



RELIGIOUS FREEDOM AND MINORITIES' DISCRIMINATION: A CASE STUDY OF CHRISTIANS' SOCIO-ECONOMIC DISCRIMINATION IN PAKISTAN

DR. ARFAN LATIF¹, SAIRA ZAKA², DR. SHOUKAT ALI³

ABSTRACT

Religion is the personal matters of citizens. They can choose or quit any religion according to their desires. The local and international constitutional provisions preserve the religious rights of the citizens. But in the perspective of South Asia, the same is not being protected. The South Asian countries mainly Pakistan and India are not perceived the satisfactory states regarding the protection of minorities' rights. The Christians are facing social, economic and political issues in Pakistan. the current study is intended to point the major problems the Christians are facing in the perspective of Pakistan.

KEYWORDS: Religion, minority discrimination, Christianity, Islam, Pakistan, South Asia

1. INTRODUCTION

The choosing of one's religion is guaranteed and protected by international law. The international provisions give freedom to every individual to choose or convert a religion. None can be forced or coerced to adopt or to quit any religion. It is a private matter which is carried out by individual not any external force. The international law gives acknowledgments to twelve basic rights based on religion, and faith (Siracusa, 1985). Everyone has freedom regarding his/her religious choices and beliefs. By the same way, the declaration provides the liberty about changing the views about certain religion and belief system. The preaching, worship and religious practices of one's religion are allowed according to the universal declaration of Human Rights (Universal Declaration of Human Rights, 1948).

The international organizations of human rights grant the protection of religious liberties, yet there is discrimination against the religious minorities. Almost across the globe, the religious minorities have to face discrimination. They are not given the similar social status like the majority of the citizens enjoy. For example, in India the Muslims are not treated in the same way like the Hindus (Christen, 1981). Although there are made many attempts to get rid of the exploitation of the religious minorities. But still, the issue exists in man of the countries. In some countries, there are initiated many developments in this regard and they have controlled this issue at maximum level, but in countries like Pakistan and India, the religious minorities are facing the issues (Thornberry, 1980).

The religious minorities are ignored in the almost majority of the countries. The religious minorities do their best to prove themselves to be loyal to their countries yet they are not fully accepted. The educational reformations and constitutional provisions provide many ways to give equal rights to the minorities but they are unable to get the same social standing. They are marginalized like the other marginalized segments i.e., women, transgender and physically handicapped people (Bécares & Priest, 2015).

The minorities are further classified into many types like sexual, gender and religious minorities. The racial minorities are prominent in the western societies where the white people have discriminations against the black people. The religious minorities are vivid in all of the continents as they face social and political deprivation. They are treated as second and even the third-class citizens in different countries. The same is the situation in Pakistan where Christian women face social exploitation at society level and political prejudice at government level (Mohanty, 2010).

Despite granting the provisions by the international human rights organizations, the Christians are not enjoying the religious freedom in Lahore. The job status and economic condition of the religious minorities in Lahore show that they are not enjoying the religious rights. They are assigned the lower jobs only like cleaners and sweepers in public and private workplaces. This illustrates that the Christians are facing social and political deprivation in Pakistan (Fouzia et al, 2014).

1.1. OBJECTIVES

- To explore the socio-political conditions of minorities in South Asia
- To find out the discriminations against the minorities with special reference to Pakistan and India
- To explain the economic problems the Christians are facing in Pakistan

¹ Assistant Professor Sociology University of Okara, Pakistan, arfanlatif9292@uo.edu.pk

² MPhil Scholar at University of Okara, Pakistan, zsaira101@gmail.com

³ Parole officer, Home department Govt. of Punjab, Pakistan, alishoukat_45@yahoo.com

- To locate the political issues of Christians in Pakistan
- To propose the suggestions regarding the religious harmony in Pakistan

2. METHODOLOGY

The current study is intended to find out the problems of the minorities with special focus of Christians in Pakistan. This study is purely qualitative in nature because the researchers did not incorporate statistical analysis. The data is secondary in nature under which the researchers collected variety of the data from different secondary sources i.e., books, research articles, research reports, newspapers and other online sources.

