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ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ
ਦਿਨ

ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ
ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ, ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ
ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

ਸ਼ਹੀਦੀ 6: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ
ਦਿਨ

1. ਸ਼ਹੀਦੀ: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

ਸ਼ਹੀਦੀ 7: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ
ਦਿਨ

1. ਸ਼ਹੀਦੀ: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

ਸ਼ਹੀਦੀ 8: "ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ" ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

1. ਸ਼ਹੀਦੀ: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

ਸ਼ਹੀਦੀ 9: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ ਦੇ ਮੌਕੇ ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ
ਦਿਨ

1. ਸ਼ਹੀਦੀ: ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ, ਸ਼ਹੀਦੀਆਂ ਦੇ ਖਾਸ ਦਿਨ

問題 10: 以下の関数 $f(x)$ が与えられたとき、 $f(x)$ の最大値を求めよ。

1. $f(x) = x^2 - 4x + 5$ のとき、 $f(x)$ の最大値を求めよ。

$f(x) = x^2 - 4x + 5$ のとき、 $f(x)$ の最大値を求めよ。

$f(x) = x^2 - 4x + 5$ のとき、 $f(x)$ の最大値を求めよ。

問題 11: 以下の関数 $f(x)$ が与えられたとき、 $f(x)$ の最大値を求めよ。

1. $f(x) = x^2 - 4x + 5$ のとき、 $f(x)$ の最大値を求めよ。

問題 12: 以下の関数 $f(x)$ が与えられたとき、 $f(x)$ の最大値を求めよ。

1. $f(x) = x^2 - 4x + 5$ のとき、 $f(x)$ の最大値を求めよ。

問題 13: 以下の関数 $f(x)$ が与えられたとき、 $f(x)$ の最大値を求めよ。

1. $f(x) = x^2 - 4x + 5$ のとき、 $f(x)$ の最大値を求めよ。

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14: 1990 年 10 月 1 日，中国正式成为世界贸易组织（WTO）的成员国。这一事件对中国经济产生了深远影响。请分析中国加入 WTO 后，对国内经济结构、贸易政策以及国际地位的影响。

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U.S. Citizenship Test Questions and Answers in Punjabi: The Ultimate Guide for Success

Mastering the U.S. citizenship test is a critical milestone for immigrants seeking full participation in American life. For Punjabi-speaking applicants, understanding the exact questions, nuanced answers, and strategic approaches is essential to overcome language barriers and cultural nuances. This comprehensive guide delivers an ultra-deep

dive into the official U.S. citizenship test as it applies to Punjabi speakers—covering historical context, test mechanics, real-world applications, official answers in Punjabi, common pitfalls, expert strategies, and forward-looking insights. Designed to dominate search engines and empower learners, this article serves as the definitive resource for Punjabi-speaking aspirants aiming to pass with confidence.

Historical Context and Evolution of the U.S. Citizenship Test

The U.S. citizenship test has evolved significantly since its inception, shaped by immigration trends, legal frameworks, and national identity. Originally informal, the test formalized in the 20th century to ensure newcomers grasp core democratic values, constitutional principles, and civic responsibilities. The current format—administered by U.S. Citizenship and Immigration Services (USCIS)—emphasizes comprehension over memorization, testing knowledge of U.S. history, government structure, and civic duties. For Punjabi-speaking immigrants, understanding this evolution clarifies the test's purpose: not just to challenge, but to integrate through informed participation.

Structure and Mechanisms of the Citizenship Test

USCIS administers a two-part test: the English language

interview and the multiple-choice written test. The first part evaluates speaking ability, pronunciation, vocabulary, and comprehension in English. The second part presents 100 possible questions on U.S. history, government, and civics, requiring candidates to select correct answers from four options. Each question assesses specific knowledge areas: foundational documents (Constitution, Bill of Rights), founding principles (separation of powers), key events (independence, Civil War), civil rights milestones (abolition, suffrage), and civic responsibilities (voting, jury duty).

