

**Society, state and political rights of minorities**  
**A case study of Christen Community Quetta Cantt**



**By**

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**2021**

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**Society state and political rights of minorities**  
**A case study of Christen Community Quetta Cantt**



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**Thesis Submitted to the Department Of Anthropology Quaid I Azam  
University Islamabad in Partial Fulfillments of The Degree of Masters in  
Science in Anthropology,**

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**2021**

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## **Formal Declaration**

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## **Acknowledgment**

I am extremely thankful to almighty Allah who made this universe for a person who is considered the last prophet Mohammad (S.A.W) who is a symbol of kindness for the whole universe, who empowers me to work and put an end to this task,

The tribute of my thesis goes to especially my parents and family my supervisor Dr. Ikram Badshah who guided me with love and sincerity during my work on a thesis,

I profound my Thankfulness to head of the department Dr. Aneela sultana and all my teachers especially Dr Ikram Badsha, Dr. Anwar Mohyuddin, Dr. Muhammad illays Bhatti, Dr. Sadia Abid, Dr. Waheed Chaudhary, sir waqas Saleem, and Gulnaz Jaffar for their guidance valuable suggestions unlimited patience, and sympathetic consideration. It was not possible to complete my degree and thesis without their help, kindness, and cooperation,

## **Abstract**

Minorities are a group of people that is smaller than the dominant group. Minorities are facing discrimination in every walk of life. They are discriminated against by the people of the majority and state. The discrimination is shown in job opportunities and educational institutions. The research aims to understand the reason for this discrimination and disparity in the study locale, The key objectives of this research are To know the nature and extent of discrimination faced by the christen community in Quetta. And To document the socio-political and economic reasons of marginalisation faced by Christian in society.

The qualitative research methodology was used to conduct the research such as participant observation purposive sampling and in-depth interviews with 40 respondents were also conducted to have their opinion on the topic. The research was conducted in Quetta Cantt. The study discovered that Christians have not equal rights in employment educational institutions and politics as the majority of people of the state have. They can do only menial work like sanitary workers etc,

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## Chapter No.1 Introduction,

"Democracy is not the law of the majority but the protection of the minority"

(Albert Camus)

Pakistan was envisioned as a progressive. A democratic and tolerant society which while retaining a Muslim majority would give equal rights to its Non-Muslim citizens,

Pakistan is a pluralistic society with myriad religious and ethnolinguistic identities this diversity has been shaped by ongoing demographic changes throughout its existence. However, the proportion of religious minorities concerning the overall population has drastically declined Besides, that several amendments in the constitution of Pakistan increased a sense of exclusionary nationalism has also developed in Pakistan, and this has had dire effects on the status and rights of religious minorities in the country.

Pakistan minorities can be categorised as “ethnic & linguistic & religious. Those who were declared as minorities by the 1973 constitution did not like to be called minorities.

According to the 2017 census: Muslims make up 193,254,000 96.2 percent of Pakistan population

Hindus (8,312,000) Christians (4,156,000) scheduled casts (0.5 percent) Ahmadis (0.22 percent) & other minorities 0.07 percent. 2,078,000 are all included in another category such as Ahmad-iyyas, Sikhs, Buddhists, Jains, ethnic-religious minorities.

Christians among the other minorities considered the second largest minority after Hindus.

Minorities face multiple forms of discrimination & so are vulnerable to a range of abuses, including forced conversion, forced marriage & sexual violence minorities, particularly Christians have continued to suffer targeted violence & include land – grabbing in rural areas, abductions& forced conversation & marginalisation of home & churches such discriminatory behaviour was reported time & again on media,

Since, 2001, violence against Christians has increased by the US-led invasion of Afghanistan after the 9/11 attack the immense human suffering seen as a consequence of interventions in other

large Muslim populations. Violence has not abated since then. With an unprecedented suicide attack on- christens church in September 2013 more than a hundred Christian's massacred .100 Christian homes were destroyed in Punjab.

A high profile violent attack against Christians has drawn considerable attention to their plight in Pakistan. Including assault in December 2017 on a church in Quetta that killed nine worshippers & injured 60 injured. The violence & persecutions Christians faced on daily basis, including the constant threat of blasphemy allegations, Neighbourhoods have been attacked home set ablaze & individuals burnt alive as a result of falls accusation. Besides the constant threat of violence, Christians also experience many forms of discrimination in employment opportunities Usually they do menial tasks of street sweepers & works, for their daily bread earning do low income bounded –labor jobs and Marginalisation on the socio-political level Which stigmatised their role as the citizens of the state

An incident took place in Nov 2014 in kot radha Krishna where the mob beat the couple unconsciously & thrown them into an open furnace. Shaft our rumours circulated that they had desecrated the Holy Quran Burnt the couple alive by vindicating them blasphemous.

Recently on the 4<sup>th</sup> of September 2020 13-year-old girl Arzoo Fatima was abducted and forced to convert and marry a 44 years old Muslim man so these types of different cases of forced conversion and marriage happen in different parts of Pakistan. The constitution of Pakistan guaranteed equal rights to all citizens why they state institutions lacking to delivered them their due share and treated them equally

The fundamental basis on which the edifice of the new state Pakistan should have been raised in contained on August 17, 1947 speech by Quid –e- Azam in the constituent assembly. ‘You are free, you are free to go to your temples, and you are free to go to your mosques or to any other places of worship in this state of Pakistan you may belong to any religion, a caste or creed- that has nothing to do with the business of the state.’”

Unfortunately, such promises not fulfils by state machinery minorities face multiple forms of discrimination and so are vulnerable to a range of abuses, exploration of fundamental rights. Forced conversion forced marriages & sexual abuse. Polarisation in society has increased violence

against religious minorities has been escalating over time. With the highest number of instances of evidence recorded all the minorities have fallen victim.

Minorities not only facing discriminatory behaviour in Pakistan but if we take a look around the world we can find that minorities in every part of the world faced such kind of ill-treatment and discrimination

For instance; the United States of America considered a superpower in a vast variety of, ethnic, racial & religious groups.

According to the 2010 US census report: Hispanic or Latino (minorities 50.5) million, Black or African, American 42 million

Asian Americans 17.3 million, Native Americans (5.2) Native Humans & other pacific islanders (1.2 million) & Arab & other Middle Eastern Americans 1.7 million) US present minority & indigenous situation of unusual diversity & complexity. US minorities faced discrimination on more than 50 percent increased after Donald trump aggressive & rhetoric policies. Latino community Includes the “ Muslims, Mexicans “ are subject to vicious attacks who still struggle with the legacy of discrimination, higher poverty level lower household income & racist abuse

Department of justice recording hate crimes in “California raised in 50 percent alone in 2017 compared to previous

Include; Indians 2.3% Pakistan 1.17% Chinese 0.7, Bangladeshis, Specifically Muslims targeted Similarly, African Americans; Living in poverty Somali refugees, less access to education health care with 57 percent .five times likely with their “While counterparts.” the high publicised shootings of unarmed Africans by police .the incidents of police brutality against ethnic minorities in the US.

Meanwhile, Great Britain or UK: Great Britain who ruled half of the world & installed his colonies also ill-treated its minorities. As Minority Groups in the UK: Asian British 1.45 million Includes; Indian,2.3%, Pakistan 1.17 % Chinese,0.7, Bangladeshis,451,500, & other Black British / Africans, Afro – Caribbean 1.9. the largest non- British minority is the Irish- community of the British Empire, extending across vast areas of Africa, Asia & the Middle East while the UK’s

rich ethnic & religious diversity is a reflection of this but their minority communities remain disproportionately affected by poverty, racism & social exclusion, poor health care facilities & injustices based on race.

IRAN: Comprises on minorities groups (Azeris 16 %) Kurds (10%) lur ( 6%) Baluch & Arabs (2 percents) other minorities include Armenians Syrians as well as afro- Iranian minority (99% are Shia Muslims) The Armenians, Assyrians & Chaldeans represents the more traditional religious groups in Iran &the constitute over 90 percent of Iran Christians population. Minorities in Iran faced severe hostile discrimination as, the protestants, particularly evangelical groups, face the most difficulties in Iran. Churches have been closed, the publishing bibles restricted & Muslims strictly prohibited from attending sermons despite their formal protection in the constitution, Christians still face significant levels of persecutions in Iran Evangelical Christians “ in particular are targeted & often accused of being a threat to national security under the influence of “Foreign power” end of 2016 “ 90 Christians were reported to be imprisoned awaiting trial on account of their religious beliefs,

India: Considered a secular state. Where every individual spent his line with complete freedom & will Indian Muslims: Indians Muslims population of some of 172 million is the third-largest minority in the world after those of Indonesia & Pakistan. Muslim's identification as marginalised (officially called “ other backward class / OBC).Besides that Muslims are strikingly under-represented in the civil services military & institutions of higher education. Indian Muslims are also not granted the same constitutional safeguards as the scheduled casts & tribes.

Since the BJP rule took power in 2014 in many cases the religious divide may be only a contributing factor to inter commoner discard. The Hindu extremist groups such as shive Sena & RSS, consider Muslims to be disloyal to the Indian state. The media's first term in office provokes several communal incidents. Including the hate speech, threats, and wave of attacks around Cow- a slaughter that has to perpetuate by targeted Muslims & Hindus belong to lower class

2015 Human rights watch has documented at least 44 death including 36 Muslims as a result of cow-slaughter attacks between 2015 Dec 2019 this violence has led to greater insecurity amongst religious minorities. Besides that, other religious minorities also faced discriminatory behaviour.

Answers to all those questions and reasons of discrimination and marginalisation were compelled me to do research on minorities to know the level of discrimination and marginalisation which minorities are facing that's why selected the topic for my study as Society state & political rights of minorities, Aim to find and prescribed the issues & find loop-holes that were responsible for the ill-treatment of minorities living all around the world especially those who are living in Pakistan and Quetta

## **Statement of the problem**

Pakistan is a democratic state & came into being on very basic principles of democracy to provide equal agents & opportunities to its all inhabitants by nurturing them into an atmosphere of equality & liberty.

States who claimed to be ruled by a democracy where framed their constitution on very principles of democracy where every citizen of the state have rights & freedom to spent their lives according to his faith & religious beliefs where states guaranteed, protection to their lives & properties, safeguarding them from any violent attacks & searing their fundamental rights.

The purpose of my research is to find out whether minorities enjoying their due shares in our country & fundamental rights which were guaranteed by the state constitution to its al citizens

Pakistan is a multi- cultural& multi-religious society it has all major religions of the world located in different parts of the country. These ethnic-religious groups played a key –role in the development of state & society but faced discrimination on every walk of life. World's organisations & Human minority's rights with them always vision on their rights,

Researching on the following topic was the aim to know the level of discrimination minorities were faced in our society. Which kind of discrimination they have been faced on social & societal levels.

According to the census report, 1.59% are christens the second largest minority in Pakistan after Hindus. But unfortunately faced negligence on socio-political grounds.

The christens community among the other minorities are so marginalised, offering limited economic & employment opportunities .They are typical relegated to the most mental tasks Such as ,

sweepers, cleaning streets & garbage collection. Christian population accounts for the bulk of the city sanitation workers & street-sweepers the fact is that reinforces their stigmatisation in official government statistics from 2010 26 percent minority quota in federal jobs were held by non-Muslims & approximately 70 percent were in the lowest grades those government jobs filled by minorities are largely designated for low-profile jobs as substantial challenge regarding the nature of work available to the Christians & other minorities. The marginalisation of minorities is evident in almost all civil, political & military institutions. Being a 2-3 million population they were still having not a sound position in mainstream politics as they were offering only limited seats in Provincial and National assembly these limited representation in provincial & National assembly weaken their position in political arena also. Where they did not in a secure position to legislate & any policy & bill for their rights & privileges.

Though the purpose of my research paper is to highlight the core issues that are revoked from the mainstream politics

Other than minorities face multiple forms of discrimination & so are vulnerable to range of abuses including forced conversion forced marriages & several violence. Minorities worked on a harsh condition working & the brick kiln-industry for their bread earnings'

In addition, Christians have continued to suffer targeted violence, other abuses, forced conversion the vandalising of their homes & churches the high-profile attacks against Christians have drawn considerable attention to their plight in Pakistan.

They are only part of the picture of everyday violence & persecution the community experiences. Not only that they were spent their lives in constant threat of blasphemy allegations several cases were topics of discussion on media regarding blasphemy issues allegation. Neighbourhood has been attacked their home, set ablaze & individuals burnt alive as a result of false accusations.

Numerous cases have been reported on such an incident of which not only blemishes the reputation of state worldly but also a question mark on state institutions and their role.

The aim of doing research study on minorities specified Christian community "is to know the root cause of these inequalities & states people or its institutions. Who lacked in delivering their



due share .the purpose of my study is to identify the loopholes, which are responsible for the discrimination and ill-treatment with our fellow citizens. This research will endeavour to enumerate the issues facing by christens community on a societal basis & the nature of discrimination & marginalisation on day to day life.

In a nutshell, if we were lacked to provide minorities equal their fundamental rights which were guaranteed by stats constitution we cannot prosper in today's world without the support of its all segments,

## **1.2 Objectives of the study,**

The study's main objectives are to determine and to understand the fundamental rights and discrimination, marginalisation of minorities in Quetta.

- To know the nature and extent of discrimination faced by the christen community in Quetta,
- To document the socio political and economic reasons of marginalisation faced by Christian in society,

## **1.3 Research site of the study,**

Quetta is a city, district, and capital city of Baluchistan province. Quetta is the biggest district of Baluchistan, with a population of around one million 1,07,0000. Quetta's name is a variation of kwatkot, a Pashto word meaning 'fort' because of its natural fort surrounded by imposing hills. It's also known as the fruit garden of Baluchistan due to the diversity of its plant's fruit dry fruits and animal wildlife,

Three large and big mountains, chiltan and zarghun surround Quetta' and Koh e murdar their copper-red rocks and crests are fully covered with snow in winters add immense charm to the town that's why the city is still called as an ancient name shalkot. Strategically Quetta is an important city due to its link with the international border of Iran and Afghanistan Quetta roads link

with Kandahar Afghanistan and tuftan Iran also with other cities and provinces inside the country that's why its business hub lots of people inside the country and outside the country coming here for business. There is a huge military base in the city command and staff college is located here which was established in 1902 in British empire it's the only command and staff college in country which have very important every military officer graduated from here and also lots of foreign army officers came here for training and school of infantry and tactics are also here which increases the importance of the city. I have chosen the area for my research study as Quetta due to its surroundings, rich culture, atmosphere, my research is based on the cultural diversity, religious diversity, discrimination against minorities especially Christian community, and the relationship between majorities and minorities and their caste, class, and clans people having different ideas and opinion regarding their religion and traditions. It's a highly recommended place for rich cultures as Bloch, Pashtun, Sindhi, pushtoon Hazara and Punjabis are living together, Quetta is a city of Baluchistan and also the capital provincial capital. Quetta population is 1.001 million and making it the chief city in Baluchistan. It is located near the Afghanistan border and a trade and communication center between two countries. And Quetta is near the Bolan pass route which was one of the major gateway for Central Asia to South Asia. And the economy is largely based upon the production of natural gas coal and other minerals. And also these people do private business. And there is a patriarchy system that exists. And minorities people are settled here in various places and most of them are lived in government quarters and their male and female both are doing a job and worked in the sanitary and nursing sector. I selected this locale because of its atmosphere and diversity of culture. Because every ethnicity group of people lived here. Their major ethnic group Hazara, Pashtoon, and Baloch lived here before the decades. And these people speak Urdu, Pashto, blochi, persion, berohi, Punjabi and Sindhi as well as. And the climate of it is cold semi-arid with significant variations between summer and winter,

## **1. Significance of the study,**

Pakistan is a multi-religious and multi-cultural society and it has all major religious communities have played a key role in the development of the society. But their contributions have not been recognised. And they are struggling with serious problem such as discrimination, cultural assimi-

lation, political oppression, exclusion from development plans, forced conversion and restrictions on the use of their religious education, language and the lack of participation in the Public institution.

academically this research will be based on political rights and problems of minorities on the Christian colony Quetta cantt are the selected area where this research has been conducted as the Christian community of this area are socially deprived and lived in indescribable conditions due to recent targeted attacks on prescribe community at the mean time their survival strategy have invisible impacts on the mainstream majority, studying their role in reshaping the states image and its impact in a manner to understand the occurrence of social change due to this small group of religious minorities plays its vital role towards a positive change and provide certain amount of prosperity integrity and revival of states image, this research may also help out to maintain their position to seeking policymakers to draw such polices in terms of their equitable rights and duties to gave them equal shares in states restricting and rebuilding institutions, to overwhelming the majority by highlights their vital role , This research will also play positive part in a community level on the minority basis by assigning them different tasks of self help and self realisation, it certainly provided them insight into cope up with difficulties by realising them their status this project might be give them high self esteem by realising them their status a important component of the society and such kind of research study through lights on the role of states institutions and policymakers to take some serious note of such underground realities of society and make them able to take serious measures on solving their problems This research is an attempt to discover the discrimination with minorities (Christians) communities is facing in Pakistan, Because they are discriminated on every way of life. Mostly they are discriminated on ethnicity and religion bases. And society's behaviour with them based on their religion, ethnicity and low profile jobs sanitary work. Then my research aim is to explore what kind of discrimination the Christian community is facing in Pakistan. And from an applied perspective the findings of my research will be useful for government and none. Government organisations and no research is conducted on the Christian community in Quetta. So my research study will make important collaboration to add knowledge on this research topic.

