 59 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 439 | 84.4 | 45 | 8.65 | 36 | 6.92 | 2.976 | 2 | 0.226 |
| Female | 480 | 388 | 80.8 | 57 | 11.8 | 35 | 7.29 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 2.976, df 2, P-value = 0.226, which is greater than the 5% level of significance.

Here 84.4 percent male and 80.8 percent female respondents are satisfied with the way they behave with their friends. 8.65 percent male and 11.8 percent female respondents are not satisfied with the way they behave with their friends. However 6.92 percent male and 7.29 percent female respondents are not decided about the statement.

**Table 61** **Seldom fulfilling commitment**

| S.No 60 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 423 | 81.3 | 70 | 13.4 | 27 | 5.19 | 8.962 | 2 | 0.011 |
| Female | 480 | 355 | 73.9 | 82 | 17.0 | 43 | 8.95 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 8.962, df 2,. P-value = 0.011, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

Here 81.3 percent male and 73.9 percent female respondents seldom fulfill their commitment. 13.4 percent male and 17.0 percent female respondents do not do so. However 5.19 percent male and 8.95 percent female respondents are undecided about the statement.

**Table 62** **Always fulfilling a pledge**

| S.No 61 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 322 | 61.9 | 141 | 27.1 | 57 | 10.9 | 1.710 | 2 | 0.425 |
| Female | 480 | 278 | 57.9 | 142 | 29.5 | 60 | 12.5 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 1.710, df 2, P-value = 0.425, which is greater than the 5% level of significance.

Here in this Table 61.9 percent male and 57.9 percent female respondents always fulfill a pledge. 27.1 percent male and 29.5 percent female respondents do not always fulfill a pledge. However 10.9 percent male and12.5 percent female respondents are undecided about the statement.

**Table 63** **Always particular about punctuality**

| S.No 62 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 340 | 65.3 | 150 | 28.8 | 30 | 5.76 | 11.727 | 2 | 0.003 |
| Female | 480 | 269 | 56.0 | 162 | 33.7 | 49 | 10.2 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 11.727, df 2, it is in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.003, which is smaller than the 5% level of significance. On the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 65.3 percent male and 56.0 percent female are always particular about punctuality. 28.8 % male 33.7 % female respondents are not always particular about punctuality. However 5.76 percent male and 10.2 % female respondents are not decided about the statement.

**Table 64. Knowing limit of money you can afford to spend**

| S.No 63 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 355 | 68.2 | 133 | 25.5 | 32 | 6.15 | 6.852 | 2 | 0.033 |
| Female | 480 | 290 | 60.4 | 156 | 32.5 | 34 | 7.08 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 6.852, df 2, which is in favor of alternative hypothesis. This is confirmed by the P-value of the test, i.e. P-value = 0.033, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 68.2 percent male and 60.4 percent female respondents know how much money they can afford to spend. 25.5 percent male and 32.5 percent female respondents do not how much money can they afford to spend. However 6.15 % male and 7.08 percent female respondents are not decided about the statement. We can see that female respondents are less aware about the fact that how much money they can afford to spend. It might be the outcome of the fact that in the society female are socially not that independent as the male respondents are.

**Table 65 Knowing about the limits of staying away from home**

| S.No 64 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 389 | 74.8 | 93 | 17.8 | 38 | 7.30 | 0.010 | 2 | 0.995 |
| Female | 480 | 358 | 74.5 | 87 | 18.1 | 35 | 7.29 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 0.010, df 2, P-value = 0.995, it is greater than the 5% level of significance. In this Table 74.8 percent male and 74.5 percent female respondents know how long can they stay away from home. 17.8 male and 18.1 percent female respondents do not know how long can they stay away from home. 7.30 percent male and 7.29 percent female respondents are undecided about the statement. The figures in this Table show that only 74.8 percent male and 74.5 percent female respondents know how long can they stay away from home. Here it is interesting to note that there isn't any great difference between the percentage of male and female respondents.

**Table 66 Knowing well, the things that make you happy**

| S.No 65 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 437 | 84.0 | 52 | 10. | 31 | 5.96 | 4.556 | 2 | 0.102 |
| Female | 480 | 382 | 79.5 | 69 | 14.3 | 29 | 6.04 | | | |
| N | 1000 | | | | | | | | | |

In this Table the calculated value is 4.556, df 2, P-value = 0.102, which is greater than the 5% level of significance.

In this Table 84.0 percent male and 79.5 percent female respondents know well about the things that make them happy. 10. Percent male and 14.3 percent female respondents do not know well the things that make them happy. However 5.96 % male and 6.04 percent female respondents are undecided about the statement. In this Table 84.0 percent male and only 79.5 percent female respondents know about the things that make them happy. We may conclude that female respondents are less aware about the things that make them happy in comparison with the male respondents.

**Table 67** **Knowing the things make you sad/ unhappy**

| S.No 66 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 432 | 83.0 | 55 | 10.5 | 33 | 6.34 | 4.603 | 2 | 0.203 |
| Female | 480 | 378 | 78.7 | 69 | 14.3 | 32 | 6.66 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in the Table is 4.603, df 2, P-value = 0.203, it is greater than the 5% level of significance.

Here 83.0 percent male and 78.7 percent female respondents really know about the things that make them unhappy or sad. 10.5 percent male and 14.3 percent female

respondents do not really know about the things that make them unhappy. However 6.34 percent male and 6.66 percent female respondents are undecided about the statement.

**Table 68 Having alternate system for electricity (UPS, Generator etc)**

| S.No 67 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 322 | 63.8 | 184 | 35.3 | 14 | 2.69 | 11.476 | 2 | 0.003 |
| Female | 480 | 339 | 70.6 | 123 | 25.6 | 18 | 3.75 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 11.476, df 2, it is in favor of alternative hypothesis. It is confirmed by P-value of the test, i.e. P-value = 0.003, which is smaller than the 5% level of significance. Therefore on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 63.8 percent male and 70.6 percent female respondents have the alternate system for electricity like generator, U.P.S .etc. at home. 35.3 percent male and 25.6 percent female respondents do not have the alternate for electricity. However 2.69 percent male and 3.75 percent female respondents are undecided about the statement. This question is asked to identify the socio economic status of the students at tertiary level. This query may be termed as an indicator of the social economic status. We may conclude on the basis of available evidence that the socio economic status of the female respondents is better than the male respondents.

**Table 69** **Having a family Car**

| S.No 68 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 301 | 57.8 | 208 | 40. | 11 | 2.11 | 4.539 | 2 | 0.103 |
| Female | 480 | 300 | 62.5 | 164 | 34.1 | 16 | 3.33 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in the Table is 4.539, df 2, P-value = 0.103,it is greater than the 5% level of significance.

In this Table 57.8 percent male and 62.5 percent female respondents have a family car. 40 % male and 34.1 percent female respondents do not have a family car. However 2.11 percent male and 3.33 percent female respondents are undecided about the statement. This query is also made as an indicator of the socio economic status of the respondents. In this Table the figures confirm the conclusion made in the Table 67. As the socio economic status of the female students at tertiary level is better than the male students at tertiary level.

**Table 70** **Being optimistic about future**

| S.No 69 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 400 | 76.9 | 70 | 13.4 | 50 | 9.61 | 9.675 | 2 | 0.008 |
| Female | 480 | 328 | 68.3 | 83 | 17.2 | 69 | 14.3 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 9.675, df 2, which is in favor of alternative hypothesis. This is also supported by the P-value of the test, i.e. P-value = 0.008, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 76.9 percent male and 68.3 percent female respondents are optimistic about their future. 13.4 percent male and 17.2 percent female respondents are not hopeful about their future. However 9.61 percent male and 14.3 percent female respondents are not decided about the statement. In this Table we see that in male respondents 76.9 percent respondents are hopeful about their future. But in female respondents only 68.3 percent female respondents are optimistic about their future. This Table shows that though male respondents are more optimistic than the female respondents but even then they are less in percentage. Whereas the percentage of the female respondents that are optimistic about their future is lower than the male respondents. It might be the outcome of the fact that female respondents are confused about their future. They (generally speaking) do not know what they will be doing after

University education. Will they be doing some job or get married. What type of in- laws will they be dealing? Will their husband allow them to do job or not etc. Therefore the female respondents might be looking less optimistic about their future.

**Table 71** **Always washing hands before meals**

| S.No 70 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 462 | 88.8 | 49 | 9.42 | 09 | 1.73 | 2.117 | 2 | 0.347 |
| Female | 480 | 413 | 86.0 | 54 | 11.2 | 13 | 2.70 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 2.117, df 2, P-value = 0.347, it is greater than the 5% level of significance.

In this Table 88.8 percent male and 86.0 percent female respondents wash hand before meal. 9 % male and 13% female respondents do not wash hands before their meal. However 1.73 percent male and 2.70 % female respondents are undecided about the statement.

**Table 72** **Seldom washing hands before meals**

| S.No 71 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 163 | 31.3 | 341 | 65.5 | 16 | 3.07 | 1.223 | 2 | 0.542 |
| Female | 480 | 138 | 28.7 | 323 | 67.2 | 19 | 3.95 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 1.223, df 2, P-value = 0.542, it is greater than the 5% level of significance.

In this Table 31.3 percent male and 28.7 percent female respondents seldom wash their hands. 65.5 percent male and 67.2 percent female respondents seldom do not wash their hands. However 3.07 percent male and 3.95 percent female respondents are undecided about the statement.

**Table 73** **Eating food; drinking juice etc. in the market**

| S.No 72 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 419 | 80.5 | 88 | 16.9 | 13 | 2.5 | 9.886 | 2 | 0.007 |
| Female | 480 | 349 | 72.7 | 120 | 25. | 11 | 2.29 | | | |
| N | 1000 | | | | | | | | | |

Here the calculated value is 9.886, df 2, which is in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.007, which is smaller than the 5% level of significance. It is therefore concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 80.5% male and 72.7 percent female respondents eat something made in the market. 16.9 percent male and 25% female respondents do not eat things made in the market. However 2.5 percent male and 2.29 percent female respondents are undecided about the statement. The difference between the male and female respondents might be either because socially speaking, females are not encouraged to be bolder, as it is considered somewhat a bold act in the society the respondents belong to. Or we may conclude that female respondents are more careful about health and hygiene. As female respondents generally speaking, themselves involve in cooking or know how to cook, therefore they avoid eating things made in the market.

**Table 74 Being careful towards quality of the things made in the market**

| S.No 73 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **df** | **P** |
| Male | 520 | 414 | 79.6 | 85 | 16.3 | 21 | 4.03 | 7.480 | 2 | 0.024 |
| Female | 480 | 347 | 72.2 | 109 | 22.7 | 24 | 5. | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 7.480, df 2, which is in favor of alternative hypothesis. This is also supported by the P-value of the test, i.e. P-value = 0.024, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 79.6 percent male and 72.2 percent female respondents are careful towards quality of the things made in the market. 16.3 percent male and 22.7 percent female respondents are not careful about the quality of the things made in the market. However 4.03 percent male and 5% female respondents are undecided about the statement. This table shows that female respondents are less careful about the quality of the things made in the market than the male respondents.

**Table 75** **Plants have rights**

| S.No 74 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 477 | 91.7 | 27 | 5.19 | 16 | 3.07 | 3.160 | 2 | 0.206 |
| Female | 480 | 434 | 90.4 | 21 | 4.37 | 25 | 5.20 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 3.160, df 2, P-value = 0.206, which is greater than the 5% level of significance.

The Table shows that 91.7 % male and 90.4 percent female respondents think that plants have rights. 5.19 % male and 4.37% female respondents think that plants do not

have any rights. 3.07 percent male and 5.20 percent female respondents are not decided about the statement. It is the first ever query where more than 90% respondents both male and female are single minded on one point.

**Table 76** **Caring for plants` rights**

| S.No 75 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 418 | 80.3 | 78 | 15 | 24 | 4.61 | 7.986 | 2 | 0.018 |
| Female | 480 | 358 | 74.5 | 80 | 16.6 | 42 | 8.75 | | | |
| N | 1000 | | | | | | | | | |

The calculated value here is 7.986, df 2, which is high in favor of alternative hypothesis. This is also clear from the P-value of the test, i.e. P-value = 0.018, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 80.3 percent male and 74.5 percent female respondents care for plants rights. 15% male and 16.6 percent female respondents do not care for plants rights. However 4.61 percent male and 8.75 percent female respondents are not decided about the statement. In the light of the figures shown in both the Tables, i.e.74 & 75, although more than 90% male and female respondents think that plants have rights, but only 80.3 percent male and 74.5 percent female respondents do care for plants' rights. We may

conclude that this might be regarded as the difference between attitude and practice towards plants' rights.

**Table 77** **Believing in animals rights**

| S.No 76 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 475 | 91.3 | 34 | 6.53 | 11 | 2.11 | 4.791 | 2 | 0.091 |
| Female | 480 | 422 | 87.9 | 37 | 7.70 | 21 | 4.37 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 4.791, df 2, P-value = 0.091, it is greater than 5% level of significance.