3. SOUTH ASIAN PERSPECTIVE

There are more than two hundred countries across the globe. All of these countries have religious minorities. Some of the countries have more proportion of the religious minorities than the others. Now, the developed countries are leading to multiculturalism where there are members of different nations and religions. All of them are getting the same social positioning like Canada and USA. But yet the minorities are facing the social, social and religious issues. The multiculturalism provided a way for the minorities to get more social facilities and equality but regrettably the exploitation of the religious minorities exists in such countries too. But there are exceptions like the prime minister of New Zealand and Canada set examples that they will not tolerate such incidents in their countries and culprits are punished with exemplary punishments.

South Asian region is also not out of such issue because the minorities are also facing socio-economic and political problems in this region. The minorities are also facing different issues in Pakistan, India, Sri Lanka and Burma etc. The intensity of religious minorities issues is more than the above-mentioned developed countries. The Muslims are religious minorities in India and Burma and they are passing through a tensed situation due to their religion. The Hindu-Muslim riots are routine matters in India. The Rohingya Muslims are being slaughtered by the Buddhists in Burma. And the Christians are facing the alike issues in Pakistan too. Christians constitute the largest minority population in Pakistan and they are confronting the adjustment problems in Pakistan.

Curtis (2016) pointed out that violence and religious minorities are interlinked with each other in South Asia. Whenever the any extremist or violent incident happens in any country of the region, it is easily blamed on the minorities. Later, these minorities are targeted as if they had committed the same incident. On the other hand, the author reported that issues of religious minorities are deep rooted in the South Asian region that is why they are targeted in the present era too (Curtis, 2016). South Asian region had been religiously dominated region since a long time. All of the major religions of the world are found in these countries. There are Muslims, Christians, Hindus, Jains, Buddhists and the Sikhs in different countries in South Asia. The positive side is that all of the religious representatives are found in these countries but on the other hand, the members of different religions are being targeted in these countries. One religion dominant country has concerns for the minorities (Corbridge & Harriss, 2013). This situation is associated with sectarianism, extremism and communalism. India is a secular state officially but everyone knows that at the same time she is the largest Hindu state of the world. India shows herself a secular state but the Muslims, the Sikhs and the Christians are being targeted by the Hindu goons. In Pakistan, the Christians are facing a bad social and political situation (Corbridge & Harriss, 2013).

India is the second largest country of the globe according to population after China. India is a Hindu majority country where the Muslims constitute the largest minority of the world. There are almost 200 million Muslims in India yet they are considered a minority due huge population. According to the author, even the Muslims constitute a large group but they are facing the social, economic and political issues in India. They are targeted by the Hindu groups on the minor reasons in which mostly the Muslims are being killed by these Hindu attackers (Osuri, 2013).

According to International Religious Freedom Report, India (2019) the communal violence is a routine matter in India. India is a multi-religious country where there are Hindus, Muslims, Buddhists, Christians and Sikhs etc. out of all these religions, the Muslims are targeted by the Hindus. The communal violence is mostly aligned with Hindu-Muslim groups. The report found that 7484 incidents of communal violence between 2008-2017 happened. In this decade, almost 1100 people were killed in the communal violence which is actually based on religious motivations.

Gravers (2015) conducted a study on the anti-Muslim incidents in Burma and Sri Lanka. The study found that the Muslims are facing the bitters situations in Burma due to their religion. They are restricted to their locally assigned areas. They are not permitted to build Masjids where they worship according to their religion. The madrassahs are also not allowed where the Muslims children learn about their religious teachings. In the violation of these provisions, they are sent to jails and punishments are also given (Gravers, 2015). The violence against the Rohingya Muslims had been a routine in Burma. In the recent time again, the killings of the Muslims took place in Burma. The worship places and teaching centers are also targeted by the Buddhists mobs. The properties of the Muslims are also beleaguered. All this shows that the Muslims as religious minorities are at stake in Burma (Smith, 1996).

The above discussion reveals that religious minorities are facing multiple social and political issues in the South Asian countries. The dominant religious group targets the religious minority. The Muslims as a religious minority are confronting

social, political and administrative problems in India, and Burma. On the other hand, the Christians are facing the same circumstances in Pakistan. The women have to face double problems; one in their own community and other as religious minority by the dominant religious group.

