

SOCIETY, CULTURE AND DISCRIMINATION

(A CASE STUDY OF CHRISTIAN COMMUNITY, RAWALPINDI)



Master of Anthropology

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Dedication

I dedicate this work to my beloved

MOTHER

who has always been a source of inspiration for me. Whose prayers, encouragement and assistance is a Constant source of inspiration, and my father and my brothers who always give endless love, pray and support all the time.

ABSTRACT

The research is conducted on the religious discrimination of Christian community in Satellite town Rawalpindi. The present study highlights the certain problem regarding discrimination on the basis of religion in different sectors. Minorities in Pakistan are mostly Christians and Hindu. This research cover all the issues which Christians face in applying for jobs, education, allocation of Government seats and in public places by various names.

This culture of discrimination should be eliminated because all citizens are equal and are given their fundamental rights to make this world a better place to live. The findings highlighted all the issues of religious discrimination against Christianity in different social sectors .To explore the discrimination in education institution with minorities. The study explored the role of government in discrimination with minorities. To uncover discrimination in social life with minorities.

This research will help the readers all about the discriminatory culture currently present in Pakistan. Furthermore, this research will help the readers to know about the basic constitutional rights of minorities. Minorities face bad treatment that is focused at somebody by virtue of a few components including sex, race, social foundation, age, level of involvement, language utilized or even skin tone and on religious belief system.

Religious discrimination against minorities is among the major issues in Pakistan. a large number of people face violence in the name of religion and are targeted every year. There's

discrimination within the sects in Islam but other than Islam, Christians and Hindu Pakistan face differences at social, economic and political level.

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CHAPTER # 1

INTRODUCTION

Today, the issue of religion is becoming very sensitive. Religion is supposed to be a mean of spreading goodness and peace, but by certain groups, it is often used as a weapon to trigger conflict. As Robbins said, conflict is a social process in society between two or more groups that have certain interests and have negative impacts on one another (Robbins & Judge 2017)

Religious discrimination is treating a person or group differently because of the particular beliefs which they hold about a religion. This includes instances when adherents of different religions, denominations or non-religions are treated unequally due to their particular beliefs, either before the law or in institutional settings, such as employment or housing. Religious discrimination is related to religious persecution, the most extreme forms of which would include instances in which people have been executed for beliefs perceived to be heretical. Laws that only carry light punishments are described as mild forms of religious persecution or as religious discrimination.

Even in societies where freedom of religion is a constitutional right, adherents of religious minorities sometimes voice concerns about religious discrimination against them. Insofar as legal policies are concerned, cases that are perceived as religious discrimination might be the result of an interference of the religious sphere with other spheres of the public that are regulated by law.

Religious discrimination often occurs in countries that have "multi-Religion". Discrimination in the basis of religion can occur between individuals of different faiths or individuals who have the same beliefs but differ in their level of commitment or interpretation (Vickers, 2008). The existence of the religious majority and religious minority in a country can also lead to

discriminatory behavior. The religious majority will feel they have the power to rule and discriminate against minority religions.

According to Henslin, discrimination is an act or unfair treatment aimed at someone (Henslin, 2014). Discrimination can be classified in many characteristics, those are based on skin color, sex, religion, ethnicity, education, age, politics, and disability (Henslin, 2014). While Neil Addison said that someone 'A' discriminates against another person 'B' based on religion or belief, and person A treats person B less favorably than treating others (Addison, 2007).

There are two kinds of discrimination in society, those are direct discrimination and indirect discrimination. Direct discrimination applies if someone in a group treats other people unfavorably because that person is part of another group (Coutinho, 2014). Whereas indirect discrimination describes situations when an organization or institution makes decisions or implements certain policies, practices, or procedures unequally, causing certain groups to be treated unfavorably (Coutinho, 2014).

1.1 Discrimination In Pakistan:

Religious discrimination in Pakistan is a serious issue for the human rights situation in modern-day Pakistan. Hindus, Christians, Sikhs, Shias and Ahmadis among other religious minorities often face discrimination and at times are even subjected to violence. In some cases Christian churches and Ahmadi mosques and the worshippers themselves have been attacked. Khawaja Nazimuddin, the 2nd Prime Minister of Pakistan, stated: "I do not agree that religion is a private affair of the individual nor do I agree that in an Islamic state every citizen has identical rights, no matter what his caste, creed or faith be". (Bobbitt-Zeher, December 2011)

The State of Pakistan has particularly remained a discriminatory law enforcer against Non-Muslims since independence. One of the significant issues being faced by minority communities is the abuse of the blasphemy law. People belonging to minority religions are often falsely accused of using derogatory remarks against the Islamic prophet Muhammad, resulting in fines, lengthy prison sentences, and sometimes the death penalty.[3] Often these accusations are

made to settle personal vendettas and, due to the bias against minorities, victims are often immediately presumed guilty without any substantive evidence. (Green, May, 2005)

According to 1951 census, Non-Muslims constituted 14.20% of total Pakistan's (West Pakistan and East Pakistan) population. In West Pakistan (now Pakistan), the Non-Muslims constituted 3.44% of the total population while East Pakistan (now Bangladesh) had a significant share comprising 23.20 per cent of the population therein. One reason for low Non-Muslim percentage is because of higher birth rates among the Muslims. A report compiled by Members of the European Parliament attributes multiple reasons for the decline of minority population including communal violence and forced conversions. (H.Malik, July 1996)

Another reason was due to constant migration of India and Pakistan's respective minorities after the partition of India in 1947. However, the main reason as to why the population of minorities declined was due to the separation of East Pakistan (present day Bangladesh) which constituted almost 18% of Pakistan's Hindu population according to the 1961 Pakistani census. After the independence of Bangladesh, all minorities (mostly Hindus) that lived in the former East Pakistan were no longer counted in the census as they were officially Bangladeshis, and not Pakistanis. Due to the fact that Hindus made up the large bulk of the minority population, the percentage of Pakistan's minorities plummeted.

In the 1951 census, West Pakistan had 1.6% Hindu population, while East Pakistan (modern Bangladesh) had 22.05%. By 1997, the percentage of Hindus remained stable at 1.6% in Pakistan, while in Bangladesh, it had dropped to 9.2% by 2011, with non-Muslims accounting for 10.2% of the population.

In 1999 the United Nations Human Rights Council approved the first resolution against defamation of religions. However these resolutions have been severely criticized by the United States, various European nations and freedom of religion groups as these resolutions contained language which could be used to discriminate against minority religions, and in March 2010 the UN refused to enact the most recent resolution.

In 2011 religious intolerance was reported to be at its height, hundreds of minorities, women, journalists and liberals were being killed by Islamist fundamentalist extremists, while the Government remained mostly a silent spectator, often only making statements which condemned the ruthless acts of violence by the extremists but taking no real concrete action against them.

Progress on religious freedom is being made gradually as Pakistan transitions to democracy from Zia's legacy, in 2016 Sindh with Pakistan's largest Hindu minority passed a bill that outlawed forced conversions. However, the bill was never ratified by the Governor.[18] The bill was tabled by a faction of the Pakistan Muslim League which in Sindh is led by Sufi leader Pir Pagara, called PML-F, Pakistan Muslim League functional. In 2014, NGOs estimated that around 1000 girls from minority groups every year are being forcibly converted to Islam. In November 2019, a parliamentary committee was formed to prevent act of forced conversion in Pakistan. During the COVID-19 pandemic in Pakistan, reports emerged that rations were being denied to minority Hindus and Christians in the coastal areas of Karachi. The Saylani Welfare Trust, carrying out the relief work, said that the aid was reserved for Muslims alone. On 14 April, the US Commission on International Religious Freedom expressed concern with the discrimination. Other organisations, including Edhi Foundation, JDC Welfare Organization and Jamaat-e-Islami are reported to have stepped forward to provide relief to the minorities. (Gazdar, jan.2007)

1.2 Statement of the Problem

This research manifests the issues which minorities face while living in society. The present study illustrate about the rule of state and government in discriminating their minorities and the issues which they face at state and government level. The study focuses on laws which the minorities consider discriminatory. The study also analyzes discrimination in allocation of jobs to minorities in government and private sectors. Furthermore, it helps to explore the discrimination in education institution with minorities. The study also tries to understand

discrimination with minorities at societal and in their day to day activities. It also tries to uncover the causes of discrimination in their social life.

1.3 Objectives:

- To explore the discrimination in employment allocation to minorities.
- To find out the role of government in discrimination with minorities.
- To uncover discrimination in social life and discrimination in educational institutions with minorities.

1.4 Definitions of Key Terms:

To avoid misunderstandings, the key terms are defined as follows:

1.4.1 Religion:

A set of beliefs held by a group of people reflected in Worldviews and beliefs and actions that are often ritualized.

1.4.2 Minority:

Minority is a group of people who, because of their physical or cultural characteristics are singled out from others in the society in which they live for differential and unequal treatment and who therefore regard themselves as objects of collective discrimination. In this research, by minority I mean Christian community living in Islamabad and Rawalpindi.

1.4.3 Religious Discrimination:

An unfair treatment given to someone consciously or unconsciously due to religious differences held.

1.4.4 Christian Pakistani:

Pakistani people who are Christians and become a Minority group in Pakistan country.

1.5 Significance of the Study:

The research not only produces new knowledge but also add more anthropological data to the subject matter. I trust, this dissertation study would not only fulfill the requirement of my Master degree but also comprehensively orientme on the concepts and dynamics of the

religious discrimination with minorities. It provides us information about the reasons behind the discrimination at various levels such as state, government and societal level. This study will help us to explore the discrimination in job allocation especially in government jobs, as minorities get low ranked jobs in Pakistan. Furthermore, it is also expected to provide useful information for academics, students and future researchers. . I understand this study would potentially help me perusing my future studies in the same filed. Thereby I can further explore the same phenomenon in more scientific fashion of advanced frame in different societies of the world.

CHAPTER # 2

REVIEW OF LITERATURE

In this chapter the researcher explains and elaborates relevant literature related to the study of religion or religious discrimination. It is continued with the definition of religion and belief. Afterward, it is followed by understanding discrimination based on religion and describing the kinds of religious discrimination and the causes of religious discrimination. Furthermore, the discussion is supported by an explanation about the historical background of religious discrimination in Pakistan.

The beginning of every study is to define the subject of study. The subject matter of the following research fall under the ambit of anthropology of religion. As it is difficult to define religion because most of the definitions of religion are too narrow or too loose. Definition that have been given for the term religion are so narrow that they apply only to some culture and not to all culture and only to some of the phenomenon. Such definition is often ethnocentric. It only contains ideas and principles that are considered religious in a particular community. The disadvantage of such concepts is that they exclude a wide range of subjects, including sorcery and witchcraft. On the other hand, a definition that is too vague loses much of its meaning and usefulness. (Stein, 2016)

In many definition of religion, it is difficult to differentiate between religion and culture because many definition of religion include several characteristics that we included in our definition of culture. Simply put, religion is a system of beliefs and actions based on a system of symbols. However, this concept has the flaw of not being able to differentiate religious views and attitudes from other aspects of culture. After all, we can identify specific values, attitudes, and symbols that characterize political and economic processes.

One of the important analyses to define religion is the analytic definition. This concept of religion focuses on how religion is represented or manifested in a society. A good example is describing religion as religious practices that involve rituals. Religion, according to Ninian Smart, has six dimensions.

- . The aspect of the institution (organization and leadership)
- . The narrative aspect (myths, creation stories, worldview)
- . The ritual aspect (rite of passage and other important ritual activities)
- . The social aspect (religion being a group activity that binds people together)
- . The ethical aspect (customs, moral rules)
- . The experiential aspect (religion involving experiences of a sacred reality)

The functionalist approach to the study of religion is another important approach. The functionalist definition focuses on what religion does and what is the function of religion in a society. It focuses on the social and psychological function of religion in a given society. For example, rituals of a religion perform the function of bringing the community members together. It can be seen as a source to bring community members together and also bring about individual comfort. Theorists and the main proponents of the functionalist approach include: Karl Marx, Sigmund Freud, Emile Durkheim and Clifford Geertz. Religion, according to Clifford Geertz, is "a system of symbols that acts to create strong, ubiquitous, and long-lasting moods and motivations with such an aura of factuality that the moods and motivations appear to be uniquely realistic." (Bielo, 2015)

Another important approach to the study of religion is to take a different approach. This approach basically tries to find out the essential nature of religion. This approach tries to answer the question: what is the basic nature of religion? It gives stress on the fact that religion is the domain of extraordinary things. On the basis of this idea we would say that religion is the domain of extraordinary things and it covers the relationship between human beings and super beings.

According to Eller (2007), religion contains certain ideas and conceptions concerning the matters contained in the world life. It could be called "ontology" which is embodied by each religion that presents its existence, namely in the form of a creature, power, and the facts of religious reality. This is usually referred to as religious beliefs. Religious beliefs are beliefs about supernatural beings. Eller proposed that belief was not specific to religion. Religious beliefs are part of general beliefs where religious beliefs are 'cognition' and 'assumed to be correct' by people who have such cognition (Eller, 2007).

According to Allport, an individual is not aware of the extraordinary and amazing mysterious reality on which he relies, that the real 'completely different' than humans themselves (B. & Allport, 1951). For this reason, religion and beliefs can be used to establish the necessary beliefs as the dignity and integrity of the individuals (Vickers, 2008:13). Religion and belief must have a connection to humans in the world, it becomes important to help people believe in understanding unknown things, and becomes a means for individuals to develop the meaning of virtue (Vickers, 2008:13).

Meanwhile, according to Henslin, religious beliefs not only include values (what is considered good and desirable in life, how we should live) but also cosmology, which is an integrated picture of the world (Henslin, 2014). According to Deal (2004), religion is a resistive response to the invasion of other creatures, a rejection of anything foreign that might contaminate its integrity and integrity. Religion is like an immune system, which functions to protect the body of the community from immunity from foreign contamination. Religious beliefs, practices, and institutions work to immunize against the threat of outside contamination, in other words, to protect social integrity (Deal & Beal, 2004).

Boyle (2004) argues that religions are prime models of this chance with their participative communities focused on restricted groups in areas, towns, and cities but which, simultaneously, are associated with more extensive transnational networks in which essential allegiance is owed to value systems which case to transcend the national, ethnic and legitimate systems of every human culture. Hence, at the end of decades of the twentieth century, a shift started to

take place in which, with regards to creating identity politics, religion indeed emerged as the main consideration in the public sphere (Boyle, 2004).

According to Addison (2007), religion and belief are part of humankind for every person. They are an integral piece of individuality and personality. In a civilized society, individuals respect each other's trust. It allows them to live in harmony (Addison, 2007). This is also one of the characteristics of civilized society. Unfortunately, such characteristics have been rarely visible presence. Mutual tolerance has had a dark history in recent years. The historical backdrop of most countries has been harmed by the terrible consequences of religious discrimination, intolerance, and so on (Addison, 2007).

2.1 Discrimination on the Basis of Religion

Discrimination is an act or unfair treatment aimed at someone. According to Henslin (2014), discrimination can be based on many characteristics: age, religion, sex, skin color, height, sexual orientation, weight, education, clothing, disability, speech ability, marital status, income, illness, and politics (Henslin, 2014). Smith confirmed that in discriminating, certain people with reasons such as race, sex, or religion do not treat them as equals (Smith, 2016:77). At the most general level, discrimination means simply to distinguish. In broad terms, discrimination is not always a bad thing, for example, we talk about "discriminating buyers" or "different tastes." However, in general, the use of the word discrimination has a narrower and more negative meaning: not only differential treatment but discriminatory treatment unfairly (Corvino et al., 2017:71). One form of discrimination that often occurs in the community is discrimination based on differences in religion or belief (Henslin, 2014). According to Boyle, the terminology of Religious Discrimination is the most easily understood term as an abbreviation of discrimination based on religion (Boyle, 2004:65). This term is used to describe attitudes, actions, circumstances, and dynamics related to religious factors, in which an individual or group is treated less favorably than other individuals or groups from different religions, or non-religious groups (Boyle, 2004:66). Such treatment in the empirical study of religious discrimination is most specifically characterized as an unfair treatment based on religion (Boyle, 2004:67). When discussing the

dynamics and dimensions of religious discrimination, in addition to the historical context and group differences, there are also significant things to be gained from history (Boyle, 2004:61). Vierdag assumes that religious belief tends to command the whole social and political perspectives on individuals with moral and political cases so defensive measures are desperately required (Vierdag, 1973). Religious differences have a much less likely related to social and economics where unfair and unfavorable treatment of individuals must be eliminated (Vierdag, 1973). According to Vierdag, the prohibition of discrimination based on religion seems to intend to separate religious considerations from the public, except for fields that include religion itself (Vierdag, 1973). From this, it can likewise be presumed that religion isn't implied in the sense of pure religious beliefs internally, but rather religious practices and religious sayings. The meaning of the term 'religion' of earlier can be found in the form of security of minorities, where the accentuation is put on religious groups (Vierdag, 1973). In the mid-twentieth century, the debate about religious discrimination that began in the 19th century had died down. But since the 1960s and thereafter, it has been assumed that religion is part of the process of secularization and will be seen as a private matter, and distinguished from the public sphere (Boyle, 2004). In the 1970s and early 1980s, the politics of identity and diversity has become a major concern which is marked by the emergence of issues related to race and ethnicity. However, although it is clear there will be a shift towards religious beliefs and practices, but the nature of secularization itself is still debated today. Religion began to reemerge as a sign of community and individual identity for most people (Boyle, 2004:61). So many people perpetuate the assumption that religious discrimination is only one variation in the case of discrimination, and it is not too important to be regulated in legislation regarding discrimination, but that is wrong. Religion is different from race. The race is permanent but religion can change (Addison, 2007). According to Addison, in all history, no one has ever changed their race, but millions of people have changed their religion. Moreover, there is no level of a race that individuals can change or choose for themselves, but religious choices do exist; someone can choose to believe or not believe, can be very obedient, or just obey. Finally, of course, there are situations where religious discrimination can be understood differently than understanding racial discrimination (Addison, 2007).

2.2 Kinds of Religious Discrimination

Henslin divides discrimination into two forms, namely individual discrimination and institutional discrimination. According to him, the sociologists emphasize that we should go beyond thinking in terms of individual discrimination and negative treatment of one individual against another person. Such behavior can create a problem, especially among individuals. Sociologists also encourage us to think of institutional discrimination, which is to perceive how discrimination is woven into the fabric of society (Henslin, 2014). While Addison (2007) uses the terms of direct discrimination and indirect discrimination in his study, both terms have the same meaning as the terms of individual discrimination and institutional discrimination. The terms direct discrimination and indirect discrimination are also used by Kevin Boyle (2004) in the book *The Challenge of Religious Discrimination at the Dawn of the New Millennium*. According to him, there are several forms of religious discrimination, namely Direct Religious Discrimination and Indirect Religious Discrimination (Boyle, 2004).

2.3 Direct Religious Discrimination

According to Henslin, Discrimination is an act or unfair treatment aimed at someone (Henslin, 2014). In the UK, this is defined as an act or rule that treats one individual less favorably than another because of certain protected characteristics, such as race, gender, or religion. The most common way to see that the act of discrimination has occurred is to show that the perpetrator intended to distinguish between the individual and other people using certain characteristics. But in cases where the intention is difficult to prove or where the actors have something closer to unconscious bias against members of the group (Collins & Khaitan, 2018). Under British law, to see the categories of individuals who are harmed and the categories of those who are disadvantaged, it correlates exactly with each category that is distinguished only by applying the prohibited classification (Collins & Khaitan, 2018). One of the discriminatory behaviors that result in religious harm, is in the form of crime. According to Sadique, religion and beliefs have long been regarded as driving factors for crime. The debate around the issue of religious crime

is more centered on religious oppression, persecution of those who are different or do not comply with designs and norms determined by God (Sadique & Stanislas, 2016). In other words, direct discrimination involves actions that consciously or unconsciously intended to harm certain individuals because they have or are considered to have certain characteristics. It is, therefore, reasonable to assume that the perpetrators of direct discrimination can be blamed (Collins & Khaitan, 2018). According to Boyle, Direct Religious Discrimination happens where there are intentional exceptions to individuals from circumstances or services for reasons related to their religious identity, beliefs, or practices (Boyle, 2004). Direct discrimination can incorporate decisions made by prospective employers to expel Muslims from a job because of their religious identity, beliefs, or practice (Boyle, 2004). Addison assumes that someone ('A') discriminates against another person ('B') based on religion or beliefs of B or others except A (whether that is also religion or belief A or not), or that A treats B less favorably than treats or will treat other people (Addison, 2007). Boyle further illustrates that someone 'A' treats a person 'B' less well than treating someone else 'C' in a comparable situation or 'A' treats 'B' for disadvantages (Boyle, 2004). Many people assume that direct discrimination is very bad, even worse morally than indirect discrimination, because the perpetrator intended to discriminate against or have been discriminated against consciously (Collins & Khaitan, 2018). According to Boyle, religious prejudice, hatred, and disadvantage do not always lead to direct religious discrimination (Boyle, 2004). But as with racial prejudice, these dimensions and dynamics allow it to be applied directly to discriminatory behavior when they make decisions taken by individuals who hold positions of power in the public, private and voluntary sectors (Boyle, 2004). According to Boyle, discrimination can impact religious disadvantage, it is a structural expression of unfair treatment based on religion which, at least in some cases, can be experienced by all weak religious groups. Established religions have a tradition of historical existence and access rights to various social institutions that are not available for weak religions or, if to some extent available, are not available with the same conditions as powerful religions. These factors can have a significant impact on the possibility of social inclusion that is open to religious minorities (Boyle, 2004). Discriminatory behavior (including indirect discriminatory behavior) is a very wrong action because it has a detrimental impact on the group concerned.

This impact makes those who are subject to suffer because their membership is normatively irrelevant (including some cases that have normative value) (Collins & Khaitan, 2018).