The Table shows that 91.3 percent male and 87.9 percent female respondents believe in animal rights. 6.53 percent male and 7.70 percent female respondents do not believe in animal rights. However 2.11 percent male and 4.37 percent female respondents are undecided about the statement.

**Table 78** **Animals' rights should be ignored**

| S.No 77 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 109 | 20.9 | 397 | 76.3 | 14 | 2.69 | 4.895 | 2 | 0.087 |
| Female | 480 | 78 | 16.2 | 382 | 79.5 | 20 | 4.16 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is 4.895, df 2, P-value = 0.087, which is greater than the 5% level of significance.

In this Table 20.9 percent male and 16.2 percent female respondents think that animal' rights should be ignored. 76.3 percent male and 79.5 percent female respondents think that animal' rights should not be ignored. However 2.69 percent male and 4.16 % female respondents are undecided about the statement. In this Table we see that the female respondents are more concerned about the animals' rights than the male respondents. The logic behind the difference between the male and female responses may be interpreted as females respondents are more kind hearted than male respondents.

**Table 79** **Knowing, about meanings of Human rights**

| S.No 78 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 458 | 88.0 | 45 | 8.65 | 17 | 3.26 | 2.824 | 2 | 0.244 |
| Female | 480 | 412 | 85.8 | 42 | 8.75 | 26 | 5.41 | | | |
| N | 1000 | | | | | | | | | |

Here the calculated value is 2.824, df 2, P-value = 0.244, it is greater than the 5% level of significance.

In this Table 88.0 percent male and 85.8 percent female respondents say that they know what is meant by Human rights. 8.65 percent male and 8.75 percent female respondents do not know the meaning of Human rights. However 3.26 percent male and 5.41 percent female respondents are not decided about the statement.

**Table 80** **Knowing rights included in the basic human rights**

| S.No 79 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 424 | 81.5 | 62 | 11.9 | 34 | 6.53 | .743 | 2 | 0.690 |
| Female | 480 | 389 | 81.0 | 64 | 13.3 | 27 | 5.62 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is .743, df 2, P-value = 0.690, which is greater than the 5% level of significance.

Here, 81.5 percent male and 81.0 percent female respondents say that they know what rights are included in the basic human rights. 11.9 % male and 13.3 percent female respondents do not know what rights are included in the basic human rights. However 6.53 percent male and 5.62 percent female respondents are undecided about the statement. We see that 81.5 % male and 81.0 percent female respondents know what rights are included in the basic human rights. In Table 78, 88.0 percent male and 85.8 percent female respondents know meaning of Human rights. The figures show that 88.0 percent male and 85.8 percent female respondents know the meaning of Human rights, but only 81.5 percent male and 81.0 percent female respondents know what rights are included in the basic Human rights.

**Table 81 Men and women are naturally different, their basic Human rights are also different from each other**

| S.No 80 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 297 | 57.1 | 194 | 37.3 | 29 | 5.57 | 2.542 | 2 | 0.281 |
| Female | 480 | 256 | 53.3 | 187 | 38.9 | 37 | 7.70 | | | |
| N | 1000 | | | | | | | | | |

The calculated value in this Table is 2.542, df 2, P-value = 0.281, which is greater than the 5% level of significance.

In this Table 57.1 percent male and 53.3 percent female respondents think that men and women are different in basic Human rights as they are naturally from each other. 37.3 percent male and 38.9 percent female respondents think that men and women are not different in Human rights from each other. However 5.57 % male and 7.70 % female respondents are undecided about the statement. The figures in this Table may be interpreted as lack of awareness about the exact nature of basic human rights. It may not be understood as wild thoughts. The figures in the Table might be reflecting the real level of understanding and comprehension of civic education in general and of Human rights in specific at Tertiary level in the Province of Khyber Pakhtunkhwa.

**Table 82 Behaving normal with people having different religious or political thoughts**

| S.No 81 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 380 | 73.0 | 95 | 18.2 | 45 | 8.65 | 5.394 | 2 | 0.067 |
| Female | 480 | 322 | 67.0 | 116 | 24.1 | 42 | 8.75 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 5.394, df 2, P-value = 0.067, it is greater than the 5% level of significance.

The figures show that 73.0 percent male and 67.0 percent female respondents say that they behave normally with the people who hold different religious or political thoughts.18.2 percent male and 24.1 percent female respondents say that they do not

behave normally with the people who have different political or religious thoughts. However 8.65 percent male and 8.75 percent female respondents are undecided about the statement.

**Table83 Listening with patience to things you don't believe in**

| S.No 82 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 297 | 57.1 | 183 | 35.1 | 40 | 7.69 | 5.540 | 2 | 0.063 |
| Female | 480 | 240 | 50. | 191 | 39.7 | 49 | 10.2 | | | |
| N | 1000 | | | | | | | | | |

Here, the calculated value is 5.540, df 2, P-value = 0.063, which is greater than the 5% level of significance.

In this Table 57.1 male and 50% female respondents can listen with patience to things they don't believe in. 35.1 percent male and 39.7 percent female respondents cannot listen with patience to the things they don't believe in. However 7.69 % male and 10.2 percent female respondents are undecided about the statement. We see in this Table that 57.1 percent male and 50% female respondents can listen with patience to the things that they don't believe in. We may conclude on the basis of the figures that male respondents have more tolerance than the female respondents.

**Table 84 Keeping social relations with people different in political and religious ideas**

| S.No 83 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 463 | 89.0 | 45 | 8.65 | 12 | 2.30 | 9.746 | 2 | 0.008 |
| Female | 480 | 395 | 82.2 | 63 | 13.1 | 22 | 4.58 | | | |
| N | 1000 | | | | | | | | | |

Since the calculated value is 9.746, df 2, which is in favor of alternative hypothesis. This is also confirmed by the P-value of the test, i.e. P-value = 0.008, which is smaller than the 5% level of significance. Hence, on the basis of these results, it is concluded that the two criteria of classifications, i.e. gender and statement are associated.

In this Table 89.0 percent male and 82.2 percent female respondents keep social relations with people who differ from their political and religious ideas. 8.65 percent male and 13.1 percent female respondents do not keep relations with people who differ from their political or religious ideas. However 2.30 percent male and 4.58 percent female respondents are not decided about the statement. In this Table 89.0 % male and 82.2 percent female respondents keep social relations with people having different political and religious ideas. We may conclude that male respondents are more social than female respondents.

**Table 85** **Sectarianism and political violence are bad things**

| S.No 84 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 424 | 81.5 | 73 | 14.0 | 23 | 4.42 | 1.671 | 2 | 0.434 |
| Female | 480 | 385 | 80.2 | 65 | 13.5 | 30 | 6.25 | | | |
| N | 1000 | | | | | | | | | |

Here, the calculated value is 1.671, df 2, P-value = 0.434, it is greater than the 5% level of significance.

In this Table 81.5 percent male and 80.2 percent female respondents think that sectarianism and political violence are bad things. 14.0 percent male and 13.5 % female respondents don't think political violence and sectarianism are bad things. However 4.42 % male and 6.25 percent female respondents are undecided about the statement.

**Table 86** **One should accept petty jobs before getting a better job**

| S.No 85 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | Df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 459 | 88.2 | 51 | 9.80 | 10 | 1.92 | 2.697 | 2 | 0.260 |
| Female | 480 | 425 | 88.5 | 39 | 8.12 | 16 | 3.33 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 2.697, df 2, P-value = 0.260, it is greater than the 5% level of significance.

The Table shows that, 88.2 percent male and 88.5 percent female respondents think that one should accept petty jobs before getting a better job. 9.80 % male and 8.12 % female respondents do not favor accepting a petty job before getting a better job. However 1.92 percent male and 3.33 percent female respondents are not decided about the statement.

**Table 87** **Ready to do if in need**

| S.No 86 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 439 | 84.4 | 58 | 11.1 | 23 | 4.42 | .270 | 2 | 0.874 |
| Female | 480 | 400 | 83.3 | 56 | 11.6 | 24 | 5 | | | |
| N | 1000 | | | | | | | | | |

The calculated value is .270, df 2, P-value = 0.874, it is greater than the 5% level of significance. In this Table 84.4 percent male and 83.3 percent female respondents are of the opinion that they will try a petty job till finding a better one. 11.1 percent male and 11.6 % female respondents do not favor trying a petty job. However 4.42 percent male and 5% female respondents are undecided about the statement.

**Table 88 Caring for the feelings of household or class IV employees**

| S.No 87 | Total | Yes | % | No | % | Don't Know | % | $x^2$ | df | P |
|---|---|---|---|---|---|---|---|---|---|---|
| Male | 520 | 472 | 90.7 | 24 | 4.61 | 24 | 4.61 | 1.321 | 2 | 0.517 |
| Female | 480 | 429 | 89.3 | 30 | 6.25 | 21 | 4.37 | | | |
| N | 1000 | | | | | | | | | |

In this Table, the calculated value is 1.321, df 2, P-value = 0517, it is greater than the 5% level of significance.

In this Table 90.7 % male and 89.3 percent female respondents do care for the feelings of the household or class iv employees like office boys, peons etc. 4.61 % male and 6.25 percent female respondents do not care for the feelings of household etc. However 4.61 percent male and 4.37 % female respondents are undecided about the statement.

**Table 89 Believing in the thought that manual labor is a hundred times better than begging**

| S.No 88 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 455 | 87.5 | 55 | 10.5 | 10 | 1.92 | 1.271 | 2 | 0.530 |
| Female | 480 | 420 | 87.5 | 46 | 9.58 | 14 | 2.91 | | | |
| N | 1000 | | | | | | | | | |

The calculated valuc in this Table is 0.530, df 2, P-value = 0.530, it is greater than the 5% level of significance.

In this Table 87.5 percent male and 87.5 percent female respondents think that manual labor is better than begging. 10.5 percent male and 9.58 percent female respondents do not consider manual labor better than begging. However 1.92 percent male and 2.91 percent female respondents are undecided about the statement. It is interesting to note that the same percentage of 87.5 percent male and female respondents believes that manual labor is better than begging.

**Table 90** **Really honoring the laborer**

| S.No 89 | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **Total** | **Yes** | **%** | **No** | **%** | **Don't Know** | **%** | $x^2$ | **Df** | **P** |
| Male | 520 | 485 | 93.2 | 19 | 3.65 | 16 | 3.07 | .709 | 2 | 0.701 |
| Female | 480 | 441 | 91.8 | 21 | 4.37 | 18 | 3.75 | | | |
| N | 1000 | | | | | | | | | |

Here, the calculated value is .709, df 2, P-value = 0.701, which is greater than the 5% level of significance.

In this Table 93.2 percent male and 91.8 percent female respondents really honor the laborer. 3.65 percent male and 4.37 percent female respondents do not do so. However 3.07 percent male and 3.75 percent female respondents are undecided about the statement.

**Comprehensive table based on different dimensions covered by the questionnaire**

**Showing % of the responses to each statement by male and female respondents**

**Table 91 Civic Skills**

| S. No. | Statement/ Item | Yes Male | Y. Fem-ale | No Male | N.Fe-male | Don't Know M. | D.Kw. .Fem-Ale |
|---|---|---|---|---|---|---|---|
| 1 | Do you believe in changing the society through ballot? | 70. | 68.3 | 29.2 | 28.3 | 0.76 | 3.33 |
| 2 | Are you satisfied with the present political environment and other condition of the country? | 10.7 | 12.0 | 87.3 | 84.3 | 1.92 | 3.54 |
| 3 | Did you cast your vote in the last General Elections? | 78.0 | 55.8 | 21.3 | 42.5 | 0.57 | 1.66 |
| 4 | Democratic thinking is.....of positive change? | 79.6 | 77.9 | 11.5 | 12.7 | 8.84 | 9.37 |
| 5 | Do you know the exact of Pakistan's National Assembly seats? | 66.7 | 41.0 | 29.0 | 48.9 | 4.2 | 10 |
| 6 | Do you know the KP. Assembly seats? | 62.3 | 36.2 | 32.5 | 54.7 | 5.19 | 8.95 |
| 7 | Do you really believe that national assets are a trust? | 81.7 | 86.0 | 11.9 | 14.5 | 6.34 | 9.37 |
| 8 | Do you throw wrappers, paper bits, fruit peels, bubble gums etc. everywhere? | 36.3 | 26.6 | 60.9 | 70.8 | 2.69 | 2.5 |
| 9 | Do you think you ought to use electricity gas carefully? | 88.6 | 87.5 | 8.46 | 9.58 | 3.12 | 2.91 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 10 | Do you use people's shoes, socks, mobiles etc without permission? | 19.2 | 19.3 | 79.2 | 77.5 | 1.34 | 3.12 |
| 11 | Do you respect people's views/ emotions? | 89.4 | 82.7 | 7.5 | 10.8 | 3.07 | 6.45 |
| 12 | Do you read newspaper daily? | 48.4 | 34.1 | 49.8 | 62.7 | 1.73 | 3.12 |
| 13 | Do you watch TV news? | 68.0 | 61.0 | 29.2 | 32.8 | 2.69 | 3.33 |
| 14 | Do you watch TV Talk-Shows about national issues? | 70.1 | 69.1 | 28.6 | 27.9 | 1.15 | 2.91 |
| 15 | Do you discuss national issues with friends? | 79.8 | 72.2 | 17.1 | 23.3 | 3.07 | 4.37 |
| 16 | Do you shares your problems with sympathetic person or friend | 65.1 | 65.8 | 31.5 | 30. | 3.26 | 4.16 |
| 17 | Did you ever inform through written application any government official of our social ills such as Hygiene, Health, Law & Order? | 23.0 | 16.6 | 75.3 | 81.6 | 1.53 | 1.66 |
| 18 | Did you ever write an Email to a concerned authority as regards social problems? | 10.7 | 9.37 | 86.5 | 87.5 | 2.69 | 3.12 |
| 19 | Do you help the phone number of the bomb disposal squad in your mobile or phone diary? | 17.3 | 13.1 | 81.1 | 83.7 | 1.53 | 3.12 |
| 20 | Do you help the phone number of Fire Brigade? | 47.3 | 47.0 | 51.7 | 50.4 | 0.96 | 2.5. |
| 21 | Do you know the phone number of Edi Ambulance or any other Ambulance service? | 54.0 | 48.9 | 45 | 48.9 | 0.96 | 2.08 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 22 | Do you know Police Emergency number? | 67.6 | 62.5 | 31.3 | 36.0 | 0.96 | 1.45 |

