

REVISTING COLLECTIVE CAPABILITIES,
AGENCY & FREEDOM OF PAKISTANI
CHRISTIANS: A MICRO-ANALYSIS OF SEN'S
APPROACH



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CERTIFICATE

This is to certify that this thesis entitled: "**Revisiting Collective Capabilities, Agency & Freedom of Pakistani Christians: A Micro-Analysis of Sen's Approach**" submitted by **Rohail Riaz** is accepted in its present form by the PIDE School of Social Sciences, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.

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ABSTRACT

The research argues that the Christian minority who reside in Islamabad and Lahore are facing a lot of societal problems. This includes discrimination, biases, social exclusion, un-freedom, the issue of non-acceptance in society, and false blasphemy accusations. This leads to the incapability of converting the capabilities of the Christian minority into a functioning tool in society.

This research looks into the existing societal issues and focuses to analyze how the Christian community of Lahore and Islamabad are suffering from this and what measures can be taken to eradicate societal issues and improve the livelihood of the Christian community across the country. The objectives of this research which are used to conduct research are to map Christian communities residing in the sampled locales Lahore and Islamabad, to examine and to analyze their sources of livelihood, the seasonality of their occupation in the selected locales, to analyze structural factors resisting their options of employability, survivability, economic entitlement, and agency, and indigenize and devise framework or model of development based on Sen's concepts (capability, functioning, agency, freedom, and entitlements) for the communities socio-economic uplift. To cater to these objectives, a participatory methodology is used in my research in which sub-locales of Lahore and Islamabad have been selected. This includes the H9 slum, G7 slum, and F6 slum of Islamabad along with this Youhanabad, Model Town, and Bahar Colony of Lahore was selected for collecting the data. Qualitative data techniques, with content analysis, Observations, semi-structured and unstructured interviews, have been used with documented analysis to get the result.

The finding shows that existing societal issues across the country and particularly in rural areas create challenges for the Christian community which is leading to the social exclusion of both and depriving them of socio-economic opportunities. As Sen speaks about capability, the people of the selected locales do have capabilities as they are educated and capable. But the problem is that this research discovers that Christians in Pakistan are not able to get their rights neither opportunities to occupy jobs even after being capable. Not only Christian males are subjected to structural and cultural violence and women are victims of harassment and misbehavior. The fact of discrimination and inequality is what led to the non-functioning of the capabilities existing in the communities which raises the question of entitlement for these communities not being equal to the majority.

In the end, this research makes suggestions and recommendations to help policymakers and the government to improve the social status of the Christian community in Pakistan. The state should intervene in this issue. It should intervene in such a way that the societal issues like discrimination should be eradicated from the society. Secondly, the distribution of rights should be based on equality. Thirdly freedom of being and doing, write and speech, and freedom of religious acts should be provided at a state level to the minority of these areas.

Keywords: Discrimination, Injustice, Capability, Functioning, Non-acceptance, Poverty, Entitlement, Social exclusion, Freedom, Violence, Achievement

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CHAPTER 1

INTRODUCTION

Amartya Sen, a great Indian economist, philosopher, and noble prize winner has contributed outstanding work in the field of Development Economics. He proposed various theories and approaches in the domain of Development Economics. He proposed a riveting and transformational approach called the ‘capability approach in which his focus is on two central concepts: capability and functioning. Capability includes the doings and beings that a person can achieve while functioning is the achievement of a person's values. He conceptualized development as freedom in his approach; based on this simple notion he articulated the fact that a person’s development is contingent on his/her freedom. Through the current study, my attempt is to indigenize Sen’s approach to the Christian community of Pakistan. Before doing that, I explain in the following text as to why this approach is important to be indigenized for Pakistani Christians.

In scholarly debates, community is defined as a place where people live together. They share their experiences as well as support each other. A sense of community is developed among people of similar religious orientations, norms and values. A community is a social, religious, or an occupational group sharing common characteristics or interests and perceived itself as distinct in some respect from the larger society within which it exists. Since the start of current century, the conventional idea of community has rapidly changed challenging the community’s distinctive traditional characteristics. More contemporary concepts of community can be defined along the axis of social networking (both physical and virtual), mobilization space, collective action, political spaces, or identity claims. Whether approached with a traditional or a contemporized lens, Christian community of Pakistan fits the criteria, as the community shares commonalities of conventional features such as workability, livability, employability, social status, and socio-economic characteristics. In saying so, recent scholarship also asserts their sense of community in voicing their choices, exerting their power, becoming agents of politico-social change, and claiming their spaces. For this reason, capability approach seems to be an organic fit for the community.

The relationship between capabilities and communities are not studied in-depth. Traditionally Sen’s capability approach seems an exclusively individual approach which of which the approach has received severe criticism. In this regard, Roberyn (2005)’s analysis that Sen’s approach can also account for social groups and structures, expands the range of the concept. Sen’s approach identifies freedom as a core principle of development as well as his approach provides a theoretical framework through which people can achieve what they set out

for. In Roberyn (2005)'s words, the major characteristic of Sen's approach is its attention on: what people are; what people can do, and what they can achieve through their capabilities.

