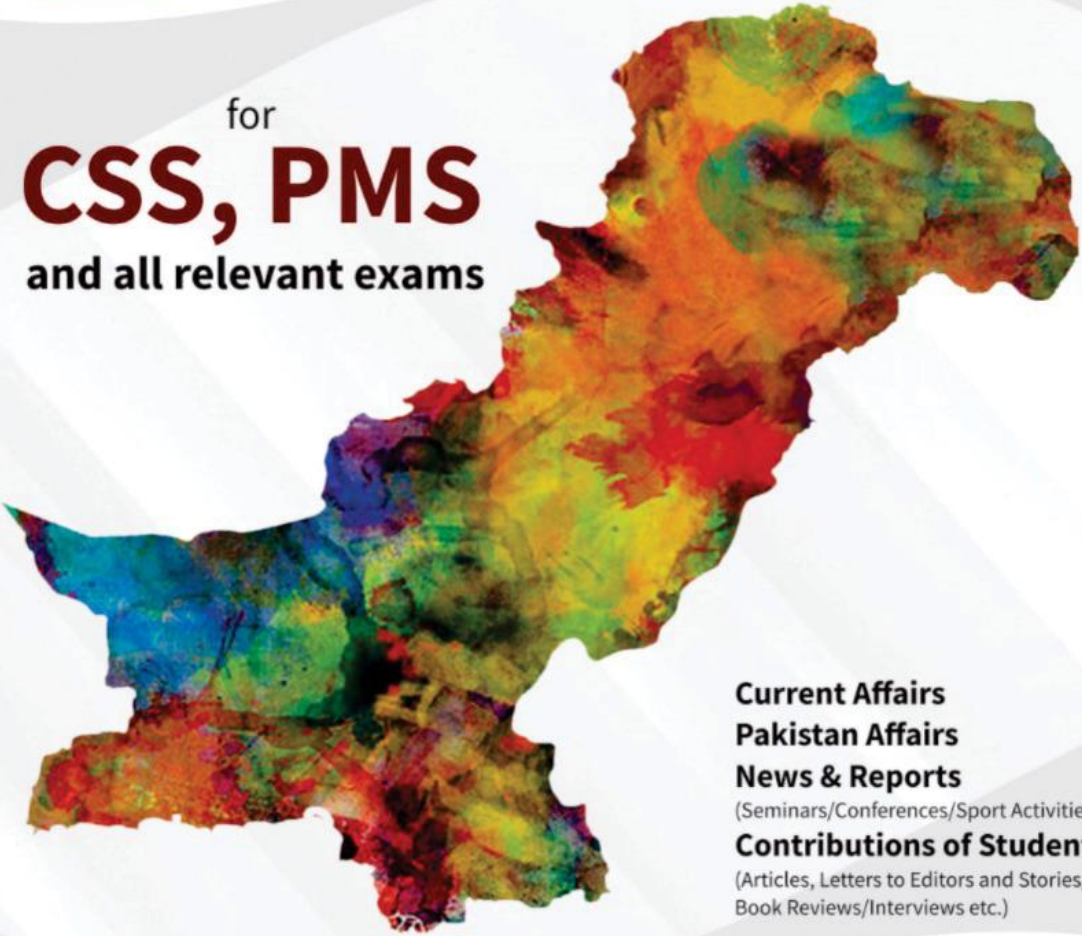




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CSS, PMS
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Current Affairs
Pakistan Affairs
News & Reports
(Seminars/Conferences/Sport Activities)
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(Articles, Letters to Editors and Stories/
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PAKISTAN STUDY CENTRE
UNIVERSITY OF SINDH, JAMSHORO

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EDITORIAL NOTE

Knowledge Corridor believes in diversity and creativity. Present volume of the magazine *Knowledge Corridor* is consisted of articles and reports on various academic and research activities conducted by Pakistan Study Centre University of Sindh Jamshoro.

The magazine is published by Pakistan Study Centre. It encourages faculty members, researchers and students to submit their genuine contributions for publication.

This magazine places special emphasis on development of creativity, critical thinking, literary and academic writing skills of BS, MA & M.Phil level students.

It upholds principles of academic freedom and maintains high standards. Research scholars and students are advised to submit the articles, book review, essays, short stories, poetry, letters to editor and reports for publication.

Prof. Dr. Shuja Ahmed Mahesar
Editor

THE QUAID WAS THE ULTIMATE DEMOCRAT

Prof. Dr. Shuja Ahmed Mahesar

Should people be changed to suit the system, or should the system be reformed to suit the people? The debate in academic as well as political circles has remained active and relevant even after 75 years of independence. Shifting blames and avoiding taking responsibility have become the main features of intellectual discussions taking place at various national forums. This irritation caused by hostile attitude towards democracy and dramatic nature of political discourse will continue devouring the hopes of the country's youth till a true leadership emerges on the scene, taking responsibility, accepting challenges, and, most critically, following the patterns of leadership set by the charismatic Father of the Nation, Quaid-i-Azam Mohammad Ali Jinnah.

Pakistan's economic downturn, inept political system, crisis in statehood, external threats to sovereignty, institutional decline, disillusionment of the masses with politics, elite capture, ethnic divide, religious intolerance and leadership crisis are nothing but the outcomes of our failure to adopt the Quaid's democratic vision and political acumen expressed in his mantra of Unity, Faith and Discipline.

Jinnah strongly believed that these guiding principles would enable us to sink individualism and serve people with sincerity of purpose. Thus, creating unity in diversity, keeping faith in democracy and establishing institutional discipline are the key to solving our political puzzle. With a certain sense of sub-continental history, one can better understand what the Quaid wanted Pakistan to be in the long run.

Unlike the Indian administrative tradition, the British built up in undivided India a new system of administration based on close-knit bureaucracy. The defect in the machine-like character of colonial administration was the lack of sensitivity towards the feelings of the people. They practised conscious aloofness because they were not too keen to understand the locals and their feelings. As a result, political differences estranged the colonial officers from intellectuals and politicians and widened the gulf between the rulers and their subjects. However, the British learnt their lessons from the War of Independence in 1857, and reached the conclusion that the people of India could not be kept away from the political process altogether.

Thus, colonial rule in India became a little less rigid, and in 1885 the Indian National Congress (INC) became a common platform for the people of British India. There were efforts to introduce the idea of one nation and to introduce democracy in India where culturally and geographically diverse communities coexisted for generations with differing social and political perspective.

In the years ahead, controversies and biases with the INC and its opposition to genuine demands of the Muslim community exposed its policy and attitude towards Muslim interests.

This led to the establishment of the All-India Muslim League (AIML) in 1906 as a Muslim expression of unique identity shaped by history, geography, civilisation and distinctive culture. It subsequently went on to reinforce the idea of two nations and to decouple the Muslim community from INC.

Muslim expression of moral codes and cultural values became indispensable for advancing political rights, promoting social traditions, and pursuing their economic ambitions. The AIML gave the Muslims a new way of codifying their legal and constitutional rights in a colonial society dominated by the Hindu majority. The importance of the League increased as an alternative political forum due to Hindu antagonism displayed in all political activities carried out by the INC.

Consequently, the British concluded that democracy cannot function if any major community is not adequately represented. Thus, the Muslims were encouraged to participate in politics. The struggle gained strength after the status of the Muslim community in undivided India as a separate political identity was recognised by the British.

The Muslims were allowed separate electorate system under the Minto-Morley reforms 1909. This time widespread political awakening among the Muslims was reflected in their active participation through AIML. Jinnah, without abandoning his association with INC, joined the AIML in October 1913 and eventually converted this awakening into political consciousness.

He also tried to reduce polarisation among political forces to seek due share in power for the Indians at large. He propagated Hindu-Muslim unity through the Lucknow Pact in 1916 for the purpose of collaboration between the two major communities. Thus, both Hindus and Muslims cooperated during the Khilafat movement, which started in 1919 for the protection of Ottoman caliph, and Gandhi's non-cooperation movement that began in 1920 for the grant of self-government.

In World War I (1914-1918), major communities of British India, including Muslims, made huge contributions to the British war effort. However, the British missed the opportunity of celebrating the success and appreciating the sacrifices of about 1.5 million Indian volunteers. After the War was over, the British government went back to the practice of curbing anti-colonial resistance and political violence as a way to clear the way for parliamentary democracy under the Montague Chelmsford reforms. The Government of India Act 1919 was passed by the House of Commons to expand the participation of the Indians and enable them to develop abilities of governing themselves under British supervision.

However, this Act, burdened with diarchy, was reviewed by the Simon Commission in 1927 and the chairman of the seven-member commission, Sir John Simon, crafted some proposals regarding a future constitutional framework. The commission, however, failed to achieve support from major political parties.

An all-India conference was organised by political parties in 1928 to discuss the British challenge that the Indian political leadership was incapable of making constitution of their own. In response to the challenge, the Nehru Report sketched the future Indian constitution, and recommended a unitary form of government with parliamentary system. It also recommended the reservation of seats for Muslims in constituencies where they were in a minority. Nevertheless, it did not accept separate electorate system for giving Muslims adequate representation that had been agreed to by Congress in the Lucknow Pact.

Thus, as a constitutionalist of rare skill and vision, Quaid-i-Azam Jinnah put forward his own 14 Points in 1929 as a comprehensive plan that outlined the legal edifice of a true democracy and federal structure with provincial autonomy and provision of adequate Muslim representation in all legislatures.

These points guaranteed a democratic culture by providing full religious liberty. The 12th point of the charter provided for the protection of Muslim education, culture and identity. Further, Jinnah's 14 Points was aimed at safeguarding Muslim interests through constitutional mechanisms. Under these points, no change could be made in the constitution by the central legislature except with the concurrence of the states constituting the Indian Federation.

Also, these points demanded Sindh's separation from Bombay and reforms in the Northwest Frontier Province (NWFP) and Balochistan. It can be argued that Jinnah's 14 Points served as a template for future constitution.

Finally, after a series of constitutional and political developments, major points raised by Jinnah, including provincial autonomy, were ensured under the Government of India Act of 1935 which led people to the path of democratisation. The Muslims were able to participate in the 1937 elections, and learnt a great deal of experience in electoral politics.

In the wake of the League's unsatisfactory electoral performance, Jinnah, as a wise politician, used a new strategy based on a clear vision based on Muslim identity and a new style of leadership for exhorting factions and groups of AIML to overcome their conflicts.

The Quaid engaged and motivated the Muslims who were ready to be part of what the leader was doing to build a sense of common purpose and to gain commitment of his followers through constant mentoring and communicating his vision.

According to Lawrence Ziring, "To many Muslims, Jinnah was the model of deportment, an articulator of dreams, and the promise of a better future." He believed that legal and constitutional struggle was a powerful way of achieving the goal of securing Muslims' rightful place in society.

Jinnah was able to convert Muslim League into a mass movement, and the popularity of AIML further increased after the passing of the Lahore Resolution to orchestrate a demand

for a separate homeland based on historical, geographical, demographic and legal grounds. This was eventually achieved in 1947 with the mass political support people gave him in abundance.

The Quaid took a clear and strong position and based his concept of nationhood on secular orientation, and his firm belief in democracy is clearly indicated by his speeches and statements. At the time of independence in 1947, he said: "Islam and its idealism has taught us democracy. It has taught us equality of men, justice and fair play to everybody. In any case, Pakistan is not going to be a theocratic state." He reiterated that Muslims and non-Muslims will enjoy the same rights and privileges as any other citizen, and will play a vital role in the affairs of the new country. Jinnah firmly believed that equal citizenship and protection of minority rights would provide a strong foundation for Pakistan.

Jinnah further made it clear in his address to the gazetted officers at Chittagong on March 25, 1948: "Those days have gone when the country was ruled by the bureaucracy. It is people's government responsible to the people on democratic lines and parliamentary practices." Jinnah firmly believed in the rule of the people, and not of the bureaucracy. He envisioned the country's future constitution and administrative structure as well.

Firstly, he stressed the need to establish neutral administration and apolitical structure of administration accountable only to the people. Perhaps, Jinnah had Weberian model of bureaucracy in mind and thus believed that bureaucrats can only perform their responsibilities efficiently if they grow impersonal and, in the words of Marx Weber, 'de-humanized', unbiased and accountable to the people.

Jinnah found the bureaucracy saddled with old legacy and colonial mentality. Thus, he advised the civil servants to discharge their duties honestly without succumbing to political pressure. However, Jinnah's advice was not followed in letter and in spirit. Pakistan's bureaucratic system owed its structure to the Indian Civil Service (ICS), and continued administrative legacies, traditions and values of its predecessor.

Political instability, leadership crisis, and delay in constitution-making created an opportunity for the bureaucracy to step in to fill the power vacuum in the 1950s. In the 1960s, it monopolised state power, dominated government institutions and held key positions in central and local administration to maintain the status quo for several decades. Bureaucracy remained loyal to the political elite rather than to the state and the constitution. Efforts to reform bureaucracy remained unsuccessful and thus it was unable to provide creative solutions to society's complex administrative issues. It promoted routine work, inaction, red-tapism, and created public perception of indecisiveness and reluctance to take responsibility. Further, frequent transfers and tenure-insecurity of the bureaucrats hampered the performance of the entire structure.