2.4 Indirect Religious Discrimination

According to Addison, a person indirectly discriminate against others in which he applied the criterion, provision or practice which seems neutral applied to people who are members of the relevant group, or would prejudice the proportion is much greater among group members compared to others; or it will affect group members placed at a particular disadvantage when compared to others (Addison, 2007). According to Boyle, Indirect Religious Discrimination is rooted in organizational policies and practices that can produce exclusive recruitment policy patterns, employment practices, and service provision. Therefore, such discrimination must be understood in terms of the exclusionary effect of historical decisions, contemporary structures, or patterns of behavior and organization that may not experience religious prejudice or religious hatred at all, even though they may be related to aspects of religious harm (Boyle, 2004). Collin considers that the policies that contain indirect discrimination are often adopted for purposes that are truly not wrong or even good, but ultimately have unfavorable side effects on groups that have protected characteristics (Collins & Khaitan, 2018). A practice or rule treated indirect discrimination under the law if it is detrimental to people who have certain characteristics that are protected, but they are indirectly harming (Collins & Khaitan, 2018). In such cases, the perpetrator may not deliberately trying to harm the group concerned, and may not hide the unconscious bias against them. Indirect discrimination is only prohibited by law if it can not be proven, as stated by the UK Equality Act 2010 if legal evidence can not be presented, often appears actions that harm certain groups more than others. However, if the loss becomes excessive and unreasonable then the law treats indirect discrimination as prohibited by law and is potentially morally wrong (Collins & Khaitan, 2018). According to Collins, Indirect discrimination can occur without overt prejudice or even unconsciousness on the part of the perpetrator, and usually, there are some legitimate purposes that the perpetrator acted as a further destination. Collin tends to assume that the actors involved in indirect discrimination

are less to blame, and their policies are less disturbing (Collins & Khaitan, 2018). According to Boyle, the context of the plurality of religious communities requires the establishment of a foundation concerning education, the law, and the constitution that have substantial consequences for people other than the religious traditions that have been established. Examples of such religious disadvantages can be found in connection with the provision made for religious services in public institutions such as prisons, health services, and the armed forces, as well as in institutions of higher education (Boyle, 2004).

2.5 Causes of Religious Discrimination

As with the category of race, so also with religion, it is important to distinguish between dimensions of unfair treatment as well as to consider how these dimensions might relate to one another so that possible responses are appropriate to the nature of the issues involved. In respect of the agendas set by 'race' and 'ethnicity', it has proved important to distinguish between 'racial prejudice', 'racial hatred', 'racial disadvantage'. Racial prejudice and racial hatred are the causes of discrimination, while racial disadvantage is the impact of discrimination. It is to parallel analytical categories used concerning unfair treatment based on religion (Boyle, 2004). Thus, according to Boyle, there are two causes of religious discrimination, namely Religious Prejudice and Religious Hatred.

2.5.1 Religious Prejudice

Discrimination is the result of an attitude called prejudice (Henslin, 2014). Such prejudice is usually in the form of negative things, namely stereotypes (Brown, 1995). Meanwhile, there are also positive prejudices, which exaggerate group values, such as when people think that one group is superior to another. However, most prejudices are negative and involve the assumption that the group is inferior (Henslin, 2014). Prejudice is a phenomenon that comes from group processes. According to Brown (1995), three things are closely related. First, prejudice is an orientation towards all categories of people rather than isolated individuals.

Second, prejudice must be considered a group process, which is most often interpreted as a socially shared orientation. Third, prejudice is usually directed by certain groups by several other groups, so we should not be too surprised to find that the relationships between these groups play an important role in their determination (Brown, 1995).

According to Boyle, religious prejudice involves stereotypes of certain religious groups through attitudes that can hurt individuals and form the basis for exclusion and unfair treatment. The stereotype is deeply rooted concerning the perception of Muslims in western society (Boyle, 2004). According to Higgins, stereotypes in groups also regulate behavior towards group members. Discrimination based on stereotypes arises when a person is treated differently as a function of group membership based on the belief that the group as a whole (Kruglanski & Higgins, 2007). Religious prejudice is often rooted in the historical legacy of conflicting relationships that have developed over the centuries involving overlapping religions, politics, and warfare (Boyle, 2004). Religious prejudice is often manifested in ignorance which is one of the reasons most often adopted for unfair or discriminatory treatment based on religion. Despite coexisted for decades, a large number of people from religious and minority communities feel that members of the religious majority know less about them (Boyle, 2004). Prejudice must be considered as a set of wrong or irrational beliefs, wrong generalizations, or an unreasonable tendency to behave negatively toward other groups (Brown, 1995). According to Boyle, those who are not religious often show a degree of fear and suspicion towards people who have strong religious identities and commitments. It was noted that, if other people have bad experiences about religion or religious people, they can tend to generalize this to all members of that particular religious group, or even to all religious groups (Boyle, 2004). The type of prejudice experienced by many people in the world today that requires our understanding is in the negative form: being alert, afraid, suspicious, insulting, hostile, or killing one group of people by another group (Brown, 1995).

2.5.2 Religious Hatred

According to Boyle, the attitude of religious prejudice does not always directly lead to the emergence of certain discriminatory behaviors. However, when both are intensified and developed in the mind, emotions, and will; the attitude of religious prejudice can expand into themselves, it can foster and manifest religious hatred (Boyle, 2004). When such religious hatred becomes intense, in certain circumstances it can lead to intimidation and / or violence towards other people of different religions. Religious hatred can also be stimulated and fostered by organized cadres such as racist groups and extreme fascists (Boyle, 2004:69). Religious hatred is defined as hatred against a group of people who refer to religious belief or lack of religious belief. Hatred itself is not defined in the Law but is defined in the Oxford English Dictionary as emotions or feelings of hate, active dislike, detestation, enmity, ill will, malevolence. Hate is defined as holding a very strong aversion to hate and evil bear, the opposite of 'love' (Addison, 2007:141). The existence of religious hatred can also be caused by a lack of understanding of religion. Lack of understanding of religion or belief can occur to anyone other than people who believe in a particular religion so that it will bring up the mind to kill people of different religions anywhere. It will be an incentive for hatred and violence directed at anyone who can be considered truly a person who does not believe what we believe (Addison, 2007).

Furthermore, the word 'lack of religious beliefs can mean those who do not have specific interpretations of religious beliefs held by certain people or groups. This shows that there may be situations where a group of fanatics in a particular religion incites hatred towards other members of the same religion that they deem lacking in religious observance, or compromise with an enemy religion called an infidel (Addison, 2007:141).

2.6 Religious Discrimination in Pakistan

Pakistan, which was one of the largest countries with the most populous Muslim in the world, remains an important factor in regional and global affairs. Pakistan is idealized by South Asian

Muslims to be a country where the power of tradition and modernity will unite, offering economic prosperity and peaceful coexistence for its population (Malik, 2008). Before independence, Pakistan was part of British India. In 1947, the Muslim community in the Indian subcontinent wanted to build their own country, namely Pakistan, separated from Hindu-dominated India (Mashad, 2004). The struggle for independence was constitutionally led by Muhammad Ali Jinnah under the banner of all India Muslim League (Malik, 2008). Various Muslim-dominated regions joined in Pakistan, while the regions of non-Muslim majority remain in the Indian state (Mashad, 2004). Although Pakistan was established as a Muslim country (because Islam is a common denominator for most of the population in the Indus Valley and also in the lower Ganges delta), Jinnah and her colleagues are assertive concerning equal rights and opportunities for all Pakistanis (Malik, 2008). Muhammad Jinnah in his speech in 1948 has declared freedom and equality to all religions in Pakistan without any discrimination: "You are free, you are free to go to your temples, you are free to go to your mosques or any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State." Although Muslims make up the absolute majority, around less than 10 percent of Pakistanis belong to various other religious traditions. Besides, the further Islamization of the country is never excessively far away from the public discourse and agenda of the religious political parties (Malik, 2008). Then, in May 1950, the law minister of Pakistan, Jogendar Nath Mandal, secretly told an Indian journalist that most Hindus in the east of the new country felt they had no place in Pakistan and were determined to leave. (Khan A. , May.1,2013)

He indirectly expelled Hindus from Pakistan. Mandal assumed that there should be no Hindus left in Pakistan. It shows that Pakistan would not be able to live again in peace with India after expelling Hindus (Ispahani, 2017). The conflict between Pakistan and India has also affected non-Muslim minority groups in Pakistan, including Christians. When Hindu religious groups in Pakistan chose to migrate to India, Christian groups chose to remain in Pakistan, because even if they moved to India, they would still be a minority group (Mashad, 2004). Religious minorities such as Christians certainly too small to demand secession or autonomy, but if they are discriminated against or excluded from national affairs, there will be dissatisfaction and

reactions that can disrupt national life (Gabriel, 2007). With a large number of Muslim populations in Pakistan, Muslims have the power to discriminate against minority religious groups such as Christians. (Hashmi, may.1,2009)

2.7 The origins of the Christian presence in South Asia:

There has been a Christian presence in South Asia for the best part of two millennia, given that Saint Thomas is held to have been responsible for the establishment of the Syrian Orthodox Church in Kerala (on the most southerly section of the west coast of India) not long after the death of Christ. Whilst the Thomas in question was Thomas the Apostle or some other Thomas is a matter of scholarly debate, but it is generally acknowledged that an Indian branch of the Syrian Orthodox church had established a local foothold in Kerala by the end of the first century AD, where it continues to thrive to this day, having also spread from Kerala into Tamilnad over the centuries. For the most part the Syrian Christians of this region form part of the educated elite, and are generally regarded as having high status – which in South Asian context is read as high caste.

The next Christian incursion into the subcontinent occurred rather further north along the west coast of India, after the Portuguese established the headquarters of their overseas Empire in Goa. The Portuguese were of Roman Catholic rather than of Syrian persuasion, and were strongly committed to the conversion of all those they encountered to Christianity; moreover Portuguese merchants soon began to take wives and mistresses from amongst the local Konkani elite. As time passed and children were born, the offspring of those relationships – who soon emerged as local (Indo-)Portuguese elite – made further alliances with the local Goanese elite.

2.7.1 The missionary presence in Punjab:

From the beginning of the nineteenth century evangelically oriented Christian missionaries accompanied every stage of British Imperial expansion in India, and since the Punjab was the last

region in the subcontinent to fall under British control, they were particularly keen to establish a presence there. By 1830 a Mission Station had been established at Ludhiana in the Sutlej Punjab, which gave it ready, if surreptitious access to Maharaja Ranjit Singh's domains immediately to the north; and by 1852 they were able to transfer their headquarters to Lahore, by far the biggest city in Punjab.

The 1870s and 80s witness strenuous efforts by the evangelizers to bring their message to the population of Punjab as a whole, but with a particular emphasis on the streets and Bazaars of the old city of Lahore, which had long been the Punjab's ideological and intellectual powerhouse. However the results of their efforts were disappointing. One of the most salient consequences of their efforts was to precipitate the formation of defensive reform movements – the most important of which were the Arya Samaj, the Singh Sabha and the movement headed by whose principal objectives were to refute the Missionaries' criticisms of their beliefs and practices, to establish the theological and philosophical superiority of their own beliefs and practices, and sadly enough, to attack each other almost as vigorously as their Christian opponents – so launching the process of religious polarization which haunts Punjab to this day.

In the face of all this it became clear to the missionaries that this kind of proselytization from the top down in the streets of Lahore was unlikely to have much impact in Punjab. Alternative strategies were required. Two distinct strategies began to emerge. The first of these was to establish a network of first-class schools and hospitals which would not proselytize overtly, but which would sow seeds of respect and intellectual interest in the minds of their pupils and patients; this program was also largely conceived of on a similar top-down basis – albeit tempered by a policy of recruiting bright young students as a matter of course, no matter how straightened their parent's circumstances might be.

These initiatives undoubtedly had some effect over the years: many students became intrigued by the philosophical foundations of the Christian tradition, and although teachers were often deeply disappointed when their brightest students fell for the wiles of the enlighteners at points on a spectrum ranging from Marxism through Gandhi to Nationalism, they did at least gain some converts on this basis. But despite these disappointments, most of the institutions which

were established a century or more ago still survive to this day, despite the many vicissitudes which they have encountered along the way.

The second strategy deployed by the evangelicals was more radical. It was one which responded to the fact that whilst students from the higher castes might show an initial interest in Christianity, only to turn to a reformed and 'modernized' version of their own tradition a little while later, those of 'untouchable' background were much less likely to abandon their interest in Christianity in this way. This presented the missionaries with a dilemma. If they were to allow their churches to fill up with poor, rural 'untouchables', the prospect of their being able to achieve a higher rate of conversion from amongst members of the higher castes, and especially from amongst the elite, would be even more severely compromised.

More radically missionaries took the view that as Christians their principal duty was to the suffering poor, rather than to members of the prosperous and self-satisfied elite. It did not take long before those who took the latter outlook began to become steadily more influential – with the result of which it was not long before the Churches (of various denominations) in Lahore began to stretch out to include congregations of impoverished 'untouchables' who provided all manner specialist (but menial) services to members the dominant high caste members of almost every village in Punjab. For reasons that are not yet fully understood, this process of Christianization proved to be particularly marked in villages to the west of Lahore (or in other words in the area which subsequently became Pakistan) whilst those broadly to the east of the city much more frequently became members of Hindu/Sikh revivalist movements such as the Ram Dasias, the Ravi Dasias and the Valmikis.

The significance of caste in the growth of the Christian presence in Punjab:

Prior to his death in 1840, and the subsequent overthrow of his Kingdom by the forces of the British Raj, Maharaja Ranjit Singh's Punjabi jurisdiction was thoroughly plural in character. All though himself a Sikh, the majority of his subjects were Muslims, even though his fellow Sikhs outnumbered those who identified themselves as Hindu. Moreover his subjects were 2 further stratified as a result of their simultaneously affiliation to numerous caste; however as in most of

the rest of South Asia local caste system included as sharp disjunction between those castes which were identified as ritually 'pure', and those who were regarded as ritually 'impure'.

Roughly 20% of the population Punjab – mostly composed of members of castes whose hereditary occupation was as landless laborers, shoemakers, leather workers and sweepers – fell into category of persons who came to be described as 'untouchables'. Given their inherent condition impurity, members of these groups were for the most part forbidden to enter mainline Gurdwaras and Mandirs. In the face of such exclusion the so-called untouchables looked to their own devices when it came to matters of religion. Many simply built their own Gurdwaras and Mandirs, but usually with a distinction such members of the 'clean' castes found themselves able to deny that they were 'proper' followers of the religion in question, since such weak-minded 'untouchables' lacked the capacity to fully comprehend its underlying theological premises.

CHAPTER # 3

RESEARCH SETTING AND LOCALE

3.1 Research Methodology:

The aim of research methodologies is to seek the answers of the questions and finding the true and useful information. They are formed by particular epistemological and methodology tradition, which undergo continuous critique with respect to the social sciences disciplines. These methods and techniques appropriate and associates to the research work. The research instruments and various methods of investigation are helpful for field worker perception.

As the research aimed to document the discrimination with minorities with special focus on Christians minority living in Pakistan, therefore qualitative research methods were considered as most suitable. The research study is a multi- sited ethnography and makes use of different methods and techniques such as detailed in-depth, semi-structured interviews and focused group discussions to record narratives of different segments of society such as religious leaders of Christian community, general youth, human rights activists, community members and educationalists and other influential leaders of the community. Muslims were also included in the study to know their view point about discrimination with minorities in Pakistan. As the research is based on field data, I participated actively in my field work.

3.1.1 Rapport Building

Rapport building can help alleviates apprehensions about the researcher and nature of research. The respondents are not very eager to share their stories without incentives unless they share a certain level of comfort with the researcher. First step was to identify suitable cases for conducting in-depth detailed interviews. For establishing good relations and understanding with my respondents, I tried to be transparent, honest in my communication,

clear, responsive, and friendly. It was an effort to put them on ease to talk about their view point with a confidence for confidentiality.

3.1.2 Participant observation

Participant observation is the process of organizing the daily behaviors and routine of people through extensive observation. During participant observation, it is essential for a researcher to include in all the activities of a group to become a part of that group being observed. It is considered as a foundation of many qualitative disciplines. In anthropological research, it is believed as a substratum of a study that facilitates a researcher with a complete understanding of a culture being studied.

As an anthropological researcher, I also participated in the setting activities to reveal the activities of minorities and the subsequent discrimination which they face during their daily engagement. The technique being foundational to ethnographic research was employed to extract meaning out of the conversations they had among each other. It also helped in validating narratives provided during detailed interviews.

3.1.3 Entering field

Being a Christian and native of the research locale, it was not difficult for me to enter my field. I entered my field without any difficulty. Local people welcome me warmly as the topic of my research was in accordance with the problems and discrimination which the community members face on daily basis. For entering my field, all I need to do was to visit the local church. As in our church, we have community members that belong from different walk of life such as nurses, doctors, cleaners, lawyers etc.. I also started participation and I found no hurdles in entering my field. Local people warmly welcome me in their activities and in fact give me honor and respect for my education. Community members were interested in the topic of my

research as they consider it very useful and were quite happy that someone is writing a research on discrimination which they come across in their day to day activities.

The field work was extended to 03 months' time to explore maximum possible dimensions of discrimination with minorities on state, government and societal level. An effort was made to spend maximum time with community members to understand ideology, motives, and different kinds of discrimination which they face in their lives.

Ethnographic research methodology usually involves direct observations of behaviors, conversations with different degrees of formality ranging from daily conversation to prolonged interviews (both unstructured and structured). It also includes detailed work with key consultants and informants about details of community life. It may also employ in-depth interviewing with selective respondents often leading to the collection of life stories and struggles of particular people (narrators) to help understand and document the phenomena under study (Britannica, 2021).

3.1.4 Multi sited ethnography

The research is multi locale ethnography. The ethnographic research could not be limited or restricted to any specific or one small scale community and demanded to consider all such geographical locations, making it multi-sited. This technique gave me an opportunity to study the research question in diverse locations and across ethnicities. Multi-sited ethnographic technique provided me with more scope and opportunity to explore the research question by studying correlations and associations between different socioeconomic variables such as social norms, class, caste, age, marital status, education, located-ness, family support and family size . Non-probability sampling methods and techniques are always most appropriate for in depth qualitative studies.

3.1.5 Sampling

Sampling is an important approach in a social research through this a researcher selects a representative numbers of respondents from the target population. The result of studying the sample can be generalized back to the population. The selection of an appropriate method depend upon the aim of the study (Matthew B. Miles, 1994

Sampling is the method of anthropological research that refers to drawing a sample from the whole population. My goal in sampling was produce a representative sample, as it is impossible to get data from whole population due to shortage of time and resources. Sometime it's very complex to complete coverage of the whole population. Sampling provides better understanding of any survey population.

Since the focus of the study was the discrimination against minorities at different level of the society and state therefore, the study required special focus on those who had some knowledge and had experiences discrimination in their lives and also those who had some insights to the policies of state and government. People from diverse social and cultural back grounds were included in the study. Moreover, the study also included females who had a direct say in the affairs and decision making of the community.

I used Convenient and Purposive Sampling as it helped me in accessing research subjects who besides being conveniently available also served the purpose and objectives of the research. Purposive sampling is also called judgment sampling and focuses on choosing cases on purpose and not randomly. The researcher by using personal judgment finds and accesses those respondents who can serve the purpose of the research study. Qualitative researches on specific or hard to find populations rely on judgment sampling. I used mainly non probability sampling technique for my research. I used purposive and snow ball sampling method for data collection of my research.

Therefore, it is very important to select sample unit size. It's difficult to consult to everyone that is why I have used sampling technique. I have selected the Rawalpindi and Islamabad as research site and the sample size was 40.

The criteria of selection of respondents was based on different factors such as age, marital status, profession, education, class, gender and family structure etc. This technique was done due to the diversity in society. As, My sample size is 40, Therefore, I divided the respondents before my interview session according to their gender, profession, marital status, education, class and age.

The total number of male member was 25 and female member were 15. According to the profession, the teacher were 5 and the low level of job worker were 10, other than these professionals, there were 5 official workers and 5 people were married. According to education 10 respondents were highly educated. Beside these 5 respondents belonged to upper class of well-of families.

3.1.6 In-depth interviews

In-depth, semi- structured interviews are verbal interactions where the interviewer attempts to extract information from respondent by asking open ended questions. Even though, a list of pre-determined questions is prepared by the interviewer, in-depth, semi- structured interviews usually transform into conversations offering participants to address issues and matters which they feel as important. This method is useful for understanding opinions and emotions as well as for collecting information on diverse range of experiences. They significantly help the researcher by offering a route to partial insight into what people do and think.

The researcher conducted 25 in-depth semi-structured interviews with the respondents who had ample knowledge of Pakistani laws and know in which areas the minorities are discriminated. The interviews proved helpful in documenting the discrimination with Christians. It also proved helpful in documenting the reasons behind such discrimination at societal level. All interviews were conducted face to face and in multiple sittings as they offered me an insight

to the ideology of discrimination with minorities... Interviews were pre-scheduled periodically and systematically after first meeting with the respondents. This saved me and the respondents a lot of time and effort. A list of questions against every objective was also designed to cover all important themes and sub themes identified in the objectives of the study.

3.1.7 Key informants

The key informants introduced me to many respondents who had knowledge about discrimination and those who had been discriminated on the basis of their religion. They also explained the purpose of my visit and meeting. Some respondents already knew the researcher. Being proficient in understanding local language was an added advantage.

Due to these factors, gaining rapport with the target group did not take much time as anticipated. It helps me in doing my fieldwork effectively. It helps me in participation in minorities' activities and also helps me in understanding the areas where minorities have been discriminated.

The researcher chose 04 key- informants which included a religious scholar and pastor at a community church, a female professor, a lawyer and human rights activist and a local student. Key informants helped me in building a rapport and trustworthy relationship with respondents and access to and knowledgeable about the things the researcher wants to know.

Following are the detail of my key informants

John Victor was my key informant who helped me a lot during my field research and arrange different interviews for me.

One was respondent was Parveen, a locale educationalist and an active member of the community helped me a lot in understanding the different aspect of the topic and provided my useful information regarding the topic.

The other two key informants do not allow me to give their details in research. So because of research ethics and confidentiality, I would not include their details.

