



CITIZENSHIP PERSPECTIVE IN THE GEOMETRY OF GOD BY UZMA ASLAM KHAN

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Abstract

The research paper examines, “The Geometry of God” by Uzma Aslam Khan from the perspective of citizenship presented by John J. Cogan. His perspective emphasizes on citizenship education through different fields, including literature. This research seeks to analyze how citizenship is portrayed in the novel and its impacts on the identities, rights and duties through the main characters, Amal, Mehwish, Noman and Zahoor. The study finds out that there are contradictions between societal expectations and the pursuit of individual objectives of the characters. These contradictions reflect that the various aspects of citizenship contribute to the tiring process of self-definition. Resultantly, through the analysis of the novel, the research figures out that the novel has a significant function in teaching citizenship concept. It can help in teaching individuals to form their identities, strive for rights and fulfil responsibilities. Thus, this research significantly contributes to the fields of literary analysis and citizenship education by analyzing the novel to understand and teach the complexities of citizenship in the modern world.

Keywords: *Citizenship Education, Identity, Rights and Duties, Autonomy, Individuality.*

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1. Introduction

The aim of this research is to analyze the text of Uzma Aslam Khan's *The Geometry of God*. It is the representation of 1980s time period of Pakistan. My research focuses on identity crises, the provision and denial of rights, fulfilment of duties of main characters and wholly on citizenship education, under the lens of Cogan's (1998) Citizenship perspective.

1.1. The Novelist

Uzma Aslam Khan is a Pakistani English Novelist. She is the author of five novels. Her books, which include *Trespassing*, *The Geometry of God*, and *Thinner Than Skin*, have won prizes and been praised by critics. In her most recent book, *The Miraculous True History of Nomi Ali*, she examines the Andaman Islands under World War II British and Japanese rule. Numerous distinguished honors have been bestowed upon this book, including the 9th UBL Literary Award in 2020 and the Karachi Literature Festival-Getz Pharma Prize in 2021. Similarly, short stories by Uzma, such as "Plum Island" and "My Mother is a Lunar Crater," have also won awards in a number of contests. Both fiction and non-fiction of her works have appeared in prestigious magazines like *AGNI*, *The Guardian*, *Granta*, and others.

1.2. The Novel

The plot centers on a confrontation between two divisions: The Party of Creation, which upholds Islamic principles, and a group of scientists investigating whale evolution. The scientists, under Zahoor's direction, agree with the Party of Creation; instead, their only goal is to comprehend whales. The Party of Creation, on the other hand, incites hatred towards Zahoor by characterizing his theories about evolution as a threat to Islamic principles. The two sisters Amal and Mehwish, their grandfather Zahoor, the son of the Party of Creation's founder Noman, and a few supporting figures including Amal's parents, Zahoor's sons, Amal's future husband Omar, and Noman's parents are the main characters. The protagonist and pivotal character Amal finds a "golden key" - bone of a whale. This bone becomes important proof in favor of the theory that whales descended from land animals to aquatic animals. In this way, all main characters try to make their identities, strive for their rights, and do their proper duties.

This paper presents a significant study to identify the themes of citizenship in the novel and teach citizenship to students and make them knowledgeable about their identity, rights, and duties.

1.3. Research Questions

- How has Khan represented the concept citizenship in her novel "The Geometry of God"?

- How are identities, rights and duties of characters affecting their life in the novel?

2. Literature Review

The Geometry of God by Uzma Aslam Khan has received a lot of critical attention, with academics examining its topics of gender, identity, science, and religion. Some critics examines the novel through religion-scientific tensions, Marxist state critique, and the socio-cultural impact of Islamization. Contrastingly, other critics explores the themes of self-realization, modernity, identity, blasphemy narratives, and the intersections of global forces with environmental and indigenous concerns in Pakistan.

To begin, Nazir (2013) contends that Uzma Aslam Khan's "The geometry of God presents that the story is presented through the frame of Islam's relation with rationality and science" (p.26). This novel is about a clash between old ways and new ways, religion and logic, and lack of knowledge and being educated. . The politicized Islam in the novel is criticized, while the Sufi version of Islam is presented to as a challenge to traditional Islam and religious authorities. He concludes that the novel depicts Islam as being at odds with rationality and science. . Lastly, the novel promotes a Sufi interpretation of Islam, presenting rationality and science as an inherent but suppressed aspect of the religion.

However, Malik, et al (2017) claim that "this study attempts a Marxist critique of the novel using Althusser's framework of Ideological State Apparatus (ISAs) and Repressive State Apparatus (RSA). It analyzes how Pakistani state, represented by Zia government and his allies, used "the ideological and repressive state apparatuses to maintain its hegemony and power upon masses". According to the research, a number of organizations, both public and private, including the family, media, and religion, contributed to the propagation of the ruling elite's viewpoints. Malik et al (2017) argue that the novel's protagonist, Zahoor, represents the progressive and rational Muslims who were marginalized by Zia's Islamization policies. Whereas the novel's other characters, Amal, Noman, and Mehwish, represent the diverse ways in which people resist Zia's Islamization policies. This research concludes that the novel shows how these policies were used to suppress dissent, promote inequality, and undermine Pakistan's secular identity. The novel also offers a vision of a more progressive and inclusive Pakistan, where people of all faiths can live together in peace and harmony.

Additionally, Kharal (2020) uses Dr. Kenneth Jernigan's concept of 'blindness' which refers to studying blindness functionally rather than medically. Kharal (2020) holds that "Uzma Aslam Khan through her implicit characterization and metaphorical treatment of blindness, is challenging ocularcentrism". Noman, a character in Khan's writing, is vehemently opposed to colonialism and feels that Europeans did not make a significant contribution to the world's knowledge. Furthermore, Mehwish's visual handicap is highlighted in the work as a metaphorical portrayal. By illustrating how Mehwish's visual

handicap challenges Eurocentrism, this portrayal questions the "vision" or perspective of the West. Thus, Khan metaphorically opposes the Western philosophy of enlightenment through Mehwish's functional ability and physical blindness. Mehwish's propensity for pattern recognition and route memory backs up Jernigan's assertion and refutes Eurocentrism.

Likewise, Ashraf (2022) has viewed the novel from different lens of blasphemous laws in Zia's reign in Pakistan and explore how the three narrators in the novel have described their testimony in Zahoor's case. She holds that, "Uzma Aslam Khan's *The Geometry of God* (2017) offers an alternative to the state led official narrative regarding issues of blasphemy, freedom of expression and creative thought in relation to Pakistani identity". Instead, it presents a distinct, nuanced, and varied vision of contemporary Pakistan. This article discusses how the three narrators exchange memories of past occurrences and how the novel's style highlights the idea of delivering evidence by thoroughly examining the three narrators. All three narrators change themselves as a result of presenting their stories about Zahoor. Amal wants to become a paleontologist, Noman isolates himself from his politicized father, and Mehwish develops independence—all of which go against what is expected of them in their society and culture. Thus, these changes present a positive vision of what a "real" and "new" Pakistan might be like. This is crucial as it opposes the Islamization of Zia-ul-Haq, which still has impact in Pakistan. These three narrators' stories combine to provide a unique, more comprehensive story that aids in our understanding of Islam, modernity, and Pakistani identity.

The literature review indicates that the novel has received significant scrutiny for its portrayal of the clash between Islam and science, with a specific emphasis on the concept of authentic Muslim and/or genuine national (Pakistani) identity. However, no study has been done on Citizenship perspective of Cogan (1998), therefore this study will present the awareness of execution and exploitation of the elements of citizenship, which will further add to the education of citizenship.

3. Research Methodology

This research is non-empirical research. The method used in this research is textual analysis. Since the novel surrounds the characters having varied ideologies and jobs to do. The textual analysis used in the research design for a non-empirical study of "The Geometry of God" by Uzma Aslam Khan looks into the ideas, characters' perceptions, vocations, and struggles in the novel.

