

**Awareness and Behavior of Youth regarding Protection of Human Rights in the Constitution of Pakistan: A Case Study of Islamabad**

**BY**

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES  
ISLAMABAD**

# **Awareness and Behavior of Youth regarding Protection of Human Rights in the Constitution of Pakistan: A Case Study of Islamabad**

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## **Abstract**

Human Rights are inherited by all human beings, all human are equally entitled to these rights. Modern Human Society is giving special attention and importance to this issue and this paradigm is controlling international relations and trade and has great influence on Trade and investment as well. Modern International Global Human Rights Framework is defined by United Nations which is result of collective struggle of entire human race since hundreds of years. State of Pakistan is an important member of United Nations and signatory of seven core human right treaties. This study is an attempt to understand the Global and Pakistan's Human Rights Frame work.

The study focuses on the awareness level of educated youth of Islamabad about Human Rights frame work of Pakistan. At the same time it also measures the behavior of ICT youth about human rights. This evidence based study is an attempt to generate the data which can facilitate to understand the effectiveness of human rights frame work of Pakistan. Effectiveness of Human Rights Frame work depends on both sides i.e. supply and demand. Legislative, policy and administrative measures taken by the state party as important member of United Nations depicts the supply side of human rights frame work and the understanding of their rights and demands of right by population explains about the demand side of human rights.

Human rights frame work of Pakistan has been evolving over the period of time during last 70 years. Constitutional history, ratification of international treaties and domestic legislation along with evolution of civil society and media has been catalyst in formation of human rights frame work of Pakistan. Overall it has been linked with international developments and United Nations progressive legislation. Pakistan has been responsive to regional and international treaties and conventions. State of Pakistan claims to be one of the important players and negotiating partner in evolving global human rights agenda with certain reservations related to religious connotations, but at the same time, it is has been facing severe criticism from treaties bodies and international human rights organizations.

The UN system and international human rights organizations points out certain issues through their reports and concluding observations about the effectiveness and implementation of frame work. These reports and observations are indicative towards capacity constraints and lack of understanding by the

human rights institutions, law and enforcement agencies, duty bearers and the general masses. Keeping in view the already available survey based studies on Human Rights around the world (India, Yemen, Canada, South Africa etc.) A tool was devised keeping in view the basics of human rights frame work of Pakistan. After development of tool quantitative data was collected to know the understanding level of population and their behavior about the human rights. Students of higher studies were selected from random bases selected universities for survey to know the awareness level and behavior.

After data collection through statistical tests data was analyzed. Strong positive correlation between awareness level and behavior about human rights was found. Significant mean difference between male and female were found. As per empirical findings male youth are less informed about female youth regarding human rights. Overall there is a mix response regarding awareness level. Information level regarding different basic human rights responses ranges from 35 to 60 with average of 47 which shows that students knows are less than 50 percent about the basic human rights available to them as constitutional guarantees.

On the basis of analysis, discussion and conclusions were drawn. At the end recommendations have been given for institutions which are responsible for implementation of human rights frame work of Pakistan. During the research it was found that there is dire need to conduct such studies in all our Pakistan and among different age and occupational groups. These evidence based research studies may pave the way for the implementation institutions to evolve better policy narratives in the field of human rights.

## **CANDIDATE DECLARATION FORM**

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## **Certificate of Approval**

This is to certify that research work presented in the thesis, entitled “Awareness and Behavior of Youth regarding Protection of Human Rights in the Constitution of Pakistan: A Case Study of Islamabad” was conducted by Muhammad Ahmad under the supervision of Dr. Muhammad Shoaib Malik No part of this thesis has been submitted anywhere else for any other degree.

This thesis is submitted to the Pakistan Studies Department in partial fulfillment of requirements for the degree of requirements for the degree of M.Phil Pakistan Studies, National University of Modern Languages Islamabad.

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**Dr. Muhammad Shoaib Malik**

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Muhammad Ahmad



## **DEDICATION**

I dedicate this thesis to my parents and siblings; you have been my unwavering support system, providing me with love, encouragement, and guidance every step of the way. Your dedication has made this achievement possible, and I am forever grateful for your unwavering love and support.

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To myself, I dedicate this thesis to the journey of self-discovery and personal growth that has brought me to this point. Through perseverance, hard work, and faith in Allah, I have overcome obstacles and achieved what once seemed impossible. This accomplishment is a testament to the power of determination and resilience, and I am proud of myself for never giving up.

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# CHAPTER 1

## 1. INTRODUCTION

### Overview:

Human rights are those rights that all people have by default, regardless of their race, ethnicity, country of birth, gender, status, or any other characteristic. These human rights are universally guaranteed to all people without discrimination. These rights are all interdependent, indivisible, and related to one another. Following the UDHR and the emergence of institutional mechanisms at the UN, regional, and national levels, as well as due to advocacy campaigns by INGOs, NGOs, and the media, Human Rights abuses are being actively persuaded. Global politics, regional, national, and international trade and the economy have developed close connections to human rights concerns.

**Awareness** refers to an individual's understanding and knowledge about a particular subject or issue, encompassing both cognitive recognition and the level of insight they possess regarding it. For example, environmental awareness involves knowing about ecological issues, their impact, and potential solutions. **Behavior**, on the other hand, pertains to the actions or responses individuals' exhibit in relation to their environment or circumstances. It includes observable activities and choices, such as engaging in recycling or adopting sustainable practices. Together, awareness influences behavior by informing and shaping how individuals act in response to their understanding of an issue.

Since a few years ago, the Ministry of Foreign Affairs has seen an increase in inquiries about human rights breaches from state parties, including Pakistan. These inquiries come through UN special processes, reporters, treaty implementation committees, and other diplomatic channels. Since a few years ago, the UN-based human rights paradigm has been undergoing constant change, with disciplinary lines blurring as democracy, gender identity, and other third and fourth generation rights are incorporated. Traditional human rights norms and perspectives consistently fall short in providing solutions to contemporary human rights issues. Therefore, it is necessary to conduct a thorough investigation into the matter in order to comprehend the dynamics and complexity of the modern human rights paradigm through its historical development and relationship with Pakistan while keeping in mind the demand and expectation of the international community from Pakistan regarding the effectiveness of its human rights framework within its territorial boundaries. Through the lens of youth, this research attempt seeks to characterize Pakistan's human rights framework, particularly in relation to constitutional protections and the framework's efficiency.

Pakistan has ratified seven out of nine significant conventions and covenants, including the UDHR, the ICCPR, and ICESCR, demonstrating its forward-thinking behavior to the human rights paradigm. Despite these efforts, Pakistan continues to face obstacles in the area of human rights and is criticized by international organizations (INGOs) that support the cause of human rights.

### **Background of the Study:**

The State of Pakistan has a very forward-thinking and comprehensive social contract with its citizens and constituent parts on human rights, which is universally acknowledged and endorsed by all stakeholders after it had been negotiated with all potentially interested parties and constituent

parts. The Islamic Republic of Pakistan's Constitution is an advanced and well-developed text that considers human rights. It offers a broad, clear framework for the legislative, judicial, and executive branches (KAPOOR 2021). This broad framework has been used by all segments to create an atmosphere that is supportive of human rights. Very progressive human rights laws have been proposed by the legislature, the judiciary has freely exercised the power granted to it by the constitution, and illustrative court rulings and case studies are readily available to further define the parameters of this expansive human rights framework. The Islamic Republic of Pakistan's Constitution includes practically all aspects of the international human rights paradigm, serving as a progressive and comprehensive framework and foundation for national human rights legislation. The efficiency of Pakistan's human rights framework will be the subject of this study project.

Despite the facts mentioned above, it is clear from the final conclusions of the Universal Periodic Report of the United Nations that Pakistan's human rights framework is ineffective and not being implemented in text and spirit. Pakistan is grouped with its South Asian neighbors, including India, Bangladesh, Bhutan, and Nepal, at position 150 out of 189 countries surveyed for human development. Even though Pakistan's HDI rank value in 2018 was 0.562, up from 0.525 in 2010 the rank is still extremely low and is a clear sign of the human rights framework's insufficient degree of effectiveness (UNDP 2019). Additionally, Pakistan was identified as a particularly unstable nation for women, children, and minorities in the reports from Human Rights Watch (HRW 2018) and Amnesty International (Amnesty International 2018). It categorically labels Pakistan as a nation in which the Human Rights Framework is not effective.

In addition to conventional development indicators, Pakistan ranks poorly on important human rights measures like the Gender Inequality Index (Human Rights Watch 2007), child protection



and minority protection. It also receives harsh criticism from international organizations and United Nations committees.

Pakistan's population demographics tend towards a youth bulge. According to the UN Development Program, 70.4% of the country's entire population is under 35 (UNDP 2020). Future perspectives, such as the protection and promotion of human rights, are threatened by this population dividend at the same time. In order to examine the potential relationship between awareness level and behavior towards human rights, this research paper explores the amount of comprehension that Islamabad youth have regarding human rights as well as their behaviors towards those rights. The outcomes of these activities and recommendations will make it easier for this nation's policy-making and implementation processes to investigate and comprehend the situation in order to develop policy and programmatic initiatives for better performance on the human rights front.

Researchers have devoted a great deal of time to examining the academic boundaries and historical development of human rights notions. Human rights have become a discipline taught in many colleges in practically every country in the globe. However, there is a dearth of material on Pakistan's human rights framework (Jilani 1998). However, in the case of Pakistan, specifically with regard to youth using Islamabad, it is likely to be a new research initiative. Many international studies are available about gauging information level and behavior of members of society for analysis of ground situation and support for evidence based policy making in this field. No study on this topic has yet been discovered despite a comprehensive assessment of the literature and contacts with universities.

## **Theoretical Framework:**

The Economic Survey of Pakistan 2020-21, UNDP, and UNICEF all cite Pakistan as having one of the highest youth bulges in the world. Nearly 64% of Pakistan's population is under 30. As 47.8% of the 84 million registered voters are between the ages of 18 and 35, making up nearly half of the total, while 19.77%, or 16.88 million voters, are under the age of 26. So, out of every five people, three are Pakistan's youth (Wasti 2021).

The Youth Bulge theory, developed by Fuller contends that, if not properly managed, a high population, particularly of young adult males, can result in unrest, conflict, violence, war, and terrorism (Fuller and Pitts 1990). According to Fuller and Heinsohn's theories, youth discontent is related to poverty, political upheaval, bad governance, and low educational standards (Ganie 2020). Alesina and Ladbury also discussed how the presence of a youth bulge and governmental policies relating to the management of youth are strongly tied to political stability and radicalism (Farooq et al. 2014). The situation in Pakistan on the ground is the same. It alludes to a demographic phenomena in which a sizable fraction of young people—those between the ages of 15 and 29—make up more than 40% of all adults. It also signifies a feeling of unpredictability and a higher likelihood of conflict. The main tenet of the idea is that violence is likely to occur when there are "too many young men." (Pruitt 2020)

The basic idea behind the notion that the youth bulge poses a security risk is that population pressure creates competition for limited resources, and when governments are unable to supply the demand, young people turn to violence. (Sommers 2011); (Hendrixson 2004) The belief that conflicts resulting from a large young population in the global south pose a serious security risk to the developed world has been sparked by this argument. Constructive youth participation is

becoming more and more demanded worldwide. With youth as the focal point of peace and stability, the 2015 UNSCR 2250 on Youth, Peace, and Security is a clear attempt to better understand the roles and experiences of youth in conflict-affected environments. (United Nations 2015)

The youth's role is crucial and essential for the global application of the human rights framework. The United Nations not only recognizes it formally but also acknowledges how crucial it is. The United Nations Human Rights Council adopted a resolution on youth and human rights on June 30, 2016, emphasizing the value of young people participating in politics and calling for an autumnal panel discussion on this topic at which their organizations should be represented (Donnelly 2019).

Prior to that, on July 25–26 2013, OHCHR arranged a meeting with representatives of regional organizations, monitoring mechanisms and United Nations treaty agencies for the protection of youth rights (OHCHR 2013). The discussion brought up the fact that a number of strategies may be employed to advance youths' human rights and youths themselves. Youth may be seen as a period of transition from childhood to adulthood and from dependence to independence, according to certain condenses. In addition, participants described the broader spheres of juvenile rights. Participants requested that a tool be created to help youth understand their rights. Additionally, it was suggested that treaty bodies and special procedures incorporate youth rights into their work. Following this meeting, networking events and further follow-up meetings, a resolution was finally adopted on June 27, 2016 (UN Human Rights Council 2016)

Other regional organizations, as well as civil society, recognize the significance of youth in the modern human rights paradigm. Youth's contribution to the effectiveness of human rights is a

particular focus of Youth for Human Rights' research and educational efforts. One of these is the European Youth Forum, and another is the Common Wealth Youth Forum. Almost all significant organizations that work for human rights have distinct chapters for youth. The effectiveness of a human rights framework depends on how well-informed and sensitive this group of people is about the significance of both domestic and international human rights frameworks.

### **Objectives of the study:**

Following are the objectives of this research study:

1. To evaluate the awareness level<sup>1</sup> of Islamabad youth about Human Rights Framework of Pakistan.
2. To find out the difference of awareness level and behavior between boys and girls on different dimensions of human rights.
3. To analyze the relationship between awareness level and behavior of Islamabad Youth about Human Rights framework of Pakistan.

### **Research Questions:**

This research study is mainly governed by identification of gaps regarding demand side of human rights which is dependent on knowledge and behavior of members of society about human rights. Accordingly the main research questions are:

1. What is the awareness level of Islamabad youth about Human Rights Framework of Pakistan?

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<sup>1</sup>Awareness level is the degree to which you are aware of what is going on around you (Iser defense 2022).

2. What is the significance difference of awareness level and behaviour between boys and girls on different dimensions of human rights?
3. What is the co-relation between awareness level and behavior of Islamabad Youth about Human Rights framework of Pakistan?

**Problem Statement:**

Pakistan has been advancing, strengthening, and promoting its human rights framework for its people since its founding because it is an Islamic Republic and a productive member of the UN. Any nation's human rights framework will only be effective if it is supported by a stable policy, legal framework, and institutional framework. However, these changes only apply to the supply side, and without demand for rights, effectiveness cannot be guaranteed. To reach the demand side of the human rights framework, the question of the level of awareness and behavior of Pakistani youth towards it requires neutral and value-free assessment through distinct and quantitative instruments. The success of this framework may be described as having some relationship and causality between the awareness level and behavior towards human rights.

**Rationale of the Study:**

Pakistan is entering into new bilateral and multilateral strategic agreements and contracts, notably the China-Pakistan Economic Corridor (CPEC) and GSP Plus with the European Union, due to its location in a highly sensitive and unpredictable geographic area and its unique geopolitical circumstances. At the same time, Pakistan scores poorly on all accessible human rights indicators and indices, including the HDI, UN treaty bodies, and INGOs. For investment and economic potential to convert into societal well-being through industrialization and the expansion of the service sector, this circumstance required a soft and healthy image of society. Pakistan needs

to project a peaceful, pro-human rights image to grow its tourism sector. Therefore, it is crucial to carry out these investigations in order to study and comprehend problems and develop solutions.

Analyzing the breadth and limitations of the Human Rights Framework is crucial given that Pakistan has received heavy criticism on the human rights front from the UN, INGOs, and diplomatic front. Pakistan is a young society, and the population's distribution indicates that young people will govern and rule it. Understanding the mindset of future leaders requires understanding the amount of youth awareness of the human rights framework and their behavior towards it. The research initiatives will make it easier for academics, policy research organizations, and the government to understand the current situation and develop data and evidence-based policies to meet the demands of Pakistan's rapidly developing society. As a result, the findings and suggestions from this research project will act as a catalyst for investigating the actual situation on the ground and helping the key stakeholders better understand the phenomenon for potential future interventions.

### **Significance of the Study:**

The State of Pakistan is currently undergoing a crucial and sensitive phase. It seeks to exit the cold war paradigm and enter the realm of free markets. This presents a very difficult scenario since institutional and bureaucratic inertia makes it difficult to move at the proper speed. In the current global economy, where competition for resources is fierce, the war industry has no future. Every nation is focusing more on achieving economic success since it is the only way to ensure that its citizens may live healthy lives and are in good health. The paradigm of development for nations and communities has changed as a result of the right-based approach; today, the distinction between developed and developing societies is made using the prism of human rights;

infrastructure is no longer the main criteria of development. The UN system is continually extending the disciplinary parameters of the contemporary human rights paradigm, and the expectations and demands of the international community on human rights are becoming more restrictive and rigid daily. This criteria is taken into account by many regional and international networking organizations, including some that are economic. Human right is a topic that is actively impacting international politics and altering how nations and regions interact with one another.

### **Research Gap:**

A Lot of work has been done by research scholars about the historical evolution of human rights concepts and its disciplinary boundaries. The Subject of human rights has been introduced as discipline in many Universities in almost all parts of the world. But very less literature is available on human rights framework of Pakistan. At the same time many international studies are available about gauging information level and behavior of members of society for analysis of ground situation and support for evidence based policy making in this field, but in case of Pakistan especially about youth of Islamabad it is probably going to be new research initiative. During desk review of available literature and contact with universities no research on this issue has been found so far.

### **Delimitations of the Study:**

There are various limitations of the study because practically it is not possible to conduct research in all over the city. Therefore, the researcher selected six universities of Islamabad and rather collecting data from each and every student of university the information was collected from limited students having equal ratio of male and females. In addition, only students were selected because the prime focus of study was to examine awareness level and behavior of youth whereas

other faculty members have not been considered for the present research. As far as locale of the study is concerned, this research is only limited to the Islamabad city.

### **Organization of the Study:**

#### **Chapter 1**

This chapter have introduced the whole scheme of study about the “awareness and behavior of youth regarding protection of human rights in the constitution of Pakistan: a case study of Islamabad”, started from overview of the topic, background of the study, theoretical framework of the research. It also describes the research objectives and research questions. Furthermore, this chapter presents the statement of the problem, rationale, significance, delimitations and research gap of the study.

#### **Chapter 2**

This chapter will discuss in detail about the historical evolution and the modern development along with generations of human rights. It will describe the role of United Nations and civil society for the implementation of international human rights framework. Other studies on the same subject in region and other parts of the world also have been discussed. This chapter also will ponder upon about the elements and history of human rights frame work and revealed the challenges on human rights front in Pakistan.

#### **Chapter 3**

This Chapter will describe about the research methodology i.e population, sampling, tool of data collection adopted for the current study. It also presents the conceptual framework of the study. Further, this chapter explains the descriptive and empirical analysis of the study applied according to the data collection approach.



## **Chapter 4**

This Chapter will describe the results of study after application of statistical tools. It also discusses empirical analysis followed by discussion.

## **Chapter5**

This chapter will present the conclusion and finally the recommendations based on collected data.

## **CHAPTER 2**

### **2. LITERATURE REVIEW**

#### **Evolution and Development of Global Human Rights Paradigm**

Theology, philosophy, and law all play a role in the development of the idea of human rights. Human rights activism had a profound impact on history, politics, and world affairs (Levin 2012). The affirmation of a meaningful, universal vision of human dignity and the respect for the diversity and independence of human cultures are inherently at odds with one another in international human rights law (Carozza 2003). The beginning of human rights history can be traced to Cyrus the Great, the first monarch of ancient Persia, and his soldiers' conquest of the city of Babylon in 539 B.C. But his subsequent deeds were what really made man advance. He established racial equality, emancipated the slaves, and proclaimed everyone's right to practice any religion they so choose (United for Human Rights 2019).

As a result, the Cyrus Cylinder, an ancient record, is often regarded as the first written charter of human rights in history. The fundamental idea of human rights originated in Babylon and swiftly expanded to India, Greece, and ultimately Rome. By 800 B.C., the emergence of Grecian city-states and their emphasis on the (free) individual's rights created the ideal environment for Greek intellectuals to produce some of the most complex concepts the world had yet to witness (Freund 2005). This marked the beginning of the current human rights paradigm's evolution. Roman law was founded on reasoned notions deduced from the nature of things, and the concept of "natural law" emerged to describe how people had a tendency to follow certain unwritten laws throughout their lives.

The ten commandments of the Old Testament, the "Sermon on the Mount" (of Beatitudes) in the New Testament, the Prophet Muhammad's (P.B.U.H.) final sermon known as the Khutba, the hajjatul-wida, and the Madina Pact are the main religious texts which emphasized the importance of human rights and equality of human beings before the law. Islam typically emphasizes human dignity and equality for all people. Islam places a strong emphasis on a number of human rights in the areas of religion, law, economics, morality, politics, and society. Nearly a thousand years before the contemporary western notion, the Holy Prophet of Islam announced the human rights framework in the seventh century. Since the commencement of Islam, the declaration of human rights has been a very essential and basic notion (Mehmood 2021). The idea of human rights is also promoted by Buddhism and Hinduism and is found in a number of fundamental religious doctrines. Freedom from dread, frustration, and despair as well as from violence, want, exploitation, early death and disease (Sharma 2010). The Hindu Vedas promote dharma, a moral code of conduct that emphasizes the symbiotic connection of all things, which includes tolerance and compassion. Buddhism's teachings on compassion and unity aim towards a global code of ethics.

The historical event of Magna Carta accelerated the development of the contemporary worldview. This agreement limits the monarch's ability to violate fundamental human rights (Khan 2016). The constitutional law of the 17th century is the greatest legal advance in contemporary Western history. The Bill of Rights was enacted in 1689, and the Petition for Rights was submitted in 1628 (Galie, Bopst, and Kirschner 2020). Fighting for human rights sparked the magnificent French Revolution and the English Civil War. The goal of the French and American Revolutions and Civil Wars was to establish National Constitutions founded on universal human rights. Human rights have been seen as moral principles or norms that specify certain standards of human behavior since the 17th and 18th centuries and are often recognized as legal rights in national and

international law (Green 1989). Thus, as a demand for social contracts and national constitutions, the fight of the people who earned rights and obligations by their membership in a group, a family, an indigenous nation, a religion, class, community, or state came into a new paradigm (Friend 2016).

### **Modern Developments:**

The foundation of the western human rights paradigm was established by the 1679 Habeas Corpus Act and the 1689 Bill of Rights (Nutting 1960). The American Declaration of Independence and Bill of Rights of 1791 and the Declaration of the Rights of Man, which was introduced in the French National Assembly in 1789, provide the modern human rights paradigm movement energy and accelerate its speed. This was accepted by Sweden, Spain, and then Norway, Belgium, and Denmark in 1809, 1812, 1814, and 1831, respectively. The French Constitution formally introduced rights and obligations superior to explicit laws in 1848 (Lebrun 1996).

The concept of natural rights underwent secularization and democratic reform during the 19th century in America and Europe before being reborn as "The Right of Man." Social justice and economic security became increasingly demanded by the middle of the 19th century. Economic and social rights are just as significant as civil and political rights, according to the Bolshevik Revolution in Russia. The first and second world wars saw a setback in the common struggle for human rights, but they also altered the geography and made provisions for fundamental rights the foundation of all significant bilateral and international treaties, including the League of Nations (Donnelly 2019).

The agreement and founding of the League of Nations in 1920 served as the foundation for the human rights charter. Prior to the 1948 ratification of the Universal Declaration of Human Rights, the 1919 Covenant contained human rights concepts (Thomas 1988). When developing the league's charter, policymakers took into account the clauses protecting the rights of minorities, women, religions, and workers. The League's numerous projects, in particular its concern for the "rights of minorities" and its dedication to the cause of women and children, constituted a human rights-based or at least well-informed response to prevalent episodes of terrible human rights violation by the states (Kirk 2015).

The entire community agreed that the United Nations Charter did not adequately define the rights to which it referred during and after entire War II, when the crimes committed by Nazi Germany became obvious. To give effect to the human rights provisions of the Charter, a universal statement that outlined individual rights was required (UN 2018).

### **The Universal Declaration of Human Rights:**

The UN General Assembly adopted the Universal Declaration of Human Rights on December 10, 1948, as a result of the experiences of the Second World War. After that war ended and the United Nations was established, the world community pledged never to allow atrocities similar to those of that conflict again. The decision was made by world leaders to amend the UN Charter with a roadmap to guarantee rights for everybody everywhere. These guiding principles serve as the foundation for the UN's contemporary human rights framework (Universal Declaration Act 2017).

The foundation of the global human rights paradigm was established by the Universal Declaration of Human Rights. Its thirty non-binding articles have been expanded upon in later

international agreements, trade agreements, regional human rights instruments, national constitutions, and other laws. Human Rights Day, also known as International Human Rights Day, is observed on December 10. The Declaration was specifically approved to provide a definition for the terms "fundamental freedoms" and "human rights" as they exist in the United Nations Charter, which all member nations are required to abide by. Because of this, the Universal Declaration of Human Rights serves as a core tenet of the UN (Nations 1948).

The UDHR opened the doors for international and global law to set the parameters of the global human rights paradigm. In order to expand the application of international law and the obligations of state parties to ensure the promotion and protection of human rights, it establishes the enabling environment for the presentation and ratification of international covenants and conventions (Ikenberry et al. 1999).

### **International Conventions & Covenants:**

The international human rights paradigm's scope and disciplinary bounds are jointly defined by the UDHR and subsequent Covenants and Covenants. Due to contributions from academia, civil society, and the political triumph of the western block at the conclusion of the Cold War, the definition of human rights is constantly changing. Human rights are being taught to the fourth generation inside ever-expanding disciplinary boundaries, and the UN system has accepted and is promoting this paradigm (Chaudhri 2014). Following the Universal Declaration, the Human Rights paradigm converged into a discipline, and its fundamental foundation opened the way for the emerging field's disciplinary boundaries, which later proved to be one of the most effective tools for rebalancing power at the UN. International Covenant on Civil and Political Rights (ICCPR) and International Covenant on Social, Cultural, and Economic Rights were both adopted

by the UN General Assembly on December 16, 1966, as a result of extensive and significant negotiations between world powers and allied state parties. Thus, the UN system generated a paradigm that was acceptable and relevant to nearly all of the State parties after digesting the Modern Western and Socialist ideas. Therefore, the international human rights system consists of a global network of UN institutions, INGOs, and, obviously, State Parties (Tunncliffe 2023).

### **Generations of Human Rights:**

The following generations and shades of human rights are reflected in the Modern Global Human Rights Paradigm:

**First-generation** human rights mostly cover liberty and taking part in political life. They are ultimately of a civic and political nature, but they protect the individual from the abuses of the state. Objectives favor abstention above government action to accomplish objectives. These rights are covered by UDHR Articles 2 to 21, which emphasize freedom from rather than right to. The right to life, equality before the law, freedom of speech, the right to a fair trial, the right to freedom of religion, and the right to vote are only a few examples of first-generation rights (Nowak 2022). The first generation of rights originated from reformist beliefs associated with the American, English, and French Revolutions in the 17th and 18th centuries (Qasim et al. 2013)

**Second-generation** human rights to its citizens as per its national and global commitments, Governments started to acknowledge these rights, which are connected to equality, following World War II. They are social, cultural, and economic phenomena at their core. They guarantee that every citizen is treated fairly and in the same circumstances. Rights to housing, food, and healthcare are considered secondary rights, together with entitlements to social security and unemployment compensation.

**Third and fourth generation** human rights (i.e., rights that extend beyond the merely civil and social) have been articulated in a number of forward-thinking international legal instruments, such as the 1992 Rio Declaration on Environment and Development and the 1972 Stockholm Declaration of the United Nations Conference on the Human Environment. Similar to the equally popular terms "green" and "Pink" rights, "third & fourth generation human rights" is still mostly unofficial and encompasses a very wide range of rights (Stephen M. Wheeler 2014).

At the International Institute of Human Rights in Strasbourg in 1979, Czech jurist Karel Vasak first suggested the classification of human rights into the previously mentioned generations. He referred to it in November 1977. Vasak's theories derived their foundations from European law. His divisions were based on the French Revolution's three guiding principles: Liberty, Equality, and Fraternity. The European Union's Charter of Rights has clauses that take into account these three generations (Sultana and Loftus 2013).

We can conclude up our story by outlining a few specific human rights principles that constitute the international human rights paradigm. They are as follows:

**Basic Principles:**

Human rights are inherent to every individual, regardless of their nationality, place of residence, sex, ethnicity, colour, religion, language, or any other status, according to the United Nations. Without exception, every human being has an equal claim to these rights (UN 2018). The first and most crucial principle is that human rights are inalienable and that all people possess inherent dignity from birth. Numerous international human rights conventions, declarations, and resolutions, such as the 1993 Vienna World Conference on Human Rights and the Universal Declaration of Human Rights, have reaffirmed this principle. These are highlighted in the preamble



of the Declaration and explain the rights and duties. Disregard and contempt for fundamental rights are terrible crimes against humanity as a whole. These liberties are unassailable.

All forms of human rights, including civil and political rights like the right to life, equality before the law, and freedom of expression as well as economic, social, and cultural rights like the right to labor, social security, and education, are tied together (Hashim and Manzoor 2020). All of these rights are guaranteed under the principle of non-discrimination, which is a foundational tenet of international human rights law. All of the major international human rights treaties contain this idea, which also serves as the main focus of some of these accords.

Human rights do involve both responsibilities and privileges. States have these obligations under international law, and they must respect, protect, and preserve human rights. It is mandatory for State Parties to uphold this pledge by abstaining from impeding or limiting the exercise of human rights.

The Universal Declaration of Human Rights (UDHR) covers all of the rights, and is followed by the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social, and Cultural Rights (ICESCR). The International Bill of Human Rights is the name given to the UDHR, ICESCR, and ICCPR taken together. These three set the limits of the global human rights paradigm. The following six conventions go into greater detail about the fundamental rights of a particular group or whole humanity:

- International Convention against Genocide
- International Convention against Racial Discrimination
- International Convention of Refugees

- International Convention Against Torture and other Cruel, Inhumane or Degrading Treatment or Punishment (CAT)
- International Convention Elimination of All forms of Discrimination against women (CEDAW)
- International Convention against Racial Discrimination (ICERD)

### **Implementation System of United Nations:**

Human rights protection and provision depend on the "enforcement system" and United Nation's capacity to uphold this rights paradigm. Security Council judgments affect the UN's ability to deter. The terms and the United Nations Security Council's ability to act in the event of violations are laid out in Article 45 of the UN Charter. Security Council is authorized by the UN charter to employ all available tools to promote the observance of human rights. The Security Council is constantly in session to address any emergency situations or immediate threats to human rights or global security. The UN has a two-pronged enforcement and monitoring system.

The General Assembly and Human Rights Council are the two most significant of the Charter-based Organs, which were directly created by the UN Charter. The Covenants and Conventions then give rise to treaty-based organizations. Covenants and Conventions were passed down to these Committees by means of international agreements that the governments had signed and ratified after extensive and carefully handled negotiations.

Principal Organs are created by UN Charter and these are well known pillars of UN i.e.

- Security Council
- General Assembly

- Economic and Social Council
- Trusteeship Council
- The Secretariat
- International Court of Justice

The international human rights paradigm is explained and interpreted by the International Court of Justice. The High Commissioner for Human Rights which reports to the Security Council and the Commission on the Status of Women is additional major institutions. This commission's mandate is to defend and advance women's rights in all spheres, including the political, social, and economic ones. Permanent Indigenous Peoples Forum, it has a consultative role and offers advice to UN agencies as well as Economic and Social Council ECOSOC (Petersmann 2008).

A relatively new organisation, the Human Rights Council was established in 2006 to fill the voids left by the Human Rights Commission. It applies certain fresh and improved procedures together with those of the Commission. Since June 2007, the United Nations has developed a new procedure known as "Complaint Procedure" through the Human Rights Council. This method gives the Human Rights Council direct access to situations involving grave abuses of human rights and fundamental freedoms, subject to a number of restrictions, such as political reasons and UN Charter compliance.

The ESCOSOC Procedure, created by Resolution No. 1235 of 1967, permits discussion of flagrant human rights breaches in public. Additionally, it enables NGOs that have registered with ESCOSOC to submit their findings on human rights violations in state parties. This method allows for the adoption of resolutions that criticize governments and demand that they take particular

actions. It also allows for the appointment of special reporters or experts to review the situation and submit a report (Tardu 1980).

Even if the UN system essentially covers all aspects because it has inherited the ability to evolve and inculcate all new and emerging ideas related human rights, the international human rights paradigm is not imprisoned within the umbrella of the UN solely. The UN has not taken into account these growing themes when they find their place, encounter obstacles, and eventually cross disciplinary borders, such as with LGBT and other pink rights relating to sexual orientation. But over time, as a result of associations' and academics' struggles, these things became officially recognized by the UN.

The monitoring and enforcement procedures used by the European Commission for Human Rights are comparable to and occasionally even more effective than those used by the United Nations. Since its formation, it has been mandated to look into cases made by any State against another State. Additionally, it is capable of considering individual applications going back to July 1955.

Same as the European Commission for Human Rights and European Conventions, the fight for human rights has historically been crucial for Americans as well. In the late 1940s, the Bogota American Conference examined American techniques of collaboration for human rights. The Bogota Charter is referred to as a new constitutional instrument accepted by American States (Mendez and Mariezcurrena 2000).

Thus, America and Europe devised and introduced their own instruments and agreements that were analogous to the systems of the United Nations. Other nations introduced their own human rights contracts in addition to America and Europe. Asia Pacific and other regions, such as the

ASEAN nations, are among them, although Europe and America are significantly superior to other regional organizations and, in some ways, outperform the UN in terms of the human rights paradigm.

There are other significant players without whom we are unable to comprehend the full context of the international human rights paradigm. The disciplinary borders of human rights are not based on the United Nations, Europe, America, and other state parties. NGOs and members of civil society are one of these players.

### **Role of Civil Society and NGOs in Evolving of International Human Rights Paradigm:**

Many non-governmental organizations have made the decision to focus their efforts on advancing and defending human rights. These organizations can be divided into a variety of types, ranging from community-based organizations to INGOs and coalitions of INGOs (Jyosna and Dighe n.d.). These are human rights champions on a global scale. The international community's attention has been drawn primarily to human rights issues by nongovernmental organizations (NGOs). INGOs and other organizations keep an eye on what governments do and put pressure on them to uphold accepted human rights values. We are unable to comprehend the significance and breadth of the issue of human rights without many of them. Just to recognize their services for human rights some of them are following:

- Amnesty International
- Human Rights Watch
- International Committee of Red Cross
- The International Commission of Jurists

In order to complete the image of the global human rights paradigm, there are numerous other independent international organizations working for the promotion and preservation of human rights around the world.

### **Challenges faced by United Nations Regarding Enforcement of International Human Rights Paradigm:**

We live in a global culture, and there are numerous ways that the globe is connected to one another. The UN is one of those connections, but it is not the only one. Today, the strongest link between nations is their economic interests, which opens the door to collaboration across regional and international networks. On the one hand, this connectivity aids the UN and the international community in upholding and enforcing the international human rights paradigm, but on the other hand, it also enables the state parties to game the system to pressure the UN into enacting sanctions against any state party in the event of human rights violations. The United Nations is often criticized for its outmoded organization and erratic financing source.

On the plus side, we can see that wealthy individual nations and regional corporations have made it a point to pressure other states into improving their human rights records if they want to do business with them. They have also linked increased trade, technology exports, and other advantages to improved human rights records. One of them is the GSP plus status of the EU.

The universality of human rights may be the focus of all human rights actors' global participation. Terrorism and cyber security are two new difficulties that the world is currently dealing with. Globalization requires global governance, and the United Nations and the international human rights framework can offer a solid foundation for addressing these new international threats.

Some fundamental concerns that have the capacity to turn the world's peace into deadly wards have not been resolved by the UN or other institutional mechanisms (UN 2018). Some fanatical groups and people criticize the United Nations and its democratic norms on the grounds of the ongoing crises in Palestine, Kashmir, Kosovo, and now Syria, which continue to bleed humanity (KESKİN 2002).

### **International Research Studies in Human Rights:**

On the basis of the international framework for human rights, several survey-based studies have been carried out all over the world. In his study, (Srivastav 2011) extensively covered the concept, definition, and historical development of human rights. He used the Human Rights Behavior Scale and academic achievements in his study "A Study of Adolescents Behavior towards Human Rights in Relation to their Academic Achievement" and then used empirical evidence to show that high academic achievers among adolescents' boys and girls don't differ significantly in their behavior towards human rights.

(R. D Padmavathy 2015) looked into university students' knowledge of human rights in a different study. They looked at the students' knowledge and awareness of human rights in Hamachal Pradesh. They employed a measure and found that higher education students, regardless of their gender or other factors, had an average degree of awareness of the principles of human rights.

In 2010, the UNDP performed an extensive study on "Public Awareness Survey of Human Rights" with assistance from the Ministry of Human Rights of Yemen. The United Nations, the Yemeni government, and civil society all actively participate in this project. This study was conducted using a sample size of 2458 people from across Yemen. A scale was created to gauge

one's awareness and behavior level of human rights understanding. It is the largest human rights study ever performed in Yemen, and the entire population was targeted for data collection. A comprehensive report was then produced (UNDP, WHO 2010). They gathered information on institutional perceptions of human rights, general behaviors towards human rights, and awareness of human rights. This in-depth study on human rights is a catalyst and can be utilized as one of the fundamental documents to create the study on human rights.

Another significant study in this area was carried out by the Foundation for Human Rights under the Socio Economic Justice for All (SEJA) initiative with funding from the Department of Justice and Constitutional Development (DO&CD). The Foundation for Human Rights produced a report after completing a thorough poll. The non-institutional population living in private homes in the nation was the target population for the SEJA Baseline Survey. 24897 people provided the data that was gathered. This survey study uses trustworthy empirical data to help understand the nature, depth, and scope of the issues faced by members of vulnerable groups and marginalized segments with regard to understanding and defending their rights (Rights 2018).

A study was undertaken by Dr. Saroj Pandey, a professor in the School of Education at Indira Gandhi National Open University (IGNOU), to determine the level of human rights awareness among teachers and teacher educators. Sixty-four teachers and teacher educators who work in the school education department were given a survey to complete. The researcher created a questionnaire in this regard (Pandey 2007).

A poll of public opinion was undertaken by the Ontario Human Rights Commission (OHRC) to see how people felt about human rights in Ontario. In the study, respondents were questioned on their knowledge of human rights, behaviors towards various groups, and individual experiences



with discrimination. Early in 2017 a business used a sample of 1,501 adults ages 18 and up to performs an online poll. In terms of gender, age groups, ethnic and racial identities, handicap status, populations of people born abroad, education and income levels, and regional distribution, the sample is largely proportionate to Ontario's real population. In order to carry out this survey, a questionnaire was created and used by the OHRC in January and February 2017 (“Multichannel Engagement, Taking the Pulse U.S. 2017 Report” n.d.).

With the assistance of UNDP, the National Human Rights Commission of Bangladesh conducted a baseline survey on public awareness. Finding out how much knowledge and awareness Bangladeshis have about human rights in general was the study's major goal. The commission sought to develop a training/capacity-building program for advocacy and awareness through its strategic plan. The National Human Rights Commission (NHRC) created a tool, gathered data via survey, and afterward compiled and released a report (Rende-Taylor and Sullivan 2012).

Numerous more research projects have been carried out by various organizations and people to determine the level of awareness and behavior towards human rights around the globe. All of these studies, while taking into consideration their scope, intended audience, and demographic, employed all or a portion of the international framework for human rights.

The goal of this study is to determine the degree of ICT youth awareness and their behavior towards human rights in Pakistan. Prior to moving further and creating the tool for Pakistani youth to gather data, it is essential to understand Pakistan's human rights framework. This framework will make it possible for the researcher to create a tool to investigate the efficacy of Pakistan's human rights framework.

### **Human Rights Framework of Pakistan:**

After a protracted battle led by the Muslim League, the northwestern regions of India and east Bengal, where Muslims made up the majority of the population, gained independence from the British Raj as the Islamic Republic of Pakistan on August 14, 1947. Since Pakistan is the only Muslim nation that was founded in the name of Islam, it stands apart among other Muslim nations. The same ground-breaking fact serves as the foundation for its human rights framework. On September 30, 1947, Pakistan formally acceded to the UN, just a month after gaining its independence from the British Empire. Pakistan ratified the UDHR shortly after it was adopted, demonstrating its support for the global human rights movement (Jilani 1998).

Understanding the history of Pakistan's founding is required before beginning to draw the borders of the country's human rights framework. Prior to the subcontinent's independence in 1947, Muslims lived in various parts of the continent; the present-day Pakistani regions were ruled at various times by kings and various imperial powers (Jhala 2019).

### **Two Nation Theory of Pakistan:**

The efforts and struggles of Muslims in the subcontinent to reclaim the authority that they had lost as a result of British colonialism are intertwined with Pakistan's political history. Britain finally conquered India in 1857 after a protracted period of commercial and political dominance, followed by smaller and then larger-scale conflicts.

This ideology is based on the idea that Indian Muslims and Hindus are two distinct nations, regardless of their ethnic or other commonalities, and that the primary identity and unifying factor

of Muslims in the Indian subcontinent is their religion, not their ethnicity or language (Qasim et al. 2013).

### **Islam & Human Rights:**

Islam holds that Allah solely and completely controls the universe and all of its inhabitants, including people. He is the Merciful, Sovereign, Nourisher and Sustainer. His mercy endures throughout all periods and all animals. He has granted humanity Honor and dignity. All people are members of the same community and are creatures of Allah, according to the Quran. In Islam, when someone refers to human rights, they mean that they are privileges bestowed by Allah through his explicitly revealed message, and that under no circumstances can anybody or any authority deprive them of those rights.

Islam forbids the oppression of children, women, old people, the ill, injured and Honor and chastity of women. Since these rights were bestowed by the All-Powerful Allah, neither a legislative body nor a government has the authority to revoke them through administrative or legal means. The idea of human unity and human fraternity is part of the overarching message of Islam.

In Islam, human rights were declared by the Prophet (SAW) in the early 7th century, in contrast to the west where the modern notion of human rights was formed and cultivated in the 17th century and after. His very first correspondence emphasizes the value of literacy skills and the human right to education (Tashkiri n.d.).

Since its inception, Islam has guaranteed all fundamental rights guaranteed by the UDHR and other international covenants and conventions, some of them are elaborated below:

- Right of Life:

- Right to Dignity & Respect:
- Right of Non discrimination and equality:
- Right to Family:
- Right to Justice: Right to Freedom:
- Choice of Religion
- Protection from Torture and Arrest:
- Right to Good life
- Right to Work
- Right to Privacy:
- Right to property
- Right of Information & Freedom of Expression;

**Last Sermon of Holy Prophet (SAW):**

- In the 'Uranah valley of Mount Arafat' (in Mecca), over 1500 years ago, the holy Prophet (SAW) preached his final speech on the ninth day of Zhul Hijjah. It is referred to as the first official human rights charter (AlHafeez n.d.). After 1400 years, the west and other parts of the world now acknowledge many of its rights. These rights were declared by the Holy Prophet (SAW) during his sermon:
- ***Rights of Life and Property*** (*The life and property of every Muslim as a sacred trust*)
- ***Prohibition to hurt or torture*** (*Hurt no one so that no one may hurt you*)
- ***Economic Rights*** (*Prohibition of Interest, Give your Zakat*)

- ***Women Rights & Gender Equality***(While you do have some rights in relation to your women, they also have rights in relation to you.Women are your partners and devoted helpers, so treat them with respect and kindness.)
- ***Equality of Humanity, Principle of Non Discrimination*** (Since everyone on earth is descended from Adam and Eve, neither an Arab nor a non-Arab is superior to the other, and neither a white person nor a black person is superior to the other save by devotion and good deed.)

### **Madina Pact (Secular Social Contract):**

The Constitution of the Madina and the Charter of the Madina are other names for it. It was the first multi-ethnic multi-national and multi-cultural treaty and city state constitution among many ethnic and religious groups. All native and emigrant citizens of the state of Madina were given collective responsibility for defending and protecting their human rights under this charter. It was established to put an end to inter clan conflict and to uphold harmony and peace among all of Madina's resident ethnic groups. The Madina Charter established peaceful dispute settlement techniques between various communities coexisting as one people without integrating into a single religion, spoken language, or culture (Yildirim 2006).

It is regarded as an important documentation in the history of statecraft and human rights, according to Tom Holland, Bernard Lewis, and numerous other scholars and professors. They claim that it is a social contract and treaty that involves Jewish and other tribes in city and state matters.

## **Evolution of Human Rights Frame Work After 1947 :**

Pakistan was governed under the Government of India Act of 1935 before it gained independence from Great Britain in 1947. In March 1949, Pakistan's Constituent Assembly passed an Objectives Resolution defining the fundamental guiding principles of the new nation. This Resolution laid the foundation for future development of the indigenous human rights paradigm as well as the fundamental theme areas for human rights (Press Release 2023).

### **Objective Resolution & Human Rights:**

The first constitutional amendment made by Pakistan's constituent assembly marked the beginning of the journey toward the provision and the protection of human rights. The Pakistan's Constituent Assembly approved this (Objectives Resolution) on March 12, 1949 (Press Release 2023). The following essential principles, which deal directly with the protection of basic and fundamental human rights, were declared by an objective resolution:

- Sovereignty belongs to Allah
- The Islamic principles of democracy, freedom, equality, tolerance, and social justice will be completely upheld.
- For minorities to freely advance, practice their religions, and develop their cultures, adequate provisions must be made.
- The protection of fundamental rights is required. They include freedom of opinion, expression, religion, faith, worship, and association under to law and public morality. They also include equality of status, of opportunity, and before the law.

- Adequate provisions shall be established to protect the vested rights of minorities and economically disadvantaged groups.
- The judiciary's independence must be adequately protected.

### **The Constitution of 1956 and Human Rights:**

Pakistan's first constitution was approved by the Constituent Assembly on February 29, 1956, and it came into force on March 23 of the same year. With its 234 articles divided into thirteen parts and six schedules, the Constitution established democratic rights and freedoms like the freedom of speech and expression, assembly and organization, movement, and profession. Well-known civil rights, such as the rights to life, liberty, and property, were protected. The Constitution of Pakistan also addresses a broad range of human rights.

### **The Constitution of 1962 and Human Rights:**

The new constitution was approved by the Cabinet in January 1962. The Constitution was ratified on March 1, 1962, and it became operative in June of that same year. The 250 articles that made up the Constitution were split into 12 sections and 3 schedules. (“The Constitution of 1962 | Provided for a Unicameral Legislature” n.d.)

Following were the main points related to protection of human rights in Pakistan:

- The Constitution of 1962 was a written document
- No Law would be passed against the teaching of Quran and Sunnah
- The preamble of the Constitution of 1962 was based on the Objectives Resolution
- No law shall be enacted which is repugnant to the teachings and requirements of Islam as set out in the Qur'an and Sunnah

- The 1962 Constitution established essential freedoms of speech and expression, career choice, and religious expression. In terms of civil rights, well-known rights including those to life, liberty, and property were recognized.
- In light of the ideas represented in a written constitution, the judiciary was in charge of interpreting legislation and executive orders.

### **Constitution of 1973 & Human Rights:**

Nationwide opposition parties helped the Zulfikar Ali Bhutto government to prepare the 1973 Constitution, which was accepted by the Parliament on 10 April and enacted on 14 August 1973. It was Pakistan's first constitution to be drafted by people-elected officials.

A powerful tool in the hands of Pakistani citizens to assert their rights is the right to constitutional writs, which are protected by Articles 185 and 199 of the Constitution. Fundamental rights have been established in this Constitution and serve as the cornerstone of Pakistan's democracy. The important sections and articles that protect fundamental human rights are listed below. These constitutional clauses established Pakistan's basic human rights framework after 1973. In the social contract between the State of Pakistan and the people of Pakistan, human rights are covered in detail. The Preamble, Introduction, and chapters devoted to human rights and guiding principles all make reference to these rights. The constitution's basic principles, philosophy, and spirit are stated in the preamble.

The opening chapter offers protections for freedom from all types of exploitation. It is specifically stated that the state is responsible for creating the conditions and ensuring the elimination of all forms of exploitation (Assembly 2012).



## Chapter of Fundamental Rights:

Any law or custom that is in conflict with basic rights shall be void, according to Article 8 of the basic Rights chapter. The declaration states that human rights are superior to all other laws and customs, and that in the event of a disagreement, the rights shall take precedence and the law or custom will be considered null and void. It also restricts the state's authority by stating that it cannot pass laws that would curtail fundamental liberties. Making laws that violate these fundamental rights is banned, even while a state is in an emergency. The Islamic Republic of Pakistan's 1971 Constitution grants the following freedoms and rights:

- Any Law which is inconsistent with rights referred by this chapter shall be void (*Article 8*)
- No Person shall be deprived of life or liberty except in accordance with law (*Article 9*)
- No shall be arrested or detained in custody without being informed (*Article 10*)
- Slavery is nonexistence and forbidden in any form (*Article 11*)
- No law shall authorise the punishment of a person except accordance with law(*Article 12*)
- No person shall be punished against same offense more than once (*Article 13*)
- The dignity of man and privacy of home shall be inviolable subject to law (*Article 14*)
- Every citizen shall have the right to move freely in Pakistan (*Article 15*)
- Every citizen shall have the right to assemble peacefully without arms(*Article 16*)
- Every citizen shall have the right to form associations/unions (*Article 17*)
- Every citizen shall have the right to enter upon every lawful occupation or profession(*Article 18*)
- Every citizen shall have the right to freedom of speech and expression(*Article 19*)
- Every citizen shall have the right to profess and practice his religion (*Article 20*)

- No person shall be compelled to pay any special tax (Article 21)
- No person shall be compelled to attend any religion education that relates to other than his own (Article 22)
- Every citizen shall have the right to acquire, hold and dispose off property (Article 23)
- No person shall be deprived of his property but accordance with law(Article 24)
- All citizens are equal before law (Article 25)
- There shall be no discrimination against any citizen in respect to access to places of public entertainment(Article 26)
- There shall be no discrimination against any citizen for appointment in service of Pakistan (Article 27)
- Every citizen shall have the right to preserve promote their distinct language script or culture (Article 28) (Assembly 2012).

### **Principles of Policy:**

The principles of Policy, Chapter 2 of the Constitution has a description of these principles. This chapter has made it clear that it is the duty of every organ and authority of the state to operate in accordance with these principles. However, it is also stated that resource availability will affect how well principles are followed.

The guiding principles of policy are listed in articles 31 to 40 and are as follows:

- Steps shall be taken to enable the Muslims of Pakistan to spent their life individually and collectively according to teachings of Islam (Article 31)
- The State shall encourage local government institutions (Article 32)

- The State shall discourage parochial, racial, tribal sectarian and provincial prejudices(Article 33)
- Steps shall be taken to ensure full participation of women in all spheres of national life(Article 34)
- The State shall protect the marriage, family, mother and child (Article 35)
- The State shall safeguard the legitimate rights and interests of minorities(Article 36)
- The state shall promote educational and economic interest of backward people (Article 37)
- The state shall secure the wellbeing of people irrespective of their cast, creed or race (Article 38)
- The state shall enable people from all parts of Pakistan to participate in armed forces (Article 39)
- The state shall endeavor to preserve and strengthen relationships among Muslim countries, peoples of Asia, Africa and Latin America(Article 40) (Assembly 2012).

As a result, the Islamic Republic of Pakistan's Constitution guarantees a wide variety of essential freedoms and rights. There are more components that give a thorough overview of Pakistan's human rights framework.

### **Domestic Legislation:**

The constitution gives the government the fundamental framework and direction it needs to create the necessary laws to guarantee the fulfillment and protection of human rights. Insufficient space prevents us from listing and analyzing every piece of law the Government of Pakistan implemented since 1947. In a nutshell, Pakistan's government has made life easier for its citizens

through thorough domestic legislation. All of the human rights topics specified in the Preamble, Chapter 1, and chapter on policy principles are covered by this domestic legislation.

**International Obligations:**

Pakistan's human rights framework takes into account the international responsibilities that result from signing and ratifying international covenants and treaties. Pakistan participates actively in the development of human rights legislation and regulations as a member of the international community. Seven out of the nine international covenants and conventions relating to human rights have been signed and ratified by Pakistan. A summary of these ratifications is provided below:

SR. #	Convention	Year of Adoption by UN	Date of Ratification by Pakistan
1.	International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)	1965	21-09-1966
2.	Convention on the Rights of Child (CRC)	1989	12-11-1990
3.	Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)	1979	12-03-1996
4.	International Covenant on Economic Social and Cultural Rights (ICESCR)	1966	17-04-2008

5.	International Covenant on Civil and Political Rights (ICCPR)	1966	23-06-2010
6.	Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)	1984	23-06-2010
7.	Convention on the Rights of Persons with Disabilities CRPD	2006	05-07-2011

(Government of Pakistan 2021)

### **Role of International Human Rights Law/Instruments:**

The ratification of the key Covenants & accords stated above imposes several obligations on Pakistan under international law, one of which is that Pakistan is required by law to execute these accords throughout its territory. Since Pakistan, like with other responsible parties, signed and ratified these human rights agreements voluntarily, it is also required to provide the United Nations Implementation Committees with implementation reports on its progress. These committees are given authority by the monitoring and implementation systems of the UN and are given the capacity to impose sanctions on states parties that disobey their recommendations (Ghouri 2021).

Through these UN institutions, concerned UN Committees request that nations recommend their plans for putting the covenants and conventions into effect. The reports presented by state parties are evaluated critically and discussed by the Concerned Committees with the assistance of

Special Reporters and Procedures, INGOs, and NGOs. Additionally, they compared it with the alternative reports that these NGOs submitted. Committees release their final remarks and recommendations for state parties after carefully examining the information in the reports that were submitted by state parties and NGOs. State parties carry the necessary steps within the allotted time frame and submit their reports to UN systems.

As a result, the UN has a complete system with monitoring and implementation mechanisms. Pakistan is making every effort to put these Covenants and Conventions into implementation. In this context, Pakistan has started taking policy, legal, programmatic, and project-level steps to become a nation that respects human rights and advance its standing in the international community.

### **Supply Side of Effectiveness of Human Rights Frame Work of Pakistan**

Pakistan's government has undertaken numerous policy actions to ensure the efficacy and execution of the framework for human rights. Two situations are what we would characterize.

#### **A. POLICY/LEGAL STEPS FOR IMPLEMENTATION OF CORE HUMAN RIGHTS CONVENTIONS:**

First context is the institutional arrangements regarding policy (constitutional) & legislative measures, programmatic and project level steps to implement.

#### **B. Institutional Mechanism:**

The success of the human rights framework is not just influenced by policy and legal framework; it also depends on the institutional mechanisms that each state has set up to take preventative and corrective action. Fortunately, Pakistan has the solid institutional foundation

needed to execute the framework for human rights effectively. Important ones include the following:

### **Role of Free & Independent Judiciary:**

The Pakistan's judicial history began on August 14, 1947, when the State of Pakistan implemented the Government of India Act 1935. It was first modified in 1954 with the intention of enabling the High Courts to issue prerogative writs. The judicial system and the authority and jurisdiction of the superior courts were not significantly altered by the successive Constitutions, which were adopted in 1956, 1962, and 1973.

The Federal Court was renamed the Supreme Court of Pakistan by the 1956 Constitution, while the Chief Courts of NWFP and Judicial Commissioner Court of Balochistan were upgraded to the status of High Courts by the 1973 Constitution. Later, the Federal Shariat Court was established in 1980 with the authority to decide whether a particular legal provision is in conflict with relevant Islamic tenets on its own, in response to a citizen's petition, or in response to a reference from the federal or a provincial government (Hussain 2015).

The Pakistan's Constitution includes provisions on the make-up, scope, authority, and duties of various courts as well as extensive discussion of the superior judiciary. The "separation of the judiciary from the executive" and the "independence of the judiciary" are guaranteed under the Constitution. It places a duty on the higher courts to "preserve, protect, and defend" the Constitution.



Human Rights Cells are operational and actively engaged in the Supreme Court of Pakistan and other High Courts. Citizens may submit applications directly to these cells, and courts may take suo moto notices and direct relevant departments to take appropriate action.

### **National Human Rights Institutes (NHRIs):**

#### **National Commission for Human Rights:**

The National Commission for Human Rights is a national institution that promotes human rights that was established by parliament. In accordance with Section 9 of the NCHR Act of 2012, it has suo-moto authority. The Commission's mandate encompasses every aspect of Government control over the Pakistan Commission is nonexistent. The NCHR is dedicated to protecting and upholding Pakistani citizens' human rights and aims to treat all Pakistanis equally (Government of Pakistan 2021).

#### **National Commission on the Status of Women:**

A legislative body called NCSW was created in July 2000 with the express mandate to analyze government programs, regulations, and other actions through the prism of gender. The National Commission on the Status of Women (NCSW) was established in July 2000 and is a legislative authority. It is the result of the Government of Pakistan's national and international commitments, such as the National Plan of Action (NPA) for Women, 1998, and the Beijing Declaration and Platform for Action, 1995. The terms of three commissions were successfully fulfilled (Ministry of Human Rights 2021).

#### **National Commission for Human Development:**

The National Commission for Human Development is a statutory body and non-profit organization with the objective is to improve basic healthcare and education access in the poorest

areas of the nation in order to transform lives. It is the top government-run nonprofit organization assisting people and fighting illiteracy in 134 Pakistani districts.

There are 101 Human Development Support Units spread across Pakistan as part of its national network. The goal of NCHD is to broaden the range and size of the government's efforts to ensure the efficient delivery of social services (CNDP-NCHR 2016).

#### **National Commission for Minorities:**

As a result of a Federal Cabinet decision made on August 23, 1993, the National Commission for Minorities (NCM) was established through resolution. On 04-05-2015, the NCM was approved and informed along with its updated composition and TORs. The Minister, RA&IH, was added as the NCM's ex-officio chairman.

#### **National Commission for Rights of Child:**

The national Commission for the Rights of Children was established by the Pakistan's government and has since been put into effect. The National Commission for Child Welfare and Development (NCCWD) is a subsidiary office of the Ministry of Human Rights located in Islamabad (Ministry of Human Rights 2021)

#### **Federal Ombudsman:**

The Federal Ombudsman conducts independent inquiries into complaints concerning "maladministration" in any Federal Government agency in order to settle complaints and offer assistance to the public. According to the Federal Ombudsman these ombudsman work to make things right, communicate lessons learned, and contribute to improving public services as a result ("Wafaqi Mohtasib (Ombudsman)'s Secretariat" 2021).

### **Role of Civil Society & NGOs:**

Many local and international nongovernmental groups (NOGs) are devotedly working throughout Pakistan to defend human rights and speak out against human rights abuses. Major human rights NGOs are in charge of maintaining websites and other venues on which they report abuses and demand action from the government and the general public. They have been able to gain support from the general public and denounce human rights violations across the nation by utilizing networking and all of these channels.

### **National Plan of Action for Human Rights:**

In order to establish a human rights framework, the Pakistan's government took bold action. In order to improve Pakistan's human rights situation, the Plan of Action was approved by the prime minister on February 13, 2016. Following instructions from the Prime Minister's Office, the Ministry of Human Rights drafted the plan. (Ministry of Human Rights 2021).

The Action Plan consists of the following six broad areas of intervention:

- Policy & Legal Reforms
- Access to Justice
- Implement Key Human Rights priorities
- International/UN Treaty implementation
- Establish and strengthen national human rights institutions
- Implement and Monitor mechanism for the Action Plan.

The Action Plan envisions initiatives with federal ministries and provincial departments at the provincial and federal levels. Since the issue of human rights has been transferred to the appropriate provinces with the passage of the 18th Constitutional Amendment, provincial

administrations are now the primary stakeholders in developing and implementing human rights policy. With the assistance of all parties, the Pakistan's government is also trying to complete the framework for its national human rights strategy. The Pakistan's government also helps provincial governments develop draft human rights policies at the provincial level. An environment that is favorable for the successful implementation of the national human rights framework is present, and institutional mechanisms are being strengthened and developed.