3.1.8 Focus Group Discussion

Focus group discussions (FGDs) are helpful to find out different range of opinions and views on any one situation. It is helpful in providing an insight into diverse opinions among respondents from different socio-economic contexts. Researcher performs the role of a mediator in a focus group discussion and tries to keep the discussion around the pre-determined agenda. FGDs are one of most effective tools to investigate how a group thinks about any specific issue or defines a concept in local language. Overall, four focus group discussions were conducted in total with five to ten members each.

Focus group discussions are defined as "a group of people who actively participate in the discussion on a specific topic or area of interest. The focus group is aimed to provide a suitable environment to the group members to openly express their inner feelings to each other. The sign of a good focus group discussion is that the member of the group is involved in the discussion with concentration, and they respect the ideas of their members because every member has unique information about the topic. The relation among the members of the focus group is always time bound. The researcher can participate in focus group discussion if the member allows it. (Boody, 2005).

Focus group discussions are very helpful in getting different opinion on selected issues in given time of people. In this type of data collection the researcher take interviews from a group of people. In this process if one person hide something that the other person tell the information. I conducted one focus group discussion from the nuns. I did questions from them regarding to my topic to get information. I also repeated some question to know the real information of their lives, their rituals, their stage, rites the passage etc. I did one focus group discussion.

3.1.9 Field notes

I also used field note during my research. They helped me a lot in my research and in gathering true information. Field notes are broadly endorsed in qualitative research as a mean of documenting wished contextual statistics.

3.1.10 Case studies

I also use case study technique in my research. It help to record related events an important way of getting into the depth of interviews of the living individuals. A case study should be defined as a research strategy for collecting data regarding research topic for its verification, an empirical inquiry that investigates phenomenon within its real life context. Case study research can mean single and multiple cases.

It helped me to understand the objectives of the research. Main advantage of the case study lies in the richness of its description as the subject is deeply studied. This technique has been used during field work to get detail information and reliable data. I included the case study for the better understanding of research. During my field work I was able to cover and document some 15 case studies.

3.1.11 Confidentiality

In social science, there are several ethical considerations, and upholding these considerations is a critical step in the research process. The first ethical principle is to protect respondents' privacy. All of the interviews will take place at the home or workplace of each participant. Only the research student and supervisor will have access to the hard copies of the study-related forms, which will be held in a locked cabinet. After the study is finished, all identifier data will be removed and only study IDs will be used for analysis.

After the review is completed, all identifier information will be lost. Apart from that, it is the researcher's responsibility to keep the names of respondents confidential, and the collected data is only used for educational purposes. The respondents only provide information on the basis of their data's confidentiality. Finally, it is the researcher's duty to not share respondent information with others. Many researchers have discovered that anything is illegal, but they do not intervene.

The chapter emphases on the methods for collecting data. The researcher selected the qualitative research methods for the topic. The profile of the Rawalpindi is discussed in detail.

Sample size is also discussed in this chapter. Tools used for data collections such as participant observation; case studies of the respondents, interviews are also explained.

3.2 LOCALE

Punjab is one of the most populous provinces of the Pakistan. The total area of the province is 79,284 square miles. Its population is 82 million. The population of the province covers nearly 56% of the total population of the country. Lahore is the capital and the largest city of the Punjab province. Other major cities of Punjab are Gujarat, Sialkot, Faisalabad, Gujranwala, Jhelum and Rawalpindi. It shares the border with India, east of Punjab lays the Indian state of Punjab and Rajasthan. In Pakistan Punjab is bordered by Azad Kashmir by north east, the south by Sindh, the south west by Baluchistan, in the west it lies the province of Khyber Pakhtunkhwh and to the north Islamabad capital territory. (District Development Profile, 2014).

Figure 1. Map of Punjab



(Source: District Development profile, 2014)

3.2.1 Rawalpindi District

Rawalpindi district is in north region of the Punjab province. The total area of the district is consisting of 5,286 km. It is consider to be the second most urbanized district of Punjab

province. 1998 census of Pakistan shows that the population of the Rawalpindi district was 3,363,911. In 2010 the Population of the district was estimated to be 4.5 million. According to 1998 census of Pakistan, 90% of the people spoke Potohari in Rawalpindi district. Rawalpindi district is divided into eight tehsils Tahuta, Kallar Syedan, Kotli Sattian, Murree, Rawalpindi tehsil, Gugar Khan and Taxila. (District Development Profile, 2014).

3.2.2 Tehsil Rawalpindi

Tehsil Rawalpindi is considered to be the one of the fifth tehsil of Rawalpindi District. The total population of Tehsil Rawalpindi is 4,395 thousand persons out of which 2,241 thousand persons are male and 2,154 thousand are female. The density of the population in the district is 790 persons per square kilometers. (Punjab Development Statistics 2011)

Figure 3. Map of tehsil Rawalpindi



(Google, 2017).

In anthropological research, we need a sample area which will represent the whole population. Therefore, I collected my research data from small community of satellite town Rawalpindi.

3.2.3 Languages

The dominant language spoken by the people of the Muslim and Christian community are Urdu but many people know the Punjabi language too.

3.2.4 Castes

Caste identity is a very vital because people's relations, behavior patterns and social economic status are considered through its group identity. Caste is the basic identity and without it the history is incomplete (Kolenda, 1987).

Caste itself is a kind to identify and that people use to differentiate themselves from others. In Christianity mostly people called each other by their caste. The main caste among Christianity is Sohotras, Gills, Bhattis, Maliks, and Ghauri etc. There are different castes exist in the Muslim community, which they locally termed as zaat. The most influential zaat in the Muslim is Chaudhary and Abassi.

3.2.5 Occupations

There are certain occupations which are associated with women. Some women are teachers who teach in different school. Like St Mary's High School, St Teresa High School etc.

Some women are the principal of the school, some runs the soup kitchens and some are nurses who take proper care of the patients and give evidence that they loves the humanity. Mostly male members of the community are doing governmental jobs. People who can afford vans provide public transport services.

3.2.6 Household Structure

The both Muslim and Christian communities have urban settlements including pakka houses. Pakka house are made of oven baked bricks or cement. The houses in which the people live are in good situation, each family member has its separate room with attached washroom. There room is also ventilated.

3.2.7 Religion and Sects

Religion is the most important element of a person's life, which consist of norms, values, rituals, believes and myths which connects a person with the other persons in the community and united the persons of the community. Religion brings harmony among the people.

The Christian community follows the Christianity. They are the followers of Jesus. Other sects are also present e.g. Protestant, Catholics, Roman Catholics and Baptist. Roman Catholics think that they are the true followers of the Jesus, by birth they are Christian and strictly follow the religion.

The Muslim in the community belongs to Sunni sect of Islam. They practice fundamental Islamic beliefs such as fasting, praying five times a day, celebrating religious festivals.

3.2.8 Education

Education is very important to the every member of the society. St Francis Girls High School is the biggest school of the community, According to my research findings 900-950 students are studying in this school. Most of the students are Christians but there is also a great strength of Muslim students. Nuns are running the school they were giving full attention to their students.

Nuns are also highly educated; some of them did masters, Med, and B.ed. The nun who is the principal of the school taught English to the high level students like 9th and 10th class. Religious

education is also the main element of nun's education which made them polite, humble and generous.

3.2.9 Food Patterns

Every culture and society has some unique traditional food patterns which makes them different from the others. The food pattern in my locale is so simple. People use pulses and vegetables. They grow vegetables like lady figure, saag, lemon, and bringles in their own garden. They pluck fresh vegetables from their garden and cook the food. During my research I saw the nuns they plucking and cooking the food in front of me but sometime they use to eat meat and chicken. Foods habits are healthy because they use to eat home made things.

3.2.10 Dress Patterns

Mostly people of the both communities Muslims and Christians wear the shalwar kameez. Young boys wears pent and shirt. Nuns in that community wear habit and veil. Rosary is the most important part of their dress. They wear black sandals. Nuns wear colorful clothes in their home but when they come out of the home they have to wear their proper dress.

3.2.11 Living Patterns

People live a simple life. They have access to electronic media. All most they have cable and TV in their homes, they also have the internet connection at their homes. But nuns they do not focus on other music but they focus on "geet" (religious song) in which they praise the Lord. Even in the church they sing geet, as it is a part of ritual and to praise the GOD.

3.2.12 Health Facilities

Whenever a person becomes ill they visited to near private clinics which are present in Christian Colony or to a government hospital. When they become ill, they also focus on religious treatment for their illness e.g. they go to father (priest) and say him to pray for her so the priest bless them with blessed oil by putting the oil on the head of the nun to cure her from disease. The Muslims went to their "molvies" for the religious treatment.

3.2.13 Family patterns

All the people have nuclear families consist of 2 or 3 children in the community. Both Christians and Muslim lives like a family they share sorrows, happiness and laugh with each other. The happiness of others are their happiness and the sorrows of others are their sorrows.

3.2.14 Religious Ceremonies

During my research I saw one of their religiousconventions of the Christian community in which they perform different rituals. Taaj Poshi (crown ceremony of Holy Mary) is one of the religious ceremonies of them in which they perform mass and at the end of the mass they present or put a gold crown on the head of the Mother Mary's statue. This ceremony is held on 31st of the May.

3.2.15 Roads and Transport system:

Local transport buses are available till night. Suzuki's, carry, vans and taxi are the main mode of local transport. Many people have their own vehicles. The main road is called Murree Road it is in good situation, metro bus serves is also a mode of transport.

3.2.16 Communication

As the whole world is turned into a global village, similarly this community also has proper means of communication with the outside world. There are facilities of telephones, internet, mobiles, whatsapp, Skype etc.

3.2.17 Markets

There are many markets in the Rawalpindi Christian colony with mostly sells snacks for the children. For the grocery and other food items the people of the colony have to travel to the nearest market which is quite nears from the colony. There are different shops like general stores, medical stores, clinics, barber shops, clothes shops etc.

CHAPTER # 4

THE ROLE OF GOVERNMENT IN DISCRIMINATION WITH MINORITIES

4.1 Key terms:

Fundamental rights protected by the constitution of Pakistan, Discriminatory laws (blasphemy law, Hoodooed law, minority cannot become the chief executive of country, no law against forceful conversion no penalty.

4.2 Fundamental human rights

The objective of this chapter is to highlight laws in Pakistan which are discriminatory to religious minorities, and is the cause their marginalization in society. Such laws not only violate their fundamental human rights but also which violate their fundamental rights but also pose great threat to their security as citizens of Pakistan.

During his first speech to the Constituent Assembly on August 11, 1947, Mohammad Ali Jinnah, elucidate the future of Pakistan in the following words:

“You are free: you are free to go to your temples, you are free to go to your mosques or any other places of worship in the State of Pakistan. You may belong to any religion, caste or creed—that has nothing to do with the business of the State... We are starting with this fundamental principle: that we are all citizens and equal citizens of one State. Now I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not so in the religious sense because that is the personal faith of each individual, but in the political sense as a citizen of the State.”

One of my respondents, when asked about the vision of Muhammad Ali Jinnah and the existing situation in Pakistan especially about the situation of minorities in Pakistan, told me:

At the time of independence, the vision of Pakistan was quite different to what it has become. It was basically envisioned on the idea of freedom, without regard to one's caste, creed or religion, to provide equal rights to all citizens of the state. It basically fails to live up to the mark of vision

of its founding fathers and has miserably failed to fulfill the principle on which it was founded. Pakistan now ranks as the 7th most dangerous country in the world for religious minorities.

Pakistan is a signatory to the Universal Declaration of Human Rights (UDHR) 1948, which in Article 18 guarantees the right to freedom of thought, conscience and religion to every human being. The constitution of Pakistan guarantees fundamental human rights such as the right to life, the right to property and the right to profess and practice religion.

When I asked about the existing human rights situation in Pakistan, one of my respondents narrated:

In theory this is true that everyone is free to profess and practice their religion freely, but in practice, this is not true. Fundamental human rights such as right to choose and practice ones religion are not available to minorities in Pakistan. The lives and properties of the minorities are not safe as everyday cases emerge in which the locale people attack the worship places and lives of minorities. In such cases, the government and law enforcement agencies side with majority and did not persecutes the culprits. The constitution of Pakistan also guarantees the equality of citizens before law but in practice this is not true as in majority cases, the culprits who harm members of minorities receive no penalty or the courts adopt lenient policies towards culprits.

The Christian community is also victim to discrimination and violence by Muslim extremists in the country. The year 2012 saw a sharp increase in violence against Christians in Pakistan. Churches in various parts of the country were set ablaze and looted and worshippers were seriously injured. Joseph Colony, a Christian community in Lahore was recently burnt down by these extremists.

During my field work, when I asked the question that are fundamental human rights are guaranteed to them? , my respondent narrated:

These fundamental rights are only stipulated and written in the constitution; in practice the situation is very different. Here our lives and religious places are not safe and we are under constant threat from mobs. In majority cases, the police and local administration take the side of majority.

4.3 BLASPHEMY LAW:

The Pakistan Penal Code is based on colonial India's Penal Code of 1862, which has however been amended several times since 1947. Pakistan's blasphemy law might, for instance, appear to be based on the British colonial law that prohibits the denigration of religion, but the Pakistani version is significantly different. Section 295A in the PPC that addresses religion is certainly inherited from the Indian Penal Code. Prohibiting "deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs", it is not in itself discriminatory and is generally consistent with international standards on the defamation of religion. The Zia-ul-Haq regime's amendments, however, placed special emphasis on the protection of Muslims; called for harsher punishments for offences against Islam; and required trials under Section 295 to be presided over by a Muslim judge. Said a Karachi-based human rights lawyer and Supreme Court advocate: "It is these provisions that make the PPC a discriminatory system

Blasphemy laws were originally introduced in 1927 before the independence of India and Pakistan when the region was still under colonial rule. At that time, the laws were equally applicable to all citizens of the British Raj and did not target any particular community or religious ideology. Most of the additions to these laws which specifically target religious minorities, however, were introduced by former dictator Zia-ul-Haq who ruled the country from 1977 until 1988. These additions included capital punishment for anyone involved in the blasphemy of the Prophet of Islam, life sentences for anyone who defiled the Quran, and prison sentences and fines for other religious offenses. These laws also made it an offense for Ahmadis to identify as Muslims, punishable by either three years imprisonment, a fine, or both.

"One of my respondents said that, he is doing master of comsats university. According to blasphemy law Calls for life imprisonment for anyone who "wilfully defiles, damages or desecrates a copy of the holy Qur'an ... or uses it in any derogatory manner". It allows for such a person to be arrested without a warrant. He said that in no protection or action against in Christian holy book "Bible" anyone uses derogatory manner or damages or desecrates of this holy book."

I generally observe that there is no protection if the holy book of the Christian are damage. There is no action against them. The mostly people are scared to tell the truth because they are live in Muslim country that why they do not tell about the right thing.

4.4 Constitution of Pakistan:

"One of my respondents told me that, the Constitution of Pakistan guarantees the equality of all citizens before the law but the participation of religious minorities in Pakistan's political arena is restricted. He was of the view that religious minorities are not fully engaged in the political processes and as a result they do not feel part of the system. When I asked people about casting votes, majority are of the view that they are registered voters and actively participate in election."

I came across some employees who were unaware of their rights, they are mostly uneducated and they don't know the policies regarding jobs of minorities in jobs application. I asked that whether he feel discrimination in access to job market? they replied:

4.5 Suppressive Policies Against Minorities:

"Another respondent told me that state is consciously perusing suppressive policies against minorities and is trying their best to leave minorities uneducated and ignorant. He was of the view that because of this lack of education and prevailing ignorance, majority of the minorities even do not know their right and is silent on the issues faced by minorities. He was of the view

that government policies have made the image of Christians of Pakistan as sweeper and Chora and these occupations are commonly associated with Christians. He also told me that in some case the advertisement for sweeper in government departments specifically mention: only Christians need to apply."

During this interview, I observed that government take advantage of the lack of education among minorities, So, they offer low ranked jobs to them and hence society call them chora and make fun of them. I further concluded that most of the people among minorities feel not good because of these allocation of jobs. They are determined to provide better future for their coming generation.

"MY respondent told me that because of state suppressive and discriminatory policies, the minorities, specially, Christians have accepted and believe that they are here in this world for being sweeper or some other low paid job."

4.6 Two influential Position of Government:

The following interview is regarding the two most important government seats which are not offered to non Muslims in every election which shows huge discrimination towards minorities.

"The Constitution of Pakistan strictly bar non Muslims from holding the two most influential positions of government in the country, namely that of the head of state and the Prime Minister. He was of the view that this is the root cause of discrimination against religious minorities. He also told me that according to the constitutionally there are ten seats reserved for the minorities in the national assembly and non Muslim are also eligible to contest election. He was of the view that despite these provisions there is very limited participation of minorities in political system because, he was of the view that, society and people will never vote for a non Muslim candidate."

The above interview gave two major points related to discrimination towards minorities which is stated constitution of Pakistan i.e, firstly two important seats of government are not offered to minorities, secondly only ten seats are offered to minorities in every election.

4.7 Foundation of this Country:

"Another respondent told me that basically the foundation of this country is based on two nation theory which means that the country is founded only for Muslims and there are no opportunities for non-Muslim in this country. He was of the view that if you study the history of Pakistan struggle, scarcely, you will find the name of any non-Muslim in Pakistan struggle. He also told me that in text books minorities, especially, Christians are shown as low caste Hindus who converted their religion from Hinduism to Christianity. He was of the view that government is basically aliening the Christians from the main stream society through such image of them in textbook."

The above interview explains that in two nation theory there is expressed that in building this nation, there's only the effort of muslims and textbooks in Pakistan are ruining the image of christians by considering them low caste hindus in history who were converted into christians.

4.8 Political Parties of Pakistan:

"Another respondent told me that political parties of Pakistan is also the causative agent of discrimination against minorities of Pakistan as they do not consider minorities as equal citizen of Pakistan and treated minorities as special community and for this purpose, they have special minority wings. He was of the view that these special minorities' wings are discrimination and has created hurdles for active participation for minorities in active politics."

The above interview of the respondent has given the idea about the discrimination of political parties against minorities, These political parties set aside the minority groups as special minority and make minority wings against their political rights and consequently these wings become the barrier for minorities in taking part in politics.

"Another respondent told me that minority's representatives are nominated by the concern political parties' hence true representation for minorities are missing in national and provincial assemblies."

4.9 Politicians minorities:

"Another respondent told me that politicians belong from minorities are unaware about the issues faced by minorities and they are interested only in getting elected and about their own perks and privileges and they have zero percent interest in the problems and affairs of minorities of Pakistan. He was of the view that there is need of working with the non-Muslims politicians to make them aware about issues faced by minorities in Pakistan. "

4.10 Discrimination in giving holydays:

"One of my respondent told me that the government is discriminatory in giving holidays to Christians on Easter and Christmas and other holy occasions. He told me that government give one holiday on Christmas on the name of Quaid-i-azam day."

(the same point of view has been augmented by another respondent..)

The interview explain that there is discrimination about Christians to giving holidays on their events like Easter, Christmas and other holy events. In my cousin personal experience i doing job in school and when my eid came ,it was very difficult to ask for holidays.

"When asked about the discrimination in official work as access to id card, domicile and other such official work, my respondent told me that they can do easily this work ."

"Another respondent told me that in government buildings will see everywhere inscription of Holy Quran but will never see such inscription of Holy Bible and he consider this as discrimination. He also told me that on national television one can see Islamic programs but will never see any program about any other religion. He also told me that, in fact media present religious minorities of Pakistan as low class and strangers in the country, created lots of problems for the victims."

4.11 Objective resolution

The introduction of objective resolution by Liaqat Ali Khan in 1949 was the beginning of discriminatory policies against minorities in Pakistan. It is through this resolution, the religious extremists of Pakistan attempted to establish a nationhood through religion in Pakistan. The resolution also states that laws repugnant to Quran should be abolished and every law should be made in accordance with the injunctions of Holy Quran. From here on, the appeasement of the religiously oppressive began, leading to increase discrimination against religious minorities. The objective resolution was also retained as the preamble of 1973 constitution of Pakistan by Z.A. Bhutto. Again Pakistan was declared as an Islamic state. This resolution also bars non-Muslims from holding the two most important positions of prime minister and president of Pakistan.

One of my respondents stated that:

Objective resolution is against the principle of equality before law. It bars non-Muslims from holding the two most important and powerful positions of Prime Minister and President just because of their religions. From the very fact that Pakistan is an Islamic country, one can clearly assume that in Pakistan there is no place and room for minorities and if they had to live in Pakistan, they would live on the mercy of majority.

Another respondent told me:

The objective resolution heralded an era of growing religious extremists and discrimination against the minorities of Pakistan. It basically discriminates religious minorities of Pakistan on

constitutional level and had worse effect on the religious minorities of Pakistan. as this resolution restrict non Muslims from becoming the prime minister and president, it means that constitutionally minorities are not equal citizens of Pakistan and state treat them as second class citizens.

4.12 Electoral laws:

During my field work, one of my respondents, when asked about how much the electoral laws are discriminatory against minorities stated:

"Another respondent told me that the Constitution of Pakistan strictly bar non Muslims from holding the two most influential positions of government in the country, namely that of the head of state and the Prime Minister. He was of the view that this is the root cause of discrimination against religious minorities. He also told me that according to the constitutionally there are ten seats reserved for the minorities in the national assembly and non Muslim are also eligible to contest election. He was of the view that despite these provisions there is very limited participation of minorities in political system because, he was of the view that, society and people will never vote for a non Muslim candidate."

Before partition of sub continent, for the safeguard of rights of Muslims, the founding party of Pakistan, All India Muslim league raise its voice for the separate electorate for Muslims. It also Muslims to gain majority in the north western and eastern region of India. After the independence of Pakistan both joint and separate electorate were given interchangeably to minorities. The 1956 and 1962 constitution gave separate electorates for minorities where as the martial law government of Yahya khan replace the separate electorates with joint electorates. In 1985, separate electorates were granted through Eighth Amendment to the constitution. In 2002, joint electorates were granted to minorities which is still in place. According to the constitution, ten seats are reserved for non Muslims. The members to fill non

Muslims seats in the national seat shall be elected through proportional representation system of political parties.

During my field work one of my respondents highlighted:

The procedure of joint electorate was adopted to bring the religious into mainstream politics but this process did not serve its purpose and it continues to alienate the minorities. The process has created imbalance between different minorities groups as there is no reserved seats for any specific minority group and the other unrepresented in national assembly. In order to solve this problem, minorities should be given dual voting rights. Under the current system, the whole of the country is treated as a constituency for minorities. Furthermore, the party leadership select non Muslims candidate and there is a need to solve this problem so that religious minorities can elect their true representatives.

One of my respondents told me:

The Constitution of Pakistan guarantees the equality of all citizens before the law but the participation of religious minorities in Pakistan's political arena is restricted. He was of the view that religious minorities are not fully engaged in the political processes and as a result they do not feel part of the system. When I asked people about casting votes, majority are of the view that they are registered voters and actively participate in election.

"Another respondent told me that political parties of Pakistan are also the causative agent of discrimination against minorities of Pakistan as they do not consider minorities as equal citizen of Pakistan and treated minorities as special community and for this purpose, they have special minority wings. He was of the view that these special minorities' wings are discrimination and has created hurdles for active participation for minorities in active politics."

"Another respondent told me that minority's representatives are nominated by the concern political parties' hence true representation for minorities are missing in national and provincial assemblies."

"Another respondent told me that politicians belong from minorities are unaware about the issues faced by minorities and they are interested only in getting elected and about their own perks and privileges and they have zero percent interest in the problems and affairs of minorities of Pakistan. He was of the view that there is need of working with the non-Muslims politicians to make them aware about issues faced by minorities in Pakistan. "

4.13 Blasphemy law

The law of blasphemy has been used in personal interests such as property disputes, personal disputes, and political rivalry. It is also being used *for* revenge. There is plethora of cases in which this law has been used for personal gains and personal disputes. Cases have highlighted the evidentiary lacuna where unreliable witnesses are being used to substantiate charges. The bail for someone who is accused of blasphemy who is proven to be mentally challenged and of an advanced age can only be secured at the level of Supreme Court; the chances of getting fair trial are limited. Other state bodies such as police are fearful, prejudice and often incompetent. Cases are not properly investigated and correct procedure provided in the criminal procedure code are

One of my respondents when asked about blasphemy law told me:

The police are generally highly prehudice on cases involving blasphemy. There have been cases in which the accused have been killed by the police and the killer are glorified by the police. In such cases the police have kissed the hands of the killer and allowed the fans to garland the accused killer. Punjab governor Salman Taseer was killed by his own official police guard for criticising the laws related to religion and their misuse.

There is no precise record showing how many blasphemy cases have been registered in the police stations or have been tried by the courts. Such cases are usually reported either by media or human rights groups or when the appeals against convictions by the trial courts and the supreme court.

Another respondent narrated:

Normally such accusations are accompanied by attempts to terrorise and kill the accused, the counsel representing them, the judges and anyone who attempts to publically support rights of the accused. In majority cases, the accused often acquitted from courts receive life threats from different segments of society and were killed.

4.13.1 Case study:

The case of Rimsha Masih

A 13- year old girl was accused of carrying an envelope containing the verses of the Quran. The complainant alleged that he inquired from the child what was in the envelope; he then proceeded to open it to find burnt papers which contained verses of the Quran. The Islamabad high court held that: a prudent man in our society would never bother to intercept a girl in such like situation, therefore it manifests that the complainant had some ulterior motive to maneuver the expulsion of the Christian community from the vicinity. The FIR was quashed and the accused was equated.

The case of Shahbaz Masih:

In this case, the accused, a Christian who suffered from bipolar disorder was alleged to have destroyed a page in the Holy Quran. At the trial court, he was sentenced to life imprisonment. On appeal to Lahore High Court, after spending three years in prison, the accused was acquitted on the basis of his mental condition.

4.14 Qanun-e- Shahadad order:

The preamble of Qanun e Shahadad order states that the law would be revised, consolidated, and amended to bring it into conformity with the injunctions of Quran and Sunnah. The article set out the standards for the competence of witness and states that witness is competent if s/he fulfills the qualification prescribed by the injunctions of Holy Quran and Sunnah

When I asked during a focus group discussion, about this order majority of the participants were of the view that this objective, from the outset, is discriminatory against minorities, prejudices the proceedings against minorities and ignore what might their respective religion propose.

One of my respondents said:

This law is discriminatory for the followers of other religions as they would fail the standard set out to qualify as a competent witness in the said law and since it applies to all judicial proceedings, it discriminate against all religious minorities. This article also emphasizes that witness is competent if he fulfills the requirements ordained by Quran and Sunnah. This is blatantly discriminatory towards the followers of other religion. The preamble of Qanun e Shahadat order should be made religious neutral and should not require its provisions to be in conformity with the injunction of Quran and Sunnah and non Muslims should not be disqualified from being competent witnesses.

I came across some employees who were unaware of their rights, they are mostly uneducated and they don't know the policies regarding jobs of minorities in jobs application. I asked that whether he feel discrimination in access to job market? They replied:

"Another respondent told me that state is consciously perusing suppressive policies against minorities and is trying their best to leave minorities uneducated and ignorant. He was of the view that because of this lack of education and prevailing ignorance, majority of the minorities even do not know their right and is silent on the issues faced by minorities. He was of the view that government policies have made the image of Christians of Pakistan as sweeper and Chora and these occupations are commonly associated with Christians. He also told me that in some case the advertisement for sweeper in government departments specifically mention: only Christians need to apply."

During this interview, I observed that government take advantage of the lack of education among minorities, So, they offer low ranked jobs to them and hence society call them chora

and make fun of them. I further concluded that most of the people among minorities feel not good because of these allocation of jobs. They are determined to provide better future for their coming generation.

The following interview is regarding the two most important government seats which are not offered to non Muslims in every election which shows huge discrimination towards minorities. I asked him about the participation of Non Muslims in elections and their point of view about this cause, he replied:

The above interview gave two major points related to discrimination towards minorities which is stated constitution of Pakistan i.e., firstly two important seats of government are not offered to minorities, secondly only ten seats are offered to minorities in every election.

"Another respondent told me that basically the foundation of this country is based on two nation theory which means that the country is founded only for Muslims and there are no opportunities for non-Muslim in this country. He was of the view that if you study the history of Pakistan struggle, scarcely, you will find the name of any non-Muslim in Pakistan struggle. He also told me that in text books minorities, especially, Christians are shown as low caste Hindus who converted their religion from Hinduism to Christianity. He was of the view that government is basically aliening the Christians from the main stream society through such image of them in textbook."

"Another respondent told me that the government is discriminatory in giving holidays to Christians on Easter and Christmas and other holy occasions. He told me that government give one holiday on Christmas on the name of Quaid azam day."

(the same point of view has been augmented by another respondent..)

"Another respondent told me that because of state suppressive and discriminatory policies, the minorities, specially, Christians have accepted and believe that they are here in this world for being sweeper or some other low paid job."

"When asked about the discrimination in official work as access to id card, domicile and other such official work, my respondent told me that they can do easily this work ."

"Another respondent told me that in government buildings will see everywhere inscription of Holy Quran but will never see such inscription of Holy Bible and he consider this as discrimination. He also told me that on national television one can see Islamic programs but will never see any program about any other religion. He also told me that, in fact media present religious minorities of Pakistan as low class and strangers in the country, created lots of problems for the victims."

CHAPTER # 5

DISCRIMINATION IN EMPLOYMENT ALLOCATION TO MINORITIES.

"One of my respondent told me that religious minorities in Pakistan are largely confined to low-wage, menial employment with little opportunity to improve their socio-economic position. He was of the view that, of course, there are certain minorities who hold influential positions but the fact that majority are still living below the poverty line and upward mobility is very difficult for them. He was of the view that this is in large part a consequence of the limited educational opportunities available to minorities, particularly women."

"Another respondent told me that government has allocated 2 percent quota for minorities which is insufficient for the minorities. He was of the view that despite the fact that government has allocated 2 percent quota for minorities but in fact the government fill this two with low paid jobs like sweepers and plumber. "

"Another respondent noted that Christians would have difficulty running a restaurant or working as a street vendor as Muslims would refuse to accept food from them. Religious minority members cannot open a restaurant because nobody would like to eat in a Christian restaurant because of religious discrimination. A Christian Street vendor cannot sell edibles to Muslim customers because they would not buy edibles from him. The Christian house workers are lowly paid compared to their Muslim counterparts; many times, they are thrown out of their job on false accusations of theft without paying their"

"Another respondent told me that Christian's house workers receive less salary as compared to Muslim house workers. He was of the view that their Muslim owners treat them in inhumane way and most of the time presents them rotten food for eating. He also told me that Christian's females who got jobs in private companies are facing discrimination and harassment at work places."

During my field research, I generally observe that, the Christians house workers are not educated that's way they are work with the Muslim houses and receive less salary as compare to Muslim house worker. In my research, i agree that the Christians females who have a job in private companies they are facing discrimination and harassment at work places.

One of my respondent told me that in cases, in private sector, minorities cannot get a job and discriminated on the basis of religion. He was of the view that in private sector, despite very good performance minorities cannot get promotion easily and their Muslims counterpart can easily get promotion. He also told me that in private sector, the minorities' workers receive less salary as compared to Muslims.

"Another respondent told me that, in recent years, some incidents of torture against minority girls working as domestic workers at the homes of rich Muslims came into the media. The girls were tortured to death and nothing happened against the culprits because of their influence and the fear among the families of the victims."

Discrimination at the work place alludes to any sort of bad treatment that is focused at somebody by virtue of a few components including sex, race, social foundation, age, level of involvement, language utilized or even skin tone and on religious believes system.

As I mentioned that discrimination do occur at all level, whether it is a school, college, University or a job. Minorities in Pakistan are facing a lot of discriminations. The reason why discrimination at the work place a big issue because people are treated unfairly

5.1 Case study:

One of my responded told me his story of discrimination at job. He was 30 years old and doing job in the famous company of Islamabad. The owner of the company is foreigner but in Pakistan, it is under the Muslim staff. So he told me that he is working here for last 5 year. He is punctual, intelligent and hardworking employee of the company. And much educated than the other employees. One day due to some problem the manager left the company and they are looking to hire me as a manager. The other staff start fighting with the owner, that this is a

Christian boy so we can not work under this man. Otherwise we leave the job. Owner get worried that I can create a huge problem. He said I will make the manager to the one, who will pas the test. So he gave the test to the employees, So by the Grace of God he was passed the test and selected for the post of Manager.

"One of my respondent told me that religious minorities in Pakistan are largely confined to low-wage, menial employment with little opportunity to improve their socio-economic position. He was of the view that, of course, there are certain minorities who hold influential positions but the fact that majority are still living below the poverty line and upward mobility is very difficult for them. He was of the view that this is in large part a consequence of the limited educational opportunities available to minorities, particularly women."

The preceding interview is about the job allocation that minorities have less job opportunities as compared to Muslims, and the only cause of this problem is the limited educational opportunities to minorities especially for women, therefore, minorities should be given equal educational rights as that of Muslims.