This study's theoretical foundation is citizenship, and John J. Cogan's views on citizenship served as a major source of inspiration. Cogan (1998) produced a citizenship model that outlines five key aspects he believed make up citizenship. These aspects are

identity, rights, duties, participating in public matters, and embracing societal values. The last two parts expand upon social rights and duties, recognizing that citizens should be involved in public affairs and follow certain values.

The concept of "identity" means how people see themselves and their attachments. As ideology is psychologically rooted, it is possible that it may have many varied explanations and can be hard to assess. A citizen's identity covers many aspects, like national, global, and ethnic identities. Cogan (1998) emphasizes national identity as the core, while also acknowledging the importance of considering multinational, ethnic, and global dimensions to understand modern citizenship complexities in the 21st century. It entails a feeling of identification with and attachment to a certain group or civilization. In this novel, Noman and Amal are the two characters who suffer from identity crisis.

Rights represent entitled privileges that are usually established within a country's membership framework and occasionally endorsed through international agreements. The legal privileges and liberties that people have access to inside a particular society are referred to as rights in citizenship. Similarly, Marshall (1950 as cited in Marshall & Bottomore, 1992) outlined civic, social, and political rights as key citizen entitlements, portraying it as a historical process toward complete citizenship status. Civic rights pertain to freedoms like speech, religion, and association. Social rights involve access to services such as education, healthcare, housing, and social services. Political rights encompass voting, political engagement, expression in political matters, and association with specific interest groups. In this novel, because of the imposed Islamist ideology of Zia's regime, many characters are deprived of their rights.

Duties are responsibilities that citizens are expected to fulfill. These duties can take various forms. These obligations could include abiding by the law, paying taxes, participating in juries, and making contributions to the community's well-being. Throughout history, citizenship often revolved around fulfilling duties, as seen in the civic republican tradition (Heater, 1999). Over time and in different settings, the nature of citizen duties has changed. Literature explores duty-related matters like participation among different ethnic, gender, and age groups. In this novel, the writer represents both loyal duties and deceitful duties.

Through this methodology, the paper uses "The Geometry of God" as a literary lens to deepen the knowledge of citizenship. By highlighting the complexity and nuance of citizenship via character experiences and relationships, it seeks to show how the novel can be a useful educational tool. This non-empirical study will add to the conversation on citizenship studies and literary analysis by highlighting the value of fictional stories in illuminating socio-political ideas.

4. Discussion and Findings

The study dives deep into the characters, Amal, Noman, Mehwish and Zahoor, to analyse the portrayal of their identities, rights and duties, in order to educate about citizenship. These individuals depict a sensitive investigation of the complexity of a happy and successful life as they struggle with societal restraints that impede their pursuit of individuality and passions.

4.1. Identity

A sense of identity in citizenship is primarily tied to national identity but can encompass multiple identities, including local, ethnic, cultural, and religious (Cogan, 1998). The writer of the novel contends a portrayal of conflicting women identity, because society opposes what women wish to become in their lives. Moreover, Khan, in her novel, has also presented an account of Noman's identity crises.

4.1.1. Amal

Amal is one of the protagonists and narrator in the novel. Most of the story is narrated through her lens. When she was eight years old, she found an ear bone of a whale in the Margalla hills, where there was once river Tethys. She often accompanies her grandfather and his colleges in search of fossils and to seminars. As a result, she made up her mind to become scientist. Akram et al. (2020) explain the practical nature of Amal as she is described by Nana as a pragmatic and restless person, but Mehwish is calm and imaginative. Amal says in her part of the narration, *"When I was eight, he gave me the gift of a dangerous ambition, to understand where we live. I'm still that girl who held a stone in her hand and stared at it, waiting for the mist to clear for the image to emerge."* Amal disobeys traditional gender norms that dictate women should be quiet and obedient, especially when it comes to issues of reason and faith. Aba, her father, tells her that it is not for us to question God's divine will when she asks him why God has made Mehwish blind.

Amal's decisions and professions were criticized by her parents and society. She always desires to be a liberated woman; she wanted to pursue the career of scientist and marry person of her own choice. She says in the novel, *"And I do not lose hope of finding the impulse that will allow that eight-year-old girl to dedicate herself to the creatures that have spoken to her since ancient times."* Likewise, Amal encounters gender-related obstacles in her pursuit of her identity as a scientist since she sometimes feels that her value is determined by her appearance and because male guardianship is necessary for her protection. Although she knows that marriage is preferred over a woman pursuing a scientific career, she envies Mehwish's freedom from this discrimination. (Akram et al, 2020).

Despite her articulated choices and decisions, her family and society oppose her such identity and wanted to make her identity of a homemaker and a cultured woman. However, she reconstructed her identity and became what she wanted. At one place in the novel, she clearly defines her identity as a scientist, *"She knows that what they want is to lower her, distract her, make her give up..... She may represent a strange turn in the story. A strange twist for the better. An extravagance. A scientist..... She is aql amali. The practical intelligence. It has already more than demonstrated its potential. (Khan, 2007, p.255).* She says these lines in the novel, when she is exhausted working with her male colleagues, who constantly discourage her participation in the expedition. Then she recalls that she is powerful, who will push herself into the real world and will grow stronger than before. Hence, she is the character in the novel who does not compromise on her will but struggles to fulfil it.

4.1.2. Mehwish

Mehwish is another narrator in the novel. She is younger sister of Amal, and she is blind. She has strong senses, as she can recognize people through her sense of smell and hearing. She has strong attachment with her grandfather and several times recites ghazals (poems) to him. Kharal (2020), while describing the power and importance of Mehwish blindness says that, in the novel, Mehwish's blindness caused by the sun serves as a paradox, symbolizing the disruption caused by colonial powers like Britain, who entered various regions with claims of enlightenment and civilization but often brought the opposite impact by disrupting local cultures and social orders.

Hence, in the novel she identifies herself as poetess because of her creative nature. However, her creativity is unappreciated by her parents, Miss Fauzia and Apa Farzana. Miss Fauzia is her teacher in her school, who condemns Mehwish because according to her she is having pleasure of senses and because of her drawing. She wanted every girl's to be merged in radicalize Islamic Identity. Mehwish narrates one event as, when she and Miss Amna were playing word game, and she drew her by face by touching her face, Miss Fouzia scolded them, which Mehwish describes as *"she took it from me and scolded Miss Amna. He hit my hand and said that drawing or writing is not allowed for fun"*. Thus, from above lines it is evident that Miss Fauzia always criticizes Mehwish for being creative. She was always constrained by her. She cannot show her creativity to anyone because it goes unappreciated.

4.1.3. Noman

Noman is only the male narrator in the novel. He is a young man, whose father is the member of political party, Jamat-e-Pedaish (Creation Party). He sees himself a Mathematician, and that profession of his own choice he opts at the end of the novel. Previously he worked for his father to rewrite textbooks with Quranic references in them

and write magazine, and the wicked mission to watch out the actions of Zahoor. Notwithstanding these seemingly trivial characteristics, Noman's actions have dangerous and far-reaching effects on everyone around him, including Zahoor, Amal, Mehwish, and even himself (Ashraf, 2022). Thus, he has lost himself somewhere between his persona, left the world of his father and made his own.

Therefore, Noman is the next victim of identity crises. At one place in the novel he says, *"I have no ideas of my own. Light and darkness cancel each other out. The ions in my brain are in a completely frozen state. This is Noman, which is an island. It is not a synthesis, not even a cultural freak. But an absence"* (Khan 2007, p.108). In these lines Noman explains the dilemma of his own identity. He is unable to fulfil his duty to deceive Zahoor, but he has to obey his father. Thus, he is in a situation of confusion.

Resultantly, Noman identifies himself as a mathematician. At many places in the novel, Noman quotes the references of geometry which shows that his whole interest is in identifying himself as a mathematician. However, later in the novel, he leaves everything, and starts his job as a teacher of Mathematics. He knows that this decision will upset his mother and make his father angry, but he tells his mother, *"I applied to a school and got the job. I am going to tell children about Al Khwarizmii and the magic of zero. They will love it."* These lines clearly depict how eagerly Noman needed himself to make his identity through his own choice.

4.2. Rights

In his innovative essay "Citizenship and Social Class," T. H. Marshall (1950) differentiated between three types of citizenship rights: civil rights, this type of rights protect a person's freedom; political rights, which are concerns with political participation; and social rights, which include the capacity to actively engage in the social and financial affairs and the right to a restricted acceptable standard of living. The term "rights" describes the essential, innate privileges or rights that people have just by virtue of being human. In this novel, Khan has given a critique on the deprivation of right to pursue career for young and the right to freedom of speech in General Zia's regime.

4.2.1. Amal

Amal wanted to become a scientist like her grandfather, but her choice was criticized by her father and society. Her grandfather Zahoor also remarked that she is more like than her mother. She believes in progressive scientific ideology rather rigid radical Islamist ideology. She always wanted to explore more. She decided to be a paleontologist like her grandfather, but she faces many obstructions because of her younger sister Mehwish. She feels that her male colleagues do not support her presence in the lab. Her stay at distant places for expeditions makes her face her parents' disapproval and pressure.

In her career choice, she has no say, Mehwish describes Amal's deprivation of right to speak in front of her father, as "*Aba did not even give her the chance to do what she hates most: explain herself*" (Khan, 2007, p.212). This line shows that when there was argument between Amal and her father about Amal to live with her Nana and become scientist like her, so is not even given the right to speak for herself.

Similarly, Akram et al. (2020) talks about Abdul, a colleague in her lab, who reveals the subtlety of the argument by asserting that women in Islam have rights when they uphold purity. Nevertheless, Amal eventually accepts her identity as a woman and recognizes the deceitful character of men who pretend to defend while viewing women as "helpless." She battles to strike a balance between faith and reason as she contends with opposing traditional and radical impulses. Mehwish, in her narration states the event when her Aba were restricting Amal to not to join Nana and meet Omar, she says, "*My head is full of noise. Aba is shaking Amal who tells him to stop, and he hits her, and they go on like this for a long time... Aba and Ama can't make Amal cry. Amal is next to me in bed but a part of her is gone* (Khan, 2007, p.169).

4.2.2. Noman

Noman's father denied his right to pursue the profession of a mathematician, yet he wanted him to work for Creation Party. From the very start of the novel, Noman is interested in Mathematics and geometry. His interest is so dense he even tries to find the connection of the spirit of Islam with geometry, he states, "*I wonder if that spirit has something to do with the three zeros that flew up at me this morning while I was trying to do my algebra homework*" (p. 22). Thus, from above line we can say that despite his work with the Party of Creation, he is inseparable from Geometry.

But when his father joined the Party of Creation, he used his son as a tool to spread this party's agenda. He gave Noman task to rewrite textbook and insert science books with Quranic references in order to lessen the influence and interest of science in student. Additionally, Noman was also the editor of magazine Akhlaq which mean moral values but in actual this magazine has nothing to do with moral values, but it was full of radical Islamist perspective and criticism of science. As Aftab et al (2019) hold in their research article that "*amidst this conflict, Noman, as the sole son of Aba, is shown to be caught in a constant clash between his filial obligations and his personal vision about the world running counter to his father's political ideology*" (p.44). Hence, Noman's right to pursue a career of his own choice was degenerated by his father. Nonetheless, at last he breaks all chains in his career and starts teaching Math in a school.

4.2.3. Zahoor

In this novel, Zahoor was deprived of the right to freedom of speech when he wanted to instill youth with scientific knowledge. Khan, in this novel represents General Zia's reign (1980s-90s) in which there was rise of Islamic fundamentalism and censorship against the freedom of speech. Zahoor, a paleontologist and grandfather of Amal and Mehwish, who discovered fossils in Margalla hills along with her granddaughter. The discovery of these fossils would add to huge progress of Pakistan. Ashraf (2022), in her research paper explains the trials of Zahoor as, Zahoor's ability to voice his own opinion would be severely restricted in a real court proceeding, just as it would be in the narrative as the events take place.