### **Challenges on Human Rights Front:**

Due to Pakistan's diversity, size, development stage, and status as both an Islamic democracy and a sovereign Islamic republic with a mix of Islamic and secular legislation, the situation of human rights there is complex. Minorities, women, the media, children, and other vulnerable individuals have been subjected to serious human rights breaches in Pakistan, according to Amnesty International (Amnesty International 2018) and other reliable international human rights groups. Due to many constitutional and administrative obstacles, Pakistan is experiencing many difficulties in the area of human rights, and as a result of these difficulties, it is ranked poorly by the UN and other independent agencies that promote human rights. The following are some of the factors that contribute to and impair the efficiency of Pakistan's human rights framework:

#### **Economic frontiers:**

One of the key determinants of development, including the application of the framework for human rights, is the nation's economy. Pakistan has faced economic difficulties since its creation as a result of the lack of industrial infrastructure and rapid population increase relative to GDP development. Despite consistent GDP growth (4.5-5) during the past few years, the Pakistan's economy is in trouble, according to the Asian Development Bank and the World

Economy Forum (ADB 2020). The Principles of Policy dichotomy makes the same point, making it clear that some rights depend on the availability of enough resources.

### **Illiteracy and Human Rights Education:**

According to the UNESCO Institute for Statistics (UIS) on behalf of UNESCO, Pakistan is one of the least developed nations in terms of literacy and education. Pakistan's 2018 literacy rate of 59 percent makes it one of the lowest in the world, trailing only Afghanistan and a few countries in central Africa (UNESCO 2018). With this level of literacy and education, no one can reasonably anticipate a favorable human rights situation in any nation, as education is both a fundamental human right and a factor in the demand for human rights. The requirements for maintaining the human rights framework are not addressed in the curriculum either.

### **Gender Disparity:**

There are several indexes available to measure a country's progress in terms of human rights through the prism of gender development. A gender main stream is one of the primary areas and sub-disciplines of the current human right paradigm. Based on health, education, economic, and political data, the (The Global Gender Gap Report 2016) 144 nations according to the gap between women and men. Pakistan holds the record for South Asia's worst-performing state with a score of 143 out of 144. Despite progressive legislation and judicial activity in this area, Pakistan still faces significant challenges.

### **Minorities & other Vulnerable Segments:**

In this regard, Pakistan has come under harsh condemnation from the UN, INGOs, and international community. International partners frequently draw attention to the unfair treatment of minorities by blasphemy laws and demand an equitable share in their growth. Amnesty

International and Human Rights Watch also criticize Pakistan for being slow to enforce laws that protect minorities. According to the Human Rights Commission of Pakistan (HRCP), Pakistan is becoming a dangerous state for minorities and highly vulnerable with regard to sectarian violence. The elderly and persons with disabilities in Pakistan are both confronting difficulties.

### **Child Rights in Pakistan:**

Pakistan isn't considered as a family-friendly nation. Pakistan is a signatory to the CRC and has filed an initial report as well as five follow-up reports. Although Pakistan's institutional framework is strong at the federal and provincial levels, much work remains before children may feel safe and secure there (Shujaar 2015). NGOs and international organizations have criticized Pakistan for its policies on child labor, bonded labor, forced marriages, violence against children, and a deficient juvenile justice system (Mehdi 2022). The situation is volatile with regard to schooling and protection issues, according to the United Nations' closing findings on the Convention on Child Rights.

### **Torture & Enforced Disappearance:**

Torture is used by Pakistan's police and other security forces, according to the European Union, the United Nations Committee against Torture and other UN entities. These inquiries were made in reports by INGOs and HRCP as well. Pakistan also has to pass laws to put an end to these terrible activities at the local level (“Committee against Torture Examines Initial Report of Pakistan | OHCHR” n.d.).

## **Chapter 3**

### **3. RESEARCH METHODOLOGY**

#### **Introduction**

This chapter is consisted of detailed methodology essential to achieve the objectives of the present study. The foundation of this research is based on scientific methods containing set rules and procedure. It further described the approaches that were adopted to conduct the current study. Furthermore, justification of adopted methodology was logically penned down. In general, this chapter is comprised of research design, sampling methods, universe of the study, tool of data collection, validity and reliability of the study, and statistical techniques adopted for empirical analysis of the collected data.

#### **Research Purpose**

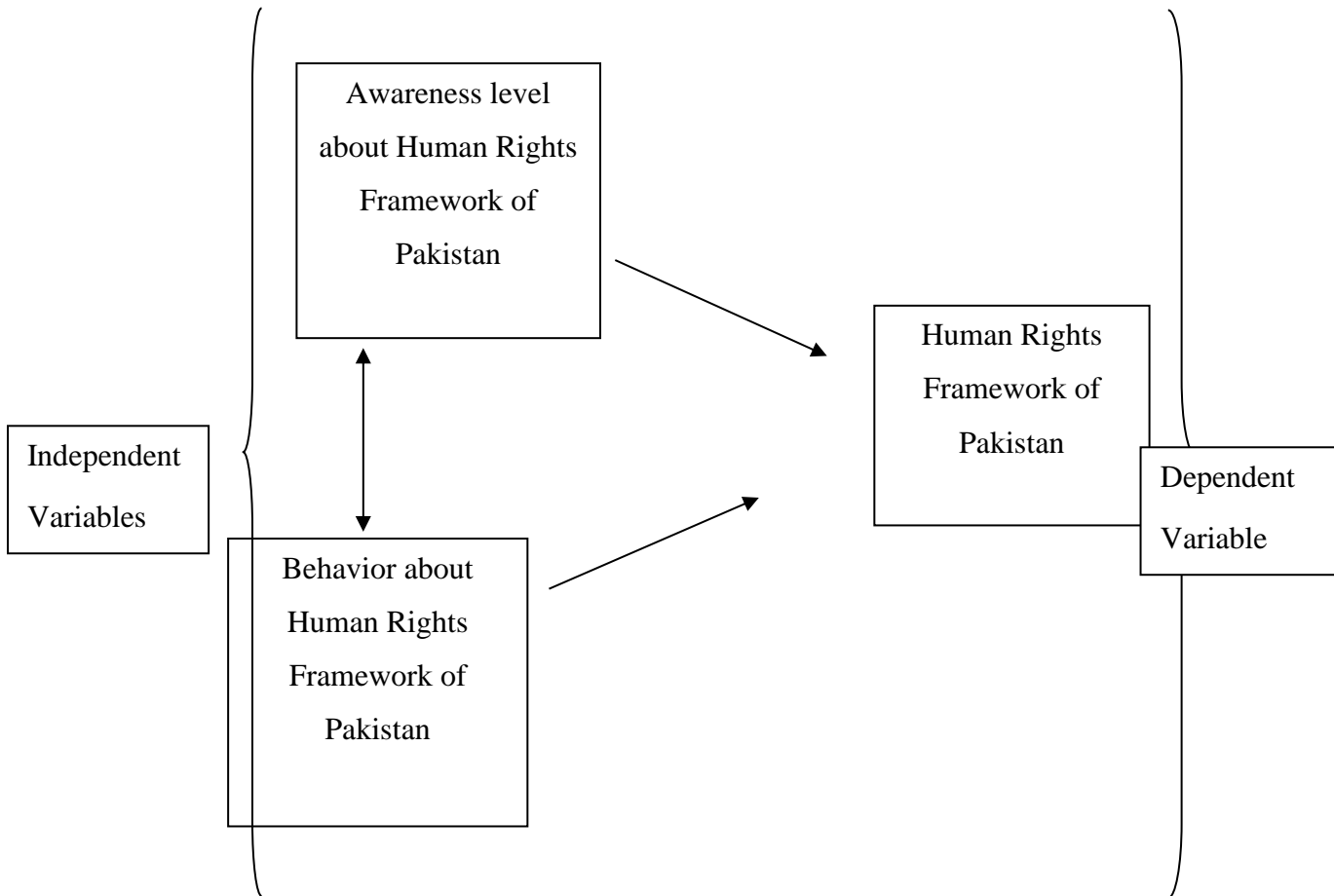
The main purpose of the research was to gauge the awareness among youth of Islamabad regarding Pakistan's Human Rights Framework. It seeks to discern disparities in awareness and behavior across genders concerning various dimensions of human rights. Additionally, it intends to scrutinize the correlation between the awareness level and behavioral patterns exhibited by the youth of Islamabad concerning Pakistan's Human Rights framework.

#### **Research Methodology**

Considering the nature of the current study, quantitative research was adopted to achieve the objective of the study. The quantitative approach was adopted due to using questionnaire for

collecting first hand information from the Islamabad youth regarding understanding level and behavior about Human rights frame work of Pakistan.

### Conceptual Framework



### Population of the Study

Youth studying in universities of Islamabad is the population of this study. The selected age group was from 18 to 30.



## **Sampling**

List of higher study institutions has been acquired from HEC website. After obtaining the list of universities, from the non probability sampling, convenience sampling techniques was used to select the following universities;

- I. Quaid e Azam University Islamabad
- II. NUST University, Islamabad
- III. Air University, Islamabad
- IV. National Defence University, Islamabad
- V. Bahria University, Islamabad
- VI. NUML University, Islamabad

After selection of these universities, by using convenient sampling technique data was collected from the university students. Sample is taken from the selected universe.

## **Sample Size**

The researcher distributed 400 questionnaires among the students of six universities of ICT. The questionnaires were equally distributed among male and female students with equal ratio i.e. (33 male and 33 female) of each university. However, among the 400 respondents 380 questionnaires were returned. Furthermore, after evaluation incomplete questionnaires were skipped that made total of 369. In this regard, the sample size was 369 respondents.

## **Tool of Data Collection**

A self-completion structured questionnaire was developed for data collection. After extensive study of the relevant literature and other research studies (mentioned in chapter 2) on same issue in region and other parts of the world, a sketch of the questionnaire was constructed. The questionnaire (Appendix A) was extended with a cover letter that explained the purpose of this research. Four categories scale starting from “Yes” and ending with “don’t Know” having “somewhat and No” as middle points, was used for examining awareness level about human rights. The modified scale consisted of five categories used for evaluating behavior about human rights regarding their importance. It was constructed by keeping in view the principles given by (Henning and Roberts 2016). Before distributing questionnaire, brief information was given to fill the questionnaire. The data tool was developed keeping in view the following characteristics;

- Observation of respondents.
- Provision of maximum clarity of questions to respondents.
- Less time and money consuming tool.
- 100% return of data tool is possible.

## **Pretesting of the Instrument**

The first draft of the questionnaire was created after consulting the comprehensive literature review, and it was reviewed with the supervisor and other research experts. A brief trial was run following the completion of the questionnaire's initial sketch. Pretesting is the small-scale research trial carried out prior to carrying out the main study. (Kumar 2018). In order to sort out errors and mistakes, the printed version of the questionnaire was delivered to ten (10) respondents by the

researcher himself. For the respondents' convenience, basic terminologies were virtually explained. During the pretesting process, the identified errors were highlighted and the acquired deficiencies were fixed. Prior to completing the questionnaire, the appropriate errors were confirmed. The pretesting process revealed that respondents were highly engaged because the questions were straightforward and connected to their overall comprehension. The primary reasons to conduct pretesting were to

- Determine the weaknesses in the preparation and organization of the questionnaire.
- Enable the researcher to improve and correct the mistakes before obtaining actual research data.
- Make appraisal about estimated time for each questionnaire.
- Determine the clarity and remove the ambiguous words in the questionnaire.
- Establish the content validity of the instrument.

The questions that were difficult or unclear were rephrased after the pretesting. Those who took part in the pretesting were excluded from the main study. A few small changes were made to the instrument without compromising the fundamental data needed for the study.

### **Primary Data Collection**

The primary data was collected from the respondents; students studying in universities of ICT. However, data was collected by giving guidelines to each respondent rather than merely distributing questionnaire, so that the validity of the collected data can be ensured.

## **Secondary Data Collection**

Secondary data is available at low cost and can be promptly obtained as compare to the primary data. A significant number of books, journals, theses, reports, and articles were consulted in order to conduct this study. Data and recommendations were gathered from relevant authorities and subject matter experts.

## **Data Analysis**

For data analysis, researcher used Statistical Package for Social Science (SPSS) v.16. Data was further analyzed in two sections; one is descriptive analysis and second is empirical analysis.

### **Descriptive Analysis**

Descriptive analysis is the interpretation of the collected data. It has two potential benefits: it reveals the features of the collected data and provides a brief description and summary of the observation. It is imperative to present the statistical results in a descriptive manner in order to support the research that was conducted using a constructed questionnaire and primary data analysis. A lenient explanation of the study's findings is provided by descriptive statistical analysis.

### **Empirical Analysis**

To know the relationship and difference between different variables, Independent sample t-test and Pearson Product-Moment Correlation coefficients were used and Cronbach's Alpha test was adopted to check the Reliability, for application of the above tests, basic assumptions were considered as random sampling drew sample, dependent variable was continuous, all the observations were independent and population was normally distributed.

## **Presentation of Data**

Tables and figures were used to present the collected data. The questionnaire was created to collect the necessary data based on the study's literature review. Since all respondents were given the assurance that the information they provided would be kept private, anonymous, and confidential, names and addresses were not obtained.

## CHAPTER 4

### 4. RESULTS AND DISCUSSIONS

#### Demographic Information

*Table 1 Gender Respondents*

<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
Male	188	50.95
Female	181	49.05
<b>Total</b>	<b>369</b>	<b>100.0</b>

The respondents' gender is shown in this table. According to the findings, out of the 369 respondents overall, 50.95% (188) were male and, 49.05% (181) were female.

*Table 2 Degree of the Respondents*

<b>Class</b>	<b>Frequency</b>	<b>Percentage</b>
BBA	35	9.4%
BE	24	6.5%
BS	246	66.6%
MBA	29	7.8%
MS/Mphil	22	5.9%
PhD	13	3.5%

<b>Total</b>	369	<b>100.0</b>
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This table explored the qualification of the respondents. Among the total respondents 66.6% (246) respondents were studying in BS programs, 35 respondents were from BBA with ratio 9.4% , 24 respondents were from BE with ratio 6.5%, while 7.8% (29) respondents were studying in MBA, and 22 respondents were doing MS/Mphil with ratio of 5.9%, however, only 3.5% (13) respondents were enrolled in PhD program.

*Table 3 Class of the Respondents*

<b>Institution</b>	<b>Frequency</b>	<b>Percentage</b>
National Defence University	59	15.9%
Bahria University	61	16.5%
NUST	62	16.8%
Quaid e Azam University	62	16.8%
NUML	63	17.07%
Air University	62	16.8%
<b>Total</b>	<b>369</b>	<b>100.0%</b>

The data was collected from six universities of Islamabad those are showing in the above table. After excluding incomplete questionnaires, the collected information reveals that 17.07% (63) respondents were studying in NUML university, 15.9% (59) respondents were belonged to the National Defence University, 16.8% (62) respondents were the students of Quaid-e-Azam

university, while 16.8% (62) respondents were the part of Air university and 16.8% (62) respondents were studying in NUST university while 16.5% (61) respondents were belonged to the Bahria university.

*Table 4 Department of the Respondents*

<b>Institution</b>	<b>Frequency</b>	<b>Percentage</b>
Psychology	65	17.6%
IR	87	23.5%
Mathematics	21	5.6%
English	72	19.5%
Mass com	17	4.6%
Management	22	5.9%
IT	67	18.1%
Economics	18	4.8%
<b>Total</b>	<b>369</b>	<b>100.0%</b>

This table demonstrates the department of respondents. The data shows that nearly one quarter of the total respondents 23.5% (87) were studying in International Relations. Only 4.6% (17) respondents were belonged to the Mass Com department, 19.5% (72) respondents were part of English department, 18.1% (67) respondents were studying in IT department, 17.6% (65) respondents were belonged to Psychology department, 5.9% (22) respondents were studying in



Management department, 5.6% (21) respondents were part of Mathematics department whereas 4.8% (18) respondents were studying in Economics department.

*Table 5 Nature of Residence in Islamabad*

<b>Residence</b>	<b>Frequency</b>	<b>Percentage</b>
Permanent	245	66.3
Temporary	124	33.6
<b>Total</b>	<b>369</b>	<b>100.0</b>

The above table tells about the nature of the residence of respondents. The collected data explains that among the total 369 respondents, more than half 66.3% (245) respondents were having permanent type of residence whereas, 33.6% (124) respondents were belonged to the temporary residence.

### **Awareness Level about Human Rights**

*Table 6 Have you ever read constitution of Pakistan?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	82	84	166
	22.2%	22.76%	44.9%
Somewhat	45	44	89
	12.1%	11.9%	24%
No	61	51	112

	16.5%	13.8%	30.3%
Don't know	0	2	2
	0%	0.5%	0.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

The available data shows the male and female respondents' findings separately for the information about the constitution of Pakistan. Obtained information shows that average number of students have read constitution of Pakistan i.e. 22.76% female and 22.2% male respondents said yes about this statement, only 0.5% female and none of the male respondents said don't know about the constitution of Pakistan. Furthermore, 12.1% male and 11.9% female respondents said somewhat about this statement, whereas, 16.5% male and 13.8% female respondents they did not read constitution of Pakistan yet.

*Table 7 Do you know right to life is protected in constitution/Law of Pakistan?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	101	77	178
	27.3%	16.06%	48.2%
Somewhat	69	83	152
	18.6%	22.4%	41.1%
No	14	18	32
	3.7%	4.8%	8.6%
Don't know	4	3	7

	1.08%	0.81%	1.89%
	188	181	<b>369</b>
<b>Total</b>	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the right to life is protected in constitution/Law of Pakistan. The obtained results reveals that 27.3% male and 16.06% female respondents said yes about this statement, only 1.08% male and 0.81% female respondents said don't know about this statement. Furthermore, 22.4% female and 18.6% male respondents said "somewhat" about the asked statement whereas, 4.8% female and 3.7% male respondents said "No" about this statement.

*Table 8 Do you know that fundamental human rights are protected in Constitution of Pakistan?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	118	97	215
	31.9%	26.2%	58.26%
Somewhat	48	56	104
	13%	15.1%	28.18%
No	13	11	24
	3.5%	2.9%	6.5%

Don't know	9	17	26
	2.4%	4.6%	7.04%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding fundamental human rights is protected in Constitution of Pakistan. The obtained results reveals that 31.9% male and 26.2% female respondents said yes about this statement, only 2.4% male and 4.6% female respondents said don't know about this statement. Furthermore, 15.1% female and 13% male respondents said "somewhat" about this statement whereas, 2.4% male and 4.6% female respondents said "No" about this statement.

*Table 9 Do you know right to adequate/decent standard of living is protected in Constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	74	67	141
	20.05%	18.15%	38.2%
Somewhat	63	66	129
	17.07%	17.8%	34.95%
No	21	23	44
	5.69%	6.23%	11.9%
Don't know	30	25	55
	8.13%	6.7%	14.9%

<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the right to adequate/decent standard of living is protected in Constitution. The obtained results reveals that 20.05% male and 18.15% female respondents said yes about this statement, only 5.69% male and 6.23% female respondents said “No” about this statement. Furthermore, 17.8% female and 17.07% male respondents said “somewhat” about this statement whereas, 8.13% male and 6.7% female respondents said “don’t know” about this statement.

*Table 10 Do you know freedom of expression is protected in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	84	98	182
	22.7%	26.5%	49.3%
Somewhat	57	50	107
	15.4%	13.55%	28.9%
No	23	18	41
	6.23%	4.8%	11.11%
Don't know	24	15	39

	6.5%	4.06%	10.5%
	188	181	<b>369</b>
<b>Total</b>	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding freedom of expression is protected in constitution. The obtained results reveals that 26.5% female and 22.7% male respondents said yes about this statement, only 4.06% female and 6.5% male respondents said “don’t know” about this statement. Furthermore, 15.4% male and 13.5% female respondents said “somewhat” about this statement whereas, 6.2% male and 4.8% female respondents said “No” about this statement.

*Table 11 Do you know access to education for all citizens is protected in Constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	122	91	213
	33.06%	24.6%	57.7%
Somewhat	48	57	105
	13.0%	15.4%	28.4%
No	0	23	23
	0%	6.02%	6.23%
Don't know	18	10	28
	4.8%	2.71%	7.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the access to education for all citizens is protected in Constitution. The collected data shows that 33.06% male and 24.6% female respondents said yes about this statement, only 6.02% female and 0% male respondents said “No” about this statement. Furthermore, 15.4% female and 13.0% male respondents said “somewhat” about this statement whereas, 4.8% male and 2.71% female respondents said “don’t know” about this statement.

*Table 12 Do you know access to health services are responsibility of the state?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	103	96	199
	27.9%	26.01%	53.9%
Somewhat	48	54	102
	13%	14.63%	27.6%
No	15	22	37
	4.06%	5.9%	10%
Don't know	22	9	31
	5.9%	2.43%	8.4%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the access to health services are responsibility of the state. The collected data shows that 27.9% male and 26.01% female respondents said yes about this statement, only 2.4% female and 5.9% male respondents said “don’t know” about this statement. Furthermore, 14.6% female and 13% male respondents said “somewhat” about this statement whereas, 5.9% female and 4.06% male respondents said “No” about this statement.

*Table 13 Do you know citizens are protected from arbitrary arrest in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	56	70	126
	15.1%	18.9%	34.1%
Somewhat	52	62	114
	14%	16.8%	30.8%
No	42	19	61
	11.3%	5.1%	16.5%
Don't know	38	30	68
	10.2%	8.1%	18.4%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding citizens are protected from arbitrary arrest in constitution. The obtained data



shows that 18.9% female and 15.1% male respondents said yes about this statement, only 5.1% female and 11.3% male respondents said “No” about this statement. Furthermore, 16.8% female and 14% male respondents said “somewhat” about this statement whereas, 10.2% male and 8.1% female respondents said “don’t know” about this statement.

*Table 14 Do you know citizens have the right to elect their political leadership in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	102	97	199
	27.6%	26.2%	53.9%
Somewhat	47	55	102
	12.7%	14.9%	27.6%
No	18	10	28
	4.8%	2.7%	7.5%
Don’t know	21	19	40
	5.6%	5.1%	10.8%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding citizens has the right to elect their political leadership in constitution. The obtained data shows that 27.6% male and 26.2% female respondents said “Yes” about this

statement, only 2.7% female and 4.8% male respondents said “No” about this statement. In addition, 14.9% female and 12.7% male respondents said “somewhat” about this statement whereas, 5.6% male and 5.1% female respondents said “don’t know” about this statement.

*Table 15 Do you know citizens have the right to form associations and trade unions in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	82	59	141
	22.2%	15.9%	38.2%
Somewhat	48	74	122
	13%	20%	33%
No	17	25	42
	4.6%	6.7%	11.3%
Don’t know	41	23	64
	11.1%	6.2%	17.3%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that citizens have the right to form associations and trade unions in constitution. The acquired data shows that 22.2% male and 15.9% female respondents said “Yes” about this statement, only 4.6% male and 6.7% female respondents said “No” about this statement.

In addition, 20% female and 13% male respondents said “somewhat” about this statement whereas, 11.1% male and 6.2% female respondents said “don’t know” about this statement.

*Table 16 Do you know citizens have the right to be protected from the torture and cruel treatment in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	81	68	149
	21.9%	18.4%	40.4%
Somewhat	58	69	127
	15.7%	18.6%	34.4%
No	31	20	51
	8.4%	5.4%	13.8%
Don’t know	18	24	42
	4.8%	6.4%	11.3%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that citizens have the right to be protected from the torture and cruel treatment in constitution. The acquired data shows that 21.9% male and 18.4% female respondents said “Yes” about this statement, only 4.8% male and 6.4% male respondents said “don’t know” about this statement. In addition, 18.6% female and 15.7% male respondents said “somewhat”

about this statement whereas, 8.4% male and 5.4% female respondents said “No” about this statement.

*Table 17 Do you know all men and women are equal in all rights in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	74	97	171
	20.05%	26.2%	46.4%
Somewhat	68	54	122
	18.4%	14.6%	33%
No	27	21	48
	7.3%	5.6%	13%
Don't know	19	9	28
	5.1%	2.4%	7.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that all men and women are equal in all rights in constitution. The collected data explains that 26.2% female and 20.05% male respondents said “Yes” about this statement, only 2.4% female and 5.1% male respondents said “don't know” about this statement. In addition, 18.4% male and 14.6% female respondents said “somewhat” about this statement whereas, 7.3% male and 5.6% female respondents said “No” about this statement.

*Table 18 Is the right to free, fair, and public trial is available to the citizens in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	93	85	178
	25.2%	23.03%	48.3%
Somewhat	41	61	102
	11.1%	16.5%	27.6%
No	28	13	41
	7.5%	3.5%	11.1%
Don't know	26	22	48
	7%	5.9%	13%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that the right to free, fair, and public trial is available to the citizens in constitution. The collected data explains that 25.2 % male and 23.03% female respondents said “Yes” about this statement, only 3.5% female and 7.5% male respondents said “No” about this statement. In addition, 16.5% female and 11.1% male respondents said “somewhat” about this statement whereas, 7% male and 5.9% female respondents said “don't know” about this statement.

*Table 19 Do the all citizens have right to be considered innocent until proven guilty in constitution?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	107	91	198
	28.9%	24.6%	53.8%
Somewhat	51	59	110
	13.8%	15.9%	29.8%
No	10	12	22
	2.7%	3.25%	5.9%
Don't know	20	19	39
	5.4%	5.1%	10.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that Do the all citizens have right to be considered innocent until proven guilty in constitution. The collected data explains that 28.9% male and 24.6% female respondents said “Yes” about this statement, only 2.7% male and 3.2% female respondents said “No” about this statement. In addition, 15.9% female and 13.8% male respondents said “somewhat” about this

statement whereas, 5.4% male and 5.1% female respondents said “don’t know” about this statement.

*Table 20 Do all citizens have freedom to assembly in constitution including the right to peacefully protest, demonstrate, or strike?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	101	98	199
	27.3%	26.5%	54%
Somewhat	36	49	85
	9.7%	13.2%	23%
No	32	16	48
	8.6%	4.3%	13%
Don’t know	19	18	37
	5.1%	4.8%	10%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that Do the all citizens have right to be considered innocent until proven guilty in constitution. The collected data explains that 27.3% male and 26.5% female respondents said “Yes” about this statement, only 4.8% female and 5.1% male respondents said “don’t know” about this statement. In addition, 13.2% female and 9.7% male respondents said “somewhat” about this statement whereas, 8.6% male and 4.3% female respondents said “No” about this statement.

Table 21 In constitution, citizens have right to assume a position in the government service including army?

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	72	59	131
	19.5%	15.9%	35.5%
Somewhat	81	73	154
	21.9%	19.7%	41.8%
No	23	22	45
	6.2%	5.9%	12.1%
Don't know	12	27	39
	3.2%	7.3%	10.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that in constitution, citizens have right to assume a position in the government service including army. The collected data explains that 21.9% male and 19.7% female respondents said “somewhat” about this statement, only 3.2% male and 7.3% female respondents said “don't know” about this statement. In addition, 19.5% male and 15.9% female respondents said “Yes” about this statement whereas, 6.2% male and 5.9% female respondents said “No” about this statement.



Table 22 Have all citizens have equal rights regardless of race, color, national or social origin and language, ethnicity, gender and birth place in constitution?

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	92	67	159
	24.9%	18.1%	43.1%
Somewhat	54	78	132
	14.6%	21.1%	35.9%
No	28	19	47
	7.5%	5.1%	12.6%
Don't know	14	17	31
	3.7%	4.6%	8.4%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that all citizens have equal rights regardless of race, color, national or social origin and language, ethnicity, gender and birth place in constitution. The collected data explains that 24.9% male and 18.1% female respondents said “Yes” about this statement, only 3.7% male and 4.6% female respondents said “don't know” about this statement. In addition, 21.1% female and 14.6% male respondents said “somewhat” about this statement whereas, 7.5% male and 5.1% female respondents said “No” about this statement.

Table 23 Have all citizens freedom of religion including the right to join another religious groups in constitution?

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	73	83	156
	19.7%	22.4%	42.3%
Somewhat	70	62	132
	18.9%	16.8%	35.8%
No	30	14	44
	8.1%	3.7%	11.9%
Don't know	15	22	37
	4.06%	5.9%	10%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that all citizens have freedom of religion including the right to join another religious group in constitution. The collected data reveals that 22.4% female and 19.7% male respondents said “Yes” about this statement, only 4.06% male and 5.9% male respondents said “Don't know” about this statement. In addition, 18.9% male and 16.8% female respondents said “somewhat” about this statement whereas, 8.1% male and 3.7% female respondents said “No” about this statement.

*Table 24 Do you know that a child have right to be free from physical and mental harm?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	105	84	189
	28.4%	22.7%	51.35%
Somewhat	58	69	127
	15.7%	18.6%	34.7%
No	17	18	35
	4.6%	4.8%	9.4%
Don't know	8	10	18
	2.1%	2.7%	4.8%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that a child have right to be free from physical and mental harm. The obtained results reveal that 28.4% male and 22.7% female respondents said “Yes” about this statement, only 2.1% male and 2.7% female respondents said “don't know” about this statement. In addition, 18.6% female and 15.7% male respondents said “somewhat” about this statement whereas, 4.8% female and 4.6% male respondents said “No” about this statement.

*Table 25 Do you know that a woman has right to be free from physical and mental harm?*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Yes	107	85	192
	28.9%	23%	52.1%
Somewhat	55	72	127
	14.9%	19.5%	34.7%
No	12	10	22
	3.2%	2.7%	5.9%
Don't know	14	14	28
	3.7%	3.7%	7.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding that a woman has the right to be free from physical and mental harm. The obtained results show that 28.9% male and 23% female respondents said “Yes” about this statement, only 2.7% female and 3.2% male respondents said “No” about this statement. Furthermore, 19.5% female and 14.9% male respondents said “somewhat” about this statement whereas, 3.7% male and female respondents said “Don't know” about this statement.

## Behaviour about Human Rights

Table 26 Right to Life

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	130	154	284
	35.2%	41.8%	76.9%
Important	45	27	72
	12.1%	7.3%	19.5%
Somewhat important	8	0	8
	2.1%	.0%	2.1%
Not important	5	0	5
	1.3%	0%	1.3%
Harmful	0	0	0
	.0%	.0%	.0%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

This portion of the questionnaire contains the results about Behavior of respondents regarding human rights. In this regard, The results of male and female respondents for the examination of their Behaviors towards the right to life are shown separately in the table above. The obtained results show that 41.8% female and 35.2% male respondents declared this right “very much important”, none of the female and male respondents declared “harmful” this statement. Furthermore, 12.1% male and 7.3% female respondents declared this statement as “important” and

2.1% male and none of the female declared “somewhat important” whereas, only 1.3% male and non of female respondents declared this as “not important”

*Table 27 Right to adequate/decent standard of living*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	93	99	192
	25.2%	26.8%	52%
Important	85	68	153
	23%	18.4%	41.5%
Somewhat important	9	13	22
	2.4%	3.5%	5.9%
Not important	1	1	2
	0.2%	0.2%	0.4%
Harmful	0	0	0
	.0%	.0%	.0%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to adequate/decent standard of living. The obtained results show that 26.8% female and 25.2% male respondents declared this right “very much important”, none of male and female respondents declared “harmful” this right. Furthermore, 23% male and 18.4% female respondents declared this right as “important”. However, 3.5% female and

2.4% female respondents declared “somewhat important” whereas, only 0.2% female and male respondents declared “not important”.

*Table 28 Freedom of Expression*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	98	101	199
	26.5%	27.3%	54%
Important	70	65	135
	18.9%	17.6%	36.6%
Somewhat important	16	12	28
	4.3%	3.2%	7.5%
Not important	2	0	2
	0.5%	0%	0.5%
Harmful	2	3	5
	0.5%	0.8%	1.3%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to freedom of expression. The obtained results show that 27.3% female and 26.5% male respondents declared this right “very much important”, while only 0.5% male and none of the female respondents declared “not important” this right.

Furthermore, 18.9% male and 17.6% female respondents declared as “important”. However, 4.3% male and 3.2% female respondents declared “somewhat important”. 0.8% female and 0.5% male respondents declared this right “harmful”.

*Table 29 Access to Education*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	104	107	211
	28.1%	28.9%	57.1%
Important	68	59	127
	18.4%	15.9%	34.7%
Somewhat important	13	13	26
	3.5%	3.5%	7%
Not important	2	1	3
	0.5%	0.2%	0.8%
Harmful	1	1	2
	0.2%	0.2%	0.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to access to education. The collected data shows that 28.9% female and 28.1% male respondents declared this right “very much important”, 0.2% male and female respondents declared this right as “harmful”. Furthermore, 18.4% male and 15.9%



female respondents declared this right as “important”. However, 3.5% male and female respondents declared this right as “somewhat important” whereas, only 0.5% male and 0.2% of the female respondents declared “not important”.

*Table 30 Access to Health Services*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	98	116	214
	26.5%	31.4%	57.9%
Important	67	51	118
	18.1%	13.8%	31.9%
Somewhat important	21	12	33
	5.6%	3.2%	8.9%
Not important	2	2	4
	0.5%	0.5%	1.08%
Harmful	0	0	0
	0%	0%	0%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to access to health services. The collected data shows that 31.4% female and 26.5% male respondents declared this right “very much important”, none of the male and female respondents declared “harmful” this right. Furthermore, 18.1% male

and 13.8% female respondents declared this right as “important”. However, 5.6% male and 3.2% female respondents declared “somewhat important” whereas, only 0.5% male and 0.5% female respondents declared “not important”.

*Table 31 Protection from Arbitrary Arrest*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	76	78	154
	20.5%	21.1%	41.8%
Important	80	82	162
	21.6%	22.2%	43.9%
Somewhat important	31	21	52
	8.4%	5.6%	14.09%
Not important	1	0	1
	0.2%	0%	0.2%
Harmful	0	0	0
	0%	0%	0%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about protection from Arbitrary Arrest. The collected data shows that 22.2% female and 21.6% male respondents declared this right as “important”, non of male and female respondents declared “harmful” this right. Furthermore, 21.1% female and

20.5% male respondents declared as this right “very much important”. However, 8.4% male and 5.6% female respondents declared “somewhat important” this right whereas, only 0.2% of the male and non female respondents declared “not important”.

*Table 32 Right to Elect Political Leadership*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	68	89	157
	18.4%	24.1%	42.5%
Important	81	63	144
	21.9%	17%	39%
Somewhat important	30	22	52
	8.1%	5.9%	14.0%
Not important	9	7	16
	2.4%	1.8%	4.3%
Harmful	0	0	0
	0%	0%	0%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to elect political leadership. The collected data reveals that 24.1% female and 18.4% male respondents declared this right “very much important” and none of the male and female respondents declared this right as “harmful”. Furthermore, 21.9%

male and 17% female respondents declared “important”. However, 8.1% male and 5.9% female respondents declared “somewhat important” this right whereas, only 2.4% male and 1.8% of the female respondents declared “not important”.

*Table 33 Right to form trade unions/professional associations*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	67	74	141
	18.2%	20.05%	38.25%
Important	71	72	143
	19.2%	19.5%	38.7%
Somewhat important	44	27	71
	11.9%	7.3%	19.2%
Not important	3	6	9
	0.8%	1.6%	2.4%
Harmful	3	2	5
	0.8%	0.5%	1.3%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to form trade unions/professional associations. The collected data reveals that 19.5% female and 19.2% male respondents declared this right “important”, 0.8% female and 1.6% male respondents declared this right as “harmful”.

Furthermore, 20.05% female and 18.2% male respondents declared “very much important” to this right. However, 11.9% male and 7.3% female respondents declared “somewhat important” whereas, only 1.6% female and 0.8% of the male respondents declared “not important”.

*Table 34 Protection from torture, cruel, inhuman or degrading punishment*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	97	94	191
	26.3%	25.4%	51.7%
Important	69	63	132
	18.6%	17%	35.6%
Somewhat important	18	19	37
	4.8%	5.1%	10%
Not important	4	4	8
	1.1%	1.1%	2.2%
Harmful	0	1	1
	0%	0.2%	0.2%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to protection from torture, cruel, inhuman or degrading punishment. The collected data reveals that 26.3% male and 25.4% female respondents declared this right “very much important”, none of the male and 0.2% female respondents declared

this right as “harmful”. Furthermore, 18.6% male and 17% female respondents declared “important”. However, 5.1% female and 4.8% male respondents declared “somewhat important” to this right whereas, only 1.1% male and female respondents declared “not important”.

*Table 35 Equality before Law*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	112	105	217
	30.3%	28.4%	58.8%
Important	62	62	124
	16.8%	16.8%	33.6%
Somewhat important	11	12	23
	2.9%	3.2%	6.2%
Not important	1	2	3
	0.2%	0.5%	0.8%
Harmful	2	0	2
	0.5%	0%	0.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about right to equality before law. The collected data reveals that 30.3% male and 28.4% female respondents declared this right “very much important”, none

of the female and 0.5% male respondents declared “harmful” this right. Furthermore, 16.8% male and female respondents declared this right as “important”. However, 3.2% female and 2.9% male respondents declared “somewhat important” to this right, whereas, only 0.5% female and 0.2% male respondents declared “not important”.

*Table 36 Equality of men and women in all rights*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	110	123	233
	29.8%	33.3%	63.1%
Important	45	46	91
	12.1%	12.4%	24.6%
Somewhat important	24	11	35
	6.5%	2.9%	9.4%
Not important	8	0	8
	2.1%	0%	2.1%
Harmful	1	1	2
	0.2%	0.2%	0.2%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about equality of men and women in all rights. The collected

data reveals that 33.3% female and 29.8% male respondents declared this right as “very much important”, 0.2% male and female respondents declared “harmful” this right. Furthermore, 12.4% female and 12.1% male respondents declared “important” this right. However, 6.5% male and 2.9% female respondents declared “somewhat important” to this right, whereas, only 2.1% male and none of the female respondents declared “not important” to this right.

*Table 37 The right to free, fair and public trial*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	100	89	189
	27.1%	24.1%	51.2%
Important	76	78	154
	20.5%	21.1%	41.7%
Somewhat important	7	13	20
	1.8%	3.5%	5.4%
Not important	5	0	5
	1.3%	0%	1.3%
Harmful	0	1	1
	0%	0.2%	0.2%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the right to free, fair and public trial. The collected data



reveals that 27.1% male and 24.1% male respondents declared this right as “very much important”, none of the male and 0.2% female respondents declared “harmful” this right. Furthermore, 21.1% female and 20.5% female respondents declared “important” this right. However, 3.5% female and 1.8% female respondents declared “somewhat important” this right, whereas, only 1.3% male and none of the female respondents declared “not important”.

*Table 38 Right to be considered innocent until proven guilty*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	77	101	178
	20.8%	27.3%	48.2%
Important	78	59	137
	21.1%	15.9%	37.1%
Somewhat important	30	21	51
	8.1%	5.6%	15.8%
Not important	2	0	2
	0.5%	0%	0.5%
Harmful	1	0	1
	0.2%	0%	0.2%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the right to be considered innocent until proven

guilty. The collected data reveals that 27.3% female and 20.8% male respondents declared this right “very much important”, none of female and 0.2% male respondents declared this right as “harmful”. Furthermore, 21.1% male and 15.9% female respondents declared “important”. However, 8.1% male and 5.6% female respondents declared “somewhat important” this right whereas, only 0.5% male and none of the female respondents declared “not important”.

*Table 39 Freedom of assembly including the right to peacefully protest, demonstrates, or strike*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	83	79	162
	22.4%	21.4%	43.9%
Important	72	66	138
	19.5%	17.8%	37.7%
Somewhat important	25	24	49
	6.7%	6.5%	13.2%
Not important	6	8	14
	1.6%	2.1%	3.7%
Harmful	2	4	6
	0.5%	1.1%	1.6%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the freedom of assembly including the right to

peacefully protest, demonstrate, or strike. The collected data reveals that 22.4% male and 21.4% female respondents declared this right “very much important”, 0.5% male and 1.1% female respondents declared this right as “harmful”. Furthermore, 19.5% male and 17.8% female respondents declared “important”. However, 6.7% male and 6.5% female respondents declared “somewhat important” whereas, only 2.1% female and 1.6% male respondents declared this right as “not important”.

*Table 40 Right to assume a position in the Government*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	85	77	162
	23%	20.8%	43.9%
Important	54	73	127
	14.6%	19.7%	34.4%
Somewhat important	44	27	71
	11.9%	7.3%	19.2%
Not important	4	3	7
	1.1%	0.8%	1.8%
Harmful	1	1	2
	0.2%	0.2%	0.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the right to assume a position in the Government. The collected data reveals that 23% male and 22.8% female respondents declared this right “very much important”, 0.2% male and female respondents declared this right as “harmful”. Furthermore, 19.7% female and 14.6% female respondents declared “important”. However, 11.9% male and 7.3% female respondents declared this right as “somewhat important” whereas, only 1.1% male and 0.8% female respondents declared “not important”.

*Table 41 Equal rights of all regardless of race, color, gender, national or social origin, language, ethnicity, or birth place*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	87	76	163
	23.5%	20.5%	44.1%
Important	73	82	155
	19.7%	22.2%	42%
Somewhat important	24	18	42
	6.5%	4.8%	11.3%
Not important	4	5	9
	1.1%	1.3%	2.4%
Harmful	0	0	0
	0%	0%	0%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the right to equal rights of all regardless of race, color, gender, national or social origin, language, ethnicity, or birth place. The collected data reveals that 23.5% male and 20.5% female respondents declared this right “very much important”, none of the male and female respondents declared this right as “harmful”. Furthermore, 22.2% female and 19.7% female respondents declared “important”. However, 6.5% male and 4.8% female respondents declared this right as “somewhat important” whereas, only 1.3% female and 1.1% female respondents declared “not important”.

*Table 42 Freedom of religion including the right to join another religious group*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	123	88	211
	33.3%	23.8%	57.1%
Important	39	75	114
	10.5%	20.3%	30.8%
Somewhat important	22	14	36
	6%	3.7%	9.7%
Not important	3	3	6
	0.8%	0.8%	1.6%
Harmful	1	1	2
	0.2%	0.2%	0.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the freedom of religion including the right to join another religious group. The collected data reveals that 33.3% male and 23.8% female respondents declared this right “very much important”, 0.2% male and female respondents declared this right as “harmful”. Furthermore, 20.3% female and 10.5% male respondents declared “important”. However, 6% male and 3.7% female respondents declared “somewhat important” whereas, only 0.8% male and female respondents declared this right as “not important”.

*Table 43 Right of a child to be free from physical and mental harm*

<b>Responses</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
Very much important	101	91	192
	27.3%	24.6%	52%
Important	71	74	145
	19.2%	20%	39.2%
Somewhat important	12	13	25
	3.2%	3.5%	6.7%
Not important	3	2	5
	0.8%	0.5%	1.3%
Harmful	1	1	2
	0.2%	0.2%	0.5%
<b>Total</b>	188	181	<b>369</b>
	50.95%	49.05%	<b>100.0%</b>

Male and female respondents' findings are shown separately in the above table for information regarding the Behavior about the right of a child to be free from physical and mental harm. The collected data reveals that 27.3% male and 24.6% female respondents declared this right “very much important”, 0.2% male and female respondents declared this right as “harmful”. Furthermore, 20% female and 19.2% male respondents declared “important”. However, 3.5% female and 3.2% male respondents declared this right as “somewhat important” whereas, only 0.8% male and 0.5% female respondents declared “Not important”.

## Empirical Analysis

*Table 44 Reliability Analysis*

<b>Reliability Statistics</b>	
Cronbach's Alpha	N of Items
.994	38

It is imperative that research tool must be reliable; therefore reliability of the research tool was checked by finding Cronbach’s Alpha value that is .99. This method of reliability test is being

used worldwide in social sciences and value .8 to 1 is considered as reliable. In this way, this tool is reliable.

*Table 45 Means, standard Deviations, and Pearson Product-Moment Correlation coefficients between awareness of rights and behavior towards rights*

	Awareness about Rights	Behavior towards Rights	Mean	SD
Awareness about Rights	1	.973**	-1.05	.994
Behavior towards Rights	.973**	1	3.41	1.27

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\*SD= Standard Deviation

### **Hypothesis**

**H1:** There is strong positive correlation between awareness about rights and behavior towards rights.



Using Pearson Product-Moment Correlation coefficient, the relationship between level of awareness of rights  $M= -1.05; SD=.99$  and behavior towards rights [ $M=3.4; SD=1.2$ ]was investigated. There was strong, positive correlation [ $r=.97, p<0.01$ ] between the two variables.

*Table 46 Regression*

<i>Model</i>	<i>B</i>	<i>Sig</i>
Awareness about rights	.488	.000
Behavior towards rights	.360	.000

$p <.01, p <. 05, R =.798,$

It is shown by Regression analysis that both variables have positive correlations index.

Table 47 Means, standard deviations, t-values and significance (2 tailed) between Gender awareness of rights and behavior towards rights

Awareness of Rights	Mean	SD	T	Sig. (2 tailed)
<i>Behavior towards Rights</i>				
Male	-2.40	.728	.595	.66
Female	.244	.724		
<i>Behavior towards Rights</i>				
Male	.242	1.24	1.950	.05
Female	-2.40	.823		

$p < .01, p < .05$

### Hypothesis Explanation

H1: there is significant mean difference in awareness of rights between male and female youth.