"Another respondent told me that government has allocated 2 percent quota for minorities which is insufficient for the minorities. He was of the view that despite the fact that government has allocated 2 percent quota for minorities but in fact the government fill this two with low paid jobs like sweepers and plumber. "

The major problem during the job process is the less quota which is 2% only for minorities. Beside this they are offered low paid jobs at low scale which is highly concerned to minorities.

"Another respondent noted that Christians would have difficulty running a restaurant or working as a street vendor as Muslims would refuse to accept food from them. Religious minority members cannot open a restaurant because nobody would like to eat in a Christian

restaurant because of religious discrimination. A Christian Street vendor cannot sell edibles to Muslim customers because they would not buy edibles from him. The Christian house workers are lowly paid compared to their Muslim counterparts; many times, they are thrown out of their job on false accusations of theft without paying their"

The above response was of the person who observed that Christians are unable to open restaurants as Muslims do not buy food from them. They work as street vendors but do not get profit

"My respondent told me that Christian's house workers receive less salary as compared to Muslim house workers. He was of the view that their Muslim owners treat them in inhumane way and most of the time presents them rotten food for eating. He also told me that Christian's females who got jobs in private companies are facing discrimination and harassment at work places."

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"The respondent told me that, in recent years, some incidents of torture against minority girls working as domestic workers at the homes of rich Muslims came into the media. The girls were

tortured to death and nothing happened against the culprits because of their influence and the fear among the families of the victims."

5.2 Case study:

"One of my respondent told me that, he was 19 years old when he started work in a call center because he has some family issues. He said that he do not even have much money to travel so mostly he took lifts from the other people. He said sometimes he have 50 rupees and sometimes he has 100 to take along with him to job. He told me that my mother cooks yummy food he takes that food to the office due to lack of money. Other colleagues like to eat my food because of spiciness, so there is a friendly environment among us. He said my colleagues do not even take permission from me and eat my lunch. One day I was too hungry and take out the lunch of one of my colleague, he came and start fighting that why you are having my lunch, you are Christian, how dare you to touch my eating material. This was the man who eat my lunch on regular basis but when I eat his lunch he starts fight because I'm a Christian. So I have no right even to touch his things."

CHAPTER # 6

DISCRIMINATION IN SOCIAL LIFE AND DISCRIMINATION IN EDUCATION INSTITUTIONS WITH MINORITIES.

Social discrimination is defined as sustained inequality between individuals on the basis of illness, disability, religion, sexual orientation, or any other measures of diversity.

Social justice is aimed at promoting a society which is just and equitable, valuing diversity, providing equal opportunities to all its members, irrespective of their disability, ethnicities, gender, age, sexual orientation or religion, and ensuring fair allocation of resources and support for their human rights. Any number of diverse factors, including those mentioned above, but also education, social class, political affiliation, beliefs, or other characteristics can lead to discriminatory behaviors, especially by those who may have a degree of power in their hands. Social justice means that all institutions—structures as well as processes should be freely and equally accessible and available to all individuals, irrespective of their characteristics. Laws and legal institutions must ensure that equal opportunity be provided for education, learning, earning, and living. Social justice is the basis of equal and equitable distribution of resources and opportunities in which outside factors that categorize people are irrelevant.

6.1 Discrimination in social life:-

All human beings are born free both in dignity and in rights, so why is it that individuals who go on to develop and experience mental illness are seen as a soft target for discrimination at a number of levels and in various domains in their daily lives? This discrimination is damaging, derogatory, and demeaning, thereby making individuals with mental illness second class citizens. By association, such discrimination also has an impact on people who look after individuals with mental illness (whether they are professional or lay careers).

Social discrimination is defined as sustained inequality between individuals on the basis of illness, disability, religion, sexual orientation, or any other measures of diversity.

Social justice is aimed at promoting a society which is just and equitable, valuing diversity, providing equal opportunities to all its members, irrespective of their disability, ethnicities, gender, age, sexual orientation or religion, and ensuring fair allocation of resources and support for their human rights. Any number of diverse factors, including those mentioned above, but also education, social class, political affiliation, beliefs, or other characteristics can lead to discriminatory behaviors, especially by those who may have a degree of power in their hands.

"One of my respondents told me that religious minorities, in Pakistan, encounter discrimination in a variety of public spaces on a daily basis, including school, work, local neighborhoods and classrooms. Graffiti and banners on city walls, voices from the loudspeakers of mosques, popular television. He was of the all these forms of discrimination which the religious minorities are facing in Pakistan. He also told me that children's textbooks carry messages that incite hatred towards minorities."

"Another respondent describes how Pakistani Hindus experienced similar exclusion in a range of social contexts. He told me that in many schools, Hindu children never drink water from a common glass. In shops and factories Hindu servants and employees never drink water from a Muslim's glass. Tea shops in many towns are using cups for non-Muslims."

6.2 Discrimination in education institution

Discrimination in education is the act of discriminating against people belonging to certain categories in enjoying full right to education. It is considered a violation of human rights.

Education discrimination can be on the basis of ethnicity, nationality, age, gender, race, economic condition, disability and religion.

My responded told me that one day in collage ,after the class was over and teacher was gone .some of my fellow students who were a kind of racists, had problem with me and my fellow friend because we were not from Muslim background. So they started out by questioning us about our religion, faith, and theology living in Muslim country there is fear in hearts of minority that if by mistake even we utter something which is belief but collides with others faith minority people know that they may be in danger because of post of constitution amendment called touheen-e-rasaalat. So didn't dared to speak a word neither against them nor in support of selves. So this became a cause of discrimination in regards to religious belief and knowing that we would not speak in this case.

"Another respondent told me that she was a teacher in a nursery school and I was very attach with one of my student but upon learning that I am Christian that 4 year student of mine told me that you are not good because you are a Christian and start to avoiding me. She was of the view that even children are sensitive to religious matter and they will start discriminating you once they learn about your religion."

"Another respondent told me that they face discrimination in university because of the religion. He told me that in universities and colleges minorities students face discrimination because of their religion. He told me that even teachers discriminate between minorities and Muslim's students and in many cases the minorities students are deprived from their positions because of their religion. "

"Another respondent told me that in schools, colleges and universities minorities, in addition to discrimination, the teachers and staff also try to the conversion of minorities and also mentally torture them. She told me that she personally faces the attempt of her conversion to Islam by the teacher and staff of the university. She also told me that because of my religion one teacher deduce my marks and also treat me in a most humiliation way."

"Another respondent told me that in schools and universities they face discrimination by their class fellow. She told me that their Muslim class fellow feel hesitate to be friendly with minorities and they also inter dine with them feely. She told me that on learning that she is from minorities, my class fellow start avoiding my company and start discriminating me because of religion. She also told me that in some cases the teachers and the staff of the university look down upon minorities and also sometime face harassment because of religion."

"Most of my respondent told me that in schools; they were compelled to study Islamiyah as, in government; school's teachers are not available to teach us comparative study of religion. They were of the view that because of lack of facilities they were compelled to study Islamiyah which is highly discriminatory with minorities."

"Another respondent told me that negative religious Stereotypes associated with minorities; especially Christians also deeply impact their interactions with the Muslim majority. For example, because of negative associations Christians are often restricted from drinking water from the same source as Muslims."

"Another respondent told me that books of history present the role of religious minorities negatively. Children are taught that [the] Hindu majority treated Muslims very badly before the separation of India in 1947. The British rulers [Christians] Hthey are on the receiving end and now should pay them in the same coin. He also told me that there is no mention, in history books, the role of minorities in Pakistan struggle. "

CHAPTER # 7

SUMMARY AND CONCLUSION:

Christians, 1.8 million Hindus, 106,989 Buddhists, 30,000 Sikhs, and 25000 Parsis constitute the religious minorities in Pakistan.

The present research is conducted on the religious discrimination on the small community in a satellite town Rawalpindi. The existence of the religious majority and minority in a country often leads to various conflicts in society. One form of conflict is religious discrimination. Pakistan is an Islamic country. However, 97% of the population is Muslim. The other religions are Christianity, Hinduism, Buddhism. As the majority religion is Islam.

Discrimination is the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, sex, or disability. Religious discrimination is treating a person or group differently because of the particular beliefs which they hold about a religion. This includes instances when adherents of different religions, denominations or non-religions are treated unequal due to their particular beliefs, either before the law or in institutional settings, such as employment or housing.

This research is grounded in a qualitative research design, 30 interviews, and focus group discussion. A cluster of tools of qualitative methods are used, which include participant observation, focus group discussion, interviews and case studies. Participant observation is carried out for gaining more in-depth understanding about the research topic.

The result of this study indicates that there are several kinds and forms of religious discrimination in Pakistan. The kind of religious discrimination includes direct religious discrimination and indirect religious discrimination.

The findings show that Christians are discriminated in different sectors including public transports, educational sectors, jobs allocation and in participation in elections. Government is discriminatory to Christians in their special holidays.

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INTERVIEW GUIDE

1. Have you ever face discrimination on the basis of your religion?
2. Do you feel discrimination in access to job market?
3. The government of Pakistan has allocated 2 % j government jobs for all the minorities in Pakistan, is it satisfactory for minorities?
4. How you see the confinement of minorities, especially Christians, to menial, low paid and low status jobs such as street sweepers and drainage cleaner?
5. Did not you think that such sort of confinement is the causative agent of many religious stereotypes?
6. What are the effects of this of these stereotypes on minorities?
7. What do you think about the government policies about minorities of Pakistan?
8. Do government play any role in promoting discriminatory policies against minorities?
9. If yes what are the policies and what are the effects of those policies?
10. According to the constitution of Pakistan, a religious minority cannot become the president or prime minister of Pakistan. What do you think about this?
11. We can see on national television programs about Islam, have you ever see any program about other religion?
12. Have many house members are registered in electoral role?
13. Whether the house member give their vote?
14. Have you ever been discriminated on the basis of your religion in educational institutions?
15. What sort of discriminating you have faced?
16. In your education career, have you ever study religion other than your own? Are you satisfied with the government efforts of educating the minorities?
17. How many of your family members have master degrees?
18. Several higher education institutions follow quota system, is it not discriminatory against the minorities?
19. Have you ever been discriminated by your class fellow or teacher because of your religion?
20. Do you freely celebrate ritual ceremonies?
21. Do you freely worship?
22. Whether the other religious community members participate in your happiness or mourn?

23. Whether the other community freely inter dine with you people?
24. Whether the other community consider you impure?
25. Have you ever face discrimination in work place?
26. If yes, what sort of discrimination you have faced?

GLOSSARY

Pakaa	Houses made of concrete bricks
Zaat	Caste systems
Sohotras	A name of caste in Christians
Gills	A name of caste in Christians
Bhattis	A name of caste in Christians
Maliks	A name of caste in Christians
Ghourri	A name of caste in Christians
Chaudhary	A name of caste in Muslims
Abbasi	A name of caste in Muslims
Saag	A green vegetable widely used in Pakistan
Geet	A religious song
Molvies	A group of preaching people in Pakistan
TajPoshi	Holy ceremony
Suzuki	A vehicle company mostly used in Pakistan
Sunni	A sect in Islam
Baptisma	Belief system of christians
Shalwarkameez	National dress of Pakistan
Urdu and Punjabi	laugange spoken in Pakistan
Chora	sweaper