However, an essay named, "The Blueprint for life" by Zahoor, which provides the explanation of fossils, opposes the agenda of Party of Creation. This party rejected scientific and historical explanations of the world. When Noman was called in front of everyone to tell what Zahoor's plans are, so Noman narrates this event as, *"If what Zahoor wants is an audience, what Aba wants is an enemy.... Read! Abba slams the table with a clenched fist. Everyone is begging me for it! Say he's against us! Say you have assembled an army! Say we're in danger! Say it! Say it! I turn a page and clear my throat. I read for fifteen minutes. I tell them what they want to hear"* (Kha, 2007, p. 78). Thus, Zahoor was made to be considered enemy of Islam and the Jamat e Pedaish Party.

At another place Noman in his narration, talks about why Zahoor is shown guilty, he says, *"The Prophet said everyone has two Satans that beguile him. If men like Yousif Saiid and Zahoor are guilty of following the first, I'm guilty of following the second. The first is free will, patterns of growth, transitional mammals and disgusting fictions like ugly dogs and ugly fish. The second Satan is memory* (Khan, 2007, p.112). Hence, it is clear from this line that Zahoor is alleged just because he follows his free will. He wanted young minds to study things through their reason.

To censor the voice of Zahoor and his views on Islam, creation, history, and human life, they created a false case of blasphemy. Eventually Zahoor is killed by targeted killers on the day of Amal's wedding. Thus, in Zahoor's case the deprivation of the right to freedom is evident.

4.3. Duties

Responsibilities encompass a broad spectrum of obligations, tasks, or commitments that individuals, collectives, or other entities are obligated to fulfill. These may include legal, moral, and societal duties towards one another and the community. These duties are essential to upholding social order and accomplishing the common good (Cogan, 1998). Cogan underlined that in order to further the common good, people in positions of luxury have a unique duty to help those who are less fortunate in society.

Many characters in this novel are dutiful. Everyone fulfils the duty he/she is assigned. The duties of characters vary because of having different ideologies. Everyone follows his/her own ideology and strives to spread it.

4.3.1. Noman

Noman is the one character who fulfils his duty with transparency. Kumar (2020) contends in his research article that the duties assigned to Noman are the depiction of history in the novel. It further states that Countless Scientific Discoveries Conferences were held during and after Zia's tenure, which is remembered for outlawing Darwin's theory of evolution, both in Pakistan and elsewhere. Although science and Islam usually get along well, in Pakistan they seem to be at odds for political and ideological reasons. However, no religion claims its fundamental ideas are founded in reason or science, Islamists, unwilling to accept the critical nature of science, retrospectively incorporate scientific discoveries into the Quran in response to contemporary secular science. His father was very much hopeful for his son, and asked him, *"one day I will need you to help me prove other important things. But first, you have to stop imaging the unimportant"* (Khan, 2007, p.37).

Moreover, in the beginning he tried to balance his own interest and duty. His father assigns him duties which he describes when they were way to their home after the conference, his Abba told him that he was proud of him today, and he assigns him three tasks. *"The most immediate is to send Zahoor a series of letters warning him that if he continues to recruit his army, he will have to prepare to face the consequences. The second is to create a monthly publication to be published by the Academy of Moral Policy and called Akhlaq, recommending different ways to end the maghrib za'dagi, or Westernization, that reigns in the minds of young people. And the third task is to accompany you to all meetings from now on as your personal secretary"* (Khan, 2007, p. 79-80).

He completes his task of rewriting textbooks and publishes magazines, contrastingly, he was not content in doing so. Although another assigned duty was to deceive Zahoor, Later he realized his mistakes and confessed to Zahoor that he had been informing the activities to the Party of Creation. Then he became disciple of Zahoor. The duties that were assigned to Noman were actually duties of his father, Mirza Anwar, vice chairman of Jamat-e-Pedaish, who had to fulfill his party's agenda, so it is clear that he imposed his party's agendas on his son. Similarly, afterwards he left his imposed duty, fulfilled his own interest, and consequently became a teacher of Mathematics.

4.3.2. Zahoor

As a scientist Zahoor is a dutiful citizen of Pakistan, he aims to educate Pakistani youth about science and wanted to see a progressive Pakistan. Zahoor is a paleontologist by profession. He believes in mystic and liberal Islamist perspectives. It is clear from a detailed reading of the book that Zahoor's research and his study of whale fossils did not cause people to lose trust in God or religion. The novel emphasizes that fundamentalists, as portrayed in the story, played a role in persuading people that all scientists working on evolution undermined their religious convictions. Khan uses Zahoor as a representative figure for the larger community of scientists who explored the concept of evolution, demonstrating that not all scientists challenging religious beliefs posed a threat to faith (Ahmad et al, 2021). Thus, Zahoor was unable to fulfil his duty of imparting scientific knowledge, as the political party of that time obstructed his role and aims.

Moreover, Mehwish, in her one of the sections, narrates the incident where Zahoor tells that he wanted to spread scientific knowledge, but government is not supporting such ideas, He told her that he met Noman on the previous day, who told him that *"Zia has forbidden the teaching of evolutionary theories and yet allows digging for fossils to continue.....People are so picky about the first and so indifferent about the second.....In any case, now that the religious parties are in government, their influence has been greatly extended. Not only do they hate ideas, but they also hate stones ... the very stones that they don't mind buying and selling"* (p.136-137).

Despite fulfilling his duty, he faced blasphemy charges. However, Zahoor opines that obtaining knowledge is not forbidden in any religion, including Islam. *"Nazar se dekho,"* as Zahoor mentions in the book (Khan 2008, p. 4). This Nazar truly possesses great observation, which the average person does not typically possess. It allows one to perceive things from a distinct perspective and become an explorer of ideas that the average person would never consider. Zahoor wanted youth to study and explore science as Noman says, *"So, Zahoor and Aba aren't so different. Both give themselves the power to put youth on trial."* Thus, this line shows that there was a common thing between Mirza Anwar and Zahoor was to have controlled youth and to spread their ideas and views to them.

5. Conclusion

Through the lens of Cogan's citizenship education, this research has examined Uzma Aslam Khan's "The Geometry of God," offering a fresh perspective. By exploring the complex interactions between identity, rights, and obligations within the context of citizenship, this analysis pioneer new territory in literary criticism. The novel, which takes place in 1980s Pakistan, is an excellent resource for understanding the difficulties of contemporary citizenship.

Similarly, the novel presents an in-depth review of the struggles related to self-identity, societal constraints, and personal aspirations through the lives of characters such as Amal, Mehwish, Noman, and Zahoor. I discovered that Khan deftly incorporates these themes into the story, providing a rich variety of insights into the battles against societal opposition, the pursuit of personal objectives, and the struggle for autonomy. In parallel, their experiences illustrate the arduous process of defining oneself in a world of contradicting norms and values and serve as a testament to the continuous struggle between personal aspirations and society's expectations.

This study also highlights the value of fiction in comprehending sociopolitical ideas. "The Geometry of God" leads readers through the maze of citizenship, identity, and personal responsibility while providing them with entertainment and education. It teaches that humans have to live with and manage their multiple identities. Two important rights are presented in the novel. One is to pursue the career and the other is right to freedom of speech. Whereas, duties in the novel are assigned and self-defined for the benefit of people. This paper provides a mirror for students to consider how their experiences relate to societal norms, political agendas, and how these affect their ability to make decisions for themselves and how they see themselves.

Conclusively, this study makes a substantial contribution to citizenship education and literary studies. It provides fresh perspectives on how literature can be an effective medium for illuminating and imparting the complexity of citizenship. By dissecting "The Geometry of God," we can learn important lessons about the workings of human existence and the complex facets of citizenship in the modern, globalized world. This work provides a fundamental text for conversations on citizenship, identity, and personal responsibility in educational settings in addition to bridging a gap in the literature.

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