Pakistan was established on 14 August 1947, based on the ideology of Islam. Most of the population in Pakistan was Muslim at this time, with almost 23% of Pakistan's population comprising non-Muslim citizens at the time of partition in 1947 (Gregory 2012). Today, the proportion of non-Muslims has declined to approximately 3.7% of the population due to the fact that non-Muslims particularly Christians face many challenges, such as employment discrimination, societal discrimination, forcible conversion to Islam, intimidation, violence, and much else besides (Manchanda 2009). The distinctions among Muslim denominations have also become far more accentuated over the years. While conducting a survey about minorities' rights in a Youhanabad in Lahore, one of the Christian residents said: "We received threats and our churches have been burnt by a religious extremist in Pakistan whenever in abroad people used insulting remarks in respect of Holy Prophet (PBUH)" on 15 November 2010, King of Kings Church, located in Wasan Pura, Lahore, Pakistan, was attacked by an infamous land grabber and armed men in police uniforms bulldozed the church, demolishing it using a crane. During the attack, the church was entirely razed, and Holy Scriptures, such as Bibles, and crosses were destroyed (Faruqi 2011). Furthermore, a terrorist bomb blast in All Saints' Church in Peshawar in September 2013 claimed 86 Christian lives (Mohsin 2013). The Human Rights Watch country representative Ali Dayan Hasan stated that it was "the deadliest attack on a church and the Christian community in Pakistan's history" (Saiya and Manchanda 2020). The United States Commission on International Religious Freedom (USCIRF 2013), in its Annual Report, focused on Pakistan, mentioning the 200 attacks on religious groups in the country and the 1800 documented fatalities resulting from religion-related violence (among the highest in the world).

In Pakistani communities, lack of freedom (freedom to take choices or decisions, freedom of worship, freedom to do all those things which individual value) prevails which leads to poverty, instability, and low-quality of living conditions. Those who have resources make decisions for all those who don't have. This means that the people have fewer resources; have not freedom to take choice or decisions which they value. Contrarily, Pakistani economist Mahbub ul Haq, state that the basic purpose of development is to enhance people' choice and give them freedom to decide and value these decisions which can be limitless and can change over the time. Individuals value achievement that don't always be defined with respect to income or growth. The achievements can be due to admittance to information, better nutrition, wellbeing, more livelihood, and protection from violence, political and social opportunities and a feeling of support in local area exercises. In this regard, people will be free only when micro (individual), meso (intermediate) and macro (structural) constraints to freedom will be addressed. In this regard, current study will examine these constraints, in addition to building articulations among the three, for the Christian community of the selected locales.

1.1 Statement of the Problem

Capability approach focuses on means not the ends. Sen's approach also centers on people's abilities which they can convert into their own valuable opportunities (capabilities) or outcomes (functioning). Sen's approach is a normative framework that comes up with the social arrangement of converting people's capabilities into functioning. While doing so, the approach provides various combination of functioning (beings and doings) that the person can achieve. So, the set of vector of functioning following a person's freedom to lead one type of life or another to choose from possible livings. The focus here is on the freedom that a person actually has to do things that he may value doing or being. Sen's approach also talks about the idea of justice and entitlements. In a just society, people irrespective of class, creed, colour, ethnicity and gender, have entitlements to convert their capabilities into functioning. In societies like, Pakistan, the structural factors that limit entitlements to people of difference (religion, gender, ethnicity, and class) in turn limit their capabilities and hence functioning. The current study is an attempt to study the concepts of Sen's approach for the Christians residing in Lahore and Islamabad. The community played a vital role during partition, hence conceptualizing them as passive subjects is misleading and unethical as scholarly debates documented during partition have detailed about their agency. The recent scholarship, however, explains that they are neglected in the process of development. For instance they don't have freedom of choice because of the minority status. The majoritarian stance has shadowed their decisions on constitutional level, they lack agency to articulate their rights or to do those things they value, which also explains inequality against them, their inferiority status, poor living conditions, and subordinated position to the majority group. Furthermore, the discriminating factor also prevails not only in communities but also on institutional and organizational levels, especially in workplace. In the light of this assertion, the current study will provide a socio-historical analysis of Christian community as agents of change in Pakistan, and their current status on constitutional, institutional, legal and socio-cultural fronts. After doing that, the research will also examine the relevance of Sen's approach for the community, localize and contextualize the concepts of capability, functioning, freedom, un-freedom, agency, empowerment, justice, and entitlements for the community, examine the constraining features of their un-freedoms in contemporary Pakistan, and develop an indigenous model of development; their development based on their needs and aspirations.