4. HISTORICAL PERSPECTIVE

The Christian community has been living in this region (presently Pakistan) since centuries. This area was predominantly Hindu by religion. Later on, the Arab conquest led by Muhammad bin Qasim provided a way to convert these people to Muslim religion. A lot of people were converted from the local religions to Islam. This process continues till the Mughal Empire in subcontinent. Later, the East India Company was primarily Christian dominated administration. The British started a missionary campaign to convert the locals into Christianity. The missionary schools were set up across the whole subcontinent which were aimed at to motivate the people to embrace Christianity. The lower-class people started to convert themselves into Christianity and in return they earned social status and economic incentives. The most of them belonged to lower casts of Hinduism that were facing the social and political deprivation even being a Hindu. They preferred to be a Christian to gain social prestige. This conversion process continued till the partition of Hindustan. So, the Christian communities are basically created by the British rule in subcontinent. They are living till date and facing social issues and administration problems in both Pakistan and India.

Pakistan's creation is also religiously motivated. The Muslims of subcontinent were facing the same problems as the Christians today which led them to get a separate homeland. But at the time of creation, there were almost 23% religious minorities of the total population because Pakistan's aim was to give equal rights to all religious minorities. This cause was supported by Islamic teachings as well as by Jinnah's vision. But now you can see this ratio of 23% has been reduced to lower proportion which illustrates that minorities' rights are not protected in Pakistan (Gregory, 2012). The ratio of non-Muslim population is declining day by day in Pakistan. Now the non-Muslim community constitutes only 3.7% of the whole population which was more than 20% at the time of partition. This declining population is motivated by numerous discriminations and challenges faced by the non-Muslim community. The non-Muslim population especially the Christian is facing the issues like unequal employment opportunities, social discrimination, the conversion from Christians to Muslims and violence against them (Manchanda, 2009).

Sookhdeo (2002) disclosed the statistics related to the most recent census of Pakistan held in 2017. According to the findings, there are 96.28% Muslim people living in Pakistan. On the other side, almost 3.72% people are non-Muslims. Out of these non-Muslims, the largest non-Muslims community in Pakistan is Christian. They constitute 1.59% of the whole population. This shows that tiny ratio of Christians is like an ant before an elephant.

5. SOCIAL STANDINGS OF CHRISTIANS IN PAKISTAN

Patras & Usman (2019) conducted a study on the minorities in Pakistan with special reference to Christians. The study explained that according to the census of 2017, government of Pakistan stated that country has total population at 207,774,520. The census reported the total population of the country but it did not mention the religious minorities as it was in the earlier census report. According to the census of 1998, there were 3.73% population based on religious minorities out of which the Christians counted about 1.59% of the total population of Pakistan. The study further elaborated that the religious minorities are found across the country (Patras & Usman, 2019). The population of minorities in Pakistan is not as affluent as the rest of population. The minorities face numerous social and political problems in the routine life. They do not enjoy the same status as the other segments of society do. The Christians like the other minorities are socially and economically poor. They are politically depressed segments in Pakistan. They cannot enjoy the same social facilitation as the Muslims do (Raina, 2014).

The Christians have been passing through different stages of social life. In the nineteenth century, almost eighty percent who are currently residing in Pakistan were converted by the missionaries. The converted families basically belonged to the lower casts of India including dalits and untouchables. They wished to reform their lives through this conversion but unfortunately after the end of British rule, they again started to face the same social issues. Currently, the Christians in both Pakistan and India are facing almost the same social and political issues as the majority of the minorities are facing across the globe (Ali, 2015). Jodhka & Shah (2010) conducted a study on the lower casts and the minorities in South Asian region. The study explained that the religion is like an opportunity for the lower and deprived sections of the society. One who comes in the power converts these lower casts into their religions which provide an opportunity to improve their social lives. The same is done with the Christians in South Asian region. They were converted during the English rule in India but later they faced more or less same issues as they did before the English rule. Currently, they have the blue-collar jobs like sweeping and cleanliness. The Christians in Pakistan do perform the same jobs. They are tied in the strong jaws of society and are unable to get rid of it. Even the educated Christians have chosen the high prestigious jobs yet they are not enjoying the upper social status in the country (Jodhka & Shah, 2010).

The social standing of the Christians in Pakistan is not satisfying. They are socially, economically and politically marginalized in the country. They are not allowed to have meal together with the Muslims in most of the social gatherings

although the situation is changing with the educating of people. But in the traditional rural communities, the Christians face more discriminated situation than in the urban areas. In the local communities, they are socially segregated and they are not permitted to reside among the dominant communities (Wallbridge, 2003). O'Brien (2012) explained the historical roots of the Christians in South Asian region. Accordingly it is not a recent phenomenon that Christians are given the lowest jobs in Pakistan or Indian rather it can be traced back to Aryans rule in the region. The contemporary Christians belonged to lower classes during that era too which faced many ups and downs in this region. This is the same picture of the religious minorities or lower classes which existed during Aryans' rule too (O'Brien, 2012).

6. SOCIO-POLITICAL DISCRIMINATION OF CHRISTIANS

Islam is a religion which gives importance to equality. According to the teachings of Islam, all human beings are equal to one another. There is not any preference given on the basis of material affluences. But in actual the situation is different in Pakistan (Singha, 2015). The Christians are not treated in the same way as the rest of the citizens. The concept of cleanliness is also well explained by Islam. It is the collective responsibility of all to keep them neat and clean. But in Pakistan the tasks of cleanliness are attached with the Christians only who perform their duties as sweepers all over Pakistan. In the same way, the Christians women also do the similar jobs as their males do (Singha, 2015).

Iqbal et al (2012) conducted a comparative study on the area of religious minorities in Pakistan. The study focused mainly in the Christians who are associated with social backwardness. The study analyzed the lower jobs have created a streak of low-esteem among the young Christians boys. They are mentally prepared that they have to do the same lowest jobs as their parents have been doing. In the present era, situation is changing. These Christians and Hindus young boys are striving for education so that they may establish a bright future. But overall, in the country a negative perception is attached with these Christians and Hindus. They have lower social status in the society as whole although there are some exceptions where they get high prestige as well. The Christian women also have the same low social prestige in the community. They have limited political participation in their specific societies only (Iqbal et al, 2012).

The minorities especially the Christians are facing plenty of issues while living in the different parts of the country. The Christians constitute the largest minority segment of the society yet they are facing multiple issues. They are confronted with social, economic and political problems. Both males and females have to face these situations as they are not considered the first-class citizens in the country (Tansif ur Rehman, 2019). When it comes to Christian women, the situation becomes more deteriorated. The Christian women have to bear double pressure of stigmatization. All of these findings were based on the interview schedule data which was collected from the Christians living in Essa Nagri (Karachi). It is the largest community of Christians in Karachi. Study found that the social, political and economic situation of the Christian community is in danger. Government must take some steps about this issue (Tansif ur Rehman, 2019).

At the time of partition, groups from both countries migrated from one country to another. But the religious minorities especially the Christians chose to live in the same country as they had not affiliations like the Muslims and the Hindus. It may be their loyalty to opt Pakistan. This shows that they are loyal to the country. But after partition and their decision to live in the same country it depends on Pakistan that how to deal with these Christian community. It depends on Pakistan to grant them same social and political status as the Muslims have in the same country (Afzal & Husain, 1974).

7. POOR WORKING CONDITIONS

Shamsi (2011) elaborated that the city of Lahore is the largest city according to the population in the province of Punjab. This is also the second largest city of Pakistan. In this city, there is a special locality of the Christian community known as "Yuhana Abad". Due to this specific locality of the Christian community, a vivid majority of the Christians is living in Lahore. Both the male and female workers of this religious minority are linked with the lower standard jobs. First, they are engaged in these lower-level jobs; secondly the environment of the workplace is also not human friendly (Iqbal et al, 2012). The Christian women also do the similar jobs like their male members but have to face more troubled situation. They are forced to do jobs in unavoidable circumstances which largely affect them physically and mentally. On the other hand, the Christian male workers also perform the similar jobs like filth garbage and cleanliness (Shamsi, 2011).