The topic of the study as “society, state and political rights of minorities A case study of Christian community Quetta cantt’ who are relatively lesser in numerical strength than the majority community, have been gaining to much importance in the politics of many nations of the world.

The political question of the majority verses minority becomes a silent and troubles come even in a society with a single dominant religion. This issue is a great division force in a country .Where religion is a source of political legitimacy or the bases of states identity.

Religion may turn out a dangerous political weapon when majority religious communities attempt to shape a culture.

The state, which is supposed to be an instrument of equality for all citizens, by declaring itself, has become discriminatory because it patronises the faith of the majority as the only valid faith. People belonging to other religious communities,

If religion can be considered as a dominant marker identity, cannot hold any major and publicly influential administrative posts. In addition to the structural discrimination the incidents of physical violence against minorities have also increased.

So the purpose of study is to highlight the problems of minorities it will help out to understand the fundamental rights of minorities and why they are marginalised and discriminate by state, society or a group of people

Perhaps this particular effort will not only answer all these questions but the points that eventually discuss the discriminatory political participation and equitable constructional issues, non – implementation of policies, social hatred and biases. The researcher will try to find out the Islamic perspective regarding the role and rights of religious minorities.

Highlighting the constitutional safeguard and issues of social economic political participation The challenges and prospects of inter-faith dialogue in Islamic Republic Pakistan will also be taken consideration.

## Chapter No.2 Review of literature

This chapter is classified for the review of literature. It helps to examiner to know which set of literature is important to study the research question. And the research study is related to "political rights and problems of minorities in Quetta

All secular state granted the minorities rights pakistan is also a secular state and in pakistan constitution 1956, 1962 and 1973 constitution there is a provision of rights of equality, rights to life and personal liberty and rights to freedom for all the citizens. It means that minorities which are living in pakistan are also having equal protection of law and they are treated without any kind of discrimination. They have a access in the public services and their is also a special quote reserved for the non. Muslim citizens. Like in education, defence, judiciary bureaucracy in every sector non. Muslims are serving in all most every walk of life. The 1st two chief of army staff were non. Muslims and thousands of non. Muslims are working in education and health departments and also the non. Muslims get equal opportunities in electronic media (IramKhalid2018 )

pakistan constitution gave freedom to minorities to perform religion freely. But ahmadis community faces discrimination every day. And under Pakistan constitution ahmadis have been declared "non Muslim ". And the do not fall in the definition of minorities. Hindus and Christian are also facing the discrimination because Muslim extremists spread the hatred feeling for these minorities groups of people (Maqbool2018)

When pakistan become established then the constitution promises religious freedom but in reality all existing laws shall be brought in conformity with injunction of Islam as laid down in Quran and sunnah. Due to these laws Christian are facing many problem in pakistan and become-killed. In 2004 in Punjab 8 Christian killed and 40 houses were burned by the extremists of religion and in Lahore 175 Christian homes destroyed and in 2013 in Peshawar in bomb attack all saints churches-were demolished and 119 people were killed (presler 2015)

In pakistan Hindus are facing a lot of problems because of hatred behaviour of the majority group. If any unwanted incident happens in India then the people of Hindus in pakistan are the victim of target. Also Christian community are facing problems. These have been discriminated

in government job on the provincial and federal level. And in independence movement minorities are also contributing their role but in history books they have been excluded and have never space in this book. And due to it children of minorities have feeling insecure and isolate in the society. The minorities community is generally depressed because due to under education and under employed (Asma, Riaz, Ali 2012)

Minorities are facing most discrimination in any society because history prove that religious minorities have been under the suppression of majority. And then they are facing a lot of issues such as offering their ritual, social unethical attitude and in education institution. In educational sector this discrimination is mostly high. The behaviour of teacher is biased with the children of minorities in the school and in assembly they are also compelled to learn and hear Quran. And in textbook like in Islamic studies, Pakistan studies history and urdu promote the negative felling towards the minorities group especially for Hindus. (Yunus, Riaz, Ali2012)

Minorities are discriminated in every walk of life. In education and services sectors they have only 5%quota in federal services and few of in provincial services. And many of rejected during interviews only due to their religion (Kahlid, Maqbool2018)

While in most cases minorities are in a non dominant position there are differences between the experience and positions of minorities. Some minorities are marginalised and excluded from decision making and receive little or no support to improve their situation, others play an important role in the economy state structure. Such diversity can also be present with in minority communities (U. N2014)

Ethnic minorities are facing discrimination in the labour market and have limited access ti education and health care. In south Africa there is higher unemployment for blacks as compared-to white and also have a lower representation in top management position (Humphreys)

The constitution of Pakistan in article 25(1) guarantee all citizens are equal. Article 5 provide to minorities to freely perform and practices their religion and develop culture. And article 33 declares that state have a responsibility to discourage, racial, tribal, sectarian and provincial prejudice among the people but in reality these provisions have never implemented in practice (Naveed)

Pakistan article 2 declared that "Islam shall be the state religion of Pakistan". Article 41(2) provide that a person shall not be qualified for election as president unless he is Muslim. Article 227(1) state that all existing law shall be brought in conformity with the injunction of islam. And constitution may law have passed against minorities such as in 1979 the hudood ordinance were adopted, in 1984 the law of evidence (Qanun-e- shahadat) was adopted and in 1986 blasphemy law were adopted and used in a discriminatory manner against religious minority groups in pakistan and also used it against the minorities' NGOs. (HRCP)

Pakistan Constitution provides for reservations of 6 seats for non Muslims in parliament. However in any elections we have little to know that any Christians presence in parliament, They have literally no space in political and administrative positions. They bear all types if trouble and problems during civil and military rules (unbreen, Iqra)

In Pakistani Muslims are also the citizens of it. But they are treated as a second class citizens of the state. Although constitution of Pakistan guarantee of equal rights fir all citizens regarding their religion, race, language, gender and area and also for their protection of rights assembly passed a bill but in real meaning it is not applied (Huma, iffat)

Since 1990 more then 62 people have beeb killed by Blasphemy in 2013 thirty nine cases were registered against 359 minorities people and 40 people were hanged for blasphemy (Haya, Menaal)

After the death of Muhammad Ali jinnahpakistan's rulers have imposed their policies and law on minorities. But Muhammad Ali Jinnah said in his speech of 1947 "you may belong to any religion, caste and creed that has nothing to do with the business of the state (Ferrie)

Pakistan have complete assurance of the equal rights for the minorities but minorities are facing the issues in all walk of their life. But they have facing the tough issues to get job and have issue in educational institutions. Many people are rejected during their service interviews only on the behalf of their religion (Iram, Muhammad)

In article 22 of the constitution no one compelled to study religion other than his or her own will. But latter not offered in public schools. In English and urdu textbooks mostly lessons are promote Islamic teaching. And in history of scientific invention these text only focuses on Muslim

investors. And hate speeches is is proliferated within education institution and teachers have also engaged in these kind of speech's when minorities students complained then they expelled from the institution. And also those students who learn the Quran by heart then they got extra 15 to 20 marks in admission exam and also available in medical and engineering colleges and universities (HRCP)

During partition Christian community strongly supported Quaid-i-Azam and there contributions is in creation of Pakistan. And Christians leaders voted fir Pakistan because they they believed that in this new state provide them protect. But after began pakistan their role of contributions in making Pakistan were be ignored in text book their contributions role is excluded (Anjum, Shahnaz)

Genral zia.ul.haq imposed policies on minorities which keeps negative impact on religious minorities and they become deprived in educational, human rights, justice, political equality and economic opportunities. Due to it minority's people are suffering in day to day life. And constitution ban on a non. Muslims being president if the country (Zaid, Munshey)

In pakistan text book hate material should be included, Which clearly reflected in textbook thought at school and madras's which is working under the influence of extremists. But the outlines of tolerance in Islam show that Islam rejected all types of compulsion. Once prophet Muhammad (P. B. U. H) said " he who harm a jew or a Christian will find me his opponent on the day of judgement (Rehman, shahzada, khan, shabbir, Tahir 2011)

In educational institutions minorities are also being discriminate. Because in higher education institution they implement a quota system. Like in Quaid-i-Azam University each department may only enrolls a total of two non. Muslims students achieve high enough scores to be admitted, they are refused admission it they fall beyond the quota. Then university will give the admission to a Muslim student with a lower merit score(Fidh)

A quota system was put during the regime of Zia.ul.haq. Minorities were having only a 5% quota of public sector jobs. And this 5% quota full by employing in sanitary workers. This work is fixed for them because Muslims never like to work in these kind of jobs. Then it reserved for Christian communities (HRCP)



And their women are also suffering because the kidnap and rape cases also occur with minority women. And people have hatred with minorities based on racism. Because religious extremists promoting hatred towards minorities in Pakistan (Zaheer, Neha, Asma2012)

They also suffer social exclusion because Christians are working in the sanitary field and collecting the garbage at homes and the sweepers are considered as a polluted person.

And in the Muslim community peoples called them "Chura". The majority group of people has an unequal attitude toward them. And they are facing the rude behaviour of the majority group of people (Rashid)

The majority group of people is excluded from the minorities that why many Hindus and Christian families in Punjab are living with the name of Muslims. Because there is a threat to their security. And also they have a low status in society. Most Christians work as street sweepers and treated in bad manners such as Muslims are not like to eat with them and even also sit with them. But we know that Islam is a religion of peace love and humanity those who have rude behaviour with them misinterpreted them for satisfying their discriminatory mind-set nothing else (Neha, zaheer2012)

In Nepal Dalits, indigenous communities, madhouse and women, culture of power abuse among political leaders is the minorities problems. And these problems went on to create governance crises, inequality increased in South Asia and Nepal. Centralisation contributed to inequality, exclusion and the culture of impunity in the state. The caste hill hindu elite (CHHE) comprised the largest ethnic group consisting of the largest two caste groups spread across country, the chhetri and bahun and two smaller castes thakuri and sanyasi. Centralised state structure contributed to the continuing domination of the CHHE by facilitating the groups domination of the center. Then in result various ethnic and caste groups become disempowered minorities at the centre. And CHHE influenced by cultural education and development policies which contributed to the political exclusion of marginalised group. Because of Nepali language in school dropout the non-native nepali speakers. Then these non-native have lowered abilities in jobs and political offices. (Lawoti, M 2018)

In Africa there is caste based discrimination. Ethiopia, Kenya, Mali and Somalia are considered polluted due to their occupation because they are sweepers, servants and entertainers. And for

them there are restrictions to marry outside because of being impure people. And they do not have opportunities to participate in poverty planning reduction strategies. Because they are excluded in development programs. And in Latin America Romani people situations is particularly poor. And have a poor access in employment (UNDP)

In different western societies people are discriminated in labor market because of their colour , of skin and their ethnicity. The rate of employment is lower for the foreign born than for native born . And refugees are more unemployed than the traditional immigrant group. Then in result Ethnic minorities group are much unemployed than the native population of most EU member of states (Nilsson,A)

A number of chinas ethnic minority populations move into the urban areas to seek job opportunities. In urban areas and as well as in ethnic minority areas more jobs are created by chinas burgeoning market economy. It is not beneficial for ethnic minority. Then chinas ethnic minorities are facing the issue of poverty and inequality (Zhu,yblachford,D)

In California students and their parents tend to mistrust the educational institutions because of institutional racism . They have been denied jobs which they were qualified. Black students are faced the discriminatory treatment in the schools. Because vast majority of teachers are white then their behaviour is biased because of culturally similarity and non.whitie are often ignorant (Powell, R)

Roman are the Europes largest ethnic minority group. They are marginalised and discriminated by the state. Romani women are suffering lot in majority society and also in their own communities. Because there is a gender based discrimination it is due to strict patriarchal traditions with in the community. These woman's are isolated from women's rights and facing the domestic and abuse violence. In 20th century in England there is a prohibition for Romani settlement. Many Roma are marginalised in Europe society. And have little access in education, employment and political participation. Their significant problem is in social and institutional discrimination. And have ethnic discrimination in justice system (Boston2010)

Iraq, Iran and Syria are religious, ethnic and linguistic minorities in Middle East. And they want to separate homeland and Egypt aspired for equal rights with a country. Although some countries like Syria minorities group are rule and has guaranteed their life, body, property, freedom of movement and religious practice. And all these protection has been extended against taxes including their head and property tax. And in Middle East minorities are facing issues of political, economical and social due to cultural and religious differences. In Islamic states minorities are mistreated such as Ahmediyas in pakistan, bana'is in Iran and Tunisia, coptic Christians in Egypt and sudan, jews and Christians in yamen. And mostly minorities are facing discrimination in political and in Latin American face discrimination in economic (Monsbipouri, Whooley2011 )

In America, Africa and latinos marginalised racial and ethnic minority families face discrimination. And marginalised parents and their children face different types of problems in these three countries. Their children are facing the problem in scholarship due to face multiple challenges. And these minorities families are more poor than the white. And parents are facing the economic problems. And these minorities are mostly living in rural areas where the quality of school is low, and not a safe place for them. And these children are suffering the challenge of racism and it creates more stress and anxiety on parents. Becuse they have lacke of jobs opportunities, and English languages issues. And parents language issues effects their children's life. Becuse due to it minorities parents have lack of participation in their children's life. And they never interact with their teachers (Skivenes2012)

All central and Eastern Europe sates like Hungarian, Macedonia , Russian and Slovenia constitution provide the projection of minorities rights and special rights of language and education to their minorities. Several constitutions provide for the rights of minorities to participate in public affairs. Expert Bulgaria country fail to mention the minority rights in their constitution (Sadurski,W)

In Pakistan minorities are facing the worst problems. There are some serious issues which they are facing such as their security issues because they have been targeted under blasphemy law in which they have been prosecuted in the name of religion. But in reality most of these blasphemy cases have been founded in result of personal enmity. And having lower status, less power and fewer rights in Pakistan and considered as second class citizens (Iram, Anwar2018)

And in South Asia minorities are much suffering in Pakistan and India. Due to the unfair of government policies and the public attitude with them. Government has discrimination with them in services sector and public have discrimination with them in social behavior. Although both the countries have an article in their constitution that equal rights for all of its citizens but in reality it is not true they have also discriminate on the basis of religion. In India Muslims do not have fair share in the higher administration post (Rashid, Khalid 2018)

In 1st constitution of the country minorities are freely to practice their religion and their culture. Because Quaid-e-azam have a view that we all are the citizens of one state and have equal citizens rights. And religion is personal faith of the individual. It is nothing the business of state. Only in the political sense individuals are the citizens of the state not in religion term. In every constitution there is a provision for the non-Muslims but in 1973 constitution have continued the basic rights. Because this constitution especially give the right to non-Muslims. In 1973 constitution every citizen have to right to perform and established its religious institution, every individual right dealt according to the law, safeguard their education institution, every citizen have equal before law and there is no discrimination on public entertainment places every one have equal access on these place, there is no discrimination on the basis of sex, race, religion every one is equal in under state. But the reality is not like that mostly minorities are discriminated on the basis of religion. Blasphemy law is clear example of discrimination which Christians communities are facing since 1987. And mostly those who are victims of it then there is a personal enmity with the victim. And they have prosecuted in names of religion. (Eshrat 2016) When Pakistan came into being then its ideology is of Islam. and in Islam "A Muslim is one whose tongue and hand the Muslims are at peace". But Blasphemy law is not fulfils the ideology of Islam because Islam not allowed to kill any one. Then Blasphemy law is not against of humanity but also the against of Islam teaching. And it is clear threat of minorities thoughts (Basri2016)

According to article the constitution have provision that every citizens have freedom to practice their religion. But reality is quite opposite of it Because when in 1984 ahmadia community want to religious conferences for the purpose of strengthening faith then the government has ban the ahmadis community and their religious gathering (Hussain2016) Ahmadis are not Muslims this law had been made by the parliament and was never challenged in ant court of law. Amendment are being challenged but due to the second amendment in 1973 constitution then it never questioned in any court of law the judiciary is not answerable of it. (justicekhalil-ur-reham 2016 Indian states have a lot of discriminatory attitude with the minorities in every aspect of their life. And this discrimination is the basis of their religion and caste system etc. And this discrimination is also shown in their constitution. Because there are so many things which India culture ban for other people of other religions, such as food taboos. Because hindu worship the cow and that why they banned the meat of cow. But cow only may be sacred to the upper caste of hindu not to the Christians, dalits (lower caste) and Muslims. And it is not only beyond the meat eggs also not be sold publicly by Court order in India. And in Indian constitution hindu people get government job and residential facilities but sikh, Christian and Muslims are not being acceptable for these facilities. And in some cases if any hindu government employ want to change their religion then he/ she must give up their job And in police" military and intelligence sectors Muslims candidates are rejected by the officers post only because of their religion (Abdul, M2015)

In Pakistan, minorities are mistreated socially, culturally, and financially. And they are socially marginalised. Because the constitution structure has discriminated these citizens on the basis of their religion (Javaid, Jalal)

When Pakistan conflict starts with the Taliban group of people then they also targeted religious minorities. They destroy their homes church and burned their religious holy books. And when the Taliban start attack in swat Valley then minorities of people started to dress like the majority to save themselves from the Taliban (Jared)

They are facing violence and abuses in the hand of the majority. And in many programs the minority groups are excluded such as in the Benazir income support program they have been not included (Yunus, Riaz, Ali2012)

Minorities are facing violence against the majority group of people. And mostly forced conversation is high in Sindh province. Where girls were facing physical and psychological abuse and forced into marrying and convert from their religion (yousaf2016)

In Pakistan in district Badin MirpurKhas, sanghar, umerkot, and tharparkar the Hindu women were enslaved because of religious hatred and debt claimed by their master (Naveed)

In Sindh most of the burial places that belonged to the Shudras and the untouchable have been taken over by Muslims and Hindu belong to lower castes and were not allowed to bury their dead there. And Ahmadis are not allowed to worship in public places then they confined their religious ceremonies in their homes. And minorities are pay to jizya fees for traveling to protect themselves from the Taliban group of people. And also their government ministers paid some sort of fee to buy protection (HRCP)

Minorities may not be able to access the judicial system because of discrimination, languages barrier, low financial barriers, and lack of judicial facilities where they live (UNDP)

Institutional racism can be a problem in a range of contexts from educational and health institutions and institutions of criminal justice minorities also face discrimination in access to civil registration and identity documents (U.N 2014)

Minorities and indigenous people are facing the challenge of displacement. These minorities are ethnic or religious communities face problems due to sectarian violence. And during displacement, they also suffered and they are hesitant to register themselves with U.N and other humanitarian agencies. Because they have a fear of being identified as minority communities. And climate challenges also impact on them. In slum areas, there is a high risk of land sliding and natural disasters. And many minority communities face a permanent cycle of displacement that undermines their access to a whole range of rights. Rima minorities also have an issue of land because in France they were forced to leave their homes in 2016 (Girard2013)

In South Asia, people belonging to different minorities like these are ethnic-religious linguistic and indigenous communities minorities. And these people are struggling against the state because they want their, cultural economic, and political rights. And the relationship between minorities and the majority will be one of pain and tension which affects the orientation of the state. Then minorities people demands for self-rule, self-government and want to become a separate homeland. And Pakistan's constitutional scheme treats Muslims as a privileged majority while religious minorities are only promised protection. And minorities also have a right to special protection but in reality, it is meaningless because Islam based provisions place minorities disadvantages. Then they are excluded based on religion in public office, political participation, economic taxes, educational discrimination, and in the legal system. And hudood ordinance (offense of Zina) and blasphemy law also introduced in zia.ul.haq government against minorities on the basis of religious discrimination (Manchanda, R)

The majority-minority state of "other-hood" can be ended only by becoming the majority powerful in a freshly constructed state. It 1st happens in Pakistan and Bangladesh then it continues In India and Sri Lanka. And minorities of Bangladesh faces problems wherever they are in South Asia. And in each country, they face problems which are products of their history. Although Bengalis were the majority population in Pakistan they were socioeconomically marginalised and treated as a political minority. And Dalits castes of India are not a minority in terms of number bur constitute a functional minority and Bengalis in Pakistan. They are also expelled from the state power because they do not share the ethnic social identity of the ruling class (Chaudhry, A)

There is a conflict between the majority Sinhalese and the minority of Tamils. Minority rights in Sri Lanka are marked by minority anxieties regarding majority dominance through representatives democracy. After independence, Srilanka progressively did way with minority rights guarantees in the constitution (Haniffa, F)

In Iran language rights have been the issue of many Iran's ethnic minorities. Although the constitutional provisions permitting the use of minority languages in media and literature. But in practice authorities have harshly restricted the use of languages. The country's mother tongue person

is used in all aspects of public life. Suni minorities are discriminated on the basis of religion because they are facing restrictions to build their mosques in Shia majority areas (March 2018) Iran's constitution reserves five parliamentary seats for adherents 1 for Zoroastrians, 1 for Jews and 1 for child Assyrian Christians, and two for Armenian Christians. And Candidates for president must be adherents of other religious minorities and Sunnis are excluded from the post. Article 26 of the law on the formation duties and election of national Islamic councils allows candidates from any of the constitutionally recognised religions to run for membership in the city and village council. Then due to this Bahai and Baluchi minorities are facing the problem because most of these minorities groups are not recognised as a citizen of the states. Their marriages are also not registered in the state (March 2018)

In Iran, the Sistan Baluchistan province suffers from low literacy rates because there are mostly ethnic minorities live. Then these minorities are marginalised and have adequate health care services. And have a barrier to accessing social assistance and public services and face difficulties to obtain water, electricity, and telephone services. They are excluded from wide-ranging fields of employment and in high-earning businesses some minorities are prohibited to do business (March 2018)

In Iran, some religious minorities are not recognised as the citizens of the state because do not have birth certificates or other proof of citizenship. And for university admissions students must be from the four recognised religions then unofficial minorities do not have the right to study in the university. Sabean, Mandaean, yarsanis have had to declare themselves as Christians or Muslims on their application forms to access higher education (March 2018)

Approximately 100,000 Christians die every year because of their faith and are the most discriminated group harassed by the government and society in 168 countries. And many Christians are in jail for blasphemy in Pakistan and their churches are being burned in Nigeria and Egypt (Mcgarry. P 2014 )



Minorities are mostly poorer because they have less access to governance mechanisms. And these marginalised groups of minorities having a barrier in political status due to their culture. UN elaborated on the specific protection rights for the persons belonging to national or ethnic, religious, and linguistic minorities. Minorities have a right to participate in decision-making that affects them and the protection of their identity. Economically well-off minority groups are also excluded in politics. And their women are more marginalised than men. Because these women are face exclusion in the majority and within their society. And have unequal opportunities for political participation and have lack of employment and basic social services (UNDP)

Americans blacks are facing discrimination in the country's laws and institutions because of their race. And treated less fairly than whites in dealing with police, in court, Applying for the loan and in stores and restaurants, And have low-quality schools lacks jobs are major reasons for their marginalisation. And blacks killed by white police officers due to racially motivated Charleston, South Carolina church, Because there is mostly racial discrimination (June 2016)

In Pakistan, religious minorities are marginalised and discriminated in legislation and social circles. And 1st violation of minorities rights at the constitutional level took place in September 1974. When Ahmadi's minority communities declared non. Muslims. And also problems created by a parallel judicial system. Non. Muslims cannot be members of the FSC or Shariat appellate bench. Neither cannon. Muslim legal practitioners appear in these courts. However, if the parties before the court are non. Muslims a non. Muslims advocate my appearance as counsel for such a non-Muslim party (Zia, S)

In Pakistan, religious minorities have experienced attacks and discrimination from extremists groups. And Christians have low social status in the country. Blasphemy law is used disproportionately against minority groups and also have challenges in educational opportunities (Avis, R. M 2014)

The constitution of Pakistan guarantees fundamental rights such as equality of status, political justice, freedom of thought, belief, faith, and worship to its citizens. And it was created on the principles of a democratic nation. Hindus, Christians, Parsis, Ahmadis, and a few others are the minorities of the state. They are discriminated due to their religious beliefs in Pakistan. Ahmadis are declared non-Muslims in the Pakistan constitution. Blasphemy laws underscore the issue which these minorities are facing in Pakistan. And their women are also have not adequate representation in parliament and local councils (Ziaghani, M. N 2009)

In Pakistan, minorities are having low wages and little opportunity to improve their socio-economic position. And these people are facing the issue of bonded labor. Especially Hindu are vulnerable to these practices, Christians in Sindh and Punjab work as bonded labourers. And in rural Sindh non-Muslim families who take a loan from a well-off Muslim landlord are bounded to work for them. According to the global slavery index, Pakistan is the third-worst place in the world for forced labor and debt bondage (Shikha )

India has banned public employment or government employment for the people who belong to the other religion. In the police, military and intelligence sector Muslims candidates are rejected by the officers post only because of their religion (Abdul, A)

The convention on the right of the child (CRC) defines special protection rights for minority children. "each child within the state's territory and to all children subject to its jurisdiction." These rights are not only the citizens of state children it is for all the children who are living in the state. Because minority children have lack registration documents then they are exploited in trafficking and child labor. And minority children are often having lack equal access to education because they have fewer resources for education. Minorities' contribution to history does not reflect in the national textbooks. For minority groups, religion is a compulsory subject for them whether for minorities it's optional to their religion. And due to exclusion of cultural things then parents may not send girls to school because they have a fear that they will lose their culture. Because girls are frequently perceived as the bearers of the minority culture. Then it's a state responsibility to provide separate schools for minority children (UNDP)

Women of minority communities remain a vulnerable group in Pakistan with inadequate safeguards to their rights. Their women suffer discrimination at workplaces in educational institutions, Due to violent attacks on education institutions especially in hazraShia in Baluchistan mostly girls students who belonging to Shia left the School, colleges, and universities. According to UNESCO, Pakistan has the second-highest number of children out of school-in the world. About 5.5 million are based on national estimates and approximately half of these children are not expressed ever to enrolls in primary school. The problematic situation appears to be even more complicated when looking at the specific issues that religious minorities confront about education in the country. And being kidnapped and forced to convert to Islam before being coerced into marriage with Muslim men (Dilawri. S 2014)

In India in educational institution minorities are facing many problems like Muslim children who are studied in various cities of India have been enforced to do "Surya namaskar" while it's against their religion (Majid)

In Pakistan, Islamic studies is a compulsory subject at higher education level whether ethics is only an alternative subject from non. Muslims for students who learn the Quran by heart he/she get 20 extra marks for admission (Basri)

The behaviour of teachers is biased with the children of minorities in the school and textbook-like Urdu, and Pakistan studies history promote the negative feeling towards the minority group especially for Hindus. In the independence, movement minorities are also contributing their role but in history books, they have been excluded and have never space in these textbooks (Yunus, Ali, khan2012 )

Religious communities have face discrimination in Pakistan. They are insecure and excluded from political participants and also reinforce their basic services, education, and employment. There is also an upsurge of sectarian violence against Shia Muslims particularly hazraShia. Pakistan has been one of the top ten countries where the large scale violence is greatest against minorities. A violent attack on their places of worship. Such as Ahmadis communities have a lack of access to places of worship as well as the threat of violence. And also having challenges when they burying their dead (Dilawri. S 2014)

In India, Hindus get the government job and residential facilities but Sikh, Christian, and Muslims are not being accountable for these facilities. And in some cases, if any Hindu government employ wants to change their religion then he /she must give up their job. For Muslim and other religion during on police training Indian officers has been enforced to do "Surya namaskar" (Majid, A 2015)

In 1984 when the Ahmadi community want to religious conferences for the strengthening faith then the Pakistan government has banned the Ahmadi community gathering (Basri )

Although the constitution of Pakistan guarantees the equality of all citizens before the law. But minority citizens of the state are discriminated against in every aspect of life. Such as in politics they are discriminated because articles 41(2) and 91(3) of the constitution strictly bar non-Muslims from holding the two positions of the government, head of the state, and prime Minister. And also they are facing the issue of voting rights, Ahmadi communities continue to appear on a separate list, and to complete voter registration they must provide their address and dissociate themselves from Islam which violates their religion. Then due to fear of security situation they have not voted for more than three decades. Because the separate voter list is also available to the public (Shikha)

Almost half of Pakistan's modern political history has been the military rule. The non-Muslim minorities have to bear all types of trouble and problems during civil and military rules alike, more or less (Javaid, Jalal)

In Arab states Kurds in Iraq and Syria, Imazighen in Morocco and Algeria, Dinka in Sudan, Kuwait Bahais in Iran, and Palestinians are the religious groups and migrant work. And they have discriminated due caste base. And have low access to empowerment in public services and have restrictions to perform their religion. And in Asia and the Pacific region minorities have poor access to basic social services such as education, health, and housing. Dalits are settled in Pakistan, Nepal, Bangladesh, and India have discriminated only because of their caste system. And in Nepal and India, they remain marginalised. And in central and Eastern Europe Minorities are excluded in economic and political participation often live in remote areas. And having the problems of employment, education, and health care, Roma are most socially and economically marginalised in a minority group (UNDP)

Socioeconomic status affects all human functionality. And ultimately affects our society. It impacts the lives of many ethnic and racial minorities then these minorities are remaining poor compared to white. And have worse health issues due to its low birth weight keeps negative effects on their child and it has been associated with lower SES and ethnic minority status (APA)

In Pakistan, it is a crime that Ahmadis if refer to themselves as Muslim and use the mosque as their place of worship. Because in the Pakistan constitution they declared non-Muslims. And Christian communities are uneducated and have menial jobs because they are working in street sweeping or cleaning. And it jeeps going in their four father because if a father is a sweeper then his sons are also and then grand son will also do it (January 2017)

In rural areas mostly minority groups lived. And have a poor quality of education Dalits children in India are facing discrimination only because of their caste. And in the classroom, they are segregated because they are considered untroubled. And the Indian government reserved quotes for Dalits in education and government jobs. And Roma children are also segregated in school because they sit separately in class and breaks (Curtis)

In India, minorities are living under the threat of the hindu majority. When BJP wants to establish the Ram Raj system then hundreds of mosques and churches are demolished and hundreds of people were killed when they denied the Ram Raj system (Majid2015)

In Pakistan,Hindu are facing a lot of security threat with the hand of the majority group. If any unwanted incident happens in India then the people of Hindu in Pakistan are the victim of the target (Ali, Yunus, khan2012)

In Pakistan, minorities are also treated in a bad manner only due to their religion. Because religious extremists promoting hatred toward minorities in Pakistan. The majority group of people is excluded the minorities only due to their religion. Many Hindu and Christian families in Punjab are living with the name of Muslims (Yunus, Khan, Ali 2012)

## **Chapter No. 3 Research Methodology**

### **Research methodology.**

Every scientific discipline has a set of rules and procedures that have to be following for conducting effective research. Anthropology is a discipline that has multiple instruments to carry out research. The research methodology consists of the research techniques and tools, which are used for data collection. In anthropology, qualitative reserves design is used. When I conducted research I also used qualitative research design in the field which is given below respectively,

### **3.1 Report building,**

Report building is most important in the qualitative research method. It means to build a relationship with the respondents. The researcher goes to the field and lives in the field and builds good relations with the people of the community. Going to a new community to get information from the natives is not an easy task. A very important task for the researcher is to establish a good rapport with the community under investigation as it helps the researcher in researching a comfortable environment. The report is the state shared by two or more individual tools whose behaviour thinking and value coming alignment, regardless of the “content” of their objective or outcome. Regardless of the context or objectives, rapport is the interpersonal glue that enables cross-functional and cross-cultural business success. Rapport building is very essential for doing qualitative research. In my locale, I also used this methodology. I introduced myself as a student and discuss my research aim. And I built a good relationship with them then they invite me to their different events like they invited me to their Christmas celebration and I also visit their church. And I follow their all roles and norms.

### **3.2 Participant observation;**

Participant observation is very important in the qualitative method of research. The researcher lives in the field for 4-5 months and observes the social events and become a part of these social

events. In the words of young, ‘ ‘ the participant observer, using non-controlled observation, generally lives or otherwise share in the life of the group which he is studying.’ ’ This method lies in the core of the fieldwork of anthropological studies. It is the most appreciated and unique method which is attributed only to anthropology.

During my research I also used this technique to get the confidence of the respondents and to collect real data, then I participated in their activities and observed them. I aimed to find out the discrimination which they are facing on political grounds and within their lives. And due to this technique, I also observed the social sitting and structure of my locale.

### **3.3 Key informant;**

The tool of the key informant is another major source of getting information. According to Bernard, ‘ ‘ good informants are people who talk easily, understand information about what you need, and who are glad to give you or get it for you.’ ’

I selected my key informant based on criteria such as knowledge, compatibility, age, experience, or reputation that provide information about their culture. The selection of key informants is based upon their reliability accessibility and their acceptance. A key informant is a person who has a good deal of knowledge about their people as well as he must have information about the community. Then I selected multiple key informants after telling them the objective of the research and sensitivity of my topic. Then I found 3 key informants they helped me during my research. These key informants were educated people, religious teachers, and elders. They were introducing me to the field. The selection of key informants is an important thing during field research then I should be chosen carefully. I have explain the objectives of the study to my key informants. Then they will help me to obtain valid and reliable data. The key informant was titus jhonson who helped me out to understand the culture and their traditions and arrange some respondents for a group discussion and interview as he is a politician so he was well known personality in the locale that’s why people were comfortable with me while he was with me. Second key informant was father inayat who was father of church the reason of choosing him as a key informant was that he was a religious schooler so he was well known of people and issues and information related with religious ideologies and religious discrimination,

### **3.4 Socio-economic census survey;**

The field worked should make details of family units and their membership near the beginning. Then for this purpose research used Socio-economic census forms which helped in the enumeration of people age, sex, and important other items of the community understudy with the help of this technique. Then I also used this tool, to get information about the population, education level, religion and sect, economic status of my locale. It provided me the baseline data of the community of my locale.

### **3.5 Sampling,**

Sampling is the process of selection of defined population to relate it with the whole population through sampling one can identify the practices of the whole population with the help of a selected group of people. It is the subset of the population. It comprises some members selected from the population. For the present research, the sampling tool was also used as it was difficult to study every individual of the community. Through this tool, those people were put in a sample that was relevant to the research topic. This tool helped in gathering detailed information in a short period. I used different types of sampling which I need to use in my locale according to the necessity of my topic.

#### **3.5.1.Purposive sampling;**

Purposive sampling was used for data collection. In my locale when I felt that this person can give information related to my research then I went to that person and collect data and he also refers to me to the other person who can give proper information about my topic. Then in this technique,I purposely choose subjects who, in my opinion, are reliant on the project. The reason for choosing this technique is that, through this, I was found people who will be the best for me according to my research.



### **3.5.2. Accidental sampling;**

This procedure employs no systematic technique to choose the respondent. The simple units are those people who accidentally come into contact with the researcher, for instance, the researcher may stand at a street corner in front of a school or church, or the main exist of a shopping center and asks several people passing by to take part in the study. They are chosen by accident, they just happen to be there at that time. The accidental sampling technique was useful in the way that it offered a variety of ideas because through it, research deals with different people. In my locale, I also used this sampling because many people came into my contact accidentally. For instance, when I'm driving on road in my locale I saw two Christian ladies on-road whom was cleaning the road then I went there and said my purpose of the interview then they allow me to conduct interviews then I interviewed my research.

### **3.6 Daily diary;**

A daily diary is a very necessary tool for remembering the data the researcher's mind, through this technique researcher collects a lot of information from the field and through that data the researcher has put in the thesis. It is an innovation activity, the researcher puts this technique to research methodology and it was my daily work to collect data from the respondents and after collecting the data researcher was wrote those writings in his diary for restoring the information from the field. I also write all information and interviews on my dairy. When I collect a single interview and any information which was relevant to my topic then I wrote it in my diary on the spot.

### **3.7. In-depth interviews;**

Conduction of in-depth interviews has been a major part of anthropological research. For this study, the researcher also conducted in-depth interviews with the help of key informants which were the most informative source of knowledge about the topic. I also conducted 30 interviews with the people who were associated with my research topic. And all these responded were the victim of discrimination.

### **3.8 Interview guide.**

I conducted 4 unstructured interviews from different strata. I used the interview guide in my research to consist of the open-ended question. Half questions were related to their political rights half of related to their society, ethnicity, identity, and some of regarding their religion.

### **3.9.Focus group discussion;**

A focus group discussion is a good way together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst them.

This technique is very important to gain in-depth information about how people think about an issue, their reasoning about the things are, as to why they hold the views they do. This method is considered as most widely used not only in the discipline of anthropology but also in other fields because it makes people open up about a particular social issue. . I also have done the focus group discussion and gather few peoples for this purpose. There was 4 focus group discussion arranged during my fieldwork. And it was arranged with the help of my key informants.

### **3.10. Case studies;**

A case study is another method that works. helps in collecting in-depth and detailed data about a certain individual, action on phenomena. This research method provided a detailed presentation of some incidents or events, which was happened during the research. Through this tool, the data will be collected in sequence such as a detailed presentation, of events related to, ethnographic data and events in sequence. In my locale,I also found out a case study relevant to my topic.

### **3.11.Recordings;**

Recordings are also the main tool for a researcher to capture and record the interviews of the people of the society with their permission. The researcher was rectifying the errors and omission in the data during the interviews with the help of recording. And I used this tool with the

permission of my respondent. Those who allowed mine then I only recorded their interviews.

### **3.12. Photography;**

Photography is a necessary and important tool in field research. Through photography the researcher captured the pictures of respondents during fieldwork also capture the specific moments of Christmas during participant observation,

### **3.13. Questionnaire;**

Through this tool, the researcher gathered data by fine-tuning the questionnaire's design and content. The data collected using this step was then juxtaposed with the data collected through participant-observation and interviews to be able to observe any contradictions or discrepancies between these findings,

## **Chapter.No 04**

### **Research site,**

#### **4.1 Introduction**

Quetta was granted the status of district in 1975 the name originates from Pashto word kwatta Which means a fort formerly the town was situated within the walls of fort A MIRI,” Which is now used as an arsenal Quetta is the provincial capital of Baluchistan sharing its boundaries in the east with district ziarat in the west with killa Abdullah Chaman is in the north and mastung District lies in the south.

Locally Quetta is also known by its ancient name of shaal or shalkot based on its location at the north end of the shaal valley about 1,690 meters above sea level The city and cantonment continue to modernize at an equally fast pace Quetta is attractive to tourists for its thriving location full of adventure and enjoyment Some prominent bazaars of Quetta are located on the roads shahrah-e –iqbal the kandahari bazaar shahrah-e-liaquat the liaquat and suraj gang bazaar and Alamdar road Quetta has the fourth largest airport in Pakistan.

Quetta is a city of Baluchistan and also the capital provincial capital. Quetta population is 1.001 million and making it the chief city in Baluchistan. It is located near the Afghanistan border and a trade and communication center between two countries. And Quetta is near the Bolan pass route which was one of the major gateways for Central Asia to South Asia. And the economy is largely based upon the production of natural gas coal and other minerals. And also these people do private business. And there is a patriarchy system that exists. And minorities people are settled here in various places and most of them are lived in government quarters and their male and female both are doing a job and worked in the sanitary and nursing sector. I selected this locale because of its atmosphere and diversity of culture. Because every ethnicity group of people lived here. Their major ethnic group Hazara, Pashtoon, and Baloch lived here before themfor decades. And these people speak Urdu, Pashto, blochi, person, berohi, Punjabi, and Sindhi as well as. And the climate of it is cold semi-arid with significant variations between summer and winter.



Source; Metropolitan office Quetta

Quetta Map



Source, Google map

## 4.2 Historical background,

Till the middle of the eighteenth century the history of Quetta district is identical to the history of Kandahar in the eleventh century it was part of the graeco-bactrian empire after that it remained under the kingdom of the amir sabuktagain and mahmood ghazanavi till the thirteenth century.

In 1470 the Kandahar kingdom was succeeded by the timorous Between 1530 and 1545, the province of Kandahar was in the possession of mirza kamran (the brother of a Mughal ruler) in 622, the kingdom was brought under the sway of the safavid dynaty and remained there until 1709. Later Ghilzai came into power and ruled the area Thereafter Quetta was transferred to Naders. Later on history relates that Ahmed shah durrani the first Afghan war in 1839 After just three years in 1842 it came back into the hands of the khan of kalat Due to its strategic importance it was re-occupied by Sir Robert Sandman in 1876.

On 26 may,1876 a treaty was signed by Amir yaqoob khan of Afghanistan with the British Government at Gandamak thus the conflict which emerged as a result of the first and second afghan war came to an end In 1883Quetta was formed into a separate single administrative unit Quetta pishin district Due to its geo-strategic importance the British built Quetta as a garrison town They extended the roads and railway network to Afghanistan and Iran this situation remained unchanged till the partition of the sun-continent in 1947.Under the one unit system from 1955to 1970,

With the passage of time Quetta began to expand and soon it turned into a beautiful small town The British paid special attention to its cleanliness However 31<sup>st</sup> may 1935 was a black day in the history of Quetta An earthquake destroyed Quetta city completely the reconstruction started soon, Quetta was a small town people used to call it a little London But rapid population growth in terms of rural-urban migration and influx of Indian refugees increased the population at the process of settlement continues now Quetta has turned into an over-populated city,

Quetta is located in northern Baluchistan near to Pakistan Afghan border. Quetta is a trade hub between neighbouring countries Afghanistan Iran, China, the city is near the 'Bolan Pass' route which was once a major gateway from 'central Asia to 'south Asia. The first record of Quetta is from the 11<sup>th</sup> century when sultan MahmudGhaznavid during his invasion of South Asia. In 1543 Mughal emperor Humayun came to Quetta en route toSafavid Persia'' leaving his son's father

Mughal emperor ‘‘Akbar’’ here. In 1709, this region was a part of the afghan ‘‘hotak dynasty’’ and stayed apart until 1747 when ‘‘Ahmed shah Durrani’’ conquered it and made it a part of the Durrani empire then Quetta was a part-of Afghanistan but in 19 th century it was made part of the British empire when British left the subcontinent in 1947 then Quetta became a part of Pakistan.

### **4.3 climate.**

The climate of Quetta district is dry arid hot in summers and mild to extreme cold winter Snow-fall season is mostly in the months of December January and February Quetta does not have a monsoon of sustained and heavy rainfall as it lies outside of monsoon range. In Quetta, there is variation between summer and winter temperatures. In the Summer season temperatures are 24-26C and start at end of May and goes in September. On 10 July 1998 the highest temperature of 42C was recorded. Autumn starts in mid-September and till mid-November and during these months temperatures are 12-18C. Winter starts attend of November and continues in late February with 4-5 C temperature. The lowest temperature was recorded in 1870 with 15-18.3C. Spring starts in early March till the end of May with 15C temperatures. In the monsoon season, there is no heavy rainfall. And in winter snowfall has become quite erratic in December, January, and February Sometimes the snow was not falling in winter. From 2004 to 2010 there was no snow. In 2002 the city received snow after a gap of five years and also in 2018 city receive heavy snow,

### **4.4 Topography**

Geographically Quetta district is a mountainous area the hill ranges are fairly uniform in character consisting of long central ridges from which frequent spurs descend These spurs are interested by innumerable gorges and torrent beds with varied ground in elevation of 1,254- 3,500 meters the Mashlakh, chiltan, Murdar and Zarghoon are the important mountain ranges in the district in may 1935 when a large part of Quetta was destroyed and 60,000 people died,

Quetta average elevation of 1,680 meters 5,510 feet above sea level, making Pakistan’s only high-altitude major city. There is no perennial river in the district The Quetta comes out near sar-iab and traverses the western side of queeta velley. This Lora carries rain and waste water near



baleli and continuous northward through the kuchlak valley Water of Quetta lora is used for irrigation in villages like khezi, samungli and nohsar hanna stream is one of the important sources of drinking and irrigation water in the district .it rises in the western slopes of the zarghoon range near Hunna Urak about 21km north east of Quetta it enters in Quetta valley near the staff college and drains its northern parts The hunna stream is joined by the sara khula and ghundak rudnalla above sheikhmanda village,

#### **4.5 Archaeological sites,**

The most important archaeological site is a Quetta miri ‘a mass of indurate clay’The base of miri is 183 meter long by 122 meter wide and rises 24.4 meter above the plain the miris now used as an arsenal some noticeable mounds are kasi dozakh ,between katr and kuchlak tor ghur baleli,

#### 4.6 Religious buildings,



**Holy rosary catholic church Quetta Cantt**

## 4.7 Market

In locale the markets are not in one place where the more home is build than the markets most of the people of the area are associated with the market regarding their economic circumstances. There are many shops that have the daily uses things like vegetables and stationery things. And these kinds of markets existed near christian colonies. But they go for shopping in main city markets and mals of the queeta city,



**Market in locale**

## **4.8 Ethnic groups,**

Quetta is ethnically very diverse. A wonderful different cultures can be seen in the district here is five major ethnic groups, Pashtoon, Balochs, brahuis, Hazara and Punjabis and each group is different and its cultural norms and values some minor ethnic groups are also settled here like Urdu speaking and Sindhis, the living style dress pattern differs from group to group. In the urban area is modern and well educated in the rural areas living style is more traditional, there is a great friendly relationship between different ethnic groups living together by giving respect to each other cultures traditions and also there is different people with different religion and sect there are a bit tension and discrimination on a sectarian basis.

## **4.9 castes,**

In my locale mostly of Punjabi was Christian. And they have different castes. There was a Bhatti, Warraih, chaudhry and Bhutar. Although there were a-lot of other castes existed in my locale such as Pashtoon and Baloch people's caste but they were not Christian. There were only these Punjabi's was Christian.

## **4.10 family structure**

In my locale, there is a joint and nuclear family system. Those whose people were educated and have well financial conditions then have a nuclear family structure. And those people who were in the joint family system were mostly poor. They cannot afford a spread house that's why they were living together. And both male and female were working mostly their women were working in hospitals as a nurse and men were working in sanitary and in offices as a clerk.

### **4. 10.01 Extended family.**

Extending family refer to the family structure that extends beyond the unclear within the extended family may be multiple members of nuclear families are used interchangeably with extended families. The consanguine families refer to joint nuclear families on the biased of the blood relationship on the biases of descent from the same ancestor so that several generations-of

offspring are included within one family unit as in extended family. Some families are composed linked through siblings but without their parents are dear or sometimes one of them is dead. For instance, such a family consist of two are more married brothers their wives children. Sometimes unmarried sister lives with their brother as dependent on them socially and not infrequently economically too. Such families are less rather than nuclear families.

#### **4.10.02 Joint family.**

It consists of a married couple one or more of their married son, other unmarried children whether taking independent in economic. Some joint families are sometimes quite

large comprising more than twenty members and more than three nuclear families and with three generations In this sort of joint family living their houses are linked with each other and indicate a resident unit, with one common guest common identical distance from the resident area. In my local, there are four or five sons of parents. In though they all get married they live in one house all brothers used the same kitchen and the home runner is the only one brother who is older than another brother. Even every month's expenditure gives an older brother because all the responsibilities are on the head of the older brother,

#### **4.10.03 Nuclear family.**

Nuclear and conjugal refer to the family unit in its smallest form. Generally, it includes the husband,wife, and their immediate children the tern nuclear and conjugal are at the time used interchangeably, however, the conjugal family must include a husband and a wife. A nuclear family may or may not include the marriage or adoption assuming they are of the same or adjoining generation. Thus a brother and sister or a single parent and child are nuclear families would not technically speaking, be conjugal families. In my locale families are less than extended and joint families. Most families live in a nuclear family system. This is because the person thinks that my money only for my children. The nuclear family is also available for this when the boy does not do anything after his marriage the father separated so that he should do his work and run home,

## 4.11 languages

Most people speak Punjabi and Urdu language. But due to living in Quetta for a long time they also know other major languages of Quetta district such as Pashto, and Balochi languages as well as.

## 4.12 Sects,

Christianity is (2000) years' old religion. It has many beliefs regarding God, Jesus, Marry and day of restoration. They further divided into major and sub-branches sects and billions of followers around the globe.

There was tow major sect of Christian. Roman catholic and protestant. Roman Catholic Church world largest Christian church with approximately 1.3 billion followers world wide. The christen belief of "Roman Catholic or Catholicism are based widely used in Christians liturgy. Father Binyamin explained about his sect the Roman catholic teaches that it is the one holy catholic and apostolic church founded by "Jesus Christ" in his great commission. He further added that its bishops are the successors to Saint Peter upon whom primary confirmed by Jesus Christ. He said that it maintains and practices the original christen faith. Defined by four gospels (Mathew, mark, Luke and john

The Catholic Church also known as Roman Catholic Church is the largest Christian church in the world. With approximately 1.3 billion followers or baptised Catholics as the world's largest continuously functioning international institution. It has played a prominent role in the history and development of Western civilisation. The church is headed by the Bishop of Rome known as the pope. Its central administration is the "Holy See" ST. Peters Basilica Vatican City. The followers of Roman Catholic Church belief that it is the St Porter's Basilica" is 1st ever church on earth founded by Jesus in himself and the he assign duty of "Pop " to his chosen people.

The chief belief of "Catholics" are Gods objective existence; Gods interest in individual human beings, who can enter into relationship with God through "Prayers" the trinity belief the divinity of Jesus (the immortality of the soul of each human being each one being accountable at death for his/her actions in life, with the reward of Heaven or hell.

Protestantism is the second largest form of Christianity with collectively between 800 million and more than 900 million adherents worldwide or nearly 40% of all Christians. It's originated from the 16th century's reformation. A movement against what its followers perceived to errors in the Roman Catholic Church. Protestants; 'characterise the belief concerning the "Pope as Christ's represents. Atine head of the church on earth the concept of works made meritorious by Christ and they have developed their own culture with major contribution in education the humanities and sciences the political and social order the economy and arts and many other fields. Protestants are liberal minded lenient in religious practice and belief in serves humanity.

Is a Trinitarian body which believes that "Bible" is the inspired word of God and authoritative in all matters of faith that "salvation" is the result of genuine repentance of sin and faith in the atoning work of Christ. That the church is composed of all believes in the lords Jesus who have been ritual united by faith to Christ. Missionaries have the faith and authority to preach the Christianity faith (sometime to administer excrement's) and provide humanitarian aid. They belief doctrine of "love" professed by many missionaries. Permit the provision of aid without requiring religious conversion. They belief to serves humanity without knowing their religion cast sects. The missionaries work across the globe to perform their services to humanity and promote their faith of love and humanity in areas of (education, health care, social justice, economic development,

Father Robert; after describing in details The Catholics considered themselves superior to protestant because they belief that they are the true believers and have divine right from God of superior to other Christians. While protestant considered them misguided people because Gods created every human being equally no one is superior to other on the basic of faith and beliefs.

#### **4.13 Migration,**

Due to Quetta's sound weather and cool atmosphere people are migrated here through entire seasons of summer and winter's. This migration is based on "internal and external" migration. People from other provinces mainly Punjab and Sind came here in hot seasons. and stayed here for five to six months due to sound weather they spend their summer here. While they go back to their hometowns in winters because Quetta is a place surrounding by several mountains have cold weather and snow due to its peak altitude location. While its district borders are connected

to neighbours countries of Iran and Afghanistan so people easily migrated from here to their countries.

Migration affects every area of the world where it takes his place. But specifically in province Baluchistan both types of migrations exists weather internal migration and external migration.

Additionally speaking about that internal migration (with in state) affected us in every sphere of life. Because people migrated from one province to another easily movement from one place to another is a easy way to access everything. people from other province Sindh, Punjab came here and rush to the DC office of the districts. Mentioning someone their blood relation and makes fake documents of domiciles. Due to high corruptions they can easily make domiciles certificates and at a time can have used two domiciles the area where they actually belong and from Baluchistan. Because they completed their higher education from mega cities have must more qualified than local people because here poor educational facilities and lack of resources people's are being neglected from decades. They gain quality education from Lahore, Karachi and came here for employment because as compare to mega cities Quetta and Baluchistan minorities are less competent to other cities they avail this golden opportunity by making fake domiciles and get job.