1.2 Research Problem

Development Studies is a composite social science which theorizes poverty and inequality. The Discipline's intent is to address both issues in order to identify factors responsible for the low quality of life of certain social groups residing across various societies. Yet, the discriminating and unequal distribution of economic resources and opportunities shows that there are certain social groups for whom development practice is unequal. Post-colonial literature conceptualizes these groups as marginalized ones which include minorities outlined as religious, ethnic,

linguistic, gendered and sexual. The focus of current research is on Christian community residing in Pakistan.

Sen's capability approach is one of the alternative paradigms and frameworks of approaching development using bottom-up approach. The approach has also been applied on exploited farmers, street hawkers and poor women across South Asia. There is, however, a lacuna when it comes to contextualizing this approach with respect to the religious minorities. For this reason, the current study is an attempt to apply this approach on Pakistan's Christian community and examine whether it is an effective framework for the socio-economic uplift of the community; the indigenous model of development.

Set against the backdrop as explained above, the topic of current study is narrowed down to '**Revisiting Collective Capabilities, Agency & Freedom of Pakistani Christians: A Micro-Analysis of Sen's Approach**' and operationalized into following research questions:

1.3 Research Questions:

1. Is Pakistan a space for exerting socio-economic agency and practicing freedoms for the Christian community?
2. What are the sources of livelihood and types and quality of capital possessed by Christian community in Lahore and Islamabad?
3. What structural factors resist the community's options of employability, survivability, economic entitlement and agency?
4. How Sen's concepts (capability, functioning, agency, freedoms and entitlements) be indigenized for the socio-economic uplift of the community.
5. What factors count in (qualitative correlates) for devising an indigenous model of development for the Christian community of the selected locales?

Based on these questions, the current study intends to meet following research objectives:

1. To map Christian communities residing in the study's locales; Lahore and Islamabad.
2. To examine and analyze their sources of livelihood, the seasonality of their occupation, and types and quality of capital possessed by them (economic, social, cultural, physical and symbolic) in the selected locales.
3. To analyze structural factors resisting their options of employability, survivability, economic entitlement and agency.
4. Indigenize and devise framework or model of development based on Sen's concepts (capability, functioning, agency, freedoms and entitlements) for the community's socio-economic uplift.

1.4 EXPLANATION OF THE KEY CONCEPTS

In the following text are briefed key concepts for the current study; both theoretical and operational definitions are explained.

1.4.1 Capabilities

Capabilities are the actual freedom that people have to attain their possible doing and being. Actual freedom in this way means that one has all the required means important to achieve that doing or being if one wish to achieve. For the current research, the focus is on all the abilities which Christian communities of the selected locales embodies.

1.4.2 Functioning

Theoretical: Functioning are the achievements of the persons which they achieve through their ability. Being well- nourished, well-educated etc. are the functioning or achievements of the person. As a response of actualizing capabilities, the achievements are called functioning. For the current research, the same definition will be followed.

1.4.3 Freedom

Freedom is the condition/action or right of being able or allowed to do, say, think, etc. whatever one wants to, without being controlled or limited. To provide that kind of environment where individual is not conditioned, where he/she can do all those things which they wish to do. With respect to current research, all the factors which constraint freedoms of Christian community in selected locales, will be focussed.

1.4.4 Agency

Agency is the human motivation. A person's well-being matters his/her own wellness, own advantage whether due to his/her own efforts, those of others or the force of circumstances. Capability and functioning both are incomplete without motivation. The achievement of being well-read, well-educated etc. needs agency. A person's agency is the achievement in his/her decision and acting on the basis of what he/she values and has reason to value. For the current study, both individual agency (capacity and ability to change one's own conditions at the face of adversity) and collective agency (the capacitation to bring about social change through collective action, even at the face of adversity) will be focused.

1.4.5 Minorities

An ethnic or religious minority is any group of persons which compose less than half of the population in the entire territory of a State whose members share common characteristics of culture, religion or language, or a combination of any of these. For the current research, Christian community is the minority for whom data will be collected from and Sen's approach will be indigenized for.

CHAPTER 2

REVIEW OF LITERATURE

Review of literature surveys the existing body of knowledge on the subject matter in a comprehensive fashion. While reviewing literature major areas of thematic focus are highlighted and literature gap is also identified. The identification of literature gap helps in determining a research gap on which further research is conducted to further knowledge on a particular topic. For the current research, an inter-author dialogue is built while reviewing theories, case studies, and reports on the subject matter. The literature has been divided into four themes: (i) **Pakistan as a socio-cultural space for Christian minority**, (ii) **Sen's Capability Approach**, (iii) **Operationalization of Sen's Approach**, and (iv) **Intersectionality between Sen's Approach & Processes of Marginalization**. I start by explaining the themes reviewed under first theme, followed by articulating the themes reviewed under remaining themes.

2.1. Pakistan as a Socio-cultural Space for Christian Minority

Rahman (2012) while describing the constitutional rights of minorities identifies loopholes asserting legal execution and extrajudicial execution against religious minorities in Pakistan. In this situation the minorities are subjected to intolerance in the society because the majoritarian groups hold a strong position in the country. By quoting an incident from 2009 when a Christian man committed suicide due to social torture, the author raