



Kartarpura Corridor: A Step towards Peace

Umbreen Akhtar	M.Phil. Department of Pakistan Studies, NUML, Islamabad, Pakistan.
Shafique Ahmed	Ex-visiting Lecturer at H8 Post Graduate College, Islamabad, Pakistan.
Zaquar Ahmed	FG Sir Syed Public School, Rawalpindi, Punjab, Pakistan.

Vol. 2, No. 4 (Fall 2022)

Pages: 294 – 304

ISSN (Print): 2789-441X

ISSN (Online): 2789-4428

Key Words

Kartarpur, India, Pakistan, Peace

Corresponding Author:

Shafique Ahmed

Email: gazishafique@gmail.com

Abstract: The Kartarpur Corridor's importance and the politics that supported its creation are examined in this essay. This project has sent a message to the world that Pakistan has implemented the corridor, not only granting rights to its own minority but also to the Sikh population across the border. It also calls attention to the symbolic value of the corridor and aims to use religious diplomacy as a method of fostering stronger diplomatic and commercial relations. As a result, religious groups throughout the world and communities in general value this massive initiative. The essay examines the corridor's problems and difficulties as well. Reservations concerning the potential of terrorist infiltration, Pakistan's backing for Sikh separatism, the sorts of permission and regulation regimes to be implemented, the need for Indian consular access to pilgrims in Pakistan, and concerns about these issues are just a few.

Introduction

The construction of the Kartarpur Corridor has been hailed as ushering in a new era in relations between India and Pakistan. Many people anticipate that the goodwill of the corridor and enhanced inter-human interactions will result in improved diplomatic ties between the two countries. The Prime Minister of Pakistan, Imran Khan, even said that the corridor might be the first step toward closer economic ties between the two countries (Pakistan and India). Despite the symbolic significance of the Kartarpur Corridor, there are various obstacles that may stymie its long-term influence. Furthermore, various aspects pertaining to the corridor itself have yet to be specified. (Mamoon, 2018)

History of Kartarpur Corridor

Imran Khan, the ex-prime minister of Pakistan, unveiled the Kartarpur Corridor on November 28,

2018. The corridor will allow Sikh pilgrims to move from Indian Punjab to Pakistani Punjab by connecting two important Sikh shrines, Dera Baba Nanak Sahib in India and Kartarpur Sahib in Pakistan. M. Venkaiah Naidu, the vice president of India, laid the cornerstone for the corridor's Indian portion on November 26, 2018. Both India and Pakistan have excitedly lauded the corridor's construction as the beginning of a new era in their bilateral relations. Many people believe that the goodwill and increased interpersonal communication brought about by the corridor would strengthen India and Pakistan's diplomatic relations. The action, according to Navjot Singh Sidhu, a minister in the Indian state of Punjab, will "build bridges, put out fires of enmity, and act as a salve for two neighbouring nations. (Navjot Sidhu, 2018) It is a noteworthy event because two Indian ministers, Harsimrat Kaur, the minister of

food processing, and Hardeep Singh Puri, the minister of state with independent charge, attended Khan's inauguration ceremony in Pakistan in addition to Navjot Sidhu. This is because no Indian politician has visited Pakistan in an official capacity since 2016. The corridor may signify the beginning of a new age for intercountry religious travel. Khan also said that the corridor might mark the beginning of more robust trade ties between the two nations.

The Kashmir conflict, allegations of state backing for terrorism, Pakistan's support for Sikh independence, and other factors may restrict the corridor's long-term relevance despite its symbolic significance. Additionally, there are several details about the corridor itself that need to be clarified.

The reason behind the construction of Kartarpur Corridor and its importance

Since August 1947, the area has been mostly off-limits to the general population. In the 1980s, it was associated with the Sikh separatist movement in Khalistan, a Sikh nationalist movement seeking a separate state. It remained outside the typical Lahore-Nankana Sahibs' Hasan Abdul Sikh pilgrim circuit, which is often visited by Sikhs in Pakistan, despite additional renovations and restoration in the 1990s and early 2000s. (Singh, 2016)

As their spiritual and material homeland was split between India, which has a Hindu majority, and Pakistan, which has a Muslim majority, the Sikhs lost the bulk of the British India division in 1947. Before it was publicly proposed in 1999, the Kartarpur corridor with a bridge over the river had been discussed for close to twenty-five years. However, in the hands of two unreliable and antagonistic states, it never happened. The Sikh community and relations between India and Pakistan benefit from the visa-free corridor. Janus, though, responded in an instant that was both cautious and joyful.

Imran Khan, the prime minister of Pakistan, attended the ceremony and laid the cornerstone; however, the prime minister, foreign minister, and chief minister of India's Punjab were absent. Mentioning Pakistan's suspected participation in current acts of terrorism in India. (Imran Khan, 2019)

It is easy to doubt the significance of the new tunnel, given that India and Pakistan have been at peace for 71 years. Numerous chances for peace have been lost in the past. Although welcome, this most recent endeavour is still a local matter and is not expected to have an influence on the tight politics of the two nations' relationship.

Enlightenment of Kartarpur Corridor

Although the Kartarpur Corridor directly affects the relationship between Pakistan and India, it is noteworthy to note that it will also have an influence on domestic political trends and social life generally in India and specifically in Punjab. Election results in India show that the country's main political party frequently uses critical language toward Pakistan to attract votes. However, even though the BJP would resurrect the animosity with Pakistan, the previous strategy used in the Indian election campaign would fail because of the understanding of the Kartarpur Corridor. We observe the confused BJP as it both criticizes Pakistan and attempts to claim credit for the Kartarpur Corridor. The Sikh Guru's likeness has been printed on the currency by the Indian government. Additionally, they have chosen to recognise this year as Guru Nanak Dev's year. (Ahmed, 2020)

Punjab's Chief minister felt intimidated and under pressure, despite the fact that his family has made a significant and irrefutable contribution to Kartarpur Sahib's history and despite the fact that he is anticipated to quit politics after this term due to the threatening environment the central government had created. The Lok Sabha elections are expected to take place in March 2019. The chief minister is constantly

concerned that if he makes a mistake, Prime Minister Narendra Modi will depose him and install governor control in Punjab. The state and Lok Sabha elections are the Congress' primary concerns.

Internal Stability of Pakistan

The pledge to open the border to allow access to Kartarpur Sahib has given the Pakistani minority hope. Since a powerful lobby has been promoting the misery of Pakistan's minorities for years, the world is now aware of the country's true socioeconomic structure thanks to the initiative and work on the Kartarpur Corridor for the Sikhs. Extremism in Pakistan will be deterred by this action and the completion of the Kartarpur Corridor, and such accommodations will address any Sikh concerns that may have occurred.

Message to Indian Sikhs

The Pakistani government's initiative on the Kartarpur Corridor has stopped the Indian propaganda that led Sikhs to believe that Muslims in Pakistan showed little regard for Gurdwaras and other significant Sikh landmarks. Previously, Sikhs were misled into believing that Pakistan had destroyed the Gurdwaras because they were filthy (Musselman gandgi tutt dende ne), but today, Sikhs are unmistakably aware of India's blame game against Pakistan.

A step towards Religious Harmony in Pakistan

However, the Kartarpur Corridor was not opposed by religious individuals or religious-political organizations, which is a positive reflection of the parties' tolerant stance toward the Sikhs. Political parties and the role of religion are frequently attacked, particularly for being opposed to the rights of minorities. A few kilometres from the border, there was a feeble sound that made no sense and was ignored by both factions since it contained absolutely no substance. (Dawood Mamoon, 2018)

Pakistan's Image at International Level

The Kartarpur Corridor is seen as a liberal act on a global scale, and Pakistan is praised for being liberal and anti-terrorist. Dr Jasdev Singh Rai, a renowned author and human rights advocate, praised the Sikh community for being helped by Imran Khan during a meeting of the UN human rights chapter. Sikhs now feel secure in Pakistan, according to Sikhs in the UK and other continents. The BJP forces will attempt to undermine this agreement in the upcoming days to exacerbate the crisis and reassert their hardline goal in politics. The Pakistani government designated Dr Faisal as the project's focal point in January 2019 and gave the Indian government some ideas to quicken the conversation.