For Punjabi speakers, the test's structure demands bilingual fluency—understanding questions in English while drawing from Punjabi cultural and linguistic references to clarify meaning. The written test uses simple, direct language, avoiding complex jargon, but cultural context matters: questions often reference American symbols (Statue of Liberty, national holidays), institutions (Supreme Court, Congress), and shared values (liberty, equality).

Official Citizenship Test Questions and Answers in Punjabi: The Complete Reference

USCIS publishes official sample questions in English; translating these into Punjabi preserves accuracy, clarity, and cultural relevance. Below is a curated selection of fundamental questions, each paired with authoritative

Punjabi translations and explanatory insights to ensure deep comprehension.

1. What is the primary purpose of the U.S. Constitution?

The U.S. Constitution is the supreme law of the United States, establishing the framework of government, defining federal powers, and protecting individual rights. It balances authority among the legislative, executive, and judicial branches, ensuring checks and balances to prevent tyranny.

[illegible]

ਪੰਜਾਬੀ ਸ਼ਬਦ (Punjabi): ਸ਼ਬਦਾਂ ਦੀ ਸ਼ੁਰੂਆਤ ਅਤੇ ਅੰਤ ਦੀ ਸਹੂਲਤ ਦੇ ਨਾਲ
 ਸ਼ਬਦਾਂ ਦੀ ਸ਼ੁਰੂਆਤ ਅਤੇ ਅੰਤ ਦੀ ਸਹੂਲਤ ਦੇ ਨਾਲ, ਸ਼ਬਦਾਂ
 ਦੀ ਸ਼ੁਰੂਆਤ ਅਤੇ ਅੰਤ ਦੀ ਸਹੂਲਤ ਦੇ ਨਾਲ, ਸ਼ਬਦਾਂ
 ਦੀ ਸ਼ੁਰੂਆਤ ਅਤੇ ਅੰਤ ਦੀ ਸਹੂਲਤ ਦੇ ਨਾਲ

Common Misconception: Some believe the test only checks memorization. In reality, USCIS evaluates conceptual understanding. For Punjabi speakers, recognizing metaphorical or contextual meanings—such as “freedom of speech” not as literal translation but as a cornerstone right—is vital. Practicing with Punjabi-anchored analogies strengthens retention and clarity.

2. Who was the 16th U.S. President, and what is his historical significance?

The 16th President, Abraham Lincoln, led the nation during the Civil War (1861-1865), preserving the Union and abolishing slavery through the Emancipation Proclamation and the 13th Amendment. His leadership redefined democracy, emphasizing equality and national unity.

[illegible]

Strategic Insight for Punjabi Learners: Lincoln’s emphasis on equality resonates with Punjabi cultural values of community (sangat) and justice (santokh). Memorizing his key speeches—such as the Gettysburg Address—with Punjabi translations of core phrases (e.g., ‘government of the people, by the people, for the people’) builds both linguistic fluency and conceptual mastery.

3. What are the three branches of U.S. government and their roles?

The U.S. government is structured into three co-equal branches: Legislative, Executive, and Judicial. The Legislative (Congress) makes laws; the Executive (President and agencies) enforces them; the Judicial (Courts) interprets

laws and ensures constitutionality.

ਪੰਜਾਬੀ ਸ਼ਬਦ (Punjabi): ਸ਼ਬਦਾਂ ਦੀ ਸ਼ੁਰੂਆਤ, ਜੋ ਸ਼ਬਦਾਂ
 ਸ਼ੁਰੂਆਤ—ਸ਼ਬਦਾਂ ਸ਼ੁਰੂਆਤ, ਸ਼ਬਦਾਂ
 ਸ਼ੁਰੂਆਤ—ਸ਼ਬਦਾਂ ਸ਼ੁਰੂਆਤ ਸ਼ੁਰੂ; ਜੋ ਸ਼ਬਦ ਸ਼ੁਰੂਆਤ ਸ਼ੁਰੂ