In Table 91, the responses to the questions by the respondents, belonging to both the genders reveal that significant majority of the respondents believe in ballot to bring change in a society, but they are not satisfied with the prevailing political situation of the country. This might be the reason that not an overwhelming majority did cast their vote in the general election 2013. The results in the Table show that most of the respondents have positive attitude towards democracy. But a reasonable number of the respondent is unaware about the exact number of the National and even Provincial Assembly seats of their own province. The situation of the female respondents is rather worse regarding such awareness. Interestingly female are better than male respondents in reading newspaper. But male respondents are better in watching TV. News .A reasonable number of the respondents watches Talk shows on the current affairs on natienal issues. The respondents though discuss national and social issues with their friends but a vast majority of the respondents has never written an application or email to the concerned authority. More than 80% of the respondents do not have the phone number of the Bomb Disposal Squad. Almost 50% do not have the phone number of Fire Brigade, or Ambulance service. But they are more informed about the Police emergency number.

**Table 92** **Rule of Law**

| S. No. | Statement/Item | YM | YF | NM | NF | DK.M | DK.F. |
|---|---|---|---|---|---|---|---|
| 23 | Do you think you really obey the law? | 86.1 | 78.5 | 10.5 | 14.5 | 3.26 | 6.87 |
| 24 | Do you follow Traffic rules? | 83.6 | 82.9 | 13.8 | 12.7 | 2.5 | 4.37 |
| 25 | Do you believe in equality of Law for all? | 94.8 | 92.5 | 3.26 | 5.20 | 1.92 | 2.29 |
| 26 | Do you think there is discrepancy in dispensation of justice in our society? | 77.5 | 78.9 | 19.8 | 17..0 | 2.69 | 3.95 |
| 27 | Do you dislike when you see people tempering with Law? | 64.6 | 66.4 | 33.0 | 29.5 | 2.30 | 33.95 |

The Table 2 reflects that, most of the respondents including male and female obey the Law and follow the traffic rules. An overwhelming majority of the respondents believe in equality of Law for all, majority is of the opinion that there is discrepancy in dispensation of justice in the society but it seems alarming that almost one third of the respondents do not mind seeing tempering with Law. The reason might be that they do not mind seeing tempering with Law; it might be due to a thought that their concern does not make any difference.

**Table 93 Socialization**

| S. No. | Statement/ Item | Y. M | Y. F | N.M | N.F | DK.M | DK.F |
|---|---|---|---|---|---|---|---|
| 28 | Do you express your anger or extreme emotions verbally only? | 56.9 | 60.4 | 36.3 | 32.2 | 6.73 | 7.29 |
| 29 | Do you participate in friends'/ relatives' happy occasions? | 91.9 | 88.9 | 6.92 | 8.33 | 1.15 | 2.70 |
| 30 | Do you condole with friends/ relatives on sad occasions? | 93.0 | 87.2 | 5.96 | 11.0 | 0.96 | 1.66 |
| 31 | Do you lend a hand on such occasions? | 90.5 | 81.2 | 7.69 | 15.4 | 1.73 | 3.33 |
| 32 | Have you ever extended help in arrangements for funerals? | 24.4 | 14.7 | 73.6 | 82.5 | 1.92 | 2.70 |
| 33 | Do you consider other's inconvenience when you wash your Car/ House and letting the water flow out? | 69.8 | 64.1 | 23.2 | 26.8 | 6.92 | 8.95 |
| 34 | Do you really think it necessary to care about people around you when listen to recording, i,e recitation, Naat, Ghazal or music? | 43.4 | 30.8 | 54.2 | 66.0 | 2.30 | 3.12 |
| 35 | Do you think noise pollutions affects nerves? | 90. | 88.1 | 6.15 | 9.16 | 3.84 | 2.70 |
| 36 | Do you believe in discrete volume and use of Loud Speaker, T.V., Radio and even talking? | 92.1 | 87.7 | 6.53 | 9.16 | 1.34 | 3.12 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 37 | Do your friends know the things that make you happy or sad? | 71.1 | 64.1 | 21.5 | 24.5 | 7.30 | 11.2 |
| 38 | Don't your friends know your financial/ economic status? | 50.1 | 40.4 | 40.1 | 46.8 | 9.61 | 12.7 |
| 39 | Do your friends know well that for how long you can stay away | 59.4 | 60. | 33.2 | 30.2 | 7.30 | 9.79 |
| 40 | You don't think it important that your friends should know for how long you can stay away from home and how much money you can spend? | 43.4 | 48.1 | 49.2 | 43.7 | 7.30 | 8.12 |
| 41 | Is your behavior with your teacher satisfactory? | 83.6 | 78.1 | 10.3 | 14.3 | 5.96 | 7.5 |
| 42 | Is your teacher's behavior satisfactory with you? | 83.0 | 77.7 | 11.3 | 14.3 | 5.57 | 7.91 |
| 43 | Are you satisfied with your social life? | 73.4 | 68.7 | 21.1 | 22.5 | 5.38 | 8.75 |

The responses of the respondents regarding the statements in Table 3 reflect that the respondents, both male and female, are social, helping, sharing, happy with their relations towards their teachers and concerned about others' feelings but the number of such respondents is not very significant. There are some contradictions as well in their responses that show their confusions about the concept like noise pollution. Although they are in favor of discrete volume and consider noise pollution badly affects nerves but majority of the respondents doesn't think it necessary to lower the volume while listening to recordings or music etc.

**Table 94** **Personal and Family Life**

| S. No. | Statement/ Item | YM | YF | NM | NF | DK.M | DK.F |
|---|---|---|---|---|---|---|---|
| 44 | Do you resort to physical violence to vent your anger? | 30.1 | 22.5 | 66.1 | 74.3 | 3.65 | 3.12 |
| 45 | Do you think your way of letting out anger is agreeable? | 62.3 | 59.5 | 27.8 | 31.0 | 9.80 | 9.37 |
| 46 | Is your behavior with your mother considerate? | 91.9 | 90.6 | 4.23 | 5. | 3.84 | 4.37 |
| 47 | Do you consider your behavior with your father correct? | 90.3 | 90.4 | 5.38 | 6.25 | 4.23 | 3.33 |
| 48 | Do you appreciate your behavior with your parents? | 90.3 | 86.2 | 5.57 | 9.37 | 4.03 | 4.37 |
| 49 | Do you consider your relationship with your siblings as normal | 91.5 | 84.1 | 5.57 | 11.2 | 2.88 | 4.58 |
| 50 | Do you think your relationship with neighbors satisfactory? | 86.7 | 82.5 | 8.26 | 10. | 5. | 7.5 |
| 51 | Do you consider your student life satisfactory? | 80.1 | 71.2 | 16.1 | 20.8 | 3.65 | 7.91 |
| 52 | Are you satisfied with your family life? | 85. | 77.2 | 12.6 | 18.1 | 2.30 | 4.58 |
| 53 | Do you know how to swim? | 47.1 | 19.3 | 50.5 | 76.6 | 2.30 | 3.95 |
| 54 | Do you know how to ride a bicycle/ motorcycle, Motor Car? | 71.3 | 36.2 | 26.5 | 60. | 2.11 | 3.75 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 55 | Do you think you always tell the truth? | 49.6 | 41.4 | 39.8 | 43.1 | 10.5 | 15.4 |
| 56 | Do you care for your happiness? | 80.3 | 69.5 | 14.0 | 18.9 | 5.57 | 11.4 |
| 57 | Do you go out for recreation with family/ friends? | 84.8 | 80.2 | 12.6 | 15.8 | 2.5 | 3.95 |
| 58 | Are you always trustworthy? | 81.5 | 81.6 | 10.9 | 10.8 | 7.5 | 7.5 |
| 59 | Are you satisfied with the way you behave with friends? | 84.4 | 80.8 | 8.65 | 11.8 | 6.92 | 7.29 |
| 60 | Do you seldom fulfill your commitment? | 81.3 | 73.9 | 13.4 | 17.0 | 5.19 | 8.95 |
| 61 | Do you always fulfill a pledge? | 61.9 | 57.9 | 27.1 | 29.5 | 10.9 | 12.5 |
| 62 | Are you always particular about punctuality? | 65.3 | 56.0 | 28.8 | 33.7 | 5.76 | 10.2 |
| 63 | Do you know how much money you can afford to spend? | 68.2 | 60.4 | 25.5 | 32.5 | 6.15 | 7.08 |
| 64 | You know for how long you can stay away from home? | 74.8 | 74.5 | 17.8 | 18.1 | 7.30 | 7.29 |
| 65 | You know well, the things that make you happy? | 84.0 | 79.5 | 10. | 14.3 | 5.96 | 6.04 |
| 66 | Do you really know what things make you sad/ unhappy? | 83.0 | 78.7 | 10.5 | 14.3 | 6.34 | 6.66 |
| 67 | Do you have an alternate system for electricity (UPS, Generator etc.)? | 63.8 | 70.6 | 35.3 | 25.6 | 2.69 | 3.75 |
| 68 | Do you have a family Car? | 57.8 | 62.5 | 40. | 34.1 | 2.11 | 3.33 |
| 69 | Are you optimistic about your future? | 76.9 | 68.3 | 13.4 | 17.2 | 9.61 | 14.3 |

The responses to the statements in this Table indicate noticeable differences between male and female respondents. The male respondents seem more satisfied with their relations towards their parents, siblings, neighbors and family than female respondents. The female respondents are very less concerned about their happiness in comparison to male respondents. The responses also indicate that the financial status of the female respondents is better than the male respondents. However male respondents are more optimistic about their future than female but they are not significant in number.

**Table 95** **Health & Hygiene**

| S. No. | Statement/ Item | YM | YF | NM | NF | DK.M | DK.F |
|---|---|---|---|---|---|---|---|
| 70 | Do you always wash hands before meals? | 88.8 | 86.0 | 9.42 | 11.2 | 1.73 | 2.70 |
| 71 | Do you seldom wash hands before meals? | 31.3 | 28.7 | 65.5 | 67.2 | 3.07 | 3.95 |
| 72 | Do you eat food; drink juice etc. in the market? | 80.5 | 72.7 | 16.9 | 25. | 2.5 | 2.29 |
| 73 | Is your behavior careful towards quality of the things made in the market? | 79.6 | 72.2 | 16.3 | 22.7 | 4.03 | 5 |

The responses show that respondents wash hands before meal, though eat food, drink juice in the market but are careful about the quality. The number of the respondents doing so is statistically not significant. It is important to note that the female respondents are even less than the male respondents, who wash hands, eat things or drink juice in the market or are conscious about their quality. The reason of female respondents being so might be the social norms which restrain them from having food etc. in the market.

**Table 96** **Animals & Plants Rights**

| S. No. | Statement/ Item | YM | YF | NM | NF | DKM | DKF |
|---|---|---|---|---|---|---|---|
| 74 | Do you think plants have rights? | 91.7 | 90.4 | 5.19 | 4.37 | 3.07 | 5.20 |
| 75 | Do you care for plants` rights? | 80.3 | 74.5 | 15. | 16.6 | 4.61 | 8.75 |
| 76 | Do you believe in animal rights? | 91.3 | 87.9 | 6.53 | 7.70 | 2.11 | 4.37 |
| 77 | Do you think animal' rights should be ignored? | 20.9 | 16.2 | 76.3 | 79.5 | 2.69 | 4.16 |

The responses to the statements in this Table indicate that a vast majority of the respondents believe in animals' rights and is of the opinion that plants have rights. However the number of the respondents who do care for plants' rights is not that much. Similarly about animals' rights, a vast majority believes in animals' rights, however the number of the respondents becomes lower when responding to the statement that the rights of the animals should be ignored. Not as much number responded as NO, when asked that the rights of animals should be ignored. This shows that a vast majority of the

respondents, both male and female though believe in animal' rights however, the same majority of the respondents does not disagree with the statement that animals' rights should be ignored. This is the difference of the attitude and practice.

**Table 97** **Human Rights**

| S. No. | Statement/ Item | YM | YF | NM | NF | DK.M | DK.F |
|---|---|---|---|---|---|---|---|
| 78 | Do you know, what is meant by Human rights? | 88.0 | 85.8 | 8.65 | 8.75 | 3.26 | 5.41 |
| 79 | Do you know what rights are included in the basic human rights? | 81.5 | 81.0 | 11.9 | 13.3 | 6.53 | 5.62 |
| 80 | As men and women are naturally different, do you think their basic Human rights are also different from each other | 57.1 | 53.3 | 37.3 | 38.9 | 5.57 | 7.70 |
| 81 | Is your behavior normal towards people whose religious or political thoughts do not agree with yours? | 73.0 | 67.0 | 18.2 | 24.1 | 8.65 | 8.75 |
| 82 | Can you listen with patience to things you don't believe in? | 57.1 | 50. | 35.1 | 39.7 | 7.69 | 10.2 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 83 | Do you keep social relations with people who differ from your political and religious ideas? | 89.0 | 82.2 | 8.65 | 13.1 | 2.30 | 4.58 |
| 84 | Do you think sectarianism and political violence are bad things? | 81.5 | 80.2 | 14.0 | 13.5 | 4.42 | 6.25 |

The statements included in this Table are more sensitive. The responses of the respondents both male and female reflect some strange reflections. Majority of the respondents think that they know what is meant by human rights, but the percentage becomes lower when asked, if they know what rights are included in basic Human rights. But the strangest reflection is that majority of both male and female respondents are of the opinion that Men and Women are different in Basic Human Rights from each other as they are naturally different from each other. The response to this statement truly reflect the level of understanding of the respondents about the basic human rights and the confusions involved in understanding the concept of basic human rights.

**Table 98** **Labor Honor**

| S. No. | Statement/ Item | YM | YF | NM | NF | DK.M | DK.F |
|---|---|---|---|---|---|---|---|
| 85 | Do you think one should accept petty jobs before getting a better job? | 88.2 | 88.5 | 9.80 | 8.12 | 1.92 | 3.33 |
| 86 | Will you do that if in need? | 84.4 | 83.3 | 11.1 | 11.6 | 4.42 | 5 |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 87 | Do you care for the feelings of your household or class IV employees? | 90.7 | 89.3 | 4.61 | 6.25 | 4.61 | 4.37 |
| 88 | Do you believe that manual labor is a hundred times better than begging? | 87.5 | 87.5 | 10.5 | 9.58 | 1.92 | 2.91 |
| 89 | Do you really honor the laborer? | 93.2 | 91.8 | 3.65 | 4.37 | 3.07 | 3.75 |

Responding to the queries included in the Table 8, the responses show that a vast majority of the respondents both male and female honor the laborer and care for the feelings of the people belonging to low socio -economic class. A reasonable number of respondents believe that manual labor is far better than begging. The responses show that majority of the respondents are of the opinion that one should accept petty jobs before getting a better one. However, practically the respondents less in number (comparatively) are ready to do so.

**Table 99 Table showing the statements on which around 90% male and female respondents are agreed upon.**

| S.No. | Item No. | Item/ Statement | YM | YF | NM | NF | DK.M | DK.F |
|---|---|---|---|---|---|---|---|---|
| 1 | 25 | Do you believe in equality of Law for all? | 94.8 | 92.5 | 3.26 | 5.20 | 1.92 | 2.29 |
| 2 | 29 | Do you participate in friends'/ relatives' happy occasions? | 91.9 | 88.9 | 6.92 | 8.33 | 1.15 | 2.70 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 3 | 30 | Do you condole with friends/ relatives on sad occasions? | 93.0 | 87.2 | 5.96 | 11.0 | 0.96 | 1.66 |
| 4 | 31 | Do you lend a hand on such occasions? | 90.5 | 81.2 | 7.69 | 15.4 | 1.73 | 3.33 |
| 5 | 35 | Do you think noise pollution affects nerves? | 90. | 88.1 | 6.15 | 9.16 | 3.84 | 2.70 |
| 6 | 36 | Do you believe in discrete volume and use of Loud Speaker, T.V., Radio and even talking? | 92.1 | 87.7 | 6.53 | 9.16 | 1.34 | 3.12 |
| 7 | 46 | Is your behavior with your mother considerate? | 91.9 | 90.6 | 4.23 | 5 | 3.84 | 4.37 |
| 8 | 47 | Do you consider your behavior with your father correct? | 90.3 | 90.4 | 5.38 | 6.25 | 4.23 | 3.33 |
| 9 | 48 | Do you appreciate your behavior with your parents? | 90.3 | 86.2 | 5.57 | 9.37 | 4.03 | 4.37 |
| 10 | 49 | Do you consider your relationship with your siblings as normal? | 91.5 | 84.1 | 5.57 | 11.2 | 2.88 | 4.58 |
| 11 | 74 | Do you think plants have rights? | 91.7 | 90.4 | 5.19 | 4.37 | 3.07 | 5.20 |
| 12 | 76 | Do you believe in animal rights? | 91.3 | 87.9 | 6.53 | 7.70 | 2.11 | 4.37 |
| 13 | 87 | Do you care for the feelings of your household or class IV employees? | 90.7 | 89.3 | 4.61 | 6.25 | 4.61 | 4.37 |
| 14 | 89 | Do you really honor the laborer? | 93.2 | 91.8 | 3.65 | 4.37 | 3.07 | 3.75 |

The Table is consisted of the statements upon which around 90% male / female or both respondents has shown the consensus. Looking in depth we may say that most of the

statements included in the Table agreed upon by the respondents both male and female are the ones that are more related to the sentiment of sympathy.

We may conclude that the outcomes show that although the respondents might not said to be well- informed and well aware citizens, but they are sympathetic and empathetic, which are considered as the basic qualities of a good Human being.

**Comparative Tables of Attitudes and Practices**

**Table 100 Showing the questions related to Attitudes.**

| S. NO. | Item N0. | Statement/ Item | Yes | No | Don't Know |
|---|---|---|---|---|---|
| 1 | 1 | Do you believe in changing the society through ballot? | 69.2 | 28.8 | 2.0 |
| 2 | 2 | Are you satisfied with the present political environment and other condition of the country? | 11.4 | 85.9 | 2.7 |
| 3 | 4 | Democratic thinking is…..of positive change? | 78.8 | 12.1 | 9.1 |
| 4 | 7 | Do you really believe that national assets are a trust? | 79.0 | 13.2 | 7.8 |
| 5 | 9 | Do you think you ought to use electricity, gas etc. Carefully? | 88.1 | 9.0 | 2.9 |
| 6 | 23 | Do you think you really obey the law? | 82.5 | 12.5 | 5.0 |
| 7 | 25 | Do you believe in equality of Law for all? | 93.7 | 4.2 | 2.1 |
| 8 | 26 | Do you think there is discrepancy in dispensation of justice in our society? | 78.2 | 18.5 | 3.3 |
| 9 | 27 | Do you dislike when you see people tempering with | 65.5 | 31.4 | 3.1 |

| | | | | | |
|---|---|---|---|---|---|
| | | Law? | | | |
| 10 | 34 | Do you really think it necessary to care about people around you when listen to recording, i,e recitation, Naat, Ghazal or music? | 37.4 | 59.9 | 2.7 |
| 11 | 35 | Do you think noise pollutions affects nerves? | 89.1 | 7.6 | 3.3 |
| 12 | 36 | Do you believe in discrete volume and use of Loud Speaker, T.V., Radio and even talking? | 90.0 | 7.8 | 2.2 |
| 13 | 43 | Are you satisfied with your social life? | 71.2 | 21.8 | 7.0 |
| 14 | 45 | Do you think your way of letting out anger is agreeable? | 61.0 | 29.4 | 9.6 |
| 15 | 46 | Is your behavior with your mother considerate? | 91.3 | 4.6 | 4.1 |
| 16 | 47 | Do you consider your behavior with your father correct? | 90.4 | 5.8 | 3.8 |
| 17 | 48 | Do you appreciate your behavior with your parents? | 88.4 | 7.4 | 4.2 |
| 18 | 49 | Do you consider your relationship with your siblings as normal | 88.0 | 8.3 | 3.7 |
| 19 | 50 | Do you think your relationship with neighbors satisfactory? | 84.7 | 9.1 | 6.2 |
| 20 | 51 | Do you consider your student life satisfactory? | 75.9 | 18.4 | 5.7 |
| 21 | 52 | Are you satisfied with your family life? | 81.3 | 15.3 | 3.4 |
| 22 | 55 | Do you think you always tell the truth? | 45.7 | 41.4 | 12.9 |
| 23 | 59 | Are you satisfied with the way you behave with friends? | 82.7 | 10.2 | 7.1 |

| | | | | | |
|---|---|---|---|---|---|
| 24 | 63 | Do you know how much money you can afford to spend? | 64.5 | 28.9 | 6.6 |
| 25 | 64 | You know for how long you can stay away from home? | 74.7 | 18.0 | 7.3 |
| 26 | 65 | You know well, the things that make you happy? | 81.9 | 12.1 | 6.0 |
| 27 | 66 | Do you really know what things make you sad/ unhappy? | 81.0 | 12.4 | 6.5 |
| 28 | 69 | Are you optimistic about your future? | 72.8 | 15.3 | 11.9 |
| 29 | 73 | Is your behavior careful towards quality of the things made in the market? | 76.1 | 19.4 | 4.5 |
| 30 | 74 | Do you think plants have rights? | 91.1 | 4.8 | 4.1 |
| 31 | 76 | Do you believe in animal rights? | 89.7 | 7.1 | 3.2 |
| 32 | 77 | Do you think animal' rights should be ignored? | 18.7 | 77.9 | 3.4 |
| 33 | 78 | Do you know, what is meant by Human rights? | 87.0 | 8.7 | 4.3 |
| 34 | 79 | Do you know what rights are included in the basic human rights? | 81.3 | 12.6 | 6.1 |
| 35 | 80 | As men and women are naturally different, do you think their basic Human rights are also different from each other | 55.3 | 38.1 | 6.6 |
| 36 | 84 | Do you think sectarianism and political violence are bad things? | 80.9 | 13.8 | 5.3 |
| 37 | 85 | Do you think one should accept petty jobs before getting a better job? | 88.4 | 9.0 | 2.6 |

| | | | | | |
|---|---|---|---|---|---|
| 38 | 86 | Will you do that if in need? | 83.9 | 11.4 | 4.7 |
| 39 | 88 | Do you believe that manual labor is a hundred times better than begging? | 87.5 | 10.1 | 2.4 |

**Table 101** **The questions related to practices**

| S.No | Item. No. | Statement/ Item | Yes | No | Don't Know |
|---|---|---|---|---|---|
| 1 | 3 | Did you cast your vote in the last General Elections? | 67.4 | 31.5 | 1.1 |
| 2 | 5 | Do you know the exact of Pakistan's National Assembly seats? | 54.4 | 38.6 | 7.0 |
| 3 | 6 | Do you know the KP. Assembly seats? | 49.8 | 43.2 | 7.0 |
| 4 | 8 | Do you throw wrappers, paper bits, fruit peels, bubble gums etc everywhere? | 31.7 | 65.7 | 2.6 |
| 5 | 10 | Do you use people's shoes, socks, mobiles etc. without permission? | 19.3 | 78.5 | 2.2 |
| 6 | 11 | Do you respect people's views/ emotions? | 86.2 | 9.1 | 4.7 |
| 7 | 12 | Do you read newspaper daily? | 41.6 | 56.0 | 2.4 |
| 8 | 13 | Do you watch TV news? | 64.7 | 32.3 | 3.0 |
| 9 | 14 | Do you watch TV Talk-Shows about national issues? | 69.7 | 28.3 | 2.0 |
| 10 | 15 | Do you discuss national issues with friends? | 76.2 | 20.1 | 3.7 |

| | | | | | |
|---|---|---|---|---|---|
| 11 | 16 | Do you share your problems with sympathetic person or friend | 65.5 | 30.8 | 3.7 |
| 12 | 17 | Did you ever inform through written application any government official of our social ills such as Hygiene, Health, and Law & Order? | 20.0 | 78.4 | 1.6 |
| 13 | 18 | Did you ever write an Email to a concerned authority as regards social problems? | 10.1 | 87.0 | 2.9 |
| 14 | 19 | Do you help the phone number of the bomb disposal squad in your mobile or phone diary? | 15.3 | 82.4 | 2.3 |
| 15 | 20 | Do you help the phone number of Fire Brigade? | 47.2 | 51.1 | 1.7 |
| 16 | 21 | Do you know the phone number of Edi Ambulance or any other Ambulance service? | 51.6 | 46.9 | 1.5 |
| 17 | 22 | Do you know Police Emergency number? | 65.2 | 33.6 | 1.2 |
| 18 | 24 | Do you follow Traffic rules? | 83.3 | 13.3 | 3.4 |
| 19 | 28 | Do you express your anger or extreme emotions verbally only? | 58.6 | 34.4 | 7.0 |
| 20 | 29 | Do you participate in friends'/ relatives' happy occasions? | 90.5 | 7.6 | 1.9 |
| 21 | 30 | Do you condole with friends/ relatives on sad occasions? | 90.3 | 8.4 | 1.3 |
| 22 | 31 | Do you lend a hand on such occasions? | 86.1 | 11.4 | 2.5 |

| | | | | | |
|---|---|---|---|---|---|
| 23 | 32 | Have you ever extended help in arrangements for funerals? | 19.8 | 77.9 | 2.3 |
| 24 | 33 | Do you consider other's inconvenience when you wash your Car/ House and letting the water flow out? | 67.1 | 25.0 | 7.9 |
| 25 | 37 | Do your friends know the things that make you happy or sad? | 67.8 | 23.0 | 9.2 |
| 26 | 38 | Don't your friends know your financial/ economic status? | 45.5 | 43.4 | 11.1 |
| 27 | 39 | Do your friends know well that for how long you can stay away? | 59.7 | 31.8 | 8.5 |
| 28 | 41 | Is your behavior with your teacher satisfactory? | 81.0 | 12.3 | 6.7 |
| 29 | 42 | Is your teacher's behavior satisfactory with you? | 80.5 | 12.8 | 6.7 |
| 30 | 44 | Do you resort to physical violence to vent your anger? | 26.5 | 70.1 | 3.4 |
| 31 | 53 | Do you know how to swim? | 33.8 | 63.1 | 3.1 |
| 32 | 54 | Do you know how to ride a bicycle/ motorcycle, Motor Car? | 54.5 | 42.6 | 2.9 |
| 33 | 56 | Do you care for your happiness? | 75.2 | 16.4 | 8.4 |
| 34 | 57 | Do you go out for recreation with family/ friends? | 82.6 | 14.2 | 3.2 |
| 35 | 58 | Are you always trustworthy? | 81.6 | 10.9 | 7.5 |
| 36 | 60 | Do you seldom fulfill your commitment? | 77.8 | 15.2 | 7.0 |

| | | | | | |
|---|---|---|---|---|---|
| 37 | 61 | Do you always fulfill a pledge? | 60.0 | 28.3 | 11.7 |
| 38 | 62 | Are you always punctual about punctuality? | 60.9 | 31.2 | 7.9 |
| 41 | 70 | Do you always [illegible] before meals? | 87.5 | 10.3 | 2.2 |
| 42 | 71 | Do you seldom [illegible] before meals? | [illegible] | 66.4 | 3.5 |
| 43 | 72 | Do you eat fruits only [illegible] in the market? | [illegible] | 20.8 | 2.4 |
| 44 | 75 | Do you care for plants' rights? | 77.6 | 15.8 | 6.6 |
| 45 | 81 | Is your behavior polite towards people whose religious or political thoughts do not agree with yours? | [illegible] | 21.1 | 8.7 |
| 46 | 82 | Can you listen with patience to change your [illegible] believe it? | [illegible] | 27.4 | 8.9 |
| 47 | 83 | Do you keep social relations with people who differ from you politically and religiously also? | [illegible] | 19.8 | [illegible] |
| 48 | 87 | Do you care for the [illegible] of your household or daily [illegible] | [illegible] | [illegible] | 4.5 |
| 49 | 89 | Do you really honor the elders? | 92.6 | 4.0 | 3.4 |

By comparing the attitudes and practices some noticeable differences might be seen. Almost 72.2% respondents thought democratic thinking the way to bring a positive change in society but only [illegible] voted in the last general election. Although 69% [illegible] only 34% knew the exact number [illegible] about 85% from the exact

number of the seats in the Provincial Assembly. Although 76% of the respondents discuss national issues with their friends but only 41.6 percent read Newspaper daily. Almost 70% watch Talk shows regarding national issues but only 20% have ever written an application about the social ills like health and hygiene, Law and order and even 10% could send an email to the concerned authority.

The respondents though living in the province that is immensely affected by terrorism but only 15% have the phone number of Bomb Disposal Squad, 47% have phone number of Fire Brigade and 51.6% have the phone number of Ambulance service. Although 94% of the respondents believe in equality of Law for all, but only 65% dislike when they see people tempering with Law. The 90% of the respondents although condole with friends or relatives on sad occasion but almost only 20% have ever extended help in arrangement for funerals. 89% of the respondents are of the opinion that noise pollution affects nerves badly, 90% believe in discrete volume but 37% care about inconvenience of people around.

Though 91% respondents are of the view that plants have rights but only 77.6 % do care about plants' rights. Although 80% of the respondents claim that they know what is meant by Human Rights but Only 38 % are of the view that men and women are the same in Human Rights although they are different by nature from each other.

The facts above do not reflect the differences between attitudes and practices but also the contradictions. These contradictions indicate the misconceptions and confusions about different concepts like Noise Pollution, Human Rights etc.

## 4.1 Discussion

The present study found that significant majority of the respondents believed in ballot and faith in vote to bring change in the society, but they were not satisfied with the political scenario of the country. This might be the reason that not an overwhelming majority did cast vote in the general election 2013. A voter votes when he is motivated to do so, and he is motivated when he has the feeling or perception that his vote is going to matter (Darmofal, D, 2010).The results showed that most of the respondents had positive attitude towards democracy, however they were not properly educated, informed and trained about the basics of the election and its process like number of seats of the National and Provincial Assembly. Though, generally speaking, a student at tertiary level is expected to be having such kind of basic information. The situation of the female respondents was rather worse regarding such awareness. Interestingly, females were found better than male respondents in reading newspaper, but male respondents were better in watching TV News. The results showed that a reasonable number of the respondents would watch Talk shows on the current affairs on national issues. The respondents though said that they discuss national and social issues with their friends but a vast majority of the respondents had never written an application or email to the concerned authority. It is important to teach students about emergency numbers when they are young, even at pre-school stage, and they should be made aware about the situations in which they may call the emergency numbers (Walsh, K.2011.). But it is a pity that the province of K.P. has been a battlefield of war on terror and terrorism for more than a decade; More than a hundred and forty five people including 132 innocent students were brutally killed in Peshawar in school attack by the terrorists,(Walsh D.,2014). Even then, more than 80% of the respondents did not have the phone number

of Bomb Disposal Squad. Almost 50% did not have the phone number of Fire Brigade or Ambulance service. However they were more informed about the Police emergency number.

The results showed most of the respondents including male and female obeying the Law and following the traffic rules. An overwhelming majority of the respondents believed in equality and Rule of Law. Majority was of the opinion that there is discrepancy in dispensation of justice in the society but it seemed alarming that quite a reasonable number of the respondents did not mind seeing tempering with Law. The indifference in such a situation might be termed as a crime. Elie Wiesel held, If a person is seeing a wrong being done and he does not do anything to help the sufferer, this shows that there is something wrong with the person who remains indifferent in such the situation.(Davidson, L. 2013). The finding might also be interpreted as that people did not mind seeing tempering with Law due to a feeling of depression or a belief that their concern would not make any difference or if they mind, so what... kind of feeling.

It was found that a reasonable number of the respondents both male and female were social, helping, sharing, happy with their relations towards their teachers and concerned about others' feelings. However there were some contradictions as well in their responses that showed their confusions about the concept like noise pollution. Although they were in favor of discrete volume and considered noise pollution badly affecting nerves. However majority of the respondents did not think it necessary to lower the volume while listening to recordings or music etc. A research held that the problem of noise pollution is a growing problem in the modern age; it is becoming as much alarming as global warming. Air traffic is also adding to the problem at the rate of 5% a year in

Europe. There is a need of in depth research to assist the policy makers to adopt strategy to cope with the problem of noise pollution (European commission, Research & innovation, 2012).

It is important to note that in the responses made by the male and female students of the public sector universities of the province of KP., statements related to personal and family life indicated noticeable differences between male and female responses. The male respondents seemed more satisfied with their relations towards their parents, siblings, neighbors and family than female respondents. The female respondents were less concerned about their happiness in comparison to male respondents. The reason behind the behavior might be the social practices prevailed in the society, the respondents lived in. Generally speaking, the females in the society are trained and made convinced that they are born to make sacrifices for the male members of their family. The responses also indicated that the financial status of the female respondents was better than the male respondents. However the male respondents were more optimistic about their future than female. The futuristic hope on the part of the male respondents might be seen as the practices prevailed in the society, where females did not know exactly about their future plans after the completion of their degree. They might be doing job, they might be getting married. And even after getting married they might be allowed to do job or they might not be allowed to do so, by the in- laws or husband. This sort of confusions might be the reason that the females were less optimistic about their future. The differences between male and female respondents could be seen mainly in the questions asked by the researcher under the heading of Personal & family Life. The differences between male and female respondents revealed reflection of low self- esteem among female

respondents. As in comparison to males, females are said to be the worst sufferers of low self- esteem (Kissp, 2008). This might be because of the social behaviors at large where female child is not that weighted as much the male child gets importance. One may observe that the society of Pakistan in general and KP.in specific is passing through a transitional stage regarding gender issues. Although, the parents have achieved the stage of educating their daughters at tertiary level however, they have not yet achieved the point of No discrimination on gender basis. Besides the aspect of transition, the situation might be interpreted and understood through another angle. It might be said that the females have earned the chance of getting education at tertiary level through their extra ordinary effort and hard work. The number of the female enrolment in educational institutions is increasing day by day and has reached the point where it is threatening the male enrolment. Pakistan Medical and Dental Council had to impose the quota system of 50, 50 percent for admissions in Medical Colleges to favor the male candidates apparently (Saleem,M.,2014 ) . Although it is said that females get admissions and after becoming doctor, majority of them do not use their degrees. The matter is in court now. However it has confirmed the untiring hard work of the females of the society.

The responses showed that majority of the respondents were careful about the principles of health & hygiene. Male respondents seemed more careful comparatively. The differences between the responses made by male and female respondents were interesting to notice. For instance, the results showed greater % age of the male respondents would wash hands before meal than female. This might reflect that male respondents were more careful about Health & hygiene, but there is another angle that might not be ignored, i.e. in the society at large, females are the ones busy in the kitchen

dealing with food and serve it. As they are already involved in doing that, they might not be considering it necessary to wash hands before meal; therefore the responses reflected males washing hands before meal greater in number.

The findings of the present study indicated that a vast majority of the respondents believed in animals & plants' rights. However the number of the respondents who cared for plants' and animals' rights was not very significant. Human beings generally do not show uniform behavior towards animals, plants etc. At one time they highly value them but at the other time they totally deny any kind of value towards them (Wilson,S.1987 ) .The findings showed that the respondents had positive attitude towards animals and plants rights but the same majority did not practice their beliefs towards animals and plants.

It is important to note that while responding to the questions that were more sensitive, the responses of the respondents both male and female reflected some strange reflections. Majority of the respondents thought that they knew what is meant by human rights, but the percentage became lower when asked, if they knew exactly what rights are included in basic Human rights. However the strangest reflection was that majority of both male and female respondents were of the opinion that Men and Women are different in Basic Human Rights from each other as they are naturally different from each other. The response to this statement truly reflected the level of understanding of the respondents about the basic human rights and the confusions involved in understanding the concept of basic human rights. The world conference on Human Rights in Vienna in 1993, adopted and affirmed what was said in different International conferences and Universal Declaration of Human Rights, as it is the duty of state to ensure that the

education being imparted is aimed to strengthen the respect of human rights and the fundamental freedom (Vienna declaration,1993). It might not be possible to respect the human rights unless the clarity of understanding about them.

The present study has found a vast majority of the respondents honor the laborer and care for the feelings of the people belonging to low socio -economic class. A reasonable number of respondents believed that manual labor is far better than begging. The responses showed majority of the respondents were of the opinion that one should accept petty jobs before getting a better one. However, the respondents ready to do so were found less in number. The main reason behind the unemployment in the country is that neither labor is honored nor a proper environment has been developed, an environment where they can earn their livelihood in a respectable manner safeguarded by living legal and social assurances. As it cannot be permitted to make individuals to do labor in such conditions where their physical and mental health is at risk.(Arnold, D.,& Hartman, L.,2005).