H2: there is significant mean difference in behavior towards rights between male and female youth.

### Hypothesis Interpretation

The result shows, that male youth ( $M = -2.40, SD = .72$ ) have less awareness of rights than female youth ( $M = .244, SD = .72$ ). Moreover, there is an insignificant difference ( $p < .05$ ), among males and females youth on awareness of rights scale. Secondly, male youth ( $M = .24, SD = .1.24$ )

are more likely to have positive behavior towards female youth ( $M=-2.4$ ,  $SD=.87$ ). Besides, there is a significant difference ( $p<.05$ ), among males and female youth on behavior scale.

## **Discussions**

Discussion portion is based on the data obtained during the investigation and it is in accordance with the research questions of the study.

Human Rights Frame work of Pakistan consisting of the chapters of Human Rights and Principals of Policy in the constitution, domestic legislation and International Covenants and Conventions signed & ratified by Pakistan as State Party in United Nations. Now implementation of these Conventions is obligations for Pakistan. Constitutional guarantees envisaged in Constitution of 1973 has been considered as basis frame work of this study as these are core elements of Human Rights frame work of Pakistan and widely accepted by all the stake holders including Government and Civil Society in Pakistan.

The information collected from Islamabad youth reveals that average percentage of youth have read or at least knows about constitution of Pakistan i.e. 34.66% female and 34.3% male respondents, Overall there is a mix response regarding awareness level.

## **CHAPTER 5**

### **5. CONCLUSION AND RECOMMENDATIONS**

The summary of the study is provided in this chapter in accordance with the specific research questions. Key findings have also been mentioned, and conclusions have been made in light of these findings. At the conclusion, recommendations are made on the basis of the empirical data gathered through questionnaires from the chosen demographic.

#### **Conclusion**

Data analysis shows some really fascinating information. The survey has largely been successful in determining the knowledge and behaviors of educated youth of Islamabad on Pakistan's framework for human rights. According to the study's findings, students generally show a moderate level of awareness of the human rights framework. The information shows the degree of awareness level in Pakistan's most educated group, and the overall percentage of awareness is average. We can also understand the level of awareness of Pakistan's semi-illiterate or illiterate population living in underprivileged rural areas. In order to qualify the observations of the United Nations and other human rights organizations that call on Pakistan to expand its Human Rights Education for its institutions and general public, the study omits a negative note. With this level of knowledge, no state party can affirm the efficacy of its human rights framework.

## **Key Findings:**

- Gender distribution in a survey of 369 respondents shows that 50.95% (188) were male and 49.05% (181) were female.
- Dominantly, 66.6% (246) pursued BS programs, contrasting with a minority of only 3.5% (13) enrolled in PhD programs among all respondents.
- NUML exhibits 17.07% (63) respondents, while the National Defense University represents 15.9% (59) of the surveyed population
- In the obtained information, 22.76% of female and 22.2% of male respondents affirmed reading the Constitution of Pakistan; while only 0.5% of females responded don't know.
- Among respondents, 27.3% of males and 16.06% of females affirmed the statement regarding the right to life is protected in constitution/Law of Pakistan, while 0.81% of females and 1.08% of males responded with "don't know" to the query based on the obtained results.
- Findings depict that 31.9% of male and 26.2% of female respondents affirmed the protection of fundamental human rights in the Constitution of Pakistan, while 4.6% of females and 2.4% of males responded with "don't know" to the statement.
- The findings from the table indicate that 20.05% of males and 18.15% of females affirmed the protection of the right to an adequate/decent standard of living in the Constitution. Additionally, 6.23% of females and 5.69% of males responded with "No" to this statement.
- The findings show that 26.5% of females and 22.7% of males affirmed the protection of freedom of expression in the constitution. Additionally, 6.5% of males and 4.06% of females responded with "Don't know" to this statement based on the obtained results.

- The data illustrates that 33.06% of males and 24.6% of females affirmed the protection of access to education for all citizens in the Constitution. Moreover, only 6.02% of females responded with "No" to this statement based on the collected data.
- The data demonstrates that 27.9% of males and 26.01% of females affirmed that access to health services is the responsibility of the state. Additionally, 2.4% of females and 5.9% of males responded with "don't know" to this statement based on the collected data.
- The obtained data indicates that 18.9% of females and 15.1% of males affirmed that citizens are protected from arbitrary arrest in the constitution, while 5.1% of females and 11.3% of males responded with "No" to this statement based on the collected data.
- According to the obtained data, 27.6% of males and 26.2% of females affirmed that citizens have the right to elect their political leadership in the constitution, with only 2.7% of females and 4.8% of males responded with "No" to this statement based on the collected data.
- As per the acquired data, 22.2% of males and 15.9% of females confirmed that citizens have the right to form associations and trade unions in the constitution, while only 4.6% of males and 6.7% of females responded with "No" to this statement based on the collected data.
- According to the acquired data, 21.9% of males and 18.4% of females affirmed that citizens have the right to be protected from torture and cruel treatment in the constitution, while only 4.8% of males and 6.4% of females responded with "don't know" regarding this statement.
- The collected data indicates that 26.2% of females and 20.05% of males affirmed the statement asserting equality of all men and women in all rights in the constitution, while

only 2.4% of females and 5.1% of males responded with "don't know" regarding this statement.

- The collected data reveals that 25.2% of males and 23.03% of females affirmed the availability of the right to a free, fair, and public trial for citizens in the constitution, with only 3.5% of females and 7.5% of males responded with "No" to this statement based on the collected data.
- The collected data indicates that 27.3% of males and 26.5% of females affirmed that all citizens have the right to be considered innocent until proven guilty in the constitution, while only 4.8% of females and 5.1% of males responded with "don't know" regarding this statement.
- According to the collected data, 24.9% of males and 18.1% of females affirmed that all citizens have equal rights regardless of race, color, national or social origin, language, ethnicity, gender, and birthplace in the constitution. Moreover, only 3.7% of males and 4.6% of females responded with "don't know" regarding this statement.
- The collected data indicates that 22.4% of females and 19.7% of males affirmed that all citizens have the freedom of religion, including the right to join another religious group, as outlined in the constitution. Additionally, only 4.06% of males and 5.9% of females responded with "Don't know" regarding this statement.
- The obtained results demonstrate that 28.4% of males and 22.7% of females affirmed that a child has the right to be free from physical and mental harm, while only 2.1% of males and 2.7% of females responded with "don't know" regarding this statement.

- The obtained results indicate that 28.9% of males and 23% of females affirmed that a woman has the right to be free from physical and mental harm, while only 2.7% of females and 3.2% of males responded with "No" to this statement.
- The obtained results indicate that 26.8% of females and 25.2% of males consider the right to an adequate/decent standard of living as "very much important," while none of the male or female respondents declared this right as "harmful."
- The obtained results reveal that 27.3% of females and 26.5% of males consider the right to freedom of expression as "very much important," with only 0.5% of males and none of the females declaring this right as "not important."
- According to the collected data, 28.9% of females and 28.1% of males declared the right to access to education as "very much important," while 0.2% of both male and female respondents declared this right as "harmful."
- The collected data indicates that 31.4% of females and 26.5% of males declared the right to access to health services as "very much important," with none of the male or female respondents declaring this right as "harmful."
- According to the collected data, 22.2% of females and 21.6% of males declared the right to protection from arbitrary arrest as "important," with none of the male or female respondents declaring this right as "harmful."
- The collected data indicates that 24.1% of females and 18.4% of males declared the right to elect political leadership as "very much important," and none of the male or female respondents declared this right as "harmful."



- The collected data shows that 19.5% of females and 19.2% of males declared the right to form trade unions/professional associations as "important," while 0.8% of females and 1.6% of males declared this right as "harmful."
- The collected data shows that 30.3% of males and 28.4% of females declared the right to equality before the law as "very much important," with none of the females and 0.5% of males declaring this right as "harmful."

The survey data reveals both widespread agreement and significant gender disparities in respondents' beliefs, offering insightful information about respondents' comprehension and prioritization of Pakistan's constitutional rights. Regardless of gender, the majority of respondents say they have read Pakistan's Constitution, indicating a basic familiarity with the nation's legal system. The studied population's broad engagement is a positive indication of their awareness of the constitution.

However, a closer examination, the data reveals notable disparities in constitutional rights comprehension between genders. Men tend to be more conscious of specific rights, such as the preservation of the right to life and fundamental human rights under the constitution. This pattern is also seen in the acknowledgement of the right to an education, where men exhibit somewhat more awareness than women. This discrepancy may be the result of different educational content exposure levels or different teaching philosophies that place different emphasis on certain rights.

Additionally, a sizable majority of both men and women support the right to obtain education, demonstrating broad agreement on the significance of this right. This broad recognition emphasizes how important education is to the advancement of both individuals and society as a whole. Similarly, a large number of respondents regarded the right to health services as extremely important, indicating a widespread understanding of the state's obligation to provide healthcare.

Despite perspectives on the value of health care and education are generally shared, opinions on other rights differ. Significant disparities in comprehension can be seen, for example, between the rights to organize associations or trade unions and the protection against arbitrary arrest. While most respondents agree that these rights exist, a sizeable percentage are unsure or have different opinions. This implies that although fundamental rights are acknowledged, there can be a lack of comprehensive comprehension or real-world experience about their application and importance.

There is also disagreement over the right to a sufficient quality of living. Some respondents doubt the relevance or importance of this right, despite the fact that a sizable portion of respondents—both males and females—affirm that it is extremely significant. This variation could be impacted by individual experiences or different perspectives on what defines a sufficient quality of life. These discrepancies show how important it is to have more in-depth conversations and undertake educational initiatives to make clear the implications of this right.

Furthermore, the data shows that there is broad agreement regarding the significance of rights such as protection from torture and equality before the law. The widespread recognition of these rights and the lack of negative perceptions of them by the participants suggests a common dedication to maintaining essential human rights values. The fundamental character of these protections within the constitutional framework is highlighted by this wide agreement.

In conclusion, there are significant disparities in awareness and valuation between the genders, even though the survey data shows that the respondent base is generally well-informed and has a firm grasp of many constitutional rights. These variations, coupled with variances in the comprehension of particular rights, indicate that focused educational programs may improve general awareness and participation. The survey results indicate the possibility of a more knowledgeable and engaged citizenry by filling in these gaps and encouraging a deeper

comprehension of all constitutional protections, especially those with additional implications. In addition to helping each respondent personally, such initiatives would increase the group's resolve to protect and advance constitutional principles.

### **Recommendations:**

The following recommendations are being made based on this research for the efficiency of Pakistan's human rights framework for implementation in institutions of higher learning:

- The educated youth of Islamabad have an average level of awareness of Pakistan's human rights framework, which suggests that chapters on human rights and policy principles should be included in the primary and secondary school curricula to help students understand Pakistan's human rights framework.
- The entire analysis shows that, among other things, a lack of education and awareness is one of the primary causes of the human rights framework's ineffectiveness.
- Male students should be included in awareness campaigns and seminars by institutions and teachers because they are less familiar with the framework for human rights.
- Projects and programs specifically designed to raise awareness of human rights among male students at all levels may be initiated.
- The relationship between human rights awareness and behavior is strongly positive. It is a clear indicator of how important it is to educate people about human rights.
- It is important to use both formal and informal methods to educate youth about human rights.
- With the help of the civil society, awareness seminars and workshops should be organized on a broader scale in universities, workplaces, and local communities.

- Assignments may be given as term papers, and students might get certificates of appreciation as a way to raise awareness among the general public in an informal manner.
- More research on human rights should be done in academia, covering all aspects and areas of Pakistan.
- In order to capture students' attention, textbook boards at the federal and provincial levels have to integrate human rights into their publications and include questions about them in exams at various levels.
- Human rights literature and books need to be read frequently, especially in school and college libraries.

### **Future Implications**

It has been observed that there are some possible areas for more investigation throughout the review. The areas listed below are:

- A study can be done to determine the effects of the National Human Rights Framework on youth in particular Pakistani regions.
- A study can be done to find out how well-informed youth are and what they think about the working class's use of the human rights framework.
- A brief qualitative study can be done to compare Pakistani society's cultural norms with the human rights framework.
- It is possible to conduct research on the awareness levels of secondary school students across all provinces.

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## 7. APPENDIX

### Questionnaire

#### 7.1.1. “Awareness Level and Behavior of Islamabad youth about Human Rights”

##### Part I: Demographic Information

Gender: a) Male       b) Female       Age: \_\_\_\_\_

Education: \_\_\_\_\_ Institution: \_\_\_\_\_

Department: \_\_\_\_\_

Nature of Residence in Islamabad: a) Temporary       b) Permanent

##### Awareness Level about Human Rights

Sr. #	Statement	Yes	Somewhat	No	Don't Know
1	Have you ever read the Constitution of Pakistan?				
2	Do you know that Fundamental Human Rights are protected in the Constitution of Pakistan?				
3	Do you know right to life is protected in the Constitution/Law of Pakistan?				
4	Do you know right to adequate/decent standard of Living is protected in the Constitution?				
5	Do you know freedom of expression is protected in the Constitution?				
6	Do you know access to education for all citizens is protected in the Constitution?				
7	Do you know Access to health Services" are responsibility of State in the Constitution?				
8	Do you know citizens are protected from Arbitrary Arrest in the Constitution?				

9	Do you know citizens have the right to elect their political leadership in the Constitution?				
10	Do you know citizens have the right to form associations and trade unions in the Constitution?				
11	Do you know citizens have right to be protected from Torture and cruel treatment in Constitution?				
12	Do you know all men and women are equal in all rights in Constitution?				
13	Is the right to free, fair, and public trial is available to the citizens in Constitution?				
14	Have all citizens the right to be considered innocent until proven guilty in Constitution?				
15	Have all citizens the Freedom of assembly in constitution including the right to peacefully protest, demonstrate, or strike?				
16	In constitution, citizens have Right to assume a position in the government service including Army?				
17	Have all citizens equal rights regardless of race, colour, gender, national or social origin and language, ethnicity, or birth place in Constitution?				
18	Have all citizens Freedom of religion including the right to join another religious group in Constitution?				
19	Do you know that a child have right to be free from physical and mental harm?				
20	Do you know that a woman have right to be free from physical and mental harm?				

Behavior about Human Rights

Sr. #	Human Rights	Very much Important	Important	Somewhat Important	Not Important	Harmful
1	Right to Life					
2	Right to adequate/decent standard of Living					
3	Freedom of expression and opinion					
4	Access to education					
5	Access to health service					
6	Protection from arbitrary arrest					
7	Right to elect political leadership					
8	Right to form trade unions/professional Associations					
9	Protection from torture and cruel, inhuman or degrading punishment					
10	Equality before the law					
11	Equality of men and women in all rights					
12	The right to free, fair, and public trial					

13	Right to be considered innocent until proven guilty					
14	Freedom of assembly including the right to peacefully protest, demonstrate, or strike					
15	Right to assume a position in the Government					
16	Equal rights of all regardless of race, colour, gender, national or social origin, language, ethnicity, or birth place					
17	Freedom of religion including the right to join another religious group					
18	Rights of a child to be free from physical and mental Harm					