External migrations also enlarge its population after the Russian invasion of Afghanistan in 1979 number of Afghan refugees came here for political asylum. They were welcomed by the state and people were living from here decades. Numerous Afghan refugees, Punjabis, and Sindhis become a settler in Quetta.

#### **4.14 Ritual,**

In my local Christian community has different types of religious rituals. Which they celebrate every year. I found out some ritual during my research which is given below,

##### **4.14.01 Easter ritual**

Easter's celebration date various between 22 March and 25 April. Easter also pascha (Greek, Latin) resurrection Sunday is a festival and holiday commemorating the resurrection of Jesus from the dead described in the New Testament as having occurred on the third day after his burial following his crucifixion by the romans at Calvary 30AD. All celebration were practiced at ‘



churches'' the whole community gathered at the holy church where they prayer all-night vigil and sun rise services. The gradient of the church, contributed according to their will and every attendant of community contributed some amount and money as well for the Easter's celebration. By collecting amount they decorated churches arranged festive family meals in which several special items of food and deserts includes) decorating '' Easter's egg which describes their empty stomach and also give and take gifts to their near one. On Western Christianity Easter sea-son begins on Easter Sunday and last seven weeks ending with the coming of the 50<sup>th</sup> / 40<sup>th</sup> days.



**While attending Easter prayer**

#### **4.14.02 Pascha ritual,**

It is universally celebrated by Christian. And it begins after Easter and continues 39 to 40 days. And also family go to church for celebrating it. And they do not eat a meal and cooked items but take fasting till the sunset only liquid and uncooked items are allowed. The prayers regal all night to the next sunrise. And it depends on individuals' health and capacity and also about be-

liefs and trust in God. And some of their community people did not celebrated it due to it pro-long hectic hours of prayers and tiring 40 days schedule of performing religious ceremonies and prayers. It completely depends on a person's will.

#### **4.14.03 Christmas**

It is an annual festival commemorating the birth of Jesus Christ on 25 December. And its celebration was getting started from the second week of December while celebrated everyone by 25<sup>th</sup> December. And on this night they arranged a very big party, music and giving gifts to each other. They decorated whole streets, houses, and churches. All communities contributed to church donation boxes. The traditional colours of Christmas decoration tree have some symbolised meaning. Like red symbolises the blood of Jesus which was shed in his crucifixion. And Santa Claus put gifts to children of the family. I also attended this event when they invited

Christmas is an annual festival commemorating the birth of 'Jesus Christ' primarily on 25<sup>th</sup> December. Christmas was celebrated among billion of Christians all over the world. Christmas celebrations were getting started from the second week of December while celebrated everyone by 25<sup>th</sup> December. Western world Christians celebrated Christmas on a very big level of night parties, music, vigils, giving gifts to each other's. Decorating whole states with churches to be decked with holly ivy, bays and whatsoever the season of the year afforded to be green. Lactone were decorated as well. But here in Quetta they celebrate Christmas at their churches all the community according to their resources contributed in churches donation boxes where the guardian of the churches buildings with lights, bells all the other glitters accessories. They also decorated a tree in church with red berries chocolates golden lights probably they prefer Ivy trees which is ever green in all seasons with red berries. The heart shaped leaves of 'Ivy' were said to be symbolise the coming to earth of Jesus while holly was seen as protection against pagans and witches its thorns and red berries held to represent the crown of thorns worn by Jesus at the time of crucifixion and the blood he shed. While the traditional colour of Christmas decorations are 'red' green and gold red symbolises the blood of Jesus which was shed in his crucifixion, while green symbolise eternal life, and particular the ever green tree, which does not lose its leaves in the winter, and the 'gold' is the first colours associated with Christmas as shine, light and brightness to whole world. The people, who could not arrange such festivities at their home,

were came here to church and spend all day till Christmas night. Here they were served food various deserts items, sweets, music holy ceremonies and vigils prayers were offering. And also fathers gave gifts to needy people while in western Christmas were celebrated on a big level of streets gathering parties sale on various items and glossaries people cheering and marrying all the nights elders were took the got up of ‘‘Santa close’’. He put gifts to children’s of the family silently nights. Similarly people here also decorated their homes with lights bells and all the glittery items. Those cannot offered the original one can put an artificial green tree at home and light it up with red, golden light, patting different candies, chocolates and sweets. Those parents who can afford gave their children special gifts. Relatives united each other homes and greets one another with ‘‘happy Christmas’’



### **Charismas celebration in christen colony Quetta cantt**

#### **4.14.04 Novena, 'prayers of mother marry'**

Novena is a religious ritual Christian. Novena prayers continue for ten days and mostly it is performed by the catholic sect. And they performed it in front of mother Maryam's status. Because they believe that mother suffered greatly and can console in our suffering obtaining for us great grace God's. And these ten days of sorrow were practiced to pay tribute to mother Mary. (BiBi-Maryem) For the seek of healing their wound,





**Statue of mother marry in mountain**

#### **4.14.05 All soul day,**

On 2 November its ritual is celebrated. Roman catholicism commemoration of all the faithful departed that is the souls of who have died. Praying for the dead is a Christian obligation. They believe the soul of a person who dies can go to one of their places. 1st in heaven where a person's soul is a perfect state of grace communication with God, 2nd in hell where those who die in a

state of mortal sins are naturally punished by God, 3rd purgatory is an intermediate state of soul where free of moral sin but still in a state of lesser sin must go with his soul.

#### **4.15 Marriage pattern,**

Their marriage will be held in churches. And on this occasion bride wear a white dress and they have a belief that white colour is a symbol of purity. And then their wedding will contain prayers and reading from the Bible. And on this occasion, they vow and exchange rings. In vows they are promising with each other, some couples write their vows but some will use traditional vows. Then after it, they exchange the rings and arranged a party and meal,

#### **4.16 Dress pattern,**

Quetta is a multi-cultural area where a variety of cultural and modern dresses people usually use. The traditional dress consists of a kameez shalwar with turban in rural areas coat and a pair of trousers are also worn but in urban area and that too by few people Jinnah pushtoon and Balochi caps are also used the dress of women differs from that of men. The traditional dress includes long chaddar loose trousers but the shirt is much longer and has silk embroidery women also wear silver ornaments modern dresses worn in urban areas consists of shalwar kameez without chaddar the afgani and balochi style embroideries on women's dresses are distinct cultural identities. different dresses are used according to the age and status. Most of people wear shalwar kameez, many men and women wear their traditional dresses as well as

#### **4.17 Food pattern,**

The food eaten consists principally of wheat as staple food and meat as main meal. However, bajra, rice, butter, and dand milk etc are also commonly used. Muhajir and Punjabi groups have different dietary habits. Well-to-do families eat meat and fish frequently. Mostly people take meals twice a day. Fruit, sweets, and confectionaries are becoming frequent in eating habits in the area. Famous regional foods include saji roast and kabli pulao,

#### **4.18 Education facilities,**

In Baluchistan Quetta is a learning center because this city has many government and private colleges and for learning purposes my research site people also went to these institutions. Mostly these people were having low education but some of the people were highly qualified also. And they went to Baluchistan University, Bolan medical college engineering and management science and also go to private schools and colleges and st. Joseph's convent school is only for christian girls where the girls get education and do courses of O level and A level. This school is registered with the British council in Pakistan,

#### **4.19 Graveyard,**

In my locale there was only one "goora" graveyard for Christians which has a historical background as well, this graveyard is almost 200 years before, in the British empire this graveyard was specifically for theyBritishers who were living or serving in Quetta and surroundings of Quetta that's why the graveyard is called Goora kabristan, And on second of November all the relatives and families of died people gathered in this graveyard and praying for their love one's, And lighten up candles and keep flowers on their graves for their ethereal peace,



### **Graveyard (Gorra Kabristan)**

#### **4.20 Political scenario,**

Christen in Quetta is usually based on locals of the areas and some settler's most of the christen settled here since British empire who are called locals of the area some christen came here from south Punjab and Sind rural areas in 1960 and 1970 after Akbar Bugti incident on August 26, 2006, when Akbar Bugti was killed in operation Baluchistan political scenario was completely changed different Bloch tribes started a war against security agencies and Punjabi people who were living there allots of Punjabi were killed and threatened so lots of Punjabi families go back to Punjab and Sind. There most of christens are Punjabis so they were also targeted at that time.



Now the situation is normalized again they are coming from different areas of Punjab for the job, here people from every tribe settled down having diversity in their perspective and opinion politics. Those who are religious minded people strongly support JUI-F those who considered pure nationalist are supporters of democracy and have some political awareness will support big political parties of the state's like PTI,PMLN, Quetta is the capital of the province so here people from every clan and cast came here. For a better lifestyle as compare to other districts of the province.

#### **4.21 Health care facilities,**

Quetta is being the capital of the province is considered as a hub of every facility. People from other districts came here for better health care facilities. Here in the city several hospitals working for providing better health care to its peoples. BMC Bolan medical college, civil city hospital, kidney center (for kidney patients) children hospital only for children's sinar hospital (cancer patients) TB cenitorium (Tuber closes patients) Benazir shaheed hospital, and lady different hospital for gynecology) christen hospitalspecially for the christen community and CMH (Quetta Cantt) these above mentioned are government hospitals working on different units to provide basic health care facilities. While the number of private hospitals also working in the main city with highly qualified doctors who do their specialization from abroad are serving in these hospitals to facilitate peoples. also visited these hospitals for their basic treatments and if needed they visited private hospitals for further advance some small basic health care unit is situated in every area for children's and mother basic health care. As polio drops, basic newborn baby's vaccination, mother's health care units like family planning centers, LHVS units, etc.



#### **4.22 Sui gas, water, and electric facility,**

Being capital of the province here Sui gas facility is provided to people. Before the 70s this area is not established and considered as an outside area. Because of the lack of population, people did not like to live here. It is considered as deserted drought areas. Nomads far from other areas came here to situate their camps and lived for temporary bases. Over time, people came here and settle down. Now here is every facility available for the residents of the area, Sui gas, electricity water. They utilize these facilities to makes their lives easy and pay their dues to the government in terms of monthly bills.

#### **4.23 housing pattern,**

In my locale mostly people were living in government quarters. Having a small room, kitchen, and toilet, and others who are having well financial conditions they their houses made with concrete. And used marble in front of their houses and used marble on the floor.

## **Chapter No. 05**

### **Discrimination Faced By the Christen Community in Quetta**

#### **5.1 Explanation of Basic concepts**

##### **Minorities:**

A small party or group opposed to a majority as in voting or other action. A racial religious political national or other group thought to be different from the larger group of which it is a part. Or a group having little power or representation relative to other group within society

A minority group whose members share distinct physical or cultural characteristics are denied access to power and resources available to other groups and are accorded fewer right privileges and opportunities

The term 'Minorities' then refers not to numerical size, but one's position in the stratification system of society minority is a group which share a cultural identity which is different from that of the majority population of a society

Minority word is interpreted differently in different societies. Minorities are a group of people that is numerically smaller than the dominant groups. This leaves out on the dominant group is the majority in their countries.

According to the European convention of human rights (ECHR)" A minority is a group of persons which is smaller in number than the rest of the population of the state whose member are not nationals of the state, bare ethical, religious or linguistic features different from those of the rest of population, and are guided by the will to safeguard their culture, tradition, religion, and language.

## **Discrimination:**

Treatment or consideration of or making a distinction in favor of against, a person or thing based on the group class or category to which that person or thing belongs rather than an individual merit; Racial and religious intolerance the ability or power to see or make fine distinctions.

## **Religious Beliefs:**

A strong belief in super natural power or powers that control human destiny; he lost his faith but not his harmony.

## **Religious freedom:**

Religious freedom is a nation that people of religious can freely partake of the practices of their religious without opposition This would not only include private devotion, but also acts of religious significance within the realm of Government.

## **Institution:**

An establishment or organized society or corporation an establishment especially of a public character or affecting a community, a foundation That which institutions or instruct a textbooks, a system of elements or rules

## **Majorities:**

The greater number or part; a number more than half of the total Law the status of having reached full legal age ,with attendant rights and responsibilities. Faction having the power by virtue of its larger representation or electoral strength,

## **Relationship:**

A connection association or involvement, Particular type of connection existing between people related to or having dealings with each other

## 5.1 Introduction,

From the last three decades violence against the weaker segment of the society and discrimination against religious minorities in Pakistan is rising, the ruling class tried to make the newborn country as an Islamic state and justify their unconstitutional rule in the country. The situation gets more worst when General Zia Ul Haq tried to legitimize his constitutional, undemocratic government in name of Islam and try to introduce so-called Islamic laws in the country his whole effort proved against weaker segments of the country especially against women and religious minorities in the country,

The 1973 constitution of Pakistan provides fundamental rights to all citizens which provide important protections to religious minorities. All citizens are equal before law. There should be no discrimination on the ground of religion, caste, creed, sex or place of birth. All forms of slavery and force labor are guaranteed the freedom of religion, religious teaching of minorities within their institution are guaranteed safeguard against discrimination in government services and provided protection to the maintenance and development of the religious institutions. Of all communities are provided he further added that state shall safeguard the legitimate rights and interests of minorities. Including their due representation in the federal and provincial services

Freedom of religion in Pakistan has come into conflict with sharia law Pakistan Came into existence in 1974 and has subsequently become the Islamic Republic It's estimated that 95% of Pakistan is Muslim remaining 5% of the population are mainly Christians & Hindus.

These steps of Zia ul-Haq isolated the religious minorities in the country from the mainstream and they felt like 'second class citizens' of the country Although under the constitution every citizen of Pakistan have equal rights without discrimination of cast religion gender and race so what are the constitutional position of minorities and necessary measures initiated in pursuance thereof,

The genesis of this discrimination goes when the father of the nation Quaid e Azam Muhammad Ali Jinnah died as he said about minority's rights,

'Every time I spoke about minorities I meant what I said and what I said I meant Minorities to whichever community they may belong safeguard. Their heir religious faith belief will be secure

There will be no interference of any kind with their freedom of worship. they will have their protection concerning their religious faith their life their culture they will be in all respect, the citizens of Pakistan without any distinction of caste and creed The will have their rights and privileges and no doubt along with this goes the obligation of citizenship’

## **Muhammad Ali Jinnah**

### **5.2 Discrimination on the basis of religion,**

The discriminatory practices against Non-Muslim minorities have continued since the inception of Pakistan. The interviews which I conducted of the minority members of society raised their concerns and every Non-Muslim was of the view that this state shows significant discrimination when we talk about different aspects of life related to human rights and law enforcement.

According to constitution of Pakistan

#### **Article (26)**

Freedom to manage Religious affairs:

#### **Explanation:**

- (a) “ Every religious denomination & every sect thereof to establish & maintain institution for religious and charitable purposes;
- (b) To manage it own affairs in matters of religion

#### **Article 22(1):**

Ensures freedom in the religious institutions by not requiring any individual n:

“To receive religious instruction , take part in any religious ceremony , or attend religious worship if such instruction , ceremony or worship relates to a religion other t6han this own.”

So, the above article makes the state responsible for safeguarding the legitimate rights and interests of minorities.

But one of my respondent who was a lady residing in Quetta, 21 years old reflected her thoughts on the issue regarding the state treating minority communities in Pakistan. When I asked about the religious freedom for minorities she replied:

**“Ham aesy hi iss riyasat mein reh rahey hein jesy ham insan hi nhi hein aur na hi hamari koi awaaz sunney wala hy”.**

‘Lady is saying that the we are living in this state and we feel as if we are not humans and there is no one to listen to our grievance’s’

This was a shocking reply from the lady, who lost her family in the suicide bomb blast in a church located in Quetta in December, 2017. The lady started crying and she was hopeless and in despair. She added:

**“ Dehsat gardi ki aik lehar thi jis sy sara Pakistan mutasir hwa, lekin hamey sab sy zyada mayusi iss baat ki hy ky hamey pochny wala koi nhi”**

Actually the lady is saying that the wave of terrorism effected whole country but the most disappointing and discouraging fact is that no one addressed to us.

This lady lost her whole family, her husband and three children. Only husband was the sole responsible person for the whole family. Now after losing her relatives the lady lives alone. During the interview with her, she also said that she also attempted to do a suicide because her life is a extreme pity and shame. She has lost her respect and is the hard realities of life have forced her to get involved in illegal activities. She also complained

**“Jaha par baki mazahib ky logo ki aksariyat hoti hy waha par hakoomat mutasireen ki madad karti hy lekin ham to Christian hein, tabhi hamary sath aesy ho rha hy”**

The lady said” In others localities where there are majority of people belonging to any religion or sect live then state only facilitates those communities. But we are Christians that’s why we are treated unfairly by the state.

The lady complained that despite all the promises made by the state nothing has been done so far. Infect many government representatives and political parties’ representatives came and gave us a hope of recovery in terms of our monetary and non-monetary loss. But they were just lies and

tactics for deceiving simple and poor people like us. The lady showed her disappointment by saying that if this bomb blast incident was happened in a place where majority members of community resided, then the state response would have been different and serious steps and actions would definitely be taken by the state.

As one of my respondent talks about extent & nature of discrimination on daily basis

**“Hamary Musalman hamsaye hamary ghar ki koi be chez nahi khaty Q kay wo kehty hay k is par ghair Allah ka name lay ky bnai gai ha,**

He said that our Muslim’s neighbors never eat cooked food by us which we were sending to them on the events of “Easter & Christmas” As the considered it (Haram) by making it on the name of Non- Almighty,

They have thrown them at dustbin which really hurt me a lot because we being a human never discriminate ourselves from them.

One of another respondent who is a lady working at private firm added her views on “the nature of discrimination “on the daily basis said;

**‘Musulman hamary sath hath b nhi milaty hay hamy shayed ‘achout’ samjha jata hay’**

She explained her experienced on a very said note by saying that we Christians considered “Untouchables

As at my work place I feel such level of discrimination on daily basis .My other counter parts when came to office .they were meet & greeting with each other’s by shaking- hand .But they never shacked- hand with me Which feels very humiliated & disrespectful.

I belief that no religion in the world techs his followers such attitudes of discrimination Being Always lay emphasis on ikhlaq-e-kamila As our beloved Prophet Mohammad PBUH said

**“Momino main sub say ziyada kamil iman waly wo hay jo ikhlaq main sub say achy ho”**

‘The most complete of believers in iman (Faith) are those who are best in character’



Unfortunately we forget our true inspiration & teachings of our beloved prophet and religion. Such kind of ill-treatment discriminatory behavior with non-Muslim's diminishing our image being a Muslim-majority state, Recently A video viral on social media where it's has been clearly seen that some people brutally beaten the naked man and abusing him physically and sexually. hearing such harsh news about a Christian man living in my locale so I try to find out him to know what's the actual story where I came to know that the Victim of the story is a 'sanitary worker p' placed at Quetta city belongs to Christian's community named Qamar Bhatti who due to covid-19 lockdown has been suffering from wretched poverty condition he took some amount of money as a loan with interest from a Muslim man to buy some Grocery items for his family and children's and promised to return back his money soon.

After some days that person demand for his Money with interest which Qamar my respondent borrowed from him, Qamar did not arrange that time on due time in the result they owner with his few fellows first threaten him then took him from the street to some place where they make his nude videos by sexually and physically abusing him with also using Slang words and upload his naked video on social media with the aim of humiliation.

He further said that after viral such video he did not have enough courage to face the society and get out from home and those people still coming to my home and threatening and harassing my daughter and wife and due to these people I lived for two weeks in an empty water tank in my home because those people were coming to my home to pick me and harassed me physically and mentally again

Due to such humiliation and ill-treatment from our state's institutions people and higher authorities who did not take actions against the culprit's and provide justice to Qamar Bhatti

Such incidents are only get people's attention for increased rating of news channels and rapid growth in fellowship on social media Otherwise justice served to be remains a dream in our state. Several people like Qamar Bhatti became victims of ill-treatment and humiliation by majorities we even did not provide safe and secure life to minorities which were guaranteed by state's constituent.

According to the constitution of Pakistan

### **Article -20**

Freedom to profess religion and to manage religious institutions

“Every citizen shall have the right to profess, practice & propagate his religion and

“Every religious denomination & every sect there of shall have the right the to establish maintain and manage its religious institutions.

### **Article (1)**

“Everyone has the right to freedom of thought, conscience & religion.

### **Explanation:**

This right includes freedom to change his religion or belief & freedom either alone or in community with others & in religion or belief in teaching practice, worship & observance.

### **Article (18)**

“No one shall be subjected to discrimination by any group of persons, or person on the grounds of religion or other belief.

According to the constitution of Pakistan its clearly mentioned that no one should discriminate on the basis of religion as one of respondent from Quetta whom I interviewed was Sehrish She is a Christian who lives in the Christian Colony, Quetta. She is a married woman but she has severe grievances because of the way other majority members in the society treat her. While interviewing she complained primarily about the Muslims because she has to interact with Muslims in her daily life. She pointed out the fact that she is not the only lady who is suffering from the religious differences but more precisely it is the entire Christian community that is suffering from hatred which is inculcated in the minds of the Muslims against Christians. When I asked her to tell something more about this hate and dislike behavior she responded:

**“Hamey bohat nafrat aur beizzati ki nigah sy dekha jata hy”**,

‘We are seen from a hatred and disrespectful sight’

She further elaborated that:

**“Kisi ny mujhy sahdi biyah ky moqey par madou nhi kiya. Yeh nafrat hy jo iss muashrey mein logo ky dilo mein hamary liye hey. Agar Christain koshadi par madou kar diya jaey to Nikah ki khusiya aur barkaat kam jo jaeygi aur gher islaimi nazriyat ko urooj mily ga”.**

‘Here the lady states that no one invited me on the occasion of marriage. This is a hatred which in this society people have saved for us in their hearts. If Christian is invited for a any marriage event they consider it as if their happiness and blessings which are associated with the Nikah will diminish and non- Islamic ideologies will be promoted’

She elaborated about the hatred. She mentions that I have seen this kind of hatred since my childhood. She used to go to her neighbors house who were Muslims. Despite the fact that her age was less but she understood these differences quite clearly in such little age. She mentions an incident where she requested to drink cold water but the neighbors refused to serve her. In fact water was available which the other members of house were drinking at that time. They showed their dislike towards the little girl and replied not to touch the water cooler and glass. They were discussing to ask her to leave the house because they thought if they drink again from the same glass which the Christian girl used for drinking, they will also become Christians and Christianity will be practiced in our house and in our daily lives which will push us away from Islamic ideologies.

In the end she says:

I am surprised when I see so much hatred on the basis of religion. No religion teaches to hate others but why so much hatred? In order to live in peacefully in a society, people interact and behave nicely with other members of the society but why so much hatred due to only one fact that we have different religious ideologies? These reasons cannot change the religious ideologies of any human being. Being a human and showing such a behaviour is totally embarrassing.

Even in the worst scenario of Covid-19, when whole mankind worked collectively to curb corona virus, but the fact that we are discriminating others on the basis of religion. It was a harsh and difficult time where people lost their jobs, lives were at risk, the plasma which was considered as the life saving source to fight against Covid 19 newspapers and media reported this fact that these non-Muslims were not provided such life saving drugs. Christians were marginalised and they

were avoided rations and food commodities. The pity situation comes when rich don't help poor in terms of monetary compensation and it was inhumane to undermine the poor in such harsh circumstances like coronavirus, where it was a matter of life and death for the whole mankind.

Another respondent highlighted the religious discrimination in this way:

**“ Mein jab bazaar jati houn to Christian hony ki waja sy log mujhy buri naraz sy dekhty hein, in ki yahi soch hoti hey ky yeh Christian hy tabhi sexual relation hi rakhti hogi har kisi ky sath”**

In the above narrated message the lady says that whenever I go to market, based on the fact that I am Christian people look at me with evil intentions, they only think that I am a Christian so I will easily indulge in sexual relations with anyone

It is a sad reality of our society that others view Christian girls as immoral and indecent. They think ladies belonging to this community are open and have unlimited freedom. Specially, Muslims think their religion has given them much freedom when they compare their religion with Christianity. It is a general perception of our society that such girls are widely receptive to intimate relations and they commonly practice adultery and drugs consumption. There are some other cases highlighted in the news as well where many Christian ladies were working as housemaids and the house owners wanted sexual relations with them just because of the reason that their religion is lenient in this matter and there may not be strict restrictions or any penalty for the wrong doers.

### **5.3 Misuse of Blasphemy Law**

The Zia regime's various amendments and additions to the penal Code resulted in severe socio legal discrimination against minorities. The stringent rules meant to counter blasphemy against the Quran and the prophet have established a unilateral system in which any male Muslim can institute litigation against an individual on allegation of blasphemy.

The original Blasphemy Laws were designed by the British and introduced in 1885 to outflaw the inflaming religious hatred.

“These laws became part of Pakistan Penal Code as the Section 298 ;”

They offences are made as;

- Injuring or defiling a place of worship, with intent to insult the religious of any class.
- Deliberate and malicious acts intended to outrage religious feelings of any class by insulting or its religion or religious beliefs.
- Defiling etc. a copy of the Holy Quran.
- Use of derogatory remarks etc. in respects of the Holy prophets.

These three anti blasphemy clauses have been used against both Muslims and non- Muslims.

The punishment range from two years in prison or a fine or both through the death penalty.

If the constitution of Pakistan's feel the need to protect and honour the glory, prestige and grace of their believed prophet Mohammad PBUH there is no harm at all in designing the states constitution being a Muslims majority country its law and constitution must be according to Quran and Sunnah. if any constitution of the state in a world should be designed according to the belief and peoples will.

But sometimes it is used by some radical elements of our society to gain their personal interest by misusing blasphemy law against any minority group not only Christian but other community as well.

One of my respondent Terranes Francis said

I wanted to build my own home because I lived in a rented house since ten years I have a small piece of land inherited from my parents my wife suggested me if we can arrange some money so we can easily built our own home. So when I started construction on my land one person came and told me that sale this plot to me i told him I don't want to sale this plot due to I am emotionally attached with this plot but he insisted again and again when I refused to sale he started threatening me and said

**‘Agar mujhy yeh plot nhi becha to mein bhi dekhta houn ky tum kafir idar kesy rahu gey’**

If you do not sell this plot to me then I will see how you (Christian) can live here.

He said that leave this land this is mine otherwise I will come to your home and you will be in a trouble if you didn't give me this land I became very afraid for me and my family but cannot do anything. One day the person came to my home along with his few companion and started shouting blasphemous they knocked at our door so loud and harsh my children became scared.

People gathered and he told them that I insulted Quran and Prophet Muhammad PBUH due to his baseless allegations I got in trouble and faced so much difficulties they field an FIR against me but after a long period of time in troubles and in prison there was no evidence so I got free from these baseless allegations,

One other case of blasphemy recently famous case of Asiya Bibi who were in prison for a long period of time but at the end there was no evidence and supreme court of Pakistan realised her.

The original Constitution of Pakistan did not discriminate between Muslims & Non- Muslims. However, the amendments made during Zia- ul- Haq 's islamisation led to the Controversial Hudood Ordinance & "Shariat Bill" some people can easily misuse this law not just against non muslims but against Muslims as well like we have seen the case of Mashal malik from Wali khan university Mardan some of his fellow were not happy from him so they made an allegations that he insulted Prophet people got angry and they beaten him harshly and he lost his life. Several inquiry committees reports shows that these allegations was baseless and person was having some personal issue with him that's why that person and their friends provoked other peoples to kill and unfortunately he lost his life so these kinds of laws were missed used

#### **5.4 Forced Conversion and marriages**

One of respondent shares his Granddaughter story of forced marriage as she lived in Christian – colony with her grandparents. She is twenty years old while going to college she were looked by some family Man alone with his few companions. They sent proposal for marriage but her grandparents wanted to marry her in our own community so, they refused, at sake of revenge the boy took her forcefully and convert her to "Islam and married her"

When, I asked him about some legal actions. He said in very disappointing and emotional way

**'hamri kon sunta hay'**

“No one’s pays attention to our grievances”

And they further said that if we file a case against this person so that person will divorce her and now nobody in our community or other community will marry my granddaughter so if no one is ready to get marry with her life will be destroyed that’s why we are silent and not taking any legal action against that person

As we all evidenced the different cases of forced conversion & forced marriage in Pakistan and specially in province Sind highlighted in media and different other platforms

So it’s a big question mark on our institutions the role of policy makers and the inefficient execution & bureaucracy who is failed to provide security to its weaker segments of the society.

Besides that violent attacks against minorities occur against a back drop of discrimination in every aspect of their lives including political participation, political representation, freedom of speech, and presenting key-role in politics making & representation.

The prevalence of forced conversion and marriage of “Christian women’ in Pakistan is in part a consequence of gaps surrounding marriage & personal –laws in the country Although it is not possible to determine accurately how common this practice is recent estimates suggest that between 100 to 500 Christian women including minors are victims of forced conversion & marriage each year some cases got highlighted in media some are not,

To conclude, the need of hour is to cure their wound it’s essential to provide them equal treatment in all spare of life And make them realise that they are responsibility of the state & the state institution play their equitable role to provide them equal opportunities to play their parting development,

## Chapter No. 06

### Socio political and economic reasons of marginalisation faced by Christian in society,

#### 6.1 Discrimination on Political Grounds,

The rights of minorities in political area take long debates & discussion from the day of its inception Pakistan inherited a strong bias for administration over governance & political development the role of civil bureaucracy by its unrealistic hold intuited the military rule within the few years of Pakistan existence the diets holds of power for politicians & constitutional primacy knew no bounds Just like the colonial tradition, it offered noisy politicians & a sub-ordinate culture in newly existence state .The dented political culture was further damaged by the frequent military coups. By frequent military take-over & multiple amendments in the states constitution further stigmatised our minorities groups.

Moreover these several amendments in constitution destabilise non-Muslims group by minimising their role in political participation along that the political representation of minority groups in both houses is 10 seats in national assembly and 03 seats in Provincial Assembly

The number of their representation in the both houses clearly defined their role in political arena.

Doing research on minorities I was trying to find out the core- issues where the state, society lacks to providing them equal rights & opportunities.

I came to know that “Christians faced marginalisation on “Socio-political & economic level.”

As one of my respondent from Christian community who is also a member of provincial assembly (MPA) gave his narrative on role of Christian politicians in political arena on He said that;

**“Mujhe muntakhib sirf isi liye kiya gaye kay ye tassur diya ja saky kay riyasat hamay taslem karti ha or hamara assembly may hona sirf ak formality hay ikhtyar kuch nhi hay hamara”**



I was elected as a member of provincial assembly just because to have a positive image to the world that states treated is equally and in assembly our presence is just a formality'

He further shared his personal experience that being a Christian & belong to a minority group he faced discrimination on political grounds. As his party gave him no importance in his party-meeting .He was never invited there not even he is allowed to speak on the "Flour of the House". As speaker of the assembly, did not give him chance to speak & gave his opinion on ground.

In addition ,Due to limited seat & limited representation in the assembly .Minorities representative did not play a vital role in policy making & framing .the constitution of Pakistan did not give them equal share on political grounds as majorities have .

On the going discussion one of another respondent, belong to Christian community, describes his views on their role in identity politics said;

**"Riyasat hamare sath sotale bacho jesa salook karti ha,**

"In a sadist way he said, that state treated us as a "step –children"like we are not their inhabitants. He is a political worker belong to local party of the area. But he wanted to take participation in main-stream politics He wished to raise their community issues on the "Flour of the House."So everyone pay attention towards their problems & to some extent he curbs them By saying that. He said I don't have enough money to arrange the party meetings, propagation & profess our views. But one day will do something to provide my community equal rights & opportunity which constitution of Pakistan's guaranteed o his people.

Christians are of the view that being a part of a minority group in Pakistan, their representation in assemblies remained small. During the 2002 reform of the Parliament, the overall number of seats rose to 342, but the number of seats reserved for minorities remained at 10 in National Assembly and 3 seats in Baluchistan Assembly till the year 2018. In order to know the discriminatory practices against Christians in Pakistani politics, I interviewed some Christian citizens of Quetta.

One of the respondent said"

**'Hamary liye afsos ki baat hy ky hamari Christain baradri mein siyasi numaendu ki kami hy"**

The respondent is saying that it is a matter of sorrow that we have limited representation in shape of our leaders who belong to Christian community.

The whole nation saw this type of political discrimination when in the previous general elections, thousands of people were contesting in elections from all constituencies of Pakistan at national and provincial level but minorities were ignored by the political parties and a very few were nominated for the tickets. In Pakistan, minorities make up five percent of the country's entire population but they are not given freedom to actively participate in political discourse. Moreover, our constitution also promotes political segregation between Non- muslims and Muslims.

One of my respondent said **'Siyasi bunyad par farq karny ki missal yeh hey ky ham Christians aur baki akliyat mein koi iss mulk ka wazir e azam nhi ban sakta'**

Here the respondent highlights an example of political discrimination on the basis of political grounds that none among our Christians or other minority members has ever become the prime minister of country.

Any person can content on general seats and it involves a method of direct selection but it is a reality that these seats are won by candidates who are Muslims. Even the constitutions of Pakistan showed political segregation. The first constitution of Pakistan in 1956 prohibited that a Non-Muslim cannot become the president of the country. One of the known liberal Pakistan People's Party governments in 2010 through its 18th amendment further limited minority representation in politics and prohibited Non-Muslims from becoming the prime minister of the country.

One of the respondents who belonged to a political party said"

**Aklyat mein bhi farq kiya jata hy ky kis aklyati numaindy ko eletion mn moqa diya jaey"**

The respondent says that a difference can also be seen among the minority members belonging to different communities that which one should be given a chance to participate in the elections.

It is a true fact that Christian community is the one which is the most discriminated by the state. We have seen differences in the past elections. In country's total population, Christians and Hindus add up to 1.6 percent relative to the total populations but in the number of seats which are reserved for minorities, Hindus are awarded six to seven seats while Christians have a share of just two

seats. It can be seen that Hindus get more benefit as compared to Christians. There is a reason to it, Christians are poor whereas Hindus are wealthy and have more political affiliations as compared to Christians. According to Christians, political discrimination not just exists between Muslims and non-Muslims but it also exists between the different communities of minority in the state's political system. A report of newspaper also showed this kind of discrimination when George Clement, an ideological representative of PTI who served the party for ten years was not given the third place in party and a Hindu politician named Ramesh Kumar who recently joined the party was given preference in the party matters.

I also interviewed Titus Johnson, who is the now the member of Baluchistan Provincial Assembly. He highlighted the political discrimination in these words:

**“ Mujhy to bas iss liye muntakhib kiya gya hy taky taasur diya ja saky ky minorities ko ahmiyat di jatihy”**

The respondent is saying that I have been given representation just to give an impression that minorities are given importance.

The respondent has political affiliation with Baluchistan National Party. Though he is an MPA but he is given no importance in decision making. He expressed his reservations and blamed the political system that whenever I raise any issue relating to my minority Christians, it is taken without any seriousness.

Another Christian respondent said”

**‘Jab bhi hamara koi numainda hamary haq ki baat karta hy to ussy maar diya jata hy’**

The respondent is saying that whenever any of our representative talks for the Christian's rights, he gets killed.

What the respondent said is heard many times in the news as well. In past, there happened such incidents as well. A prominent Christian cabinet member, ShahbazBhatti who raised his concerns regarding the blasphemy law and wanted reformers in the law was threatened by the extremist and they finally killed him in Islamabad.

I interviewed a respondent from Quetta who was a member of Pakistan Christian Congress. He said

**‘Hamari tanzeem ny anpi baradri ko unky jamhoori haqooq dilany ki bohat kosish ki lekin halaat behtar nhi ho saky’**

The respondent is saying that our organisation has tried hard to give democratic rights to the Christian community but the situation did not improve.

The respondent further added

**“ Hamari tanzeem ny alehda suby ka mutalba bhi kiya jisy sar a sar nazar andaz kar diya gya”**

The respondent is saying that our organisation demanded for a separate province but the government ignored our demand.

It is true that majority of the Christians are demanding for a separate province and this demand is more from the Christians who are living in the province of Punjab because in this province Christians are the second biggest majority. Their demand for a separate province in order to safeguard their dignity, prosperity and well-being is not addressed by the government.

Despite the fact that Christians are fighting for their basic democratic rights within the constitutional boundaries, state pay no heed to them. They are struggling hard and highlighting their issues on the floor of parliament and in the form of lobby groups for advocating and safeguarding their political, religious and social rights but the state has done nothing in practical form to protect the rights of 2.8 million persecuted Christians.

One of my respondents Titus Johnson was fifty years old and MPA (a member of provincial assembly) in Baluchistan assembly. He discusses discrimination which they are facing in majority members of politics. He says minorities have only 2% quota in provincial assembly including all groups of minorities (Christians, Sikh, and Hindu). He discusses some of my colleague’s think that they are superior and we are inferior. They never invited me to their gathering and marriages etc. And never visited my home and religious ceremony and also most of the time didn't invite

me to a party meeting. We have less representation in the national assembly and provincial assembly.

Relationships between minorities and majorities (regarding their culture and behaviour)

In every part of the world where minorities exist, they are having positive and negative relationships with the majority group of people. Because in every society different kind of people exists some have good relationships with minorities and some have bad and rude behaviour with them. And I also observed that in my locale some people are having a very good relationship with Muslims communities but some Christians communities are facing very rude and cruel behaviour from the majority of peoples,

## **6.2 Discrimination at job**

It is a matter of worry that Christians who make up 2% of the country they are going through hard times. They are not given the equal rights which the constitution of Pakistan claims to provide them. They are treated as inferior; they mostly get those jobs which are considered disrespectful. One of my respondent who graduated from a reputable institution struggled hard to get a respectable job, in fact he was well qualified but because he was a Christian so whenever he appeared in the interviews he was rejected by the interviewers because of his Christianity belief. At last, when there was no option left for him, he is now working as a sweeper in a government department, cleans roads, and collects garbage's. He further states that my father and grandfather were also doing such jobs which are considered disrespectful in our society but despite my hard work in getting degree and education, I failed to get a reputable job and this is a harsh reality attached with my life, my children will also do the same work. This is all due to the religious discrimination which is deeply integrated and are a part of our social values.

Christians are the most marginalised community among other minorities grows they offered limited economic job opportunities they are typically neglected to the most menial tasks Such as cleaning & garbage collection:

One of my respondents describes his narrative on Economic marginalisation said

**“Riyasat nay hamay sirf gandagi saaf karny kay liye rakha huwa hay”**

“The state's only offers us for the most menial tasks”

He further added that my father brother's sister's including my wife does the same job in different departments and hospitals now in doing the state's only offers us the low-profile jobs of city's sanitation I picked up the garbage while my son is a street sweeper.

He further elaborated that being a citizen of the state why our community don't have equal opportunities, My son always said that I don't want to do " Street – sweeper" job as he has F.A qualification but due to economic condition of the family he is not able to do another jobs. He applied for level jobs but they did not take him because of his facial racial and religious beliefs,

So these menial jobs become our identity now we really want to change this as every citizen has right to have a respectable job and equal job opportunities,

Along such economic disparities they also feels insecure in our society Some were afraid of security threat while others feels insecure due to blasphemy laws Some become victims of forced conversion forced bonded labours while others to forced marriages.

In order to confirm the point of view of the above mentioned person, I interviewed several few individuals who were Christians and they showed the same level of disagreement from the societal practices. Those respondents were also agreed that we Christians don't get any job other than cleaning houses and sewerages. My another respondent who was working as a Cook but due to some reasons he lost his job so when he applied for jobs at various different places like homes, restaurants and hotels, he was not allowed because the people thought he is a dirty person. This is a perception which is attached to us that we are unclean and messy people.

According to the constitution of Pakistan of Article 15

Prohibition of discrimination on Grounds of religion Race, Caste, Sex, jobs or Place of Birth

State shall not discrimination against any citizen on grounds only of religion , race , cast , sex , place of birth or any of them , be subject to any disability , liability , restriction or condition with regard to,

In Pakistan, Christians are not given equal employment opportunities. They are discriminated in jobs as well. They can do only menial work. There is a general perception regarding Christians in our society and people think of them as "unclean", and they are not considered fit for respectable

jobs. It is infect a discriminatory dilemma that exists in our society. In this regard, I interviewed a respondent who worked as a Line Manager in a leather manufacturing company.

The respondent said:

**“ Mujyh aik dafa kaha gaya ap apny bartan khud ghar sy ley aaye aur wahi istimal kiya kren”**

The respondent was once told by other members of the organisation to bring utensils from his home and use only those utensils.

Such differences exist in the workplace environment in Pakistan and cases like these have repeatedly been reported in news. The BCPA also said that many Christians have low menial work. There exists a high level of impoverishment among the Christian community and also the societal attitude that view them as “dirty” people. Due to these reason they mostly clean sewer or do jobs of street sweepers.

Another respondent added:

**“ Mulazmat ki muddat kam hoti hy jisky bad ham berozgar phirty hein”.**

The above statement is related to the answer given by one of my another respondent who answered Job tenure is short after which we become jobless”

It is a common practice in our country that Christian community is not given permanent jobs. They spend most of their lives in doing temporary odd jobs whose contract expires after short duration of time and these people become jobless. Such situation makes their lives harder because they have to feed their whole families. As they work on temporary jobs they are not given compensations like vacation time, sick leave and pension. BCPA also mentioned that most of the girls who belong to Christian community either work as nurses or maids and they are exposed to sexual harassment.

One of my respondents who worked in a brick making industry highlighted an important issue:

**“Ham jo kaam karty hein hamey uska muawza theek sy kabhi bhi nhi diya gaya”.**

The respondent says that we are not rewarded fairly for every work that we do.

Such issues related to compensation and benefits are most common among the Christian labours who work in brick-making industries and agricultural sector. It has become a norm in Quetta not to pay the daily wagers and labours on time if the persons belong to a Christian community or any other minority group. People consider themselves as forceful and they think no one is there to make us accountable if we unfairly treat Christians.

According to the constitution of Pakistan

### **Article (16)**

Equality of opportunity in Matters of public Employment

There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

### **(B)Article 11**

No citizen shall on grounds only of religion , race , caste sex, des cent , place of birth , residence or any of them , be ineligible for or discriminated against in respect of any employment of office under state,

### **Article-25:**

Freedom of conscience & free profession, practice & propagation of Religion

### **Explanation:**

Subject to public order , morality & health , air persons are equally entitled to freedom of conscience & the right freely to profess , practice and propagate religion.

One respondent who was working as a labor in brick making factory was very angry with the way he was treated by the management of the factory. He said:

**“ Dou saal guzar gaey hein lekin ab tak mujhy tankhwa nhi di gai”**



The respondent is saying that two years have passed but I am still not compensated for the work that I have done for the factory.

The respondent further added that we were fired from the job when we raised the issue in front of the management and told them that we are taking legal action against this kind of biasness. We raised the issue in court but almost two years have gone and we are still waiting for the outcome. We are expelled from the job just because we claimed for the work which we have done. Now we have to pay the court fee as well and this is a loss for us that we are also paying for our legal claims. Daily Times mentioned that Pakistani government has allocated five percent quota in government jobs for Christians and other minority members but this policy has not been implemented so far.

One of my respondent who was lady working in a firm in Quetta said:

**“ Mery boss ny mujh sy kaha apko tab hi promote kiya jaega jab ap apna mazhab badlengi”**

The girl is saying that my boss once told me you will be promoted if you change your religion.

Cases like these are not only common in Quetta but in whole country where these oppressed minorities are given greed for money or they are tried forcefully to convert their religion and practice Islam. A report was also published related to minorities by the BPCA which highlighted the serious issue that Christian employees who work in various job sectors are forcefully converted to Islam. They are threatened and physically punished as well.

I also interviewed one Christian family in Quetta. The family now lives in desperate poverty because the sole earner of the entire family died in an incident during a job as he was not provide the safety tools for protection. The organisation was also non serious to provide him training regarding how to deal with any unforeseen circumstances during the job. The wife of the deceased person lamented:

**“Idary ki laparwahi ki waja sy mery husand ki death howi”**

The lady criticised the organisation and said” my husband died because of the non serious way in which the organisation treated my husband”.

**“Zyada tarpany wali baat yeh ky doctor ny bhi ibtidai tibbi imdad deny sy mazrat kar di thi”**

She further stated “adding more to the agony, the doctors also refused to give first aid treatment to my husband.

It is a worse situation for the Christian community because they are not given any protective equipment from the employers to save their lives in case of emergency. These people do jobs which have significant health issues associated with them and they are never given appropriate precautionary equipments to save their lives. It has been highlighted in the news many times that during rinsing manholes, as workers were not provided any safety tool they lost their lives.

In my locale, I found one of my respondent who was complaining about fewer job opportunities, During conducting my research I visited a Christian hospital also known as mission hospital Quetta where the majority of staff and Doctors are christened they were highly qualified from abroad and mega medical hospital from various big cities of the country. Its semi-government usually allocated its budget from the private donation and hospital expenses were made by patients. Here I interviewed several people of christens community some are doctors while others are paramedics staff. Jess nightless was a very passionate guy towards his profession as he is interested in “medical science” and wanted to become a doctor but unfortunately due to his financial problem at the family he cannot afford a self-finance seat at BMC Bolan medical college. He tries several attempts for the entry test two times failed but the last attempt was passed out. He narrated his experience about society and inequalities of state and people towards his community with very harsh words.

He said I passed my third attempt the entrance test for taking admission to medical college as I belong to a middle-class family. My parents do not afford quality education for their children’s so all of my siblings including me where get our education from government institutions, Where usually medical college subject was taught in Urdu-medium I worked hard day and night to gain high score at FSC exams because I wanted to become a Doctor. The only medical college in the city is BMC where every year thousands of candidates applied for admission. Minorities have very little Quota of about 5% reserved seats. Which were reserved by highly qualified Christian students some take medical seats on self-finance I do not afford self-finance seats from myself,

So worked hard to pass the entry test on my third attempt I qualify the test during my interview, one other candidate, from the majority influence the interviewers by his family's reputation. One of his uncles is also a senior doctor at BMC he sources the interviewer team. He did not give satisfactory answers even though. But take the seat from which we both were competing. The interviewer really appreciated my hard work and my interview also went well but I quite sure about my admission but when the next day I saw the selection list of candidates my name was not there and the same guy name was there on the selected candidate's list. This inequality of admissions and society broke me down. Because I have no other option to take admission to medical college I felt studies by passing time I realise that no one will come to my help. Neither people nor society and states I do it all by myself. So I take admission in private institution where basic paramedic courses were taught to students. I completed a few paramedics' courses at that institution and now of performing as staff nurse duties here in christen hospital MS and other faculty are also christens they take care of everything. I provide my services there to people who were suffering but also have grudges in my heart for the discrimination of society and state towards our community.

I found many other respondents who were the victim of this discrimination. These people were very disappointed about the majority's group of people and the state according to them State never provided us enough job facilities, And the majority's people never like to give us a labor work like washing and cleaning Because these people considered us untouchable, And people do not like to maintain any kind of relationship with us because of our low profession. They did not give us any respect and rude slang,

### **6.3 Discriminatory treatment by society on the basis of low profile job,**

One of my other respondents Yohana was 28 years old, and he was khakrob sanitary worker

During conducting my research I met him and take his interview on minorities' rights. During the interview session he talked much about society and people's rude behaviour towards him and his community due to their job entitlement he explained that the majority of people here are Muslims belongs to various sects. They considered themselves 'pure and pity'. They even don't like to do such jobs as 'Sanitary worker, sweeping, garbage picking. They considered it Dirty job' everyone in the city they hire people from our community to do such dirty jobs because being christens.

We have to clean their home sewerage system and drainages. We do it with all our hearts because we earn our livelihood by doing these jobs. If we cannot do such jobs people will never support us financially.

He further elaborated, that people behave very rudely with us just because of my job. I feel their discriminatory rude behaviour and sometimes feel very useless. He shares one experience about society's double standards he describes once I have assigned work for cleaning the clean area near our home colony. They offered enough amounts for me and one of my friends go there to clean out their sewerage drains. Because due to some blockage they shit spreads everywhere and bad smells affect every individual passing by. We reached the prescribed place and started our work about three-hour hard work of removing blockage from draining at least we were successful to run the sewerage system. After about three hours of hard labor and hot weather, we sweat a lot and need cold water for drinking. My friend asked me for water as I knocked on the near home door for water they asked whose there? The Yohana sweeper they refused astonishing and gave my wages amount at my hand and said sorry we don't have an extra useless glass at home to give you water all grocery was used by the family. Take this amount and drink water somewhere else. He felt so pain by describing this harsh incident he said that Muslim's do not like to give us water just because we are christening and sweepers doing dirty jobs. He said if we refused to clean their drainage system the whole colony suffers from its shits and bad smell. But we do our job with wholeheartedly because it's our duty. But this kind of discrimination behaviour hurts we are human beings and I believe 'Jesus, make everyone equal on earth. These people have double standards No jobs are dirty he said I felt that because he is right being the majority we should think about our discriminatory behaviour towards minorities and try to treat them as well as our prophet P.B.U.H taught us.

One of the respondent Rubab has been appointed as a nurse at a civil hospital in 2007 She described that I provide my services to a hospital for the last twelve years; my duty is always attended at casualities. Mostly I do night shifts just because of the unequal treatment of administration of the hospital. Here already the nurse staff is very limited due to their structure of job many people do not like to do jobs of nurse and mid wife, they considered it less prestigious for their females our community specially serves people in every spare of life, Majority staff of nurse and midwife are here are christens. Those females who want to supports their family came out from

homes to do some sort of daily jobs, those who were educated learn some basic courses of midwife serve in various privates and government hospitals, Majority midwives nurse are from our community, The reason behind this is that women from majorities considered it low-prestigious jobs from themselves. These low-profile jobs left for our people, Because society and state did not give us enough opportunities to nourish our skills and abilities, We have very limited opportunities to gain government jobs we do every task which supports our family financially. Such jobs did not provide us privilege and respect in society. People treat us very rudely. They even gave us respect due to our sort of job they even don't feel that women in every field should be respectable and treated must be a respectful way. Doing a nurse job is my need because my husband could not be able to run home affairs all alone. I support him financially my night duties affect my household affairs as well as other women's house. But I cannot do anything because hospital administration gave relaxation to other nurses from majority groups they considered we can manage it due to our broad atmosphere at home but woman from -majorities will not allow to do night shifts because their family considered it unethical,

#### **6.4 Discrimination in Education**

One of the respondents whom I interviewed belonged to a Christian minority who was working as a sweeper in Quetta Cantt and he was subjected to educational discrimination. The guy suffered his entire life from discrimination in his educational career. In fact he left education due to the discriminatory practices which are the values of our educational system.

The respondent said:

**“ Maali masail ki waja sy mein apni taleem jari nhi rakh saka, aur aik Christian honey ki waja sy mujhy achi taleem ky liye maali madam nhi faraham kigai”**

He says that due to financial constrains I was unable to continue my studies, for being a Christian I was not provided financial aid and support to continue quality education.

This is a sad reality because Christians cannot continue their studies as there always comes a hurdle in financing their studies. The reason is quite clear as we are a country whose per capita income is too low. Household groceries have high prices which the poor cannot manage with their limited

resources. These poor people live in a joint family system and they have no alternative left for living other than compromising on leaving their studies.

He further added:

**“Mein ny taleem chor di lekin mery choty bachon ko bhi masail aaty hein ky ham Christians ko school mein koi ahmiyat nhi di jati.”**

The above sentence means that I left school but now my children are facing the problems that we Christians are not given any importance in school.” The respondent is of the view that the discriminatory system of education has not ended, even his children now face discrimination in their education.

It’s exactly the same problem which is highlighted in a study by the Human Rights Commission of Pakistan. The commission conducted a study in five districts in Punjab. Two hundred non-Muslim students participated in the study. The study also included forty teachers and forty parents. The results of the study revealed that over sixty percent non-Muslims were dismissively discriminated against and seventy percent non-Muslim teachers suffered from prejudice on account of their religion. Seventy two percent of parents were of the view that their children are discriminated in educational institutions on the basis of their belief in religion. Indeed this is an alarming level of discrimination which needs radical changes in the laws, teacher training and behavioural transformation of society.

My primary research includes the study of a girl when I asked about her point of view regarding educational discrimination against minorities in Pakistan, she gave a very thorough response, stating that a lot of discrimination is seen when we talk about the admission of minority students in professional colleges and schools.

She said” **Universities aur colleges mein admission ky liye Qur’an hifz karny walo ko izafi number diye jaty hein.”**

For getting admission in Universities and colleges, those candidates who memorise the Holy Qur’an earn additional marks.

These marks may vary from fifteen to twenty but it significantly impacts the selection or rejection of a candidate because the competition level among candidates is always intense and every single mark counts significantly. The racial minorities who read and understand their holy books and / or are really well educated in them have no comparable advantage. In Pakistan Islamic studies is a compulsory subject at higher education level whether the ethics is only an alternative subject for Non Muslims. Muslims students who learn the Quran by heart he/she get 20 extra marks for the admission.

My respondent added “ **Taleemi idaro mein nafrat amez taqareer ka rujhan paya jata hy, khas tor par Christians ky hawaly sy**”

Here the lady states that bigotry speech in educational institutions also proliferates, particularly related to the Christian community.

Teachers have reportedly sparked hate speech and encouraged students to kill Christians in many educational institutions in Quetta. Christians are allegedly been expelled from the institutions when they protest. She also added that the teaching of history in Pakistan has skewed realities, and the country's diversity and involvement of non-Muslims in the building of nation Pakistan has been unaware and not appreciated.

Another respondent who is a student gave his views against the educational biasness and stated his opinion by referring to Madrassa Registration Ordinance 2002. The respondent replied in disappointment.

He stated “**Hakoomat ney iss ordinance ky tehat aik muhim shuru ki madrassu ko register karny ky liye jis ka koi nateeja nhi nikal saka**”

Government took an initiative to register madrassas under this ordinance whose results were unknown.

It has been highlighted in the media many times that the UN rights commission also acknowledged that no practical steps are taken and no registration has been done in this regard. The government also failed to act on the decision of including secular courses in the curricula of madrassa students.

The respondent was a History student so he also gave his own view that the courses which we have enrolled in this semester just focuses on the contributions and achievements which are made by the Muslims scholars and researchers. He was of the view that the curriculum acknowledges only Muslim inventors and refers to only Muslims when illustrating the scientific inventions in the past. Moreover, he also raised concerns that minorities contributed actively and had a major role in the independence movement but their role is excluded in the books of history. The point on which respondent throws light is the same which is highlighted by a researcher. In independence movement minorities are also contributing their role but in history books they have been excluded and have never space in these textbooks. (Yunus, Ali, Khan ).

According to the constitution of Pakistan

#### **Article 26 (1)**

“Everyone has the right freely to participate in the cultural life of the community , to enjoy the arts and to share in scientific advancement and its benefits.”

#### **Article (4)**

“Everyone, as a member of society, has a right to social security.”

One more respondent who extensively studied Urdu textbooks, Islamist studies, Social studies, and teaching methods in the state-run school system and in Pakistan's Madrassa system held that public school books used by every child always had a clear Islamic orientation.

He added: “ **Akliyato ko ya to nazar andaz kiya gaya hy ya phr tohen amez tariq sy dikhaya gya hy**”

The respondent is saying that minorities are either omitted or represented derogatorily.

The respondent was of the view that madrassa teachers and public schools were only limitedly informed or recognised of and divided between religious minorities and their beliefs. In our society, Christians are negatively portrayed, and comparisons to Christians are sometimes misunderstood and violent.

He further said”



**Teachers bhi manfi raweya rakhty hein aur in nafraton ko tulba mein muntakil karty hein.”**

Which means teachers also held very negative views on Christians and passed on these prejudices effectively to their students.

The respondent who was giving such views clearly stated that we minority representation demand separate educational institutions where we can effectively get modern education and send our girls to schools without any fear of losing our own values and culture. The concern for separate educational institutions also matches with the recommendations given by the United Nations Development program UNDP which also states that due to exclusion of cultural thing then parents may not send girls to school because they have fear that they will lose their culture. Because girls are frequently perceived as the bearers of the minority culture, then it's a state responsibility to provide separate schools for minority children.

One of my respondent when I ask question about rights to a job, education, and taking part in policies and service duties on high ranking? He replied no state did not provide us enough to gain education and serves on high-ranking jobs, government builds schools and colleges for those students who were not able to go to “ private schools” to gain their education free of cost, But the problem with the state is low economy per capita. High prices of every household glossary how can people like us managed to live in very limited resources. One individual's earning is not enough for the survival of the whole family. We have a joint family structure I have six siblings, four sisters, and two brothers. One grand-mother also lived with us including my parents we are nine people at home. My father is a sanitary worker at the Quetta club for 25 years he is old now. Not able to perform his duties. But he still doing his job just because he is the only man at home who earns the poor economic condition of my family compels me to left education and start the same sort of work to earn something for the family. Because my father needs financial support the main reason for school drops out is my family's economic condition. So, I left my education incomplete and start doing a job here in the officer's mess.

At the start the administration gave me a daily wage job because they wanted to see my work after that got a permanent job there. For morning the appointed another guy I have done my services dusting and cleaning with keen interest and enthusiasm now me and my father earn enough to support our family and fulfils their basic needs. I thoughts dropping my education and doing a job

is a wise decision that I have been taking years ago. If state were provide enough opportunities for youth to flourish their skill and abilities in think our community will also be contributed in a prosperous way, he further elaborated that in educational institutions our children's are also facing discrimination, Because teachers behaviour is very rude and they give more importance and value to other religious and ethnic groups, when I was in school due to my dark skin and my religion the whole staff including teachers and students they were not feeling good to sit near to me mostly they prefer to sit away from me teachers didn't allow me to sit in first row they always getting me out from the class other children's were sitting on the front seats and I was compel to sit in back benches, my class fellows were also not comfortable around me they were not like to eat and play with me in brake time, in education institution I and our children's are neglected, in morning assembly time the Islamic verses and prayers were practicing every day also a Islamic studies as well so I was also compel to study and learn once at home I was when my family get to know that I am learning Islamic studies and prayers so they were scared that might be I am forgetting Christianity and entering to Islam so my family went to my school and complain about this issue but it was not entertained that's why due to that education institute my family forced me to leave study because they were scared, and now I have two sons they are going to private school, And they are studying Islamic studies, Because they don't have teachers for ethics subject, And when they learn Islamic studies they have different questions which they asked us. Because they are confused between two religions, and I am compromising now with this issue just because of that I want my children's study and achieve a high rank they don't suffer like me,

## **6.5 Security threats for minorities,**

Baluchistan's crisis from a decade and a more the roots of terrorism in Baluchistan are undeniably complex there has been a tendency to try and separate it from militant violence elsewhere in the country. Certainly a low-level nationalist insurgency and a stable border with two neighbouring countries put Baluchistan security challenges from a different perspective. Additionally, terrorist attacks such as attack against a church in Quetta should be separated from the proxy wars, There may be different militant networks but they are often part of the same spectrum.

While conducting my research one of my respondents Patric Ahsen elaborate on the security threats which they are facing, He experienced several positive and negative attitudes of peoples. He said that before the 9/11 incident there are no security threats for our community. We lived in

a very peaceful atmosphere. For a century and a half my ancestors came here to settle down they never experience any kind of harsh behaviour from Muslims and even radical Muslims were very polite and kind to non-Muslim. He further added but the unfortunate incident of 9/11 changes the whole scenario around the globe. US attack on Afghanistan furthers the situation. Taliban came here and attacked us as revenge because the US was bombing them in Afghanistan so they called us Kafir and killing us is jihad according to them, they killed innocent people everywhere they attacked churches several times. He further elaborated that security threats are not only comprised to Christians but all the human being in the state, they attacked innocent people everywhere at school, universities, mosques, during prayers they just wanted to sabotage peace,

One of the respondent Willson Bhatti when questions arise about security and threats he feels very sad by recalling the incident. He narrated his story that his in-law's marriage was planned to get soon after Christmas. Everyone invited to a wedding my in-laws also wanted to come and attend the wedding ceremony. My wife insisted them to come earlier to attend Christmas also here. They agreed and came here before Christmas when they came all members of the family happy and were enjoying the gathering. Four members of the family going to market to buy some gifts for the wedding family in evening four is shopping after completing their shopping. When they came back home near Shah Zaman Road Quetta two unidentified attackers riding a motorbike come across their rickshaw and opened fire on a rickshaw after seeing their identity cards as Christians two brothers in law of the Wilsons died on the spot while her sister-in-law was also injured in the attack,

my respondent Dawood Patric he was the "eyewitness" of the church attack in 2017. He narrated the story ' he said that like other Sundays my family goes to church for prayers. As usual, on the day of the incident is also a Sunday on 17 December 2017 I go to church for performing my Sunday prayers at Bethel Memorial Methodist Church. He said the incident occurred when all worshippers were leaving after attending the Sunday service at church situated at "Essanagri" of provincial capital Quetta. Suddenly unidentified attackers riding a motorbike opened fire on the members of the Christian community. At nine people were killed and many more injured while heroic and alert security personnel have prevented a greater tragedy by killing two suicide bomb-

ers at the moment and did not let them blast otherwise it will be a greater tragedy in history. Because there are more than 400 christens were there at church. With the grace of God, I was safe but I feel very sad grief for those who were targeted'

## Chapter No. 07

### 7.1 Summary and conclusion

Quetta is a district of Baluchistan there are Afghan refugees, Punjabi and Sindhi are migrated and settled here. And Punjabi was the most Christian. And they are having the caste of Bhatti, Warraih, Chaudhry, and Butar. And their male and female both were working. They are having jobs as nurses, clerks, shopkeepers, and sanitary workers. And there are three major ethnicity groups Punjabi, Pashtoon, and Sindhi, Quetta there is a variation between summer and winter temperatures. In summer there were 24 - 26C temperature in autumn 12-18C, in winter 4-5 C and spring 15C. And in some years there is also snow is falling. And they do their marriages out and inside of the family. And wear a white dress at the wedding. And exchange rings and vows. And mostly there were two sects exited catholic and protestant. And they have their special ritual which they perform every year. Like Easter celebration, Novena, Christmas, and all soul days. They have nuclear and joint family structure. And were living in government quarters and those who have their own house are made with concrete. And forgetting the education they went to different institutions of Quetta like in Bolan medical college and Baluchistan university. And they have their spread graveyard where there was a spreading place for both sects. And on 2 Nov they gathered in a graveyard for praying their loved ones. And mostly of Christian were speaking Urdu and Punjabi. And they have churches for praying. In the locale, there was a Rosary catholic church which was for the Catholic Christian community. And they do Sunday prayer and celebrate every festival there. And I found different types of discrimination which they were facing. I discuss it under below,

Pakistan is a plural country where equal citizenship based on unfettered human rights could be lead to many improvements, This can only happen if the country's' leaders and opinion makers act more responsibly and avoid inciting hatred by preaching tolerance and coexistence. The Pakistani ruling elite must revisit Jinnah's' vision of a tolerant, plural, and democratic Pakistani, anchored on the principles of equal citizenship and other rights, irrespective of caste, creed, or gender, such an idea was the original creed of the movement for Pakistan and forms a point of consensus for a vast majority of the population even today.

Pakistan began as a democratic country but its legal framework is close to a theocratic state. The political structure of Pakistan is based on the parliamentary democracy but it is known as an Islamic country and Islam has been declared as the state religion.

The constitution of Pakistan does not explicitly recognise the national and ethnic minorities, in spite that it refers to religious minorities at quite a few places,

The constitution guarantees the right to freedom of belief; every religious denomination has the right to maintain its religious institution and is exempted from payment of any special tax raised in the interest of a religion other than its own. No one can be required to receive instruction in a religion or join a religious ceremony related to a belief other. There are many regulations and policies concerning syllabus for education institutions, government-controlled media, the concession for the inmates and filling vacancies that are based on bases for religious minorities.

The attitude of the government hate elements among minorities and the majority group, and their representatives has further widened this gulf. The need of the time is too, minorities rights will be protected by minority protection bill it is the state's responsibility to make sure the protection of minorities' lives and property. Pakistani minorities are Pakistani citizens having equal rights. They are sons of this soil and democratic government is very serious for legislation for their security,

Pakistan's' overwhelming majority is tolerant and in favour of giving equal rights to minorities and women. According to a major "National survey ",most of the citizens wanted a tolerant and progressive Pakistan.

So, the amendments to the Constitution and new clauses in the penal code were justified choose to punish our minorities for crimes that they haven't committed as steps towards Pakistan's' systemic overhaul following sharia.

To conclude, I have gone through numerous respondents & taking their interviews, I came to the point that ,minorities feel that they live in a society which has lost its own identity & do not know where they are destined to go .They faced discrimination on society level as well as on religious grounds. They were targeted violence against minorities has been escalating over time .The "Islamisation "introduced by Zia, Which led not only the Muslims to fall point this black

hole, The security to their lives & worship places were not given to them as they were attacked & set ablaze .”Their lives are in secure, not only they faced blasphemous threats but also a victim to forced conversion & marriage .Not only this minorities still facing the political & economic marginalisation .The “Islamic democratic Pakistan “ not served them well . Their due share in stat’s were not given to them besides ,a non-Muslim cannot become president or prime minister of the country .Most member of the minorities live under the moral terror of the majority of Muslims Most of them are side-lined & live under sub-human conditions,

Non –Muslim brother were malign Pakistan image at global world the real issue is that Pakistan’s treatment of its minorities is a reflection on itself, its identity and its people as a whole .The government finds itself in the quagmire of gigantic problems of its our making that the issues of minorities have become its last priority .In such an environment there is no quick solution to their problems. However, Pakistan’s image abroad will largely depend upon its treatment of its minorities,

## **Questionnaire;**

Questions regarding the social background of the respondents

- Respondent name.
- Gender status
- Marital status
- Family structure
- Educational status
- Income status

## **Questions regarding society, ethnicity, identity**

- Is Christian facing more problems as compared with other communities?
- Did Security threats are the prime issue for your sustainability?
- Which kind of marginalisation did you face in our society?
- Do you think your cultural heritage is threatened by sectarianism?
- Do you think the constitution of Pakistan did not serve your interest properly?
- Which kind of prejudice did you face in our society?
- Did the state treat you as second class citizens?
- Do you have equal political, social, religious rights as majorities have?
- In which you can secure your fundamental rights?
- Did state institutions support you in maintaining your economy well?
- Which kind of professional rights you have?
- Did the state serve you best the way you have right of?



- How can secure your fundamental rights?
- Do you agree that religious scholars play their vital role in promoting a good relationship between minorities and majorities?
- Do you agree that promoting a positive image of society is to serve its citizens equally?
- Do you agree with the development of the state it's essential to avoid any kind of discrimination among its citizens?
- Do you agree that for the smooth running of society it's pivotal to enhance its richness by promoting various cultures and ethnic groups?
- Do think cultural diversity beautifies any society by giving its rich colours?
- Do you believe that for the prosperity of the country it's important to give its people an even and peaceful atmosphere to make them cherished their abilities?
- Do you agree that it's a time to review state constitution regarding minorities ' rights?
- Did some articles regarding blasphemy laws and minority rights should be amended by the majority to come out with its positive aspect?
- Did the state serve you as well as majorities?
- According to your opinion which kind of discrimination minorities facing by the state?
- Which kind of educational problems you are facing?
- Which kind of security problems minorities facing?
- Do minorities have the freedom to profess and propagate their religion?
- What do you think minorities have right to established their religious institutions?
- In which way minorities can secure their fundamental rights?
- Is there any discrimination among minorities?
- Which kind of professional rights minorities having?

- In our society do minorities having equal status like majorities?
- Which kind of problem minorities facing in our society?
- Is there any special quota of jobs for minorities having in a government departments?
- How can we remove prejudice from minorities?
- What do you think that the problem of religious minorities is increasing day by day?
- Do you have economic rights in our societies?
- Did the government give the opportunity of a quota system?
- In your point of view which kind of economic relationship found between minorities and majorities?
- Do you agree that religious meetings are helpful to found a positive relationship between majorities and minorities?
- Do you agree that through ceremonial participation they form a relationship with each other?

### **Questions regarding religion**

- Do you have the freedom to perform your religious ceremonies in Pakistan?
- Do you think that due to cultural characteristics there is discrimination on religious beliefs?
- Do you have the right to profess and propagates your religion in Pakistan?
- Do you have religious freedom to perform your practices?
- What do you think minorities have the right to established their religious institutions anywhere in the state?

- Which kind of marginalisation you have faced in our society
- Is this racial-ethnic and religious marginalisation affects your life?

### **Questions regarding political rights**

- Did you have equal rights as a majority having?
- Is there any discrimination on political grounds as a right to job education taking part in politics and serve duties on high ranking?
- Did state serve you equal constitutional rights as majorities enjoying/having?
- Do you think Christians are treated as second class citizens in our state?
- Is there any constitutional prejudice and discrimination in your basic rights?
- Do you believe that blasphemy laws were miss used against your community?

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