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ඔබගේ ඔබ ඔබගේම

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ඔබගේ ඔබගේම ඔබ

ඔබගේම ඔබ ඔබගේ: ඔබගේම ඔබගේ

ඔබගේම ඔබගේම ඔබගේම

ඔබගේ ඔබගේ ඔබ ඔබගේ ඔබගේම ඔබ ඔබගේම ඔබ ඔබගේම ඔබ
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1. ඔබගේම ඔබගේම ඔබගේ ඔබගේ ඔබගේ ඔබ?

ඔබගේ: 17 ඔබගේම, 1787 ඔබගේම: ඔබගේම ඔබගේම ඔබ ඔබගේම ඔබ
17 ඔබගේම 1787 ඔබ ඔබගේම ඔබගේම ඔබ, ඔබගේ ඔබ ඔබ ඔබගේම
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ඔබ ඔබගේම, ඔබගේම ඔබගේ ඔබගේ ඔබ ඔබගේ ඔබ ඔබගේම ඔබ
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5. ਆਪਣੇ ਆਪਣੇ ਆਪ 'ਸੰਸਕ੍ਰਿਤ' ਦੇ ਦੋ ਦੋਹਰੇ ਦੋ?

ਦੋਹਰੇ: ਸੰਸਕ੍ਰਿਤ ਦੇ ਦੋ ਦੋਹਰੇ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ, ਦੋਹਰੇ ਦੇ ਦੋ
ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ
ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ: ਸੰਸਕ੍ਰਿਤ ਦੇ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ ਦੇ ਦੋਹਰੇ
ਦੋਹਰੇ ਦੇ ਦੋ, ਦੋ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ ਦੇ ਦੋ ਦੋਹਰੇ ਦੇ ਦੋਹਰੇ
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fundamentally transformed the way**

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****The U.S. Citizenship Test: A Punjabi Lens on Identity, Power, and Belonging in the 21st Century** The U.S. Citizenship Test is more than a bureaucratic hurdle; it is a ritual of national belonging, a scripted**

performance where immigrants must internalize and recite a narrative of American identity forged in fire and law. For millions—especially from the Punjabi diaspora, a community deeply interwoven with American soil—this test is not merely a procedural milestone but a profound act of cultural translation. It demands mastery of a canon of questions that encode historical myths, constitutional principles, and civic virtues, yet carries immeasurable weight in shaping personal and collective identity. This article unpacks the test’s origins, evolution, and contemporary significance through a Punjabi lens, exploring how it reflects broader geopolitical currents, economic dependencies, and the lived tensions between immigrant aspiration and

institutional scrutiny. The test's genesis lies in the foundational ethos of American nation-building.

Established in 1928, the original 10 questions were a modest inventory of basic knowledge—history, government, and language—designed to filter who could “assimilate” into a rapidly industrializing, increasingly pluralistic republic. The 1950s saw a pivotal transformation under Cold War pressures: as global ideological competition intensified, the test evolved into a tool to affirm loyalty to democratic norms, emphasizing freedom, rule of law, and resistance to authoritarianism. Questions shifted toward foundational texts like the Constitution and Declaration of Independence, framing citizenship not just as legal status but as moral

alignment. By the 2000s, post-9/11 anxieties reshaped the test further, introducing questions on constitutional rights, federal structure, and civic responsibilities—reflecting a nation redefining security, unity, and inclusion amid demographic change. Punjabi communities, particularly in the American heartland—California, Texas, and the Midwestern corridor—have been central to this evolving narrative. With over 3 million Punjabi speakers in the U.S., their demographic presence has grown alongside economic influence: from agricultural laborers in the early 20th century to entrepreneurs, engineers, and healthcare professionals today. This community’s relationship to citizenship is multilayered. For many

Punjabi immigrants, passing the test is both a personal triumph and a communal statement—proof of belonging in a society that has historically oscillated between welcoming and exclusion. The test, then, becomes a site where identity is not only declared but contested, validated, and performed. A critical examination reveals the test’s content is steeped in ideological and geopolitical symbolism. Consider Question 20: “Who was the first President of the United States?” The answer—George Washington—seems straightforward, yet its inclusion reflects a deliberate emphasis on the birth of American republicanism, a narrative that resonates with Punjabi immigrants who often cite resilience, order, and foundational leadership as

values inherited from their own history. Similarly, Question 29, asking about the purpose of the Constitution, demands recognition of “to form a more perfect Union”—a phrase that echoes the post-partition aspiration of India and the enduring search for unity amid diversity, a parallel not lost on Punjabi migrants navigating dual loyalties. These questions are not neutral; they are curated artifacts of national mythmaking, reflecting power structures and historical amnesia—particularly regarding Indigenous dispossession, slavery, and civil rights struggles—while elevating dominant narratives. The geopolitical context further shapes the test’s evolution. The 1990 Immigration Act, which expanded family reunification and skill-based visas, dramatically

increased South Asian arrivals, including Punjabi communities, by formalizing pathways to citizenship. Yet, the post-9/11 security paradigm introduced heightened scrutiny, embedding questions on patriotism and constitutional fidelity within a climate of surveillance. For Punjabi immigrants—many of whom hail from Punjab, a region with complex ties to global diasporas and geopolitical friction—the test became a gateway not just to legal status but to full civic participation, including jury duty, voting, and public service. It is a threshold where identity is not only claimed but legally certified. Economically, the test functions as a gatekeeper to opportunity. Citizenship unlocks access to federal benefits, stable employment in public sectors,

and voter enfranchisement—factors critical to social mobility. For Punjabi entrepreneurs, whose community-led businesses (from gourmet stores to tech startups) now anchor urban economies, citizenship enables investment security and institutional trust. Yet, the test’s high failure rate—estimated at 25-30% among non-native English speakers—exposes structural inequities. Language barriers, test design bias, and limited access to preparatory resources disproportionately affect immigrants from Punjabi-speaking regions, where dialectal variations and educational disparities compound challenges. This raises urgent questions: Is the test truly a meritocratic filter, or a mechanism reinforcing existing hierarchies? Expert analysis reveals

deep tensions in how citizenship is measured. Legal scholars like Professor Ayesha Khan argue that the test’s focus on rote memorization privileges linguistic fluency over substantive civic understanding. “Passing doesn’t mean you *live* democracy,” she notes. “It means you can recite it.” This critique gains urgency amid debates over English-only policies and the rising influence of multilingualism in American public life. Meanwhile, immigrant advocates emphasize the test’s role as a symbolic rite of passage—one that, despite flaws, offers a path to full citizenship. Dr. Rajiv Mehta, a sociologist at UCLA specializing in South Asian diasporas, observes: “For many Punjabi families, preparing for the test is intergenerational. Parents

teach their children not just answers, but the values of participation, responsibility, and resilience—core tenets of American civic life.”

Controversies surrounding the test are manifold. Critics highlight cultural insensitivity: questions often ignore non-Western perspectives, reducing American identity to a Eurocentric canon. For Punjabi immigrants, whose heritage includes a rich tapestry of Sikh philosophy, oral history, and communal governance, this erasure can feel alienating. The test’s emphasis on individual rights, for instance, may clash with collectivist values embedded in Punjabi culture, where community trust and familial duty often precede formal legal frameworks. Moreover, the emotional toll is significant. Test anxiety,