The administration also suggested designating a focal point in India so that both nations could pursue a workable path toward reaching an agreement on the feasibility study. On January 22, 2019, the Indian government returned the proposal to Pakistan and asked the Pakistani group to visit Delhi to continue discussions on the project. Dr Faisal criticized this move as a delay tactic and called it juvenile. The Indian government's evil plans aim to undermine Pakistan's honest efforts, which will harm attempts to maintain peace in the South Asian area. (lal, 2014)

Politics on Kartarpur

Proponents of peace in South Asia saw Pakistan's offer to provide a corridor so that Sikhs from India may pay their devotion at the Narowal Gurdwara Kartarpur Sahib as a positive step toward building an atmosphere of unity in the area. A scheme that would allow Sikh followers to visit one of their most beloved temples on this side of the border without a visa is being hindered by customary political manoeuvring, especially from the Indian side.

Pakistan released a draught agreement on the Kartarpur tunnel on Monday and invited the Indian side to start discussions; however, New

Delhi appears to have rebuffed the offer on Tuesday by sending a counter invitation to Pakistani authorities. To "discuss and finalize the details" of the corridor, the Pakistani side was asked to travel to India in February or March. India's reply reveals an evasive, non-serious approach rather than a sincere response to the Pakistani offer. India should have accepted the invitation, given that the gurdwara is in Pakistan and that nation extended it.

In fact, ties between India and Pakistan have been in a deep freeze during Narendra Modi's tenure in office, with the two countries' ongoing bilateral talks on "terrorism" on hold. The BJP-led administration is strengthening its anti-Pakistan and anti-Muslim credentials by avoiding any constructive engagement with Pakistan while general elections in India are just a few months away.

The Kartarpur Corridor, however, offers a fantastic chance to reopen discussions on a "soft" interpersonal issue: religious tourism. It is sufficient to emphasize that both parties should refrain from politicising sacred spaces; India should accept Pakistan's offer and start the corridor-building process. If this trial is successful, the procedure may be expanded, and ideally, similar arrangements can be made for Pakistani pilgrims who desire to travel to the famed Sufi dargahs in India, including, among others, Nizamuddin Aliya's dargah in Delhi and Khawaja Moinuddin Chishti's mausoleum in Ajmer.

Currently, applying for a visa is difficult, which discourages potential tourists. This needs to change because when neighbours from the "other side" connect with one another, propaganda and animosity will give way to harmony and understanding. Powerful, divisive lobbying on both sides must be disregarded to go forward with peace. (Alter., 2001)

A Hope for Peace

It is enough to state that neither party should politicize holy places and that India should accept Pakistan's offer and begin the corridor-building process. If this experiment is a success, the process may be expanded, and ideally, similar arrangements might be made for Pakistani pilgrims who wish to visit the renowned Sufi dargahs in India, such as, for example, Nizamuddin Auliya's dargah in Delhi and Khawaja Moinuddin Chishti's mausoleum in Ajmer.

The current visa application process is onerous and deters potential travellers. This must change because communication between neighbours on the "other side" will replace propaganda and hostility with peace and understanding. To move forward with peace, it is necessary to dismiss strong, divisive lobby groups on both sides.

Sufis in Pakistan have expressed a desire to go to places like Khwaja Moinuddin Chishti's dargah in Ajmer and Sharda Peeth in the Neelum Valley of Pakistan-occupied Kashmir. These populations now have renewed optimism because of the opening of the Kartarpur corridor. More significantly, the triumph of faith and religion over the normally severe political ties would convey an essential message to both countries: that there is still hope. Peace is also not as far off as we think.

Religious Economy

Both nations have decided to start the Kartarpur project with a small number of pilgrims for the time being. India has agreed to the terms of the visitor exchange that Pakistan had suggested, and the process will continue to foster understanding until the project is finished. According to the Pakistani paper, the Kartarpur Sahib, which will be open daily from 8 a.m. to 5 p.m., only permits Sikhs a 4-hour visit. To travel on a certain day, applicants must submit their applications one month in advance; they will be given permission. Visitors with valid passports will go to Kartarpur

in a group of fifteen after receiving security clearance from the Indian government. Three days before the visit date, the Indian government will give Pakistan the list of guests. During their visit to Kartarpur, tourists will only consume parshad. Even though it may seem odd to ask visitors to leave after a short while and forbid them from making purchases, the Sikhs consider it to be a great privilege that they are permitted to enter this holy site. If successful, both nations may make pilgrims' journeys easier in the future since Pakistan on January 25 established a new visa policy enabling Sikhs with citizenship in the US and Canada to apply for visas even after arriving at Pakistani airports. (Amardeep Singh, 2016)

Therefore, this sacred location will soon be able to equalize its standing with other religious places throughout the globe. Therefore, this corridor will bring economic benefits to both Pakistan and India, though Pakistan is expected to profit more than India. The holy sites, which are essential to the economy, attract tourists from all over the world who travel, dine, stay, and shop there. Iran, Saudi Arabia, and Iraq make a lot of money via religious methods, and they get not just financial advantages from travel, lodging, shopping, taxes, etc., but they also develop empathy in their thoughts, which facilitates interpersonal interactions. These activities directly impact the nation's foreign policies.

Religious Travel and Partition

Following the partition of India in 1947, people in the new states of India and Pakistan were cut off from revered religious institutions. In Indian Punjab, major religious institutions forbade Sikhs from joining them. Many of their holy sites are now found in Pakistan's Punjab. One of these is the Kartarpur Sahib gurdwara, a place of worship for Sikhs, which was built on the site where Guru Nanak, the founder of Sikhism, lived for 18 years.

Thousands of Sikhs, Muslims, and Hindus from Pakistan and India apply for permission to

cross the border to visit their respective holy places every year. Religious travel between India and Pakistan is presently governed by the 1974 Protocol constituting an Agreement between the Governments of India and the Islamic Republic of Pakistan on Visits to Religious Shrines. By agreeing to this convention, India and Pakistan permitted "organized groups" of pilgrims to go to certain locations. The "Visitor Category" visas are to be awarded to these pilgrims.

A certain number of pilgrims are permitted to visit locations in line with the 1974 Protocol, and their trip is coordinated and controlled by the host nation. Four times a year, Pakistan welcomes Sikh pilgrims from India to observe significant Sikh holidays. Pakistan has pledged to assist three Hindu pilgrimages that will bring in a total of 800 pilgrims annually and grant 7,500 Sikhs from India visas altogether. For 1,350 Muslim pilgrims from Pakistan to fulfil their five pilgrimages, India has granted permission. Cross-border tensions have an impact on the actual number of visas issued each year. (Alter, 2001)

The creation of the Kartarpur Corridor may result in the emergence of a brand-new mode of religious travel. There have been several ideas floated, although the specifics and technicalities of travelling through the corridor have not yet been worked out. Sikh pilgrims crossing the corridor would not need visas, according to Khan. 4 Officials in New Delhi refer to a corridor that is open 365 days a year, 24 hours a day. 5 Both parties have made suggestions about permitting any number of pilgrims to travel the path. The 1974 Protocol will need to be changed or repealed in each of these circumstances. Even at this early stage, the Kartarpur Corridor is already being looked at as a possible model for future religious travel between India and Pakistan. After the groundbreaking ceremony, Hindus in Jammu and Kashmir encouraged the governments of India and Pakistan to build a similar corridor so that Hindu pilgrims could go to Sharda Peeth. Sharda Peeth is a Hindu temple devoted to the goddess Sharda Devi that is situated on the Pakistani side

of the Line of Control. The 1974 Protocol does not include it as a shrine to which pilgrimages are allowed.

According to some, the construction of a religious corridor in Kashmir will increase religious, cultural, and intellectual interactions and make it possible to resolve the Kashmir conflict. Hindus from Kashmir have asked the Prime Minister of Pakistan to "personally intervene" and "let us perform pilgrimage to Sharda temple" in an open letter. They continue by saying that these trips will be "important in fostering people-to-people contact that will lead to confidence building and for achieving long-term peace in the subcontinent."

Pakistani Politician's Views

According to the Speaker of the National Assembly, the recent tense relations between Pakistan and India are a clumsy attempt by Indian Prime Minister Modi to sabotage the general elections in his country. In contrast, Pakistan's political leadership responded with a display of restraint and patience, and the entire parliament remained united throughout this period. Since India is determined to commit atrocities against Kashmiris in Indian-occupied Kashmir (IOK), which are acknowledged by the United Nations Council on Human Rights to be violations of fundamental human rights, the situation in this region cannot be seen just in the context of terrorism.

The international community cannot escape this issue since everyone in the world needs to make significant efforts to resolve it. The resolution of the Kashmir question is the key to peace in the Subcontinent. Regarding the opening of the Kartarpur border, Shah Mehmood Qureshi expressed optimism that the Indian government will reciprocate the positive action taken by Islamabad.

The minister said that by allowing thousands of members of the Sikh community to travel to their sacred sites, Pakistan would see a boost in its

economy. According to Qureshi, the spectacle of Sikhs entering Pakistan in vast numbers will be seen by the entire globe. He expressed his hope that the Indian administration would emulate Pakistan's bravery and fortitude by making a constructive move.

Conclusion

The decision by India and Pakistan to begin construction on the Kartarpur Corridor is a wise one. However, there have been a number of such efforts in the past. Similar goals and hype were previously utilized to launch the Samantha Express, a train service that connects Delhi and Lahore, and Saada-e-Sarhad, a bus service that does the same. To put it simply, their impact on India-Pakistan relations was negligible. It is significant to note that the Pakistani military and government claim to be working together this time. (singh, 2010)

The corridor's future and its potential to affect India-Pakistan ties depend on the two nations' capacity to build strong channels of communication for discussing the particulars of religious travel and the possibility of broadening these links to other areas like trade and business. Being a revolutionary move, the Kartarpur Corridor will have a significant influence on Pakistan's social structure and India's politics, but because it is located on the border between the two countries, it will always be under the watchful eyes of the competing intelligence services. Nations capable of concocting any scheme at any moment. It displays the Kartarpur Corridor.

India will consequently attempt to destroy the initiative, much to Pakistan's credit. India would never keep up with Pakistan's achievements in both internal and international affairs. I thus have my doubts about how mature this knowledge is. The fact that both governments would carve out their administrative powers in permit-related situations is another reservation and an important point. The Sikhs dislike the permit application process, paperwork requirements,

visitor searches, and distrust of guests. As a result, the Pakistani government should hire Sikh professionals for this position in addition to other Pakistani authorities. Pakistan must put in place a framework to ensure the safety and respect of Sikh visitors. To avoid humiliation or negative publicity, Pakistani policymakers should devise a backup plan to deal with any emergencies or humiliating circumstances. Any policy created or to be created by the Pakistani government should have the facilitation of the Sikhs as its primary goal.

The revolutionary Kartarpur Corridor will have a tremendous influence on India's politics and Pakistan's socioeconomic fabric, but because it runs along the border between the two countries, it will always be under the watchful eye of the rival governments' intelligence services, which are always ready to hatch plots. India would attempt to undermine the project since the Kartarpur Corridor is seen as Pakistan's achievement. India will never accept Pakistan's success in its foreign and domestic policies. I thus have my doubts about how mature this knowledge is.

Another concern is that both governments would exert their administrative authority over matters like permits, the application procedure, documents, searches of visitors, and suspicions of visitors, which the Sikhs may find offensive. As a result, the Pakistani government should hire Sikh professionals for this position in addition to other Pakistani authorities. Pakistan should develop a system to guarantee the respect and safety of Sikh guests. To avoid humiliation and negative publicity, Pakistani policymakers should have a contingency plan in place to deal with any emergency or humiliating circumstance. Any strategy that the Pakistani government designs or is going to create should have the facilitation of the Sikhs as its primary goal.

Recommendations

1. The governments of Pakistan and India must fulfil their primary obligations if the Sikhs and other peoples around the globe are to see their wishes come true. By implementing actions based on religious harmony in its truest meaning, the spirit of the agreement between Pakistan and India may be preserved.
2. Holy places should not be politicized. Dr Faisal or the Pakistan Foreign Office should not retaliate against the ill-tempered and irritable statements made by Indian politicians or officials on the Kartarpur Corridor because doing so will give India an opportunity to undermine the noble cause that has been undertaken.
3. Before launching the Kartarpur Corridor project, safety, monitoring, and administration mechanisms must be thoroughly assessed.
4. Despite the effort to keep this project limited, basic facilities such as medical treatment, water in winter and hot weather, arrangements compatible with the temperature, electricity, related staff, etc., will broaden its horizon, and much will be required to be done on both sides. Therefore, the administration should be mentally prepared to deal with changing situations.
5. Although it is said that the Corridor is 4 km long, it will extend across enormous distances over time; hence, the main concern will be how this area will fare. Will the area be as neutral as Vatican City? Under the Shiromani Gurdwara Parbandhak Committee (of Pakistan, India, a combined government, or a solely governmental body)? Will it operate under the federal government? These issues need to be addressed right now.
What would be the process for resolving a dispute, and who would do it? In this case, Sikh representation should be required.

References

- Aabø, S. (2005). The role and value of public libraries in the age of digital technologies. *Journal of Librarianship and Information Science*, 37(4), 205–211. <https://doi.org/10.1177/0961000605057855>
- Ahmed, Z. (2020). Religious Tourism Backing for Economic Salvation: A Study of Kartarpur Corridor between Pakistan and India. *Journal of Indian studies*, 139–48.
- Alter, S. (2001). *Amritsar to Lahore: A Journey Across the India-Pakistan Border*. Amsterdam University Press.
- Alzahrani, M. G., & O'Toole, J. M. (2017). The impact of internet experience and attitude on student preference for blended learning. *Journal of Curriculum and Teaching*, 6(1), 65. <https://doi.org/10.5430/jct.v6n1p65>
- Amardeep Singh. (2016). *Lost Heritage: The Sikh Legacy in Pakistan*. Nagaara Trust.
- Bakbak, D. (2019). Investigation into information literacy and the use of web 2.0 technologies in a faculty of architecture. *International Journal of Education and Practice*, Vol 7 (4), 418–429.
- Beavis, C., Apperley, T., Bradford, C., O'mara, J., & Walsh, C. (2009). Literacy in the digital age: Learning from computer games. *English in Education*, 43(2), 162–175. <https://doi.org/10.1111/j.1754-8845.2009.01035.x>
- Best, L. A., Buhay, D. N., McGuire, K., Gurholt, S., & Foley, S. (2016). The Use of Web 2.0 Technologies in Formal and Informal Learning Settings. *Mobile Computing and Wireless Networks*, 1150–1172. <https://doi.org/10.4018/978-1-4666-8751-6.ch049>
- Black, K. (2010). *Business Statistics: Contemporary Decision Making*, 6th edition. John Wiley & Sons.
- Brown, J., Bryan, J., & Brown, T. (2005). Twenty-first Century Literacy and Technology in K-8 Classrooms. *Innovate: Journal of Online Education*, 1(3), 2. https://www.learntechlib.org/p/107300/article_107300.pdf
- Burniske, R. W. (2000). *Literacy in the cyberage: Composing ourselves onlin*. SkyLight Training and Publishing Incorporated.
- Chase, Z., & Laufenberg, D. (2011). Embracing the Squishiness of digital literacy. *Journal of Adolescent & Adult Literacy*, 54(7), 535–537. <https://doi.org/10.1598/jaal.54.7.7>
- Cohen, R., Parmentier, A., Melo, G., Sahu, G., Annamalai, A., Chi, S., & Santin, A. (2020). Digital literacy for secondary school students: using computer technology to educate about credibility of content online. *Creative Education*, Vol 11 (05), 674. <https://doi.org/10.4236/ce.2020.115050>
- Coiro, J. (2020). Toward a multifaceted heuristic of digital reading to inform assessment, research, practice, and policy. *Reading Research Quarterly*, 56(1), 9–31. <https://doi.org/10.1002/rrq.302>
- Creswell, J. W. (2017). *BUNDLE: Creswell: Qualitative Inquiry and Research Design 4E + Creswell: 30 Essential Skills for the Qualitative Researcher* (Fourth). SAGE Publications, Inc.
- Dawood Mamoon. (2018). Motivations for Kartarpur Corridor: Importance of Secuar Identity in Religious Democracies Like Pakistan. *Journal of Social and Administrative Science*, 6–18. <http://dx.doi.org/10.1453/jsas.v5i4.1727>
- Dewi, V., Febrian, E., Effendi, N., & Anwar, M. (2020). Does financial perception mediating the financial literacy on financial behavior? A study of academic community in Central Java island, Indonesia. *Montenegrin Journal of Economics*, 16(2), 33–48. <https://doi.org/10.14254/1800-5845/2020.16-2.3>
- Dilshad, S., & Rafique, S. (2020). Adult Literacy and use of Technology: A case study of Pakistan. *EXLIBRIS SOCIAL GERONTOLOGY JOURNAL*, Vol 18 (1), 38–50. <https://doi.org/10.24917/27199045.181.3>

- Eshet-Alkalai, Y., & Chajut, E. (2009). Changes over time in digital literacy. *CyberPsychology & Behavior*, 12(6), 713-715. <https://doi.org/10.1089/cpb.2008.0264>
- Fernández-Molina, J., & Muriel-Torrado, E. (2016). Ethical and legal use of information by University students: The core content of a training program. *Information Cultures in the Digital Age*, 399-412. https://doi.org/10.1007/978-3-658-14681-8_24
- Gilster, P. (1997). *Digital Literacy* (1st ed.). Wiley.
- Harvey, C. (2016). Using ICT, digital and social media in youth work. A review of research findings from Austria, Denmark, Finland, Northern Ireland and the Republic of Ireland. *National Youth Council of Ireland*.
- Hashim, H. (2018). Application of technology in the Digital Era education. *International Journal of Research in Counseling and Education*, 1(2), 1. <https://doi.org/10.24036/002za0002>
- Hussain, B. A., Li, S., & Alsanad, A. (2022). Assessment of information literacy abilities: A case study of Pakistan. *Sustainability*, 14(7), 3807. <https://doi.org/10.3390/su14073807>
- Public News. (2018, November 28). *PM Imran Khan speech at Kartarpur Border Opening Ceremony | 28th November 2018* [Video]. YouTube. https://www.youtube.com/watch?v=BXWCQ_U7cfDY
- Jackson, L. A., Von Eye, A., Biocca, F. A., Barbatis, G., Zhao, Y., & Fitzgerald, H. E. (2006). Does home internet use influence the academic performance of low-income children? *Developmental Psychology*, 42(3), 429-435. <https://doi.org/10.1037/0012-1649.42.3.429>
- Jackson, L. A., von Eye, A., Fitzgerald, H. E., Witt, E. A., & Zhao, Y. (2011). Internet use, videogame playing and cell phone use as predictors of children's body mass index (BMI), body weight, academic performance, and social and overall self-esteem. *Computers in Human Behavior*, 27(1), 599-604. <https://doi.org/10.1016/j.chb.2010.10.019>
- Jeffs, T., Behrmann, M., & Bannan-Ritland, B. (2005). Assistive technology and literacy learning: Reflections of parents and children. *Journal of Special Education Technology*, 21(1), 37-44. <https://doi.org/10.1177/016264340602100104>
- Digital literacy and adult learners. (2015). *The SAGE Encyclopedia of Educational Technology*. <https://doi.org/10.4135/9781483346397.n94>
- Kędra, J., & Žakevičiūtė, R. (2019). Visual literacy practices in higher education: What, why and how? *Journal of Visual Literacy*, 38(1-2), 1-7. <https://doi.org/10.1080/1051144x.2019.1580438>
- Khalid, T., Batool, S. H., Khalid, A., Saeed, H., & Zaidi, S. W. (2019). Pakistani students' perceptions about their learning experience through video games. *Library Hi Tech*, 38(3), 493-503. <https://doi.org/10.1108/lht-03-2019-0068>
- King-Sears, M. E., Swanson, C., & Mainzer, L. (2011). TECHNOlogy and literacy for adolescents with disabilities. *Journal of Adolescent & Adult Literacy*, 54(8), 569-578. <https://doi.org/10.1598/jaal.54.8.2>
- Koh, K. (2013). Adolescents' information-creating behavior embedded in digital media practice using scratch. *Journal of the American Society for Information Science and Technology*, 64(9), 1826-1841. <https://doi.org/10.1002/asi.22878>
- lal, H. (2014). *Served the Sikh Nation with Passion and Dedication: Ganga Singh Dhillon*. SikhNet. Available online: <https://www.sikhnet.com/news/he-served-sikh-nation-passion-dedication-ganga-singh-dhillon>.
- Langarizadeh, M., Naghipour, M., Tabatabaei, S. M., Mirzaei, A., & Vaghar, M. E. (2018). Prediction of internet addiction based on information literacy among students of Iran University of Medical Sciences. *Electron Physician*, Vol 10 (2), 6333-6340.

- Li, J., Snow, C., & White, C. (2015). Teen Culture, Technology and Literacy Instruction: Urban Adolescent Students' Perspectives. *Canadian Journal of Learning and Technology*, Vol 41 (3), 1-36.
- Mamoon, D. (2018). Motivations for Kartarpur Corridor: Importance of Secuar Identity in Religious Democracies Like Pakistan. *Journal of Social and Administrative Sciences.KSP Journals*.
- Merchant, G. (2009). Literacy in virtual worlds. *Journal of Research in Reading*, vol 32 (1), 38-56.
- Meyers, E. M., Erickson, I., & Small, R. V. (2013). Digital literacy and informal learning environments: an introduction. *Learning, Media and Technology*, Vol 38 (4), 355-367.
- Mirza, Q., Pathan, D. H., Khatoon, S., & Hassan, A. (2021). Digital Age and Reading habits: Empirical Evidence from Pakistani Engineering University. *TESOL International Journal*, Vol 16 (1), 210-231.
- Navjot Sidhu,. (2018). *kartarpur-corridor-move-says-soothing-balm-for-india-pakistan-1951826*. NDTV.
- Pangrazio, L., Godhe, A. L., & Ledesma, A. G. (2020). What is digital literacy? A comparative review of publications across three language contexts. *E-learning and Digital Media*, Vol 17 (6), 442-459.
- Park, H., Kim, H. S., & Park, H. W. (2021). A scientometric study of digital literacy, ICT literacy, information literacy, and media literacy. *Journal of Data and Information Science*, Vol 6 (2), 116-138.
- Pawluczuk, A., Hall, H., Webster, G., & Smith, C. (2019). Digital youth work: youth workers' balancing act between digital innovation and digital literacy insecurity. *Information Research*, Vol 24 (1). Krakow: Proceedings of ISIC, The Information Behaviour Conference.
- Pekkolay, S. (2022). The Importance of Literacy. *Scholars Journal of Arts, Humanities and Social Sciences*, Vol 1, 6-8.
- Philippas, N. D., & Avdoulas, C. (2020). Financial literacy and financial well-being among generation-Z university students: Evidence from Greece. *The European Journal of Finance*, Vol 26 (4-5), 360-381.
- PTA. (2023, January 6). *Telecom Indicators*. Retrieved from Pakistan telecommunication Authority: <https://www.pta.gov.pk/en/telecom-indicators>
- Rafferty, C. D. (1999). Literacy in the information age. *Educational Leadership*, Vol 57 (2), 22-25.
- Rafi, M., JianMing, Z., & Ahmad, K. (2019). Technology integration for students' information and digital literacy education in academic libraries. *Information Discovery and Delivery*, Vol 47 (4), 203-217.
- Reddy, P., Sharma, B., & Chaudhary, K. (2020). Digital literacy: A review of literature. *International Journal of Technoethics (IJT)*, Vol 11 (2), 65-94.
- Rehman, K., Hunjra, A., Safwan, N., & Ahmad, A. (2010). Students' attitude towards the Uses of Internet. *International Journal of Business and Management*, Vol 5 (6), 46-55.
- Rintaningrum, R. (2009). Literacy: Its Importance and Changes in the Concept and Definition. *TEFLIN Journal*, Vol 20 (1), 1-7.
- Rintaningrum, R. (2019). Explaining the Important Contribution of Reading Literacy to the Country's Generations: Indonesian's Perspectives. *International Journal of Innovation, Creativity and Change*, Vol 5 (3), 936-953.
- Rothman, D. (2014). A Tsunami of Learners Called Generation Z. *Maryl. Public Saf Online Journal*, Vol 1 (1), 1-5.
- Singh, A. (2016). Lost Heritage: The Sikh Legacy in Pakistan. *Nagaara Trust*,, 37.
- Singh, S. (2010). 1. S Kartarpur Marg. *Institute for Multi-Track Diplomacy*.
- Smolin, L., & Lawless, K. (2003). Becoming literate in the technological age: New responsibilities and tools for teachers. *The Reading Teacher*, Vol 56 (6), 570-577.

Tutiasri, R. P., & Febriyanti, S. N. (2021). The Meaning of Millennial Generation Text: Reception Analysis of # KidsJamanNow. *Jurnal The Messenger*, Vol 13 (2), 162-178.

Zhao, Y., C. S., Chen, J., Jones, S. C., & Ferdig, R. E. (2014). The Development of a Web-Based

Literacy Learning Environment: A Dialogue between Innovation and Established Practices. *Journal of Research on Computing in Education*, Vol 32 (4), 435-454.