Secondly, Jinnah focussed on the importance of improving the work culture. He advised the civil servants to behave as servants, and not as masters. While addressing the civil servants,

Jinnah said: “You do not belong to the ruling class ... Make the people feel that you are their servants and friends.” He also advised the bureaucrats to maintain the highest standards of honour, integrity, justice and fair play. These qualities are rarely found in our bureaucratic leadership and the bureaucrats are working as slaves of the system which treats people in a way similar to the steel frame of colonial bureaucracy.

The situation confronting our bureaucrats is also similar to the dilemma that the British administration had faced in India. They were afraid of losing power and prestige if they were to succeed in developing institutions and bringing change in society.

Thirdly, Jinnah, the great leader, taught us the virtues of patience. Jinnah’s advice for individuals and institutions was based on his clear understanding and deep insight of the bureaucratic culture. This principle has also been largely ignored by Pakistan’s elite civil services. Thus, grievances of people have multiplied due to the rude behaviour and attitude of local-level bureaucracy.

The central idea of Jinnah’s speech was to increase the understanding of the bureaucrats about the expectations of the people. Through his speech, he clearly established the idea of parliamentary supremacy by recognising people’s right to rule. According to Jinnah’s thoughts, it is democracy, and not bureaucracy, that is to take decisions about the country. Bureaucrats must be loyal to the democratic government, and implement the democratic vision and execute the policies of the government of the day effectively, economically and efficiently.

Further, the Quaid considered democracy as the best system because it does not discriminate on account of religion, gender, race, caste and creed. All citizens of state under a democratic dispensation are considered equal and equally patriotic. Thus, they must be treated equal before the law of the land. Attempts to regularize the beliefs and values has played havoc with the social fabric, giving rise to sectarian violence and radicalisation at the cost of tolerance and social harmony.

Thus, for ensuring peace, security and unity in society, there is no way for our leadership but to follow the Quaid’s vision, and become democrats to the core of their existence.

It can be argued that we may not need any other form of democracy except the kind that the Quaid outlined so frequently and with such force. The sovereignty of the people has to be accepted, granted and digested. It must be based on respecting the supremacy of the country’s constitution, justice, and the rule of law. At the social level, we have to ensure equality and tolerance.

Our practice of democracy must decolonise the existing laws, start democratising the decision-making process, and create a democratic culture across all political forums. People must get the opportunity to learn about developing democratic attitudes through educational socialisation.

Only a democratic culture in political system can guarantee sustainability of the system, which is linked inextricably with economic progress.

Moreover, the recent shift in global power structures and economic transformation of the world require Pakistan to demonstrate its democratic resilience to benefit from its geo-economic location.

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INDUS WATER TREATY AND INDIAN HYDRO HEGEMONY

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Historically rivers have played the considerable role in the birth of civilizations. Apart from this world's most followed religion and civilization has appeared on the banks of some pious rivers. The great Indus civilization (which is now called Mohan Jo Daro) is a prominent relics of rivers based civilization.

Hinduism, Jainism, Buddhism are also notable in this regard because through some scriptures it is mentioned that these were the rivers where their founder culminated these scripts on the banks of Rivers. Rivers are also the important source of survival for the people living around it, economically, politically their effects are noteworthy. Similarly in subcontinent due to the irregular division of two countries boundary lines, caused the conflict on several issues, amongst this rivalry on the share of water is one of initial problem that is still continued in different ways, although the magnitude is lesser than the previous one, due to some international law. At some extent, India is still manipulating and violating the international law of water share.

After 1947 political vivacity over Kashmir region has started between India and Pakistan. Even first war between these both newly born states was fought on the issue of Kashmir, afterwards that eventually lasted it's effect till now in form of clashes and chaos between them, and it was Kashmir that became a bone of contention for both countries to be in conflict

The Indus River system, which is the lifeline of Pakistan and Western India, comprises on the great Indus and its five main tributaries (Jhelum, Chenab, Ravi, Sutlej, Beas and Indus). The sources of all the rivers of Indus basin are in India. Therefore, Pakistan feared that India could potentially create droughts in their country by blocking the flow of water that enters Pakistan crossing through Indian territories in case of war. Getting it as an opportunity India had blocked the flow of water of Sutlej and Ravi many a time after partition. Pakistan faced droughts and many agriculture related problems after this antagonist's behavior of India towards Pakistan. So for resolving this issue many times delegates were sending to come out/settle down from that situation. Thus to avoid water related wars between two countries, international organizations and heads of the some institute tried to resolve this matter by constitutional means hence with the collaboration

of world bank the trilateral Indus water treaty was one of that legal step to settle down their issues.

In 1951 David Lilienthal, former head of both the Tennessee valley Authority and U.S. Atomic Energy Commission visited the region for the purpose of researching articles that he was writing these for Collier Magazine. He suggested that India and Pakistan should work towards an agreement to jointly develop and administer the Indus River system, possibly with advice and financing from world Bank. At that time president of the world Bank was Eugene Black who was agreed, and at his suggestions engineers from each country formed a working group with engineers from the World Bank. In 1951 the World Bank submitted a proposal for a solution for share for both countries. After almost 6 years of talk, in the era of President Ayuob Khan while in India under the leadership of Prime Minister Shri Jawahar Lal Nehru, the Indus water treaty was signed in 19 September 1960 at Karachi, after nine years of negotiations between India and Pakistan with the help of World Bank which is also a signatory. The negotiations were the initiative's of former World Bank president Eugen Black. Seen as one of the most successful international treaties, or it is an emblem of confidence building measure as it is the only treaty to have survived three wars and other hostilities between the two countries.

The treaty consist of 12 articles and 8 appendices with clauses and sub clauses. The treaty defines the principles for sharing water of the Indus river system between two countries. Further treaty clearly indicates the right and obligations of both Pakistan and India. According to the treaty, India has to let the Western Rivers flow to Pakistan in unrestricted manner to Pakistan while India can use this water for non-consumptive purpose only, which will not harm the natural flow of the river. India wasn't allowed to construct any project that blocks or disturb the natural flow of water. India cannot use it for irrigation, storage electricity. Meanwhile India was allowed to hold and can make hindrance in the flow of water when there would be a case of flood in Pakistan, only for the purpose to avoid resultant damages of flood in Pakistan. But, if India is going to construct any dam on these river then it has to share all the details to Pakistan from technical prospect, if Pakistan has any objection regarding that dam then India has to stop the project. Water of Western Rivers (Indus, Jhelum and Chenab) is available to Pakistan while that of the Eastern rivers (Sutlej, Ravi, Beas) are available for unrestricted use by India. In the treaty Pakistan is permitted to create storages on the Western Rivers for hydropower generation and flood storage, the condition have been illustrated in annexure 'D' and 'E' of the treaty.

The design of the hydropower plants and maximum reservoir capacity for firm power is explicitly defined in sub clauses (a) (e) and (f) of paragraph 8 of Annexure D of the treaty. While with that the annexure C of the treaty also allows India to irrigate crop area of 13,43,477 acre using waters of western Rivers. So far it has only been irrigating 792,426 acre of the land. While the conflict is on the construction of dams on Western Rivers, because according to the treaty India isn't allowed to use this water for power generation purpose. India developed different hydroelectric power project with cross installed capacity of 2456,20 MW after signing in Indus water treaty, however the total electricity demand of IIOK (Indian Illegal Occupied Kashmir) is 1589 MW. India has also developed several river projects on Western rivers. To date Pakistan has raised objections on the Chenab River. Pakistan claimed that some of the design parameters were too lax than were needed for feasible power generation hence enabling India to accelerate, or decelerate or block flow of water.

This gives India a strategic leverage in times of political tensions. Recently India has stopped sharing the hydrological data with Pakistan so this could lead further to many chaoses.

During 1999-2004, India and Pakistan held several rounds of talks on the design of the projects but could not reach an agreement. After failure of the talks on January 18, 2005, Pakistan raised six objections to the World Bank (a broker and signatory of Indus Water Treaty). India continuously denied the objections of Pakistan and claimed that the design was in line with the provisions of the Treaty. To solve this controversy, Pakistan sent a formal request to the World Bank in April 2005 to appoint a Neutral Expert in

order to peacefully resolve the differences arising between India and Pakistan under Article IX (2) of the Treaty, in relevance to the Baglihar Project. If by any chance India is blocking and trying to limit the amount of water then Pakistan has to face water crisis, and Pakistan could badly be affected by economic strangulations.

So after all concerned authorities should take some initiatives to normalize the relationship between two countries by enquiring the matter. If this antagonistic behavior of India is continued then might in future Pakistan shall has to face some serious threats from India. From the agricultural sector to national security Pakistan will badly be affected if measures are not taken.

HOW TO FINISH CORRUPTION IN PAKISTAN?

Irfan Wahid Ghanghro

Pakistan has long been struggling with corruption, which has undermined its development, eroded public trust in government institutions, and hindered its efforts to promote economic growth and social progress. Some possible strategies that can be pursued to end corruption in Pakistan is:

1. Strengthening Legal Frameworks:

Increase penalties for corruption: Pakistan's anti-corruption laws need to be reviewed and amended to increase the penalties for corruption and ensure that they are effectively enforced. **Ensure independence of the judiciary:** The independence of the judiciary needs to be protected and strengthened to ensure that corrupt officials can be brought to justice.

Encourage Whistle blower Protection: Laws must be introduced to protect whistle blowers from retaliation and provide them with adequate incentives to report corruption.

Strengthen anti-corruption agencies: Anti-corruption agencies must be strengthened with adequate resources, staff, and autonomy to investigate and prosecute corruption cases effectively.

2. Enhancing Transparency

Increase Transparency of government processes: The government should ensure that its processes are transparent, and public officials' assets, including their income and wealth, should be publicly disclosed.

Encourage public disclosure of financial information: The government should make general financial information on budgets, expenditures, and procurement processes.

Promote media freedom and access to information: Freedom of the press should be protected, and access to information laws should be strengthened and enforced.

Establish independent oversight bodies: Independent bodies should be established to monitor the implementation of anti-corruption measures and ensure the accountability of public officials.

3. Improving Public Sector Management

Promote merit-based recruitment and promotion: The government should ensure that recruitment and promotion in the public sector are based on merit, not favouritism or bribery.

Increase accountability and performance monitoring: Performance monitoring and accountability mechanisms should be implemented to ensure that public officials are held accountable for their actions.

Ensure fair and transparent procurement processes: Procurement processes should be open and transparent, with clear rules and procedures that are consistently applied.

Encourage public participation in decision-making processes: Public participation should be encouraged to reduce the risk of corruption and increase public confidence in government institutions.

4. Addressing Economic Incentives

Reduce opportunities for rent-seeking and rent extraction: The government should reduce opportunities for rent-seeking and rent extraction by reforming laws and regulations that allow for discretionary decision-making by public officials.

Encourage competitive market environments: Competition should be promoted to reduce monopolistic practices that can lead to corruption.

Promote fair and transparent taxation systems: Taxation systems should be honest and transparent, with clear rules and procedures.

Promote economic diversification and reduce dependence on natural resources: Economic diversification can reduce dependence on a few sectors, reducing the risk of corruption.

5. Fostering a Culture of Integrity

Educate citizens on the cost of corruption: The government should increase public awareness of the cost of corruption to the country's development and economic growth.

Promote ethical behavior and integrity in public and private sectors: The government should promote ethical behavior and integrity in both the public and private sectors.

Encourage social norms that value integrity and honesty: Social norms that value integrity and honesty should be promoted through education and social campaigns.

Engage civil society and the private sector in the fight against corruption: Civil society and the private sector should be actively engaged in the fight against corruption.

6. Building International Cooperation

Promote international cooperation in the fight against corruption: Pakistan should engage in international collaboration and exchange of best practices in the fight against corruption.

Encourage cross-border information sharing and cooperation: Cross-border information sharing and cooperation are essential in the fight against corruption. Corruption is a global problem that transcends national borders, and corrupt actors often use cross-border transactions and structures to hide their illicit activities. Therefore, sharing information and cooperation between countries can help identify and prosecute unscrupulous individuals and entities involved in transnational corruption schemes.

Conclusion

Ending corruption in Pakistan requires a comprehensive approach that addresses both the demand and supply sides of corruption and involves the active participation of all stakeholders, including the government, civil society, the private sector, and international partners. These strategies will require political will, commitment, and sustained efforts over the long term. However, the potential benefits of reducing corruption, including improved economic growth, increased trust in public institutions, and enhanced social well-being, make it a worthy goal for the country.