Moreover, differences between attitudes and practices have been found among the respondents both male and female regarding different issues like civic skills, Rule of Law, Socialization, Animals' & Plants' rights and Human Rights. According to Maykovich, thinking about a thing and doing the thing are entirely different from each other; attitudes cannot always be termed as predictors of behaviors (Chaiklin, H.2011). Though majority of the respondents had positive attitudes towards different dimensions of C.E., however, this positivity of attitudes was not translated and confirmed by the behaviors. The responses reflected that there is a dire need of training and education to fill the cleavage between the attitudes and practices, and to make the students at tertiary

level in specific and at all levels in general to perform their duties and to know the rights as a citizen and human being more effectively. To achieve the goal the existing courses of Pakistan Studies and Social Studies need to be reconsidered in addition to devise the new courses of C.E. for different levels as are going to be stated in the recommendations.

The findings of this study are not the final word. They might have been different if it would have been a qualitative study. The researcher feels that there are areas which should have been focused in the Questionnaire. The areas are patriotism, taxation, rights of minorities. They might be focused by the researches in the future researches.

The researcher further feels that the researcher should have collected the whole data himself. This does not mean that the researcher does not rely upon the representatives, they all were competent and the best people to collect the data but for the reason of the inconvenience that the representatives bore and the researcher himself in specific for waiting too long to get back the questionnaires. Although the data collected through the representatives was for genuine personal reasons and unavoidable circumstances.

*Chapter 5*

# SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

## 5.1 SUMMARY

Civic Education has been given as value education through textbooks in the province of Khyber Pakhtunkhwa of Pakistan, like the other provinces of the country. The present study aimed at analyzing the attitudes and practices of the students at tertiary level towards civic education. The objective of the study was to analyze the current attitudes and practices of the students at tertiary level towards civic education, to assess the level of awareness of the students, to evaluate the attitudes of students towards rights and duties as a citizen and as a human being. Furthermore, the objective of the present study was to compare the attitudes and behaviors of the male and female students of the universities of Khyber Pakhtunkhwa and to explore the ways of bringing Civic Education into practice at all levels of education besides the identification of the areas of further research. For the purpose one thousand male and female students of the public sector universities of Khyber Pakhtunkhwa province of Pakistan were taken as a sample. A questionnaire was developed, translated and administered in Urdu for the convenience of the sampled students. The data was coded, tabulated, and analyzed by Statistical Package for Social Sciences (S.P.S.S).

## 5.2 CONCLUSIONS

The analysis of the data and findings of the study lead to the following conclusion:

i. The students of Public sector Universities of Khyber Pakhtunkhwa province (K.P) believed in ballot to bring change in the society.

ii. The respondents were not satisfied with the prevailing political situation of the country.

iii. Majority of the respondents casted vote in the last general elections 2013.

iv. The respondents were not well aware of the basics of the prevailing political system, even number of seats in the National or provincial Assembly.

v. The situation of the female respondents was rather worse regarding such awareness.

vi. Most of the respondents had positive attitude towards democracy.

vii. Female respondents were found better than male respondents in reading newspaper.

viii. Male respondents were better in watching TV. News.

ix. A reasonable number of the respondents used to watch Talk shows on the current affairs or National issues.

x. The respondents though would discuss national and social issues with their friends, but a vast majority of the respondents had never written an application or email to the concerned authority.

xi. More than 80% of the respondents did not have the phone number of the Bomb Disposal Squad.

xii. Almost a half of the respondents did not have the phone number of Fire Brigade, or Ambulance service.

xiii. The respondents were found more informed about the Police emergency number.

xiv. Most of the respondents including male and female were found obeying the Law and follow the traffic rules.

xv. An overwhelming majority of the respondents was found believing in Rule of Law.

xvi. Approximately one third of the respondents did not mind seeing tempering with Law.

xvii. The respondents were confused about the basic concepts like Noise Pollution, Human Rights etc.

xviii. The male respondents were found more satisfied with their relationship towards their parents, siblings, neighbors and family than female respondents.

xix. The female respondents were very less concerned about their happiness in comparison to the male respondents.

xx. The financial status of the female respondents was better than the male respondents.

xxi. The male respondents were more optimistic about their future than female respondents.

xxii. A vast majority of the respondents was careful about health and hygiene.

xxiii. Majority of the respondents believed in animals' and plants' rights.

xxiv. Majority of the respondents claimed that they knew what is meant by human rights.

xxv. Majority of both male and female respondents were of the opinion that Men and Women are different in Basic Human Rights from each other as they are naturally different from each other.

xxvi. A vast majority of the respondents both male and female found honoring the laborer and caring for the feelings of the ones belonging to low profile socio-economic status.

xxvii. The results reflected that the courses of Pakistan Studies and Social Studies would need amendments and revision.

## 5.3 RECOMMENDATIONS

On the basis of the Findings, analysis and conclusions of the research, the following recommendations are made:

i. It is recommended that the course of Pakistan Studies should be developed in such a way that is capable of bringing awareness regarding electoral system, formation of government etc. among the students.

iii. The courses of the social studies may also be revisited to make them more pragmatic. There are contents related to the political and legal system of the country in the existing books. Those contents seem premature for junior classes; the contents relating to political and legal system may be shifted to higher secondary classes to make the contents more effective and worthwhile.

iv. It is recommended that a special course of Civic Education may be developed specially at Tertiary level. The course so developed may have contents related to the rights and duties as a citizen of Pakistan, as a Muslim, and Human Being. Moreover, rights of Minorities, Basic fundamental Human rights mentioned in the Constitution of Islamic Republic of Pakistan, may also be included in the course.

v. The proposed course should also be having contents related to mutual rights and duties of a husband and wife in the light of Quran and Sunnah to bring in the religious input.

vi. It is also recommended that the contents related to the first aid may be included as a practical at tertiary level.

vii. It is strongly recommended that Laws related to Taxation may also be included in the proposed course.

viii. It is further recommended that at tertiary level, the contents related to ethics in general and Professional ethics in specific should compulsorily be included for each discipline and even religious institutions.

ix. The proposed course should be taught in the Universities and religious institutions simultaneously.

x. It is recommended that the courses of social studies and Pakistan Studies should include the phone numbers of Bomb Disposal Squad, Fire Brigade, Ambulance services, Police Emergency numbers and other help- lines.

xi. It is further recommended that such numbers should be displayed on the conspicuous places in the campuses of the Universities and the educational institutions.

xii. It is strongly recommended that the courses of Social Studies, Pakistan Studies or Civic Education should be developed in such a way that is helpful in strengthening the Self Esteem of the female students or trainees.

xiii. It is also recommended that short courses of Civic Education having the contents related to the Ideology of Pakistan, background of Kashmir issue and other conflicting issues related to Pak- India relationship, Afghanistan or any other country may be developed to train the beurocracy, people related to Print Media and Electronic Media, Journalists, Anchor persons related to public and private Media Houses.

xiv. The proposed short courses should be able enough to train our Politicians and religious leaders.

xv. It is very strongly recommended that to achieve the goals and objectives of the recommended courses, the teachers have to be trained to teach the courses.

xvi. It is further recommended that a separate course of Teaching C.E. should be developed to train the teachers in Teacher Training Institutes. So that the teachers themselves are trained and capable enough to teach the courses of C.E.

xvii. It is recommended that further research may be carried out in the religious institutions to analyze the attitudes and practices of the religion students towards civic education.

xviii. Suggestions for further research

xix. The present study suggests that further research may be carried out in the religious institutions to analyze the attitudes and practices of the students of the religious institutions towards civic education.

xx. It is further suggested that the areas like patriotism, taxation, rights of minorities etc. may also be focused in the further studies. The researcher feels that the present study could not specifically focus these areas.

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**Appendix-A**

## QUESTIONNAIRE

The questionnaire in hand has been formulated in connection of Ph.D. research titled, "Analysis of Attitudes and Practices of the students of Public Sector Universities, towards Civic Education at tertiary level, in the province of KP.". We are interested in knowing your views. This information will be used for research purposes. We are not concerned to know your name or identity. Please let us know your true feeling using the following yard stick. Please encircle the option you consider correct at the end of each question.

Gender: Male/ Female..... Class.....

District of domicile.....

Department.....

University .....

| CIVIC SKILLS | | | | |
|---|---|---|---|---|
| 1 | Do you believe in changing the society through ballot? | Yes | No | Don't know |
| 2 | Are you satisfied with the present political environment and over all condition of the country? | Yes | No | Don't know |
| 3 | Did you cast your vote in the last General Elections,2013? | Yes | No | Don't know |
| 4 | Democratic thinking is…..of positive change? | Yes | No | Don't know |
| 5 | Do you know the exact of Pakistan's National Assembly seats? | Yes | No | Don't know |
| 6 | Do you know the KP. Provincial Assembly seats? | Yes | No | Don't know |
| 7 | Do you really believe that national assets are a | Yes | No | Don't know |

| | | | | |
|---|---|---|---|---|
| | trust? | | | |
| 8 | Do you throw wrappers, paper bits, fruit peels, bubble gums etc. everywhere? | Yes | No | Don't know |
| 9 | Do you think you ought to use electricity, gas carefully? | Yes | No | Don't know |
| 10 | Do you use people's shoes, socks, mobiles etc. without their permission? | Yes | No | Don't know |
| 11 | Do you respect people's views/ emotions? | Yes | No | Don't know |
| 12 | Do you read newspaper daily? | Yes | No | Don't know |
| 13 | Do you watch TV news? | Yes | No | Don't know |
| 14 | Do you watch TV Talk-Shows about national issues? | Yes | No | Don't know |
| 15 | Do you discuss national issues with friends? | Yes | No | Don't know |
| 16 | Do you share your problems with sympathetic person or friend? | Yes | No | Don't know |
| 17 | Did you ever inform through written application any government official about our social ills such as Hygiene, Health, Law and Order? | Yes | No | Don't know |
| 18 | Did you ever write an Email to a concerned authority regarding social problems? | Yes | No | Don't know |
| 19 | Do you help the phone number of the bomb disposal squad in your mobile or phone diary? | Yes | No | Don't know |
| 20 | Do you help the phone number of Fire Brigade? | Yes | No | Don't know |
| 21 | Do you know the phone number of Edhi Ambulance or any other Ambulance service? | Yes | No | Don't know |
| 22 | Do you know Police Emergency number? | Yes | No | Don't know |
| | RULE OF LAW | | | |
| 23 | Do you think you really obey the law? | Yes | No | Don't know |

| | | | | |
|---|---|---|---|---|
| 24 | Do you follow Traffic rules? | Yes | No | Don't know |
| 25 | Do you believe in equality of Law for all? | Yes | No | Don't know |
| 26 | Do you think there is discrepancy in dispensation of justice? | Yes | No | Don't know |
| 27 | Do you dislike when you see people tempering with Law? | Yes | No | Don't know |
| | SOCIALIZATION | | | |
| 28 | Do you express your anger or extreme emotions verbally only? | Yes | No | Don't know |
| 29 | Do you participate in friends/ relatives happy occasions? | Yes | No | Don't know |
| 30 | Do you condole with friends/ relatives on sad occasions? | Yes | No | Don't know |
| 31 | Do you lend a hand on such occasions? | Yes | No | Don't know |
| 32 | Have you ever extended help in arrangements for funerals? | Yes | No | Don't know |
| 33 | Do you consider other's inconvenience when you wash your Car/ House and letting the water flow out? | Yes | No | Don't know |
| 34 | Do you really think it necessary to care about people around you when listening to recording, i.e. recitation, Naat, Ghazal or music? | Yes | No | Don't know |
| 35 | Do you think noise pollution affects nerves badly? | Yes | No | Don't know |
| 36 | Do you believe in discrete volume while using Loud Speaker, Recording, T.V., Radio etc. and talking even? | Yes | No | Don't know |

| | | | | |
|---|---|---|---|---|
| 37 | Do your friends know the things that make you happy or sad? | Yes | No | Don't know |
| 38 | Your friends don't know your financial status. | Yes | No | Don't know |
| 39 | Do your friends know well that for how long you can stay away from home? | Yes | No | Don't know |
| 40 | You don't think it important that your friends should know for how long you can stay away from home and how much money you can spend? | Yes | No | Don't know |
| 41 | Is your behavior with your teacher satisfactory? | Yes | No | Don't know |
| 42 | Is your teachers' behavior satisfactory with you? | Yes | No | Don't know |
| 43 | Are you satisfied with your social life/ status? | Yes | No | Don't know |
| | PERSONAL AND FAMILY LIFE | | | |
| 44 | Do you resort to physical violence to vent your anger? | Yes | No | Don't know |
| 45 | Do you think your way of letting out anger is agreeable? | Yes | No | Don't know |
| 46 | Is your behavior with your mother considerate? | Yes | No | Don't know |
| 47 | Do you consider your behavior with your father correct? | Yes | No | Don't know |
| 48 | Do you appreciate your behavior with your parents? | Yes | No | Don't know |
| 49 | Do you consider your relationship with your siblings as normal? | Yes | No | Don't know |
| 50 | Do you think your relationship with neighbors satisfactory? | Yes | No | Don't know |

| | | | | |
|---|---|---|---|---|
| 51 | Do you consider your student life satisfactory? | Yes | No | Don't know |
| 52 | Are you satisfied with your family life? | Yes | No | Don't know |
| 53 | Do you know how to swim? | Yes | No | Don't know |
| 54 | Do you know how to ride a bicycle/ motor cycle, Motor Car? | Yes | No | Don't know |
| 55 | Do you always tell the truth? | Yes | No | Don't know |
| 56 | Do you care for your happiness? | Yes | No | Don't know |
| 57 | Do you go out for recreation with family/ friends? | Yes | No | Don't know |
| 58 | Are you always trustworthy? | Yes | No | Don't know |
| 59 | Are you satisfied with the way you behave with your friends? | Yes | No | Don't know |
| 60 | Do you seldom fulfill your commitment? | Yes | No | Don't know |
| 61 | Do you always fulfill a pledge? | Yes | No | Don't know |
| 62 | Are you always particular about punctuality? | Yes | No | Don't know |
| 63 | Do you know how much money you can afford to spend? | Yes | No | Don't know |
| 64 | You know for how long you can stay away from home? | Yes | No | Don't know |
| 65 | You know well the things that make you happy? | Yes | No | Don't know |

| | | | | |
|---|---|---|---|---|
| 66 | Do you really know what things make you sad/ unhappy? | Yes | No | Don't know |
| 67 | Do you have an alternate system for electricity (UPS, Generator etc.)? | Yes | No | Don't know |
| 68 | Do you have a family Car? | Yes | No | Don't know |
| 69 | Are you optimistic about your future | Yes | No | Don't know |
| | Health& Hygiene | | | |
| 70 | Do you always wash hands before meals? | Yes | No | Don't know |
| 71 | Do you seldom wash hands before meals? | Yes | No | Don't know |
| 72 | Do you eat something made in the market | Yes | No | Don't know |
| 73 | Is your behavior careful towards such things? | Yes | No | Don't know |
| | Animals & Plants Rights | | | |
| 74 | Do you think plants have right? | Yes | No | Don't know |
| 75 | Do you care for plants` rights? | Yes | No | Don't know |
| 76 | Do you believe in animal rights? | Yes | No | Don't know |
| 77 | Do you think animal rights should be ignored? | Yes | No | Don't know |
| | Human Rights | | | |
| 78 | Do you know, what is meant by human rights? | Yes | No | Don't know |
| 79 | Do you know, what rights are included in the | Yes | No | Don't |

| | | | | |
|---|---|---|---|---|
| | basic human rights? | | | know |
| 80 | Do you know, what rights are included in the basic human rights? | Yes | No | Don't know |
| 81 | Is your behavior normal towards people whose religious and political ideas do not agree with yours? | Yes | No | Don't know |
| 82 | Can you listen with patience to things you don't believe in? | Yes | No | Don't know |
| 83 | Do you keep social relations with people who differ from your political and religious ideas? | Yes | No | Don't know |
| 84 | Do you think sectarianism and political violence are bad things? | Yes | No | Don't know |
| Labor Honor | | | | |
| 85 | Do you think one should accept petty jobs before getting a better job? | Yes | No | Don't know |
| 86 | Will you do that if in need? | Yes | No | Don't know |
| 87 | Do you care for the feelings of your household or class IV employees? | Yes | No | Don't know |
| 88 | Do you think manual labor is better than begging? | Yes | No | Don't know |
| 89 | Do you honor the laborer? | Yes | No | Don't know |

Appendix-B

## سوالنامہ

زیرنظر سوالنامہ Univeristy of Peshawar, I.E.R. میں Ph.D کی تحقیق بعنوان "vic Education at Tertiary Level:" سلسلے میں ترتیب دیا گیا ہے۔ ہم آپ کے خیالات جاننے میں دلچسپی رکھتے ہیں۔ یہ معلومات تحقیق کے مقصد کے لئے استعمال کی جائیں گی۔ ہمیں اس سروکار نہیں کہ آپ کا نام یا آپ کی شناخت کی جائے۔ برائے مہربانی آپ درج ذیل پیمانے کو استعمال کرتے ہوئے اپنے حقیقی خیالات کا اظہار کریں۔ ہر سامنے اُس Option کو دائرے میں لائیں جو آپ کے خیال میں بہتر ہو۔

جنس (مرد/خاتون)---------- کلاس---------- ڈومیسائل ضلع----------

یونیورسٹی---------- شعبہ/ڈیپارٹمنٹ----------

### Civic Skills

| | | | |
|---|---|---|---|
| 1۔ آپ معاشرے میں ووٹ کے ذریعے تبدیلی پہ یقین رکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 2۔ آپ موجودہ ملکی سیاسی ماحول اور حالات سے مطمئن ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 3۔ آپ نے موجودہ الیکشن میں اپنے ووٹ کا حق استعمال کیا؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 4۔ جمہوری سوچ معاشرے میں مثبت تبدیلی کی ضامن ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 5۔ آپ کو پاکستان کی قومی اسمبلی کی سیٹوں کی کل تعداد کا علم ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 6۔ آپ کو اپنے صوبے خیبر پختونخواہ اسمبلی کی سیٹوں کی کل تعداد کا علم ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 7۔ آپ حکومتی املاک کو حقیقتاً امانت سمجھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 8۔ آپ (Wrappers) کاغذ، فروٹ کے چھلکے، بیل وغیرہ کوڑے دان کی بجائے کہیں بھی | | | |
| پھینک دیتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 9۔ آپ کے خیال میں آپکو بجلی اور گیس کے استعمال میں محتاط ہونا چاہیے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 10۔ آپ دوسروں کی چیزیں (مثلاً جوتے، جرابیں، کپڑے، چادر، موبائل وغیرہ) | | | |
| بلا اجازت استعمال کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 11۔ آپ دوسروں کے جذبات اور احساسات کا خیال رکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 12۔ آپ روزانہ اخبار پڑھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 13۔ آپ T.V پر خبریں دیکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 14۔ جب موقع ملے آپ T.V میں ہونے والے ملکی حالات کے بارے میں ٹاک | | | |
| شوز (Talk Shows) دیکھتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 15۔ آپ اپنے دوستوں کے ساتھ اجتماعی مسائل پر بات چیت یا بحث مباحثہ کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 16۔ آپ اپنے ذاتی مسائل اپنے کسی ہم درد یا دوست سے بانٹتے (Share) کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 17۔ آپ نے معاشرے میں پائی جانے والی خرابیوں (صفائی، صحت، امن وامان) | | | |
| کے سلسلے میں کبھی کسی سرکاری افسر کو تحریری درخواست دی؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 18۔ آپ نے معاشرتی مسائل کے بارے میں کسی مجاز افسر/اتھارٹی کو کبھی E-mail کی؟ | جی ہاں | جی نہیں | پتہ نہیں |

| | | | |
|---|---|---|---|
| 19۔ آپ کے موبائل یا فون ڈائری میں بم ڈسپوزل سکواڈ کا نمبر ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 20۔ آپ کے موبائل یا فون ڈائری میں فائر بریگیڈ کا نمبر ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 21۔ آپ کو ایدھی ایمبولینس یا کسی دوسری ایمبولینس سروس کا نمبر معلوم ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 22۔ آپ کو پولیس کا ایمرجنسی نمبر معلوم ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |

**Rule of Law**

| | | | |
|---|---|---|---|
| 23۔ آپ کے خیال میں آپ قوانین کا دل سے احترام کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 24۔ آپ ٹریفک قوانین پہ عمل کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 25۔آپ کے خیال میں قانون کے سامنے سب کو برابر ہونا چاہئے | جی ہاں | جی نہیں | پتہ نہیں |
| 26۔آپ سمجھتے ہیں کہ ہمارے معاشرے میں قانون سب کے لیے یکساں نہیں ہوتا۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 27۔آپ اگر ایسا ہوتا دیکھیں کہ قانون سب کے لیے یکساں نہیں تو آپ اس بات کو ناپسند کرتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |

**Socialization**

| | | | |
|---|---|---|---|
| 28۔ آپ غصہ یا شدید جذبات کا اظہار کرنے کے لئے صرف زبان استعمال کرتے ہیں؟ جی ہاں | | جی نہیں | پتہ نہیں |
| 29۔ آپ اپنے متعلقین یا دوستوں رشتہ داروں کی خوشی میں جاتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 30۔ آپ اپنے متعلقین کے غم کے موقع پر جاتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 31۔ آپ ایسے مواقع پر کام کاج میں ہاتھ بٹانے کو تیار رہتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 32۔ کیا آپ نے کبھی میت کے غسل/کفن پہنانے میں حصہ لیا؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 33۔آپ اپنا گھر/گاڑی وغیرہ دھوتے وقت اس بات کا خیال رکھتے ہیں کہ پانی کے بہہ جانے سے کسی کو تکلیف نہیں ہو رہی۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 34۔آپ کوئی بھی ریکارڈنگ (تلاوت/نعت/غزل یا موسیقی) سنتے ہوئے دوسروں کے آرام کا خیال رکھنا ضروری نہیں سمجھتے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 35۔آپ کے خیال میں صوتی آلودگی (Noise Pollution) اعصاب پہ برا اثر ڈالتی ہے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 36۔آپ اس بات پہ یقین رکھتے ہیں کہ آواز (چاہے لاؤڈ سپیکرز کی ہو، ریکارڈنگ کی، ٹی وی کی یا باتوں کی) حد میں ہونی چاہیے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 37۔آپ کے دوستوں کو آپ کو خوش اور افسردہ کر دینے والی باتوں کا اندازہ ہے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 38۔آپ کے دوستوں کو آپ کی جیب کی حد کا اندازہ نہیں ہے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 39۔آپ کے دوستوں کو اس بات کا بخوبی علم ہے کہ آپ گھر سے کتنی دیر تک باہر رہ سکتے ہیں۔جی ہاں | | جی نہیں | پتہ نہیں |
| 40۔آپ بات کو ضروری نہیں سمجھتے کہ آپ کے دوستوں کو اس بات کا اندازہ ہو کہ آپ گھر سے کتنی دیر تک باہر رہ سکتے ہیں۔یا کتنی رقم آسانی سے خرچ کر سکتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 41۔ آپ کا تعلق آپ کے اساتذہ کے ساتھ اطمینان بخش ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |

| | | | |
|---|---|---|---|
| 42۔ کیا آپ کے اساتذہ کا رویہ آپ کے ساتھ اطمینان بخش ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 43۔ آپ اپنی سماجی زندگی سے مطمئن ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |

## Personal & Family life

| | | | |
|---|---|---|---|
| 44۔ آپ غصہ نکالنے کے لئے ہاتھا پائی بھی کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 45۔ آپ کے خیال میں آپ کے شدید جذبات کے اظہار کے طریقے اطمینان بخش ہیں؟ جی ہاں | | جی نہیں | پتہ نہیں |
| 46۔ آپ کا اپنی والدہ صاحبہ کے ساتھ رویہ درست ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 47۔ آپ اپنے والد صاحب کے ساتھ اپنے رویئے کو درست سمجھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 48۔ آپ والدین کیساتھ اپنے رویوں سے مطمئن ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 49۔ آپ اپنے بہن بھائیوں (اگر ہیں) کے ساتھ اپنے تعلق کو نارمل سمجھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 50۔ آپ کے خیال میں آپ کا تعلق اپنے ہمسائیوں کے ساتھ اطمینان بخش ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 51۔ آپ اپنی طالب علمانہ زندگی کو تسلی بخش سمجھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 52۔ آپ اپنی گھریلو زندگی سے مطمئن ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 53۔ کیا آپ کو (Swimming) تیرنا آتا ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 54۔ کیا آپ کو سائیکل، موٹر سائکل یا گاڑی چلانا آتی ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 55۔ آپ کے خیال میں آپ ہمیشہ سچ بولتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 56۔ کیا آپ اپنی خوشی کا خیال رکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 57۔ کیا آپ تفریح کی غرض سے اپنے دوستوں یا گھر والوں کے ساتھ باہر جاتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 58۔ آپ کے خیال میں آپ ہمیشہ امانت کی حفاظت کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 59۔ آپ دوستوں کے ساتھ اپنے رویئے سے مطمئن ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 60۔ آپ کبھی کبھار وعدہ یا Comittment پوری کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 61۔ آپ ہمیشہ وعدہ پورا کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 62۔ آپ وقت کی پابندی کے بارے میں ہمیشہ محتاط ہوتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 63۔آپ کو اس بات کا اندازہ ہے کہ آپ کس حد تک / کتنی رقم خرچ کر سکتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 64۔آپ یہ بات جانتے ہیں کہ آپ گھر سے کتنی دیر تک باہر رہ سکتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 65۔آپ کو اس بات کا بخوبی اندازہ ہے کہ آپ کن باتوں سے خوش ہوتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 66۔آپ کے خیال میں آپ جانتے ہیں کہ وہ کونسی باتیں ہیں جن سے آپ خفا یا افسردہ ہو جاتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 67۔آپ کے گھر میں بجلی کا متبادل انتظام (جنریٹر / یو پی ایس وغیرہ) ہے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 68۔آپ کے گھر میں گھریلو استعمال کی سواری گاڑی ہے۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 69۔کیا آپ مجموعی طور پر اپنی آئندہ زندگی سے پُر اُمید ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |

## Health & Hygiene

| | | | |
|---|---|---|---|
| 70۔ آپ کھانا کھانے سے پہلے ہمیشہ ہاتھ دھوتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 71۔ آپ کھانا کھانے سے پہلے کبھی کبھار ہاتھ دھوتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 72۔ آپ بازار میں کھانے کی چیزیں کھاتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 73۔ آپ انکی صفائی کے بارے میں محتاط رویہ اختیار کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |

## Animals & Plants Rights

| | | | |
|---|---|---|---|
| 74۔ آپ کے خیال میں پودوں کے حقوق ہوتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 75۔ آپ پودوں کے حقوق کے بارے میں محتاط ہوتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 76۔ آپ جانوروں کے حقوق میں یقین رکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 77۔ آپ کے خیال میں جانوروں کے حقوق کو نظر انداز کرنا چاہیے؟ | جی ہاں | جی نہیں | پتہ نہیں |

## Human Rights

| | | | |
|---|---|---|---|
| 78۔کیا آپ جانتے ہیں۔کہ بنیادی انسانی حقوق سے کیا مراد ہے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 79۔آپ کے علم میں یہ بات ہے کہ بنیادی انسانی حقوق میں کونسے حقوق شامل ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 80۔آپ کے خیال میں مرد اور عورت فطری طور پہ ایک دوسرے سے مختلف ہوتے ہوئے بنیادی انسانی حقوق میں بھی ایک دوسرے سے مختلف ہوتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 81۔ آپ کے رویئے ان لوگوں کے ساتھ جو نظریاتی (مذہبی/سیاسی) طور پر آپ سے اختلاف رکھتے ہوں کے ساتھ نارمل ہوتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 82۔ کیا آپ وہ باتیں سکون اور تحمل (برداشت) سے سن سکتے ہیں جن پر آپ کو یقین نہ ہو؟ جی ہاں | | جی نہیں | پتہ نہیں |
| 83۔ نظریاتی (سیاسی/مذہبی) طور پر مختلف لوگوں کے ساتھ آپ میل جول، سلام، دعا اور تعلق رکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 84۔ آپ فرقہ واریت اور سیاست میں تشدد کو برا سمجھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |

## Labour Honour

| | | | |
|---|---|---|---|
| 85۔آپ کے خیال میں عملی زندگی میں اچھی ملازمت نہ ملنے تک وقتی طور پہ چھوٹی موٹی ملازمت اختیار کر لینی چاہئے؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 86۔آپ ایسا کرنے کا (اگر ضرورت پڑے) ارادہ رکھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 87۔آپ اپنے گھریلو ملازم (اگر ہے) یا مزدور یا کلاس فور ملازمین وغیرہ کے ساتھ بات چیت کرتے ہوئے ان کے جذبات و احساسات یا انکی عزت کے بارے میں محتاط ہوتے ہیں۔ | جی ہاں | جی نہیں | پتہ نہیں |
| 88۔ کیا آپ مزدوری کرنے کو بھیک مانگنے سے بہت بہتر سمجھتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |
| 89۔ کیا آپ مزدور کی دل سے عزت کرتے ہیں؟ | جی ہاں | جی نہیں | پتہ نہیں |

آپ کا بہت بہت شکریہ

**APPENDIX - C**

**Institute of Education & Research**
**UNIVERSITY OF PESHAWAR**

No._____/IER
Dated 4/6 /2013

## Recommendation Letter

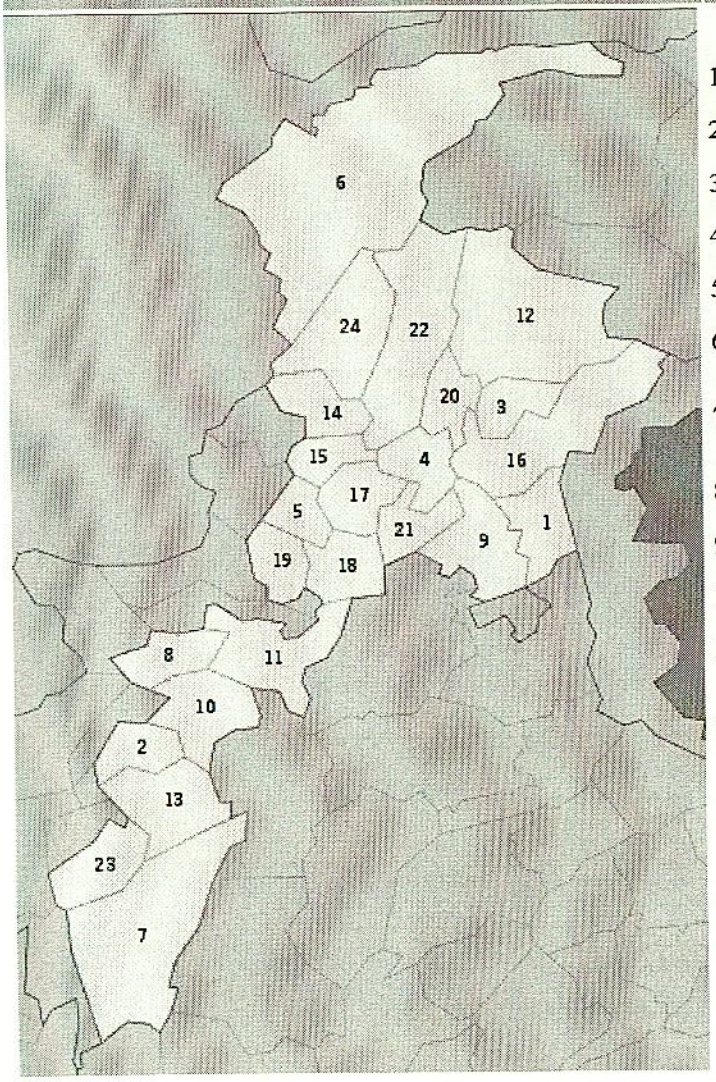
Mr. Ateeq Ahmad Tariq had been enrolled in the Ph.D. Program at this Institute. His research topic is "*Civic Education at Tertiary Level: ...*".

Since, he has started his research work and data collection from Male and Female students of Public Sector universities of the Khyber Pakhtunkhwa, therefore, it is requested that maximum help/support may kindly be provided to him

(Dr. Hafiz Muhammad Inamullah)
Associate Professor/Supervisor
Institute of Education & Research
Assoc: Professor,
Institute of Edu: & Research
University of Peshawar.

**Appendix-D**

**Khyber Pakhtunkhwa Map**




| Sr. No. | District | Headquarters |
|---|---|---|
| 1 | Abbottabad | Abbottabad |
| 2 | Bannu | Bannu |
| 3 | Battagram | Battagram |
| 4 | Buner | Daggar |
| 5 | Charsadda | Charsadda |
| 6 | Chitral | Chitral |
| 7 | Dera Ismail Khan | Dera Ismail Khan |
| 8 | Hangu | Hangu |
| 9 | Haripur | Haripur |
| 10 | Karak | Karak |
| 11 | Kohat | Kohat |
| 12 | Upper Kohistan | Dassu |
| 13 | Lakki Marwat | Lakki Marwat |
| 14 | Lower Dir | Timergara |
| 15 | Malakand | Batkhela |
| 16 | Mansehra | Mansehra |
| 17 | Mardan | Mardan |
| 18 | Nowshera | Nowshera |
| 19 | Peshawar | Peshawar |
| 20 | Shangla | Alpuri |
| 21 | Swabi | Swabi |
| 22 | Swat | Saidu Sharif |
| 23 | Tank | Tank |
| 24 | Tor Ghar | Tor Ghar |

# Appendix E

| Departments | BS Programs 1st Batch 2010-14 | | | BS Programs 2nd Batch 2011-15 | | | BS Programs 3rd Batch 2012-16 | | | Master Programs 1st Batch 2012-14 | | | MS/Mphil Program 1st Batch 2012 | | | PhD Program 1st Batch 2012 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Male | Female | Total | Male | Female | Total | Male | Female | Total | Male | Female | Total | Male | Female | Total | Male | Female | Total | Grand Total |
| IESDS (Economics) | 38 | 1 | 39 | 23 | - | 23 | 27 | 1 | 28 | - | - | - | - | - | - | - | - | - | 90 |
| IESDS (Development Studies) | 36 | 1 | 37 | 35 | 1 | 36 | 28 | - | 28 | - | - | - | - | - | - | - | - | - | 101 |
| DCST (Computer Science) | 39 | - | 39 | 63 | - | 63 | 52 | - | 52 | 20 | 2 | 22 | - | - | - | - | - | - | 176 |
| DCST (Software Engineering) | - | - | - | 66 | 1 | 67 | 78 | - | 78 | - | - | - | - | - | - | - | - | - | 145 |
| Institute of Plant Sciences | - | - | - | 14 | 4 | 18 | - | - | - | 26 | 12 | 38 | 10 | 1 | 11 | 4 | - | 4 | 71 |
| Department of Zoology | 24 | 12 | 36 | 17 | 4 | 21 | - | - | - | 13 | 27 | 40 | - | - | - | - | - | - | 97 |
| Department of Environmental | - | - | - | 33 | 2 | 35 | 37 | 1 | 38 | 21 | 14 | 35 | - | - | - | - | - | - | 108 |
| IBM (Biotechnology) | - | - | - | - | - | - | 24 | 10 | 34 | - | - | - | - | - | - | - | - | - | 34 |
| IBM (Microbiology) | - | - | - | 25 | 15 | 40 | 25 | 10 | 35 | 29 | 11 | 40 | - | - | - | - | - | - | 115 |
| School of Education and Staff Training | 11 | 2 | 13 | 8 | 2 | 10 | - | - | - | - | - | - | - | - | - | - | - | - | 23 |
| Maths & Stats (Maths) | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | 0 |
| Maths & Stats (Statistics) | 7 | 1 | 8 | 9 | - | 9 | - | - | - | - | - | - | - | - | - | - | - | - | 17 |
| Department of Psychological Studies | - | - | - | - | - | - | 18 | 4 | 22 | 6 | 10 | 16 | - | - | - | - | - | - | 38 |
| Department of Law and Sharia | 12 | 4 | 16 | 13 | 1 | 14 | 13 | 3 | 16 | 18 | 1 | 19 | - | - | - | - | - | - | 65 |
| School of Management and | 72 | 2 | 74 | 77 | 2 | 79 | 46 | 1 | 47 | 23 | 0 | 23 | - | - | - | - | - | - | 223 |
| Department of English and Modern | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | 0 |
| Department of Journalism and Mass | - | - | - | - | - | - | - | - | - | 12 | 4 | 16 | - | - | - | - | - | - | 16 |
| Institute of Arts, Tourism and | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | - | 0 |
| | | | 262 | | | 415 | | | 378 | | | 1055 | 249 | | 1304 | | | | 1319 |

| SMC 2010-14 | | | |
|---|---|---|---|
| Morning | | Male | Female |
| | | 38 | 2 |
| Evening | | 34 | 0 |
| | 2011-15 | | |
| Morning | | 39 | 2 |
| Evening | | 38 | 0 |
| | 2012-16 | | |
| Morning | | 39 | 1 |
| Evening | | 7 | 0 |
| | | 195 | 5 |
| | | 200 | |

| DCST -CS | 2010-14 | | | |
|---|---|---|---|---|
| | | Male | Female | |
| Morning | | 26 | 0 | |
| Evening | | 13 | 0 | |
| | 2011-15 | | | |
| Morning | | 39 | 0 | |
| Evening | | 24 | 0 | |
| | 2012-16 | | | |
| Morning | | 40 | 0 | |
| Evening | | 12 | 0 | |
| | | 154 | 0 | |
| | | 154 | | |

| DCST -SWE | 2010-14 | | |
|---|---|---|---|
| | | Male | Female |
| Morning | | 0 | 0 |
| Evening | | 0 | 0 |
| | 2011-15 | | |
| Morning | | 39 | 1 |
| Evening | | 27 | 0 |
| | 2012-16 | | |
| Morning | | 40 | 0 |
| Evening | | 38 | 0 |
| | | 144 | 1 |
| | | 145 | |