Before the partition of subcontinent, they were associated with high status jobs during the British rule. At the time of partition, they were also assigned the valuable tasks by the freedom fighter of Pakistan Movement but after that the situation began to be shoddier. Despite the association with the jobs of cleaning, there are Christians who are giving the educational and health care services across the whole country. There are many hospitals still exist in Pakistan which are known with special names of Christian community like Christian Hospitals Association Pakistan, Mission Hospitals and Marie Adelaide Leprosy Centre Karachi etc (Emmanuel, 2007).

According to National Commission for Justice and Peace (2002) the situation of Christian community in the terms of agricultural participation is also the same. There are Christian families in Punjab which are allied with the agricultural fields. But unfortunately, they are also not out of troubles here too because the land grabbers attack their lands and force them to sale them with low prices otherwise, they will have to face bitter circumstances. On the other hand, the local

agricultural related public offices and the bureaucracy is also not in favor of the Christians. They have to face many hardships in getting subsidies and to make their agriculture related tasks done.

Minority Right Commission Lahore (2008) highlighted the same problems related to the Christians in Lahore. According to this report, the Christians are living in particular specific areas where they have been living since decades. But in the current time, these lands have become very costly which is involving the mafias to grab these lands from these poor Christians. The same scene is portrayed by the findings of the report about the agriculture areas too. Hence, it is asserted that the property rights of the Christians are also not safe like the other issues.

According to Das (1996) the maltreatment with the Christians does not end even in the jails where they not treated in the same way as the Muslims do. Here again they are forced to do the jobs related cleanliness and maintaining the sewerage problems. Despite the availability of the sanitation staff, such duties are performed by these Christian prisoners which humiliate them. They are also kept in separate cells where the members of the same community are imprisoned and they meals are also kept separate from the whole community of the prisoners.

In the offices, they maintain the cleanliness where the young and even the old members are also engaged. But on the other side, the female workers do the same duties in the housing societies. They go to these homes in the early morning and get very little in return of their services. They are disgraced at their duties because they have to work according to the desires of the owner ladies. If they don't do the same, they will be fired from their jobs. In troubled situation, when they wish to quit the job in order to find another, they are mostly blamed with false charges of theft. This shows that the working conditions of the female Christian workers are embarrassing (Shamsi, 2011).

8. POLITICAL PARTICIPATION IN NATIONAL POLITICS

The existing literature elaborates that the social, political and economic condition of the Christian community in Pakistan is not well. They are confronting a list of the issues. The intensity of the hardships and difficulties of the religious minorities varies from society-to-society and city to city in Pakistan. There are some examples revealed by the already conducted studies that Christians are facing issues either they are living in rural or urban communities. But there are also some studies which explore the closeness of the Christians with the Muslims in the country. But such studies are very limited. The overall perception which is built according to the discourse analysis of the existing literature that Christian community is living in miserable conditions in the country. In such scenario, it is estimated that they lack in the national politics too because they are not given the equal opportunities and they are not welcomed by the majority of the population in local, provincial and national politics.

In the early of Pakistan, the majority of the Christian community was associated with different high ranks jobs. The major reason behind this employment was the high literacy of the Christians due to availability of educational opportunities in missionary schools. After the inception of Pakistan, this was a Christian lady who got the title of first female judge of Pakistan. This depicts their higher social status with higher educational background. At the same time, a number of prominent members of Christian community were also participating in the provincial and national politics too. But later, the waves of Islamic Socialism and Islamization mainly targeted the religious minorities under which the Christian community was at hit list. Later, they lacked in educational and political opportunities and now they are only restricted to water and waste management in Pakistan.

According to the Constitution of Pakistan, the non-Muslim religious minorities are barred to participate in the apex administrative and political seats in Pakistan. In the Objective Resolution, they were guaranteed that they will be given equal social, political and economic opportunities in the newly established state. The founding fathers of Pakistan surely had the same mission but after their demise the situation continued too shoddier. Currently, the non-Muslims including the Christians cannot be Prime Minister or President of Pakistan. This shows the political exploitation of the Christians in Pakistan. It also put restrictions on the Christians in political participation across the country.