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INTERNATIONAL CHALLENGES PAKISTAN'S CURRENT CRISES: SOCIOECONOMIC, POLITICAL, AND CLIMATE CHANGE

Rabail Ahmed Jokhio

Pakistan is facing a range of crises, from socioeconomic and political challenges to international pressures, that are testing its capacity to respond effectively. In this article, we will examine Pakistan's current crises and the challenges it faces.

Socioeconomic Challenges

Pakistan's economy has been struggling for years, with high levels of inflation, unemployment, and poverty. The COVID-19 pandemic has only exacerbated these issues, with the lock-downs and restrictions imposed to contain the spread of the virus causing a significant slowdown in economic activity. The pandemic has hit low-income families and marginalized communities the hardest, exacerbating existing inequalities in society. The government has responded with a number of economic stimulus measures, but the impact has been limited. Pakistan's economic recovery will require a comprehensive approach that includes support for vulnerable communities, investment in infrastructure and education, and a focus on economic diversification.

Political Challenges

Pakistan's political landscape is polarized and divided, with the ruling party, Pakistan Tehreek-e-Insaf (PTI), facing criticism for its handling of the economy and the pandemic, as well as allegations of corruption and authoritarianism. Opposition parties, meanwhile, have accused the government of suppressing dissent and undermining democratic institutions. The military continues to play a significant role in politics, raising concerns about the role of the military in democratic governance.

Pakistan's political challenges will require a commitment to democratic institutions and the rule of law, as well as a more inclusive political environment.

International Challenges

Pakistan is also facing significant international challenges, including strained relations with its neighbors and pressure from the international community. Relations with India have been tense, with ongoing conflict over the disputed region of Kashmir. Relations with Afghanistan are also strained, with Pakistan accused of supporting the Taliban insurgency.

Pakistan is also facing pressure from the international community to address issues of terrorism and human rights, with concerns raised about the treatment of minority groups and

the curtailment of freedom of speech. Pakistan's international challenges will require a more strategic and nuanced approach to foreign policy, including greater engagement with its neighbors and the international community.

Conclusion

Pakistan's current crises are complex and multifaceted, requiring a coordinated and effective response from the government and the wider society. Addressing the socioeconomic challenges will require a comprehensive approach that includes support for vulnerable communities and economic stimulus measures. Political challenges will require a commitment to democratic institutions and the rule of law, as well as a more inclusive political environment. International challenges will require a more strategic and nuanced approach to foreign policy, including greater engagement with its neighbors and the international community. By addressing these challenges, Pakistan can build a more resilient and prosperous future for all its citizens.

2K23/PAK/91

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HOW CLIMATE CHANGE AFFECTS FUNDAMENTAL HUMAN RIGHTS?

Imran Ali Brohi

Climate change is the greatest threat to human rights in the 21st century states Mary Robinson. By all means and measures, climate change is detrimental and will persist to impact all of us unless governments all over the world take together timely action. Additionally, climate change poses a major menace to human rights causing threats to physical health and survival, food and water paucity, and loss of property, home, and way of life. So many of our human rights, such as the right to life, health, food, and an adequate standard of living are adversely affected by climate change. Drastic droughts cause the least amount of crop production and make survival impossible. Without further action, climate change will prolong to perish people and the planet, and humans will continue to confront natural catastrophes. Climate-related deaths are caused by extreme weather events, heat waves, floods, droughts, wildfires, vector-borne diseases, water-borne diseases, malnutrition, and air pollution.

A) The right to life: we all have the right to live a life peacefully, in freedom and safety. We all tend to have a protected and stable life. But, climate change perpetually seems to threaten the very survival and safety of billions of people on this planet. Transparently, the most apparent example is extreme weather-related events, such as storms, floods, droughts, and wildfires. To further surprising aftermaths, The World Health Organization (WHO) predicts that climate change will cause 250,000 deaths per year between 2030 and 2050.

B) Right to a portion of adequate food: Climate Change will most likely lead to regional food production dropping. Increased temperatures, extreme droughts, and changes in the patterns of rainfall will lead to desertification. These implications of climate change will make productive lands infertile and reduce crops and livestock. As we currently see acutely miserable offshoots of food scarcity in Sindh and Balochistan. Recent shoot-up in the price of floors in Sindh and Balochistan has serious consequences on the lives of flood affected. Climate change has serious ramifications in four dimensions of food security: Food availability, food accessibility, food utilization, and food systems stability.

C) Right to housing: we all have a right to an acceptable precept of housing for ourselves and our clans. But climate change-related extreme weather incidents such as floods, heavy monsoon rains, and wildfires are already devastating *people's* homes and leaving them displaced. As monsoon rains and floods in the year 2022 rendered 33m homeless and displaced. Climate change often leaves millions of people at the stake of being homeless every year.

D) Right to health: we all have the moral to enjoy the highest achievable standard of physical and mental health. We tend to live a healthy life and strive to get the most out of them. According to IPCC, major health effects of climate change will include greater risk of

trauma, disease, and death due, to among others, more severe heat waves, and fires; increased risk of under-nutrition as a result of diminished food production in poor regions and boosted hazards of diseases from food and water, and vector-borne diseases. In the previous year, women in pregnancy suffered and various diseases awoke up like Malaria, dengue, Diarrhea, and other severe infections further affected flood affectees.

E) Right to Water and Sanitation: Generally, we all have the right to safe and pure water and to sanitation that guarantees we remain healthy and strong. But a hybrid of facets such as melting snow and ice, lessened rainfall, higher temperatures, and surging sea levels demonstrate that climate is implicating badly the quality and quantity of water reserves. According to myriad explorations that 785m people do not have access to protected and pure water and sanitation. Unfortunately, climate change will make this further worse.

Conclusion

Governments must consider this severe problem and make concrete commitments to ensure climate-related planning, policy-making, and execution. There is a dire need for improved public education and enlightenment on the effects of climate change and adequate funding for climate strategies adaption. Governments all over the world should come on a single platform for the sake of humanity to resist climate change and suggest some fruitful methods to avert greenhouse gas emissions from affecting the global temperature. In the 21st century world is suffering from severe climate-related implications. World has to divert its mind from wars to urgently ensure a sustainable way forward to save humanity.

2K21/PAK/51

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THE SCOPE OF PAKISTAN STUDIES

Aqeel Ahmed Khoso

Pakistan Studies is a multidisciplinary academic subject that aims to explore various aspects of Pakistan, its history, geography, culture, politics, economy, and society. It is a compulsory subject in most educational institutions in Pakistan, including primary, secondary, and higher education levels. Moreover, it is also taught in various universities and colleges abroad, especially in countries with a significant Pakistani diaspora population.

In Pakistan, the scope of Pakistan Studies is vast and diverse, covering various topics related to the country's past, present, and future. It provides students with an in-depth understanding of the country's political, social, economic, and cultural dynamics, enabling them to become responsible citizens and contribute to the nation's progress. Pakistan Studies curriculum in Pakistan usually covers the following topics:

- Pakistan's geography, topography, climate, and natural resources
- History of Pakistan, from ancient times to the present
- Pakistan's political system and governance structure
- Pakistan's foreign policy and international relations
- Economic development and challenges in Pakistan
- Pakistan's society and culture, including language, literature, arts, and religion

Pakistan Studies subject also plays a vital role in promoting national identity and unity, fostering a sense of belongingness and pride among students. It helps students to learn about the country's diverse cultural heritage, which includes a rich mix of languages, traditions, and beliefs. Moreover, Pakistan Studies subject also promotes critical thinking, analytical skills, and research capabilities, enabling students to explore different perspectives and develop their own opinions.

In recent years, Pakistan Studies subject has gained increasing popularity and importance in universities and educational institutions abroad, especially in countries with a significant Pakistani diaspora population. For instance, in the UK, Pakistan Studies is taught in various universities, including Oxford University, Cambridge University, and the School of Oriental and African Studies (SOAS). Similarly, in the US, Pakistan Studies is offered in various universities, including Harvard University, Princeton University, and the University of Chicago.

The scope of Pakistan Studies subject abroad is also diverse and multidisciplinary, covering various aspects of Pakistan's history, culture, politics, and society. It provides students with a

unique opportunity to learn about Pakistan from a global perspective, enabling them to understand the country's position in the world and its relations with other nations.

Pakistan Studies subject has also been instrumental in promoting cross-cultural understanding and interfaith harmony, especially in countries with diverse cultural and religious backgrounds. It enables students to appreciate the similarities and differences between different cultures and religions, fostering mutual respect and tolerance.

Conclusions

Pakistan Studies is a critical academic subject that provides students with a comprehensive understanding of Pakistan's history, culture, politics, and society. It plays a vital role in promoting national identity, unity, and social cohesion, enabling students to become responsible citizens and contribute to the nation's progress. Moreover, it also has significant implications for promoting cross-cultural understanding and interfaith harmony, both in Pakistan and abroad.

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