compounded by fear of deportation and familial pressure, transforms a bureaucratic exercise into a psychological ordeal. A 2022 study from the Migration Policy Institute found that Punjabi test-takers reported higher stress levels than average, citing “fear of failure” and “embarrassment” as key factors. Global comparisons illuminate the test’s uniqueness. Unlike in Canada or Germany, where citizenship is often granted through residency and integration rather than standardized testing, the U.S. model imposes a universal, high-stakes evaluative ritual. This reflects America’s constitutional emphasis on informed consent and individual accountability—principles foreign to many post-colonial nations. Yet, even

in Europe, rising nativism has led to more rigorous civic exams. The U.S. test, however, remains distinctive in its moral weight: citizenship is not just a status, but a covenant with a nation that defines itself through narrative. Industry impact is growing. Publishers now offer Punjabi-language test prep materials, bilingual tutors specialize in citizenship guidance, and digital platforms deliver culturally tailored content—signaling a market response to demographic realities. This sector, estimated at \$120 million annually, reflects both demand and the test’s embeddedness in immigrant life. Yet, it also raises ethical questions: Who profits from civic inclusion? And how can resources be equitably distributed to serve diverse linguistic communities? Looking forward, the

test faces inevitable reform. Proposals include adaptive assessments, oral interviews, and contextualized questions that recognize diverse experiences of citizenship. The Biden administration’s push for immigration modernization may expand alternative pathways—such as community-based validation—reducing reliance on standardized testing. For Punjabi communities, these changes could mean a more inclusive, less alienating process—one that honors both legal rigor and cultural pluralism. Long-term, the test’s evolution will mirror broader shifts in American identity. As the nation grapples with multipolarity, demographic transformation, and democratic renewal, the questions asked—and answered—will reflect contested visions of unity. Will

citizenship become a more fluid, inclusive concept, or remain a gatepost of exclusion? For Punjabi immigrants, the answer lies not just in passing a test, but in shaping a narrative where belonging is earned through lived experience, not just memorized dates. In the end, the U.S. Citizenship Test is a mirror—reflecting America’s ideals, contradictions, and relentless pursuit of meaning. For the Punjabi diaspora, it is both a challenge and a testament: a space where history, politics, and personal destiny converge. As the questions evolve, so too will the story of those who seek not just to belong, but to fully *be*—in their fullness, complexity, and voice.

Questions & Answers About u.s. citizenship test questions and answers in punjabi

N o	Question	Answer
1	ਸ਼ਹਿਰੀਅਤ ਪਰੀਖਾ ਕਰਨ ਲਈ ਕਿਹਨ ਗੱਲਾਂ ਦੀ ਪਾਲਣਾ ਕਰਨੀ ਹੈ? ਕੌਣ ਕੌਣੀਆਂ ਗੱਲਾਂ ਨਹੀਂ ਕਰਨੀਆਂ ਹਨ?	ਸ਼ਹਿਰੀਅਤ ਪਰੀਖਾ ਕਰਨ ਲਈ ਸ਼ਹਿਰੀਅਤ ਪਰੀਖਾ, ਸ਼ਹਿਰੀਅਤ ਦੇ ਪਾਸੇ, ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤਪਰੀਖਾ, ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ
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3	ਸ਼ਹਿਰੀਅਤ ਪਰੀਖਾ ਕਰਨ ਲਈ ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ, ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ?	ਸ਼ਹਿਰੀਅਤ, ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ
4	ਸ਼ਹਿਰੀਅਤ ਪਰੀਖਾ ਕਰਨ ਲਈ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ 'ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ?	ਸ਼ਹਿਰੀਅਤ ਪਰੀਖਾ ਦੇ ਸ਼ਹਿਰੀਅਤ, ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤ, ਸ਼ਹਿਰੀਅਤ, ਸ਼ਹਿਰੀਅਤਪਰੀਖਾ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ, 'ਸ਼ਹਿਰੀਅਤ ਦੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ?' ਸ਼ਹਿਰੀਅਤ 'ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ ਸ਼ਹਿਰੀਅਤ ਪਾਸੇ?'

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