Shamsi (2011) elaborated that initially the Christians were prohibited to be Prime Minister or President of the country but later this involved many other categories where the Christians cannot be elected or they some clear reservation by the Muslim majority of Pakistan. The Christians are ignored in the judiciary of Pakistan as they Muslims think that the judicial decision is made according to provisions of Islam so they should not be judged. These reservations are further prevailed in the fields i.e. Chief of Army Staff, FIA, CIA, Navy and Air forces and paramilitary forces. By the same token, the Christians are neglected in the provincial and national bureaucracy too. There is no Christian commissioner, deputy commissioner or assistant commissioner. All this detail shows that Christians are neglected in political as well as the bureaucracy in Pakistan. The censuses conducted in Pakistani history never disclosed the transparent data about the religious minorities in Pakistan. The Christians are largely affected due to exploitation in census results. At the time of inception of Pakistan, the Christian community had four seats in the first legislative assembly of Pakistan which shows how much they were active in the initial years (Shamsi, 2011). Later, under the Constitution of Pakistan 1973, there were six seats which were reserved only of the Christians which were reduced to four under the Zia'a wave of Islamization out of the total seats of 232. Under the Musharraf era, the situation remained so as there were only four seats under the total seats of 365. This again represents that this the majority Muslim representation exploited the Christian community in the national politics. They had four seats

in the first legislative assembly which had total numbers under a hundred and in the Musharrf rule they had the same four seats when total seats were 365 (Shamsi, 2011).

9. PAKISTANI INITIATIVES TO PROMOTE RELIGIOUS HARMONY

Under these social circumstances and inequalities, it is responsibility of Pakistani government to adopt some reasonable measures to eliminate these inequalities and maltreatment with the Christian community. This is the possible way provide more and more opportunities to the Christians in Pakistan. The ideology of Pakistan and Islam both provide the provisions regarding the religious minorities in Pakistan. The Objective Resolution, which is the basis of all Pakistani constitutions clearly mentions in its main clauses that minorities' rights will be protected. By the same token, Islam also protects the minorities rights in the Muslim state. The Government of Pakistan must do some legislation regarding the provision of equal social, political and legislative rights to the religious minorities in country.

Rehman (2019) reported that a committee ought to be formed to safeguard the minorities' rights in the country. The Ex-Chief Justice Tassaduq Hussain Jilani gave the following directions to GoP for the protection of minorities rights.

- Develop appropriate curricula at school and college levels of education to promote religious harmony and social tolerance.
- Constitute a task force at the federal level for developing a strategy for promoting religious tolerance
- Curb hate speech in social media
- Constitute a national council for minorities' rights
- Establish a special police force with professional training to protect the places of worship of minorities
- Ensure enforcement, at Federal and Provincial levels, of the relevant policy directives regarding quotas for minorities in all services
- Prompt action, including registration of criminal cases, whenever constitutional rights of religious minorities are violated, or their places of worship are desecrated

10. CONCLUSION

According to international organizations like UNO, Amnesty International and Universal Declaration of Human rights Religion is the private matter of the individual. They are not forced to change or adopt particular region but according to their desire. The current study is undertaken to point out the socio-economic and political issues the Christians are facing in Pakistan which reported that the minorities' socio-economic and political situation is not satisfied. The Christians constitute the largest minority of Pakistan who enjoyed the prestigious status soon after the inception of Pakistan. They were highly educated because the British rule provided them proper educational and economic opportunities. After the partition, they could not continue to enjoy the same social and economic status and were excluded from the mainstream social, economic and political domains.

Currently, the Christians are associated with the blue-collar jobs. They are mainly assigned the duties of maintenance and cleanliness in all public and private offices. The ratio of the minorities has been decreased from more than 20% to mere almost 3%. The good sign is that the educated people are raising their voices to grant the equal social, economic and political rights to the Christian community. In this regard the notable effort of Ex-Chief Justice Tassaduq Hussain Jilani can be noted who proposed some prime suggestions regarding the minorities' rights in Pakistan.

REFERENCES

- Abdullah, Muhammad Ridhuan Tony Lim, M. Nuri Al-Amin, Atifah Yusoff, Azizan Baharuddin, Faizal Abdul Khir, and Ahmad Talib. (2016). Socio-religious harmony index instrument indicators for Malaysia. *Journal of Al-Tamaddun* 11, 29–44.
- Afzal, M., & Husain, M. (1974). *The population of Pakistan*. Lahore, Pakistan: Ferozsons.
- Akhtar, Shakil, III. 2020. Political Agenda of Imran Khan Government: A Content Analysis of Speeches. *Al-Qalam* 25, 289–308.
- Ali, A. C. (2015). From Dislocation to Dislocation The Experience of the Christians Community in Pakistan. *International Review of Modern Sociology*, 41, 1-28.
- Anthony Mitchell, "Karachi Awakens" <http://www.ecommercetimes.com/>
- Corbridge, Stuart, and John Harriss. 2013. *Reinventing India: Liberalization, Hindu Nationalism and Popular Democracy*. Hoboken: John Wiley & Sons.
- Craig, T. (2015). Karachi's downtrodden Christians get a towering if contentious symbol of hope. *Washington Post* (19 May). Retrieved from <https://www.theguardian.com/world/2015/may/19/karachi-cross-crucifix-christiansmuslims-pakistan>.
- Curtis, L., & Mullick, H. (2009). Reviving Pakistan's pluralist traditions to fight extremism (4 May). *The Heritage Foundation*. Retrieved from <https://www.heritage.org/asia/report/revivingpakistan-pluralist-traditions-fight-extremism>.

- Curtis, Lisa. 2016. Religious Freedom in Pakistan: Glimmers of Light on a Darkening Horizon. *The Review of Faith & International Affairs*, 14: 23–30.
- Das, S. K. (1996). *Tareekh Kaleesa-e-Pakistan*, J. S. Publications, Lahore, p. 89.
- Emmanuel, Z. (2007). *A concise history of Pakistan Christians*. Humsookha Publication Lahore, 2007, pp. 168-169.
- Fides, A. (2014). *Terrorist groups settle in the Christian area of Essa Nagri in Karachi*. Retrieved from <http://www.fides.org/en/news/36013>
ASIA_PAKISTAN_Terrorist_groups_settle_in_the_Christian_area_of_Essa_Nagri_in_Karachi#.WIT0itJ97ow.
- Gopal, R. (1994). *Hindu culture during and after Muslim rule: Survival and subsequent challenges*. New Delhi, India: M.D. Publications Pvt. Ltd.
- Gravers, Mikael. (2015). Anti-Muslim Buddhist nationalism in Burma and Sri Lanka: Religious violence and globalized imaginaries of endangered identities. *Contemporary Buddhism*. 16, 1–27.
- Gregory, Shaun, and Simon R. Valentine. (2009). *Pakistan: The Situation of Religious Minorities*. United Nations High Commissioner for Refugees' report. Writenet: UK.
- Gregory, Shaun. (2012). Under the shadow of Islam: The plight of the Christian minority in Pakistan. *Contemporary South Asia* 20: 195–212.
- Guzdar, H. (2007). Class, Caste or Race: Veils over Social Oppression in Pakistan. *Pakistan Economic and Political Weekly*, 86-88.
- Hasan, A., & Mohib, M. (2009). Urban slums reports: The case of Karachi, Pakistan. Retrieved from http://www.ucl.ac.uk/dpu-projects/Global_Report/pdfs/Karachi.pdf
<https://appgfreedomofreligionorbelief.org/media/190918-Full-Report-Religious-Minorities-of-Pakistan-Report-of-a-Parliamentary-Visit.pdf>
- India: International Religious Freedom Report. 2019. Available online: <https://www.state.gov/wp-content/uploads/2020/06/INDIA.pdf>.
- Iqbal, S., Ahmad, R., & Ayub, N. (2012). Self-Esteem: A Comparative Study of Adolescents from Mainstream and Minority Religious Groups in Pakistan. *Springer Science + Business Media*.
- Jodhka, S. S., & Shah, G. (2010). Comparative Context of Discrimination Caste and Untouchability in South Asia. *Economic and Political Weekly*, 99-106.
- Khalid, Iram, and Maqbool Anwar. 2018. Minorities under Constitution(s) of Pakistan. *Journal of the Research Society of Pakistan* 55: 51–62.
- Manchanda, Rita. 2009. *Living on the Margin*. Kathmandu: European Commission.
- Marzoli, Riccardo. 2015. *The Protection of Human Rights of Rohingya in Myanmar: The Role of the International Community*. Master's thesis, LUISS Guido Carli, Roma, Italy; pp. 144–45.
- Mehfooz, M. (2021). Religious Freedom in Pakistan: A Case Study of Religious Minorities. *Religions* 12: 51.
- Minhas, Majeed Khan. (2013). US Foreign Policy and the Future of democracy and Religious Freedom in Pakistan. *The Review of Faith & International Affairs*, 11, 84–86.
- Minority Right Commission Lahore (2008). *Religious Minorities; 'Charter of demand'*. Lahore, Pakistan, p. 31.
- Minority Rights Group International. (2013). MRG Condemns Attack on Christians in Pakistan and Calls for Increased Protection of Minorities in the Country. September 23. Available online: <https://www.refworld.org/publisher,MRGI,,,50ffbc5799,,0.html>
- Misra, Amalendu. (2015). Life in brackets: Minority Christians and hegemonic violence in Pakistan. *International Journal on Minority and Group Rights* 22, 157–81.
- Mohsin, Sheikh. (2013). Tackling religious intolerance and violence in Pakistan. CNN. September 24, p. 8. Available online: <http://www.cnn.com/2013/09/24/world/asia/pakistan-christians-mohsin/>
- National Commission for Justice and Peace (NCJP) (2002). *Working conditions of the Agricultural Labour in Punjab. A Survey Report*; Lahore, pp. 25-32.
- Osuri, Goldie. (2013). *Religious Freedom in India: Sovereignty and (Anti) Conversion*. Abingdon-on-Thames: Routledge, vol. 60.
- Parliamentary Human Rights Group. (2010). *Report of the PHRG Fact-Finding Mission to Pakistan to Examine the Human Rights Situation of the Ahmadiyya Community*. Available online: www.refworld.org/pdfid/4cc7ea9c2.pdf
- Parliamentary Human Rights Group. (2010). *Report of the PHRG Fact-Finding Mission to Pakistan to Examine the Human Rights Situation of the Ahmadiyya Community*. Available online: www.refworld.org/pdfid/4cc7ea9c2.pdf
- Patras, A. I. & Usman, A. (2019). Intersection of Gender, Work and Caste: The Case of Christian Female Sweepers of Lahore. *Journal of the Research Society of Pakistan*, 56, (July – December, 2019)
- Rahman, Nur Farhana Abdul, and Khadijah Mohd Khambali. (2013). Religious tolerance in Malaysia: Problems and challenges. *International Journal of Islamic Thought* 3: 81.
- Raina, A. K. (2014). Minorities and Representation in a Plural Society: The Case of the Christians in Pakistan. *Journal of South Asian Studies*, 684-699.

- Rehman, Javaid. (2019). Religious Minorities of Pakistan: Report of a Parliamentary Visit. pp. 1–91.
- Religious Minorities Charter of Demands by Minority Rights Commission (2008), Lahore,
- Saeed, Riaz Ahmad. 2017. Muslim-Christian Dialogue from Pakistani Perspective: Evaluation of the Contribution of Christian Study Center. *Journal of Islamic and Religious Studies* 47, 1–18.
- Shamsi, A. H. (2011). Social Status and Political Participation of Christian Minority in Pakistan. PhD thesis, Centre for South Asian Studies, University of the Punjab, Lahore, Pakistan
- Smith, Martin. (1996). The Muslim Rohingyas of Burma. *Rohingya Reader II*. Amsterdam: Burma Centrum Nederland, p. 10.
- Sookhdeo, Patrick. (2002). *A People Betrayed: The Impact of Islamization on the Christian Community in Pakistan*. Fearn: Isaac Books.
- Tansif ur Rehman (2019). Civic Engagement of Christian Women in Pakistan. Center for Open Access in Science ▪ <https://www.centerprode.com/ojas.html> *Open Journal for Anthropological Studies*, 2019, 3(1), 1-10.
- The Constitution of Pakistan, Part III, Chapter 3A: Federal Shariat Court.
- USCIRF. (2019). Annual Report on Religious Freedom (Covering 2018). Washington: USCIRF, pp. 72–79.
- Uzma, Tahir, and Javid ‘Ashar. (2008). *A Journey from Dialogue to Practice*. Rawalpindi: CSC, p. 1.