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## Citizenship Characteristics and its Education at University Campuses: A Viewpoint of University Students

Zia Ur Rehman

Department of Education, Hazara University Mansehra, KP, Pakistan.  
Email: [zurkhanq6@gmail.com](mailto:zurkhanq6@gmail.com) (Corresponding Author)

Sadia Naz

Department of Islamic & Religious Studies, Hazara University  
Mansehra, KP, Pakistan.

**Abstract:** Civic education is an imperative as well as a fundamental tool for developing human and social capital around the world. Many institutes are offering civic education, and numerous studies have been conducted in the international context. Still, citizenship education in higher education in Pakistan has been the least researched area, and henceforth it has not been explored how university students rate themselves regarding knowledge and preparation of nationality; and in what way universities propose programs to inculcate civic attributes among graduates. Therefore, to investigate this problem, the current study was conducted with the objectives; of exploring students' views about the characteristics of good citizenship; to examine the role of universities in developing citizenship. Four focus groups from four universities, i.e. one focus group from each university/each focus group consisting of 9 respondents, were taken as the sample of the study. Data was collected by using a semi-structured interview protocol (i.e. a focus group questionnaire) and analyzed by thematic analysis. Findings exposed that the respondents were significantly in favour of improving social responsibility, civic skills, morality/honesty/courtesy, broadmindedness, civic participation, accountability/critical thinking, patriotism/obedience, and reliability (promise-keeping). The group's discussion indicated mixed ideas about the role of universities in developing and maintaining citizenship services at university campuses.

**Key Words:** Citizenship Education, Students Views, Civic Characteristics, Civic Development, Role of Universities.

### Introduction

In the traditional perspective of citizenship, a citizen is an individual who lives in a city or town, one who has voting or other privileges there and an individual, who belongs to a particular nation/state by birth, and presents loyalty to it (Summers, 2005). Thus, citizenship is the authorized privilege of belonging to a particular country (Bullon, 2011). The modern concept of citizenship, according to Britannica Concise Encyclopedia, is an affiliation associated between an individual and a state in which the individual owes faithfulness counting to loyalty, compensation of taxes and armed services to the state. Citizenship is purely the essence of a democratic state which endows status of

membership to individuals in its political unit; obligates a commitment to moral entities and values established for the common good within its political set-up. Thus the set of obligations and rights associated with citizenship demands rigorous education and training of individuals to develop good citizens (Enslin 2000).

Fogelman (2001) specified that citizenship means to probe for ourselves what are our characteristics and by what means we devote our time together, and the types of citizens we would like to prepare as our future Youngers. Citizenship reproduces the relationship between an individual and the state, further among individuals in a country. Today's civic courses propose for learners' education

to improve nationality as the first choice, along with enormously supportive to the talented educators that have preferred to handle preciseness of such thrilling topic ([Elms, 2011](#)), [Gearon \(2015\)](#) further added that citizenship delivers chances to promote intellectual skills, economic competence, inventiveness and business skills, professional awareness, and community-related notions for sustainable development in favour of fresh university students.

The significance of citizenship responsibility is vital to the accomplishment of democracy. Through practising civic responsibility, people confirm and support certain democratic standards mentioned in the nation's constitution and the Bill of Privileges. Institutions deliver civic responsibility to learners with the purpose of producing responsible residents as well as energetic contributors to the community and government ([Leadership Now, 2001](#)). Similarly, [Hannah \(1945, p. 76\)](#) professed:

"Our academies would not be contented with merely the preparation of outstanding agriculturalists or engineers, or home-based economists, or educators, or researchers, or attorneys, or medical specialists, or veterinarians. This one is not sufficient that our fresh individuals be outstanding specialists. The major, as well as never-forgotten aim, must be that each human product of our didactic structure necessary is given the practice to enable them to be an operative inhabitant, rising their chances, and entirely willing to accept their everyday jobs in a pronounced democracy".

The idea of citizenship professionalism is directly related to community purposes and public career tasks known as professional work. As [Sullivan \(2003, p. 10\)](#) clarified, citizenship specialists formulate

"a community pledge to organize practical proficiency and ruling not just competently but also for public-regarding ends, also in a community concerning method". Consequently, "that formulates expertise more or less civic is not only the rating to which specialists' objectives can be exposed to be public-related but the grade to which their training can be shown to be accordingly as well."

[Vernon \(2010\)](#) indicated the important factor related to morality is that academia and the public collectively must improve a citizenship morality. He said in serving the community, academics cultivate an understanding within the community that they see

the university and its academics as accountable to the community. The relationship and the work must be mutually informative.

Tolerance is a civic attribute that means identifying and regarding others opinions and jobs devoid of partaking in them ([Neufeldt, 2012](#)). This one may also be defined as an admiration, recognition, and gratitude for the gorgeous variety of this world's doctrines, our ways of communication and methods of being social. So, tolerance exists like coordination within alteration ([Southern Poverty Law Center, 2005](#)). A good character of a human being is to tolerate each other and care for each other. "Through educating tolerance, we permit independence and miscellany while indorsing harmony and civilian culture. Citizens' success in the fight against prejudice is subject to the struggle they try to teach themselves and their youngsters. Intolerance may be unlearnt, but tolerance and related reverence have to be learnt" (UN Information Service, 2004).

Similarly, the teaching of citizenship knowledge related to national and international matters, democratic principles, democratic temperament or approach, public contribution services, and peace learning has been equated by [Ahmad \(2003\)](#) with organizing learners for citizenship engagement. Numerous studies reflect that educators ought to promote education that assists in teaching operational citizenship sense and civic training in the learners. For this purpose, the studies highlight the role of the inquiry method, critical thinking, and co-curricular activities, which are important for being an active citizen ([Fernandes, 2003](#); [Dean, 2000](#)).

Citizenship engagement is a modern manifestation of the famous liberal arts mission of organizing academic learners for community life as good civic leaders. [Ahmad \(2003\)](#) and [Latham \(2003\)](#) exposed an imperative aspect concerning civic participation. They stated as

the citizenship engagement exists to prepare university students for community lifecycle like residents and privileged. That reproduces an obligation to advance community statements on important enquiries, answering to the community requirements of the indigenous as well as universal societies in which we are alive, and then indorsing an

autonomous method of lifecycle in a multiethnic plus progressively globalized world".

In the same way, [Gloppen \(2003\)](#) indicated a valuable dimension of accountability as receptiveness. Receptiveness is anything voters want as soon as they work out their expression. Accountability, as well as responsiveness, is the serious missing components in finding the correlation between the authoritative leaders and the disempowered deprived who are proclaiming their privileges.

Patriotism comprises the expression of fondness, like reaching out to help other citizens when they need it. Such actions linked with humanity were particularly realized on September 11, 2001. A true, as well as real loyalist/nationalist, is somebody who is enthusiastic in displaying his/her affection towards citizens, especially at times when nobody is watching ([Smith, 2002](#)). Patriotism involves citizens displaying devotion to their country, including devotion to the fundamental values and principles upon which it depends and includes loyalty to the values and principles of democracy. Individual privileges are vital to a constitutional democracy that contain the right to life, independence, financial autonomy, and the search for contentment ([Michigan Department of Education, 1998](#)).

According to [Zaller \(1992\)](#), citizenship knowledge also assists citizens in recognizing their benefits as alone and as participants in groups. The goodness of citizens understanding directly depends on the quantity of knowledge they take, the well they may recognize the effect of civic plans on their benefits, and well efficiently they may support their benefits within civil development. [Delli Carpini & Keeter \(1996\)](#) suggested a number of proofs that political understanding raises citizen's self-interest; capability to unite individual/collective benefits linked with particular community matters, also to attach such matters related to individuals who may transform their own visions and support their benefits. Citizenship understanding, then, is a crucial factor linked with contributory reasonableness.

Citizenship and its present tendency in international education are to communicate to students that they completely have a civic responsibility to equally their native and worldwide

populations. [Macalester \(2006\)](#) imparts to its pupils that citizenship knowledge involves humanizing the academic as well as applied skills, capabilities and behaviours of mind essential to prepare active citizens and public leaders in a diverse, multi civilization and progressively globalized world.

Each citizen or society who holds the contracts made with others will have the admiration as well as the self-assurance of others. People who disrupt their agreements will be disliked and become regardless in front of others. It is understood that Islam exists as a true religion of the world that puts unlimited pressure on the gratification of undertakings. In the true book Holy Quran, ALLAH says:

*Also accomplish (each) commitment, for (each) commitment will be asked into (on the Time of Reckoning)". (Qur'an, 17:34).*

Similarly, at one more point in the Holy book of ALLAH, it is mentioned:

*Persons who devotedly perceive their beliefs as well as agreements (Quran, 23:8).*

Similarly, The Last Prophet of ALLAH stated:

An individual who has no agreement has no belief.

And an individual has belief in ALLAH as well as the Time of Calculation must accomplish his/her undertakings.

Pakistan having a society composed of different religious sects, ethnic groups, races, and peoples with different cultures and languages, needs an efficient program of citizenship education embedded in its formal education system for its national integrity and social cohesion. According to [Dean \(2005\)](#), the chapter on citizenship education has been generally overlooked in the educational policies of Pakistan, and the focus has been merely on the inculcation of Islamic, civil and moral values. The analysis of curriculum and instruction indicates that the curriculum, textbooks and instructions in school education promote only exclusionary and passive citizenship. Students are acquainted with some important values in schools, but they are rarely taught the life skills and civic values that are vital for effective participation in society and playing an active citizenship role.

Higher education in Pakistan has got impetuous in terms of an increase in the number of institutions, enrollment of students, access to higher education,

and quality of higher education. HEC provides guidelines for curriculum at different levels, especially for the BS (Hons.) programs, while universities have autonomy to develop course contents and schemes of studies through their respective statutory bodies. The teachers at the university level enjoy academic freedom in the way that they can get their course outline revised if it appears deficient in any aspect. Therefore, universities are expected to have a curriculum more conversant with national and international requirements.

With reference to citizenship development, each university may possess its own vision and mission; and accordingly, there may be, to some extent, different provisions in curriculum and instructions on the university campus. Universities as institutions of higher education are expected to cater for the need for citizenship education to provide skilled and responsible management for the development of the nation. However, there is too scarce research to make any claim about the role of universities in Pakistan in the fulfilment of obligations regarding citizenship education of the youth. Therefore, it was considered quite imperative to conduct a study to examine the knowledge and practices of citizenship among university students and the role universities are playing in this regard.

### Objectives

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The present study was done to search the citizenship characteristics and its education at university campuses: a viewpoint of university students. The objectives of the study were (i) to explore students' views about the characteristics of good citizenship; (ii) to examine the role of universities in developing citizenship.

Owing to restricted time frame, financial situations, and related constraints with the investigator, the research was enclosed within 2 provinces of the country (Pakistan), i.e. the number of universities located within the province of Punjab and Khyber Pakhtunkhwa; with Capital Area (Islamabad); only university students (Master level) of the year 2016.

The findings of current research highlight strengths as well as imperfections among university students' regarding civic attributes in Pakistan; and how the universities/higher institutions in Pakistan

endorse citizenship edification via both curricular and co-curricular plans. Mentioned outcomes can be helpful for academic educators, higher education managers, programmers and educational organizers in higher education. Through the outcomes of this research, the university teachers and administrators may strive to overcome deficient areas of citizenship attributes and improve the accomplishments and plans in which institutions of higher education are lagging behind. Similarly, the education planners and policy-maker may come up with new solutions and reforms to make citizenship education more efficient. Moreover, the present study may open a new avenue for investigators working in the field of human capital and human resources.

### Methodology

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The research in hand was done to study the citizenship attributes and its education at university campuses: a viewpoint of university students. To carry out this rationale, the below-given steps were followed.

### Sample

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The present research was qualitative in nature. For the collection of research data, Focus Groups were conducted by using the convenience sampling techniques. Four focus groups from four universities of two nominated provinces, i.e. one focus group from each university/each focus group consisting of 9 respondents, were selected to discuss and identify the civic characteristics and the sustainability of the civic attributes/services within the universities.

### Instrument

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A Semi-structured Interview Protocol was prepared to conduct a focus group discussion (i.e. selection of the four focus groups from four universities of two nominated provinces, i.e. one focus group from each university) to identify the characteristics of good citizenship and its education at university campuses. The focus group interview questions were substantially related to the characteristics of good citizenship, the civic services provided in the universities, the responsibility of arranging and managing civic services, and necessary measures taken for the sustainability of civic services.

## Analysis

For analyzing this qualitative data, audiovisual recordings were transliterated as written transcriptions and then analyzed using thematic analysis suggested by [Braun and Clarke \(2008\)](#), which consists of five step process, i.e. i) data grouping; ii) information labels; iii) knowledge (findings); iv) theory; and v) implications. The researcher analyzed data by categorizing respondents' answers to each question; developed data by cataloguing each group of answers; attained information by asking how the information responds to the research objectives. Then built up a theory based on the facts and finally imagined what was reflected. Cautious analysis initiates with written transcriptions (i.e. transcriptions are the written interview conversations word-for-word quotes).

Various sums of themes were acknowledged during the data analysis process. These themes were interpreted and discussed thoroughly. These analyses extracted comprehensive results related to the present study.

## Results

Analysis of the focus group discussions on characteristics of responsible citizenship and the role of universities in developing citizenship generated the following main themes/results,

The respondents described the importance of 'citizenship responsibility' as a basic characteristic of a good citizen. For example, one of the respondents said, 'we should acknowledge and meet our legal and moral obligations to our country'. Citizenship responsibility consisted of activities and characteristics associated with democratic supremacy and public contribution. Discussing the citizenship responsibility, the other respondent added, 'we have to acknowledge the importance of the vote, as the most imperative obligation is the right to vote because by polling we have an expression in the government'. In continuation, the next respondent shared, 'we should avoid harm to others and try to honour property rights, and give proper credit for intellectual property'.

The respondents described civic professionalism as part of the legitimate practice that incorporates advocates' responsibilities to act in a professional routine, follow the rule, avoid conflicts

of interest and put the welfare of clients ahead of their personal interests. One of the members said, 'we have to keep confidentiality and avoid conflict of interest'. Similarly, another respondent shared, 'as learners, we ought to try to advance community understanding of facts and communication expertise'.

One of the group members said 'good manners and courtesy' must be crucial to a learner's deportment in academia.

"Instructors and related pupils taking an upright approach may make the institution pleasant for all learners. Learners are probable to devour reverence in favour of institute's belongings, in addition, to take upright maintenance of records, counters and other equipment, and tools". Next respondent replied, "all scholars have an obligation to show potentials of respectable citizenship. Learner finest behaviour is likely within the galleries, in the restaurants, on the outdoor play area and in the lecture hall".

The focus group members discussed the importance of 'tolerance and acceptance in the light of citizenship attributes. So tolerance is a reasonable, impartial and permissive approach towards those whose feelings, performs, race, faith, ethnic group etc; vary from one's own sovereignty from prejudice. Whereas acceptance in human psychology is one's agreement to the authenticity of a situation, identifying a procedure or situation (often an undesirable or uncomfortable condition) without endeavoring to modify it. In focus group discussion one of the members said 'we should be lenient, polite and uncomplaining of those citizens who are altered from us'. In the same way the next group member stated 'being good students we give attention to others and effort to recognize their opinion'.

The focus group respondents discussed the importance of 'civic participation' in such a way that 'participation' in social science refers to different mechanisms for the public to express opinions and ideally exert influence regarding political, economic management or other social decisions. Another respondent of the focus group said, 'I know that it is our government's duty to make the availability of basic services (like light/power, proper supply of clean water, gas and phone etc.). Then in response, as good citizens, we should submit the charges/tax for the purpose of facilitating administration'. Similarly, the next member added, 'as good citizens

we ought to involve in public matters, e.g. we can modify the town a good residence apartment through dusting it up and also should effort to contribute in favour of municipality events'.

Group members discussed the 'citizenship accountability/critical thinking' as 'accountability means ensuring that officials in public, private and voluntary sector organizations are answerable for their actions and that there is redress when duties and commitments are not met'. For example, one of the group participants described 'we should accept responsibility for the consequences of our choices, not only for what we do but what do not do'. Similarly, another member of the same group stated, 'as a student, I think about consequences on myself and others before I act'. Students' accountability is traditionally based on having institution and classroom rules combined with sanctions for infringement.

The respondents described the value of patriotism as

"a passionate supplement to a state that citizens distinguish as their motherland. Such type of supplement known as countrywide sentiment or countrywide superiority that may be observed in expressions of altered outlooks concerning to a citizen's own state comprising cultural, social, administrative or historic features".

In favour of patriotism, one of the participants of the focus group said, 'being good citizens, we must have a firm and deep belief in the wellbeing of our country'. Correspondingly another respondent shared, 'we have to retain in our sentiment the advancement of the motherland, the wellbeing of the government and the betterment of the humanity.

The respondents described the importance of 'knowledge and understanding' in such a way that citizenship education helps to provide pupils with knowledge, skills and understanding to prepare them to play a full and active part in society. For example, one of the group members said, 'we should be familiar with concepts such as democracy, justice, equality, freedom, authority and the rule of law'. In the same way, the other member stated, 'we should recognize human rights, diversity, money and the economy, and also know about laws, the democratic process and the news/media'.

One of the group members discussed 'commitment' as 'commitment with us and commitment with others is the most important objective of a citizen'. Keeping in view the concept of promise keeping another group member described "first we should think and then make an undertaking for unidentified or upcoming actions which possibly will make it hard, unwanted or incredible. For this reason, that promise keeping is an imperative part of reliability, so it should be preferable to Dodge's immoral faith justifications. Understand your undertakings honestly and reliably. Don't attempt to justify non-submissions".

The focus group participants indicated diverse ideas about the 'role of universities in providing citizenship services' in the university for mounting citizenship characteristics among graduates. The group's discussion reflected mixed thoughts about the civic services provided by the university. For example, one of the respondents replied that 'students are not contented with the civic services provided by the university for the reason that the focus is on putting the good rates and rest of the curricular activities and personal grooming are put behind. So universities are not contributing to the holistic development of the graduates'. In the same way, the second respondent shared that 'most of the universities present opportunities to plan for trips to national monuments, to manage students' party or get to gather with games and quiz linked to our nation. Also, offer the chance to celebrate national days'.

To develop the 'civic creativity' among the graduates, the participant indicated that 'university should contribute to the creativity among the graduates because there is no practical knowledge about the community. Critical thinking is not appreciated too. Character building and social activity are important. Discussing 'the leadership skills' among the students, a participant said 'for rising leadership skills, university are not offering leadership skills tutorials, leadership lessons, seminars or society based leadership programs'.

The members of the group indicated the importance of 'curriculum' regarding civic education as a basic factor of university education. For example, one of the participants described, 'universities offer us various basic course work and activities/guidelines, but these are not done

practically. No more chances for graduates to partake in the democratic domination of the institution and no more debate/communication of theories regarding how graduates develop socially. Similarly, for representing the 'co-curricular activities', the next respondent said 'universities present sports/games, clubs and societies and art group plans, but these should be unlimited to all institutions'. Some of the respondents also described the lack of other social services regarding ethical consciousness, crime deterrence, human rights and contribution.

The focus group respondents described the 'responsibility of arranging and managing the citizenship services' as an important task for the university. For example, a group member said, 'it is the duty of graduates, educators and management to organize and activate the citizenship services among the graduates in the university'. The other respondent of the same group shared his views as 'our government with the assistance of faculty should give all the citizenship facilities/services in the universities'.

The focus group participants discussed the necessary steps taken for the 'sustainability of citizenship services' in the universities as an important work for the university as well as its administration and faculty. All the participants have their own ideas. For example, one of the respondents described, 'first of all, we should bridge the gap between the teachers and administration so that it becomes easy to sustain civic services in universities'. University graduates have a vital role in the development as well as the sustainability of citizenship services because they know how to sustain and continue these services.

Similarly, discussing the failure of institutes and administration, the other member stated 'professional attitude of staff and administration is also resisting the sustainability of civic services. Universities have to conduct seminars, and workshops, inform the students, must have big halls, latest technology, modern civic facilities and lectures to facilitate citizenship'. Discussing 'the religious institutes and civic facilities', a respondent said 'there should be civic education in the religious institutes so that our religious scholars and youngsters should be aware of the citizenship and civic services should also be sustained in these institutes'.

## Discussion

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This study was conducted to find citizenship attributes and its edification at university campuses: a viewpoint of university students. Results concerning the objectives related to the study, i.e. "to explore students' views about attributes of good citizenship; and to examine the role of universities in developing citizenship," have been discussed as under:

The respondents described the importance of civic responsibility as a basic characteristic of a good citizen. For example, they shared that 'we should acknowledge and meet our legal and moral obligations to our country; have to acknowledge the importance of vote; should avoid harm to others and try to honour property rights, and give proper credit for intellectual property and should be honest, sincere and fair to our institute, country and others. The respondents described the civic professionalism as a part of the lawful practice that includes the obligations of advocates to do in a professional way, follow the rule, avoid clashes of curiosity and put the interests of clients ahead of their personal benefits; being students as well as good citizens should accept and best to provide appropriate professional support. Sharing morality, participants said, "good manners and courtesy ought to be the vital elements of students' behaviour at the academy. An upright approach of teachers and related learners surely mark the institution pleasant for all faculties". University students are likely to hold proper reverence for the institution's possessions and to take full maintenance of records, counters as well as other equipment and utensils; try their best to be a courteous, polite and civil to everyone, and avoid using putdowns, insults or ridiculing to embarrass others. Focus group members declared that they should be lenient, dutiful and patient with those who are altered from them; should respect humanity and be loyal to the place where they live, and should be loyal to everyone. In the same way, they stated that being good citizens, they should give precious time to others and try to recognize their ideas; it is the state's responsibility to offer them basic services, and in response, they must pay the taxes in order to support the administration; it is their responsibility to take part in community matters; they should have an honest love for their homeland and should have a sense of participation in its everyday affairs. Responding to accountability, group participants described that they should accept

responsibility for the consequences of their choices, not only for what they do but what they do not do; being graduates, they think about consequences on themselves and others before they act.

In favour of patriotism, participants said that they should have firm and deep faith in the welfare of their motherland; have to keep in their hearts the betterment of the country and the good of the society. In continuation to this discussion, participants added that as good citizens, they should consider the importance of the state and own good ethical behaviour. Respondents said that they should obey their elders, educators, trainers and others who have been given specialities; the public can make no development if the citizens have no respect for rules; being good citizens, they should believe in changing unjustified law through legal resources and should not unreasonably rebel a rule. A most responsible citizen is a person who abides by the rules and regulations made by the regulatory authority. Group members shared that they should be familiar with concepts such as democracy, justice, equality, freedom, authority and the rule of law; they also know about laws, the democratic process and the news/media. One of the respondents described that all students must obtain comprehensive knowledge and understanding of how the country is ruled and its administrative structure, as well as how residents contribute energetically to the democratic systems of government. Before making a promise, consider carefully whether you are willing and likely to keep it. It is understood that Islam exists as a true religion of the world that puts unlimited pressure on the gratification of undertakings. In the true book Holy Quran, ALLAH says:

*... also accomplish (each) commitment, for (each) commitment will be asked into (on the Time of Reckoning). (Quran, 17:34).*

Similarly, at one more point in the Holy book of ALLAH, it is mentioned:

*Persons who devotedly perceive their beliefs as well as agreements (Quran, 23:8).*

Similarly, The Last Prophet of ALLAH stated:

An individual who has no agreement has no belief.

And an individual has belief in ALLAH as well as the Time of Calculation must accomplish his/her undertakings.

Discussing the role of universities in developing citizenship services, the respondents have shared combined ideas. They said that graduates are not satisfied with the civic services provided by the university and prefer good rates, and curricular activities and personal grooming are not favoured. So universities are not contributing to the holistic growth of the graduates. Another participant shared that most universities provide opportunities to plan for trips to national monuments and provide an opportunity to celebrate national days. For developing leadership skills, the university does not offer leadership skills seminars, leadership courses or community-based leadership programs; they just provide some basic course work and tricks/guidelines, but these are not done practically; universities provide sports/games; clubs and societies, graduates associations and art group programs but these should be extended to all institutions. In continuation of the group discussion, it was indicated that for improving the social services, universities do not provide a department of social work or a social service program like global historiography or global terrorism database etc. For arranging and managing the citizenship services, the group member declared that it is the responsibility of graduates and faculty to organize and activate the citizenship services among the graduates of the university. The other members added that graduates and administration are both responsible for the provision and organization of these civic facilities because graduates alone could not manage all such services; our government and faculty both should provide all the citizenship facilities in the universities because graduates and faculty alone could not organize and sustain these services. One of the participants said that it is the entire liability of the government to provide citizenship services in the universities; government should facilitate the universities with specific funds, and then both administration and faculty will be capable of utilizing these for the display of civic services; also international organizations for human rights, NGOs, UN agencies, HEC and the community may facilitate the universities. For the sustainability of civic services in the universities, the group members shared that first of all. They have to remove conflict between the faculty and administration so that it becomes easy to sustain civic services in universities.

Another member described that a person himself is responsible for the fortification of these civic services and also shared three things as civil society, the concept of cosmic politic ethics and merit/accuracy are important for the sustainability of citizenship services; the professional position of staff and administration may oppose the maintenance of such services. Universities have to improve civic awareness through seminars, workshops, the latest technology, modern civic facilities and lectures; there should be civic awareness in the religious institutes to facilitate religious youth and scholars about citizenship.

### **Conclusions**

The results and findings of the focus group discussion revealed that the crucial characteristics of good citizenship are the sense of responsibility, civic professionalism, morality/honesty/courtesy, tolerance and acceptance, participation, accountability/critical thinking, patriotism, obedience, knowledge and understanding and reliability (promise-keeping). For good citizenship, a national should maintain democratic as well as moral values, i.e. fairness, liberty, equality, diversity, power, confidentiality, assets privileges, human rights, law, and self-esteem and should be straightforward, frank and fair to the organization motherland and with the public. He/she must be religious and should not waste time on bad things and evils; should always think for the best; be honest and have justice spirit for the reason that if there is no justice, society will not survive, so it is necessary for the survival of society and for the individual as well; respect humanity and should have a genuine love for the homeland.

Corruption/bribery/dishonesty is very harmful to society. It blocks talent and causes misery.

Corrupt citizen is harmful to society; consequently, avoid such things. Graduates' accountability is conventionally based on institution and classroom rules. They are given complete responsibility for their own education, and the institution is run by a direct democracy in which graduates and faculty are equal. Civic education prepares graduates to take their place in society as responsible citizens, manage their money well, make sound financial decisions and get ready for future challenges. University students ought to gain complete familiarity and skills of the state's procedure and its governmental configuration; respect the contracts made with others; have the reverence as well as the confidence of others; avoid unclear commitments and first consider carefully then make a promise whether he/she is enthusiastic and probable to preserve it.

Universities offered almost all the basic as well as common facilities to the graduates, but most of the universities were not contributing to the holistic development of the graduates, and the majority of the graduates were not satisfied with the civic services provided by the universities. In every university, there is a need for development in civic curriculum, leadership skills, department of social work etc. It is the responsibility of the university graduates, faculty, management, government and human rights agencies to provide, organize and deal with citizenship services in the university. Thus it is concluded that the university students and faculties with management have to come forward and should voluntarily contribute to civic activities. Their awareness is crucial for the implication of civic education through the latest civic programs and services. There is a lack of an appropriate structure for the sustainability of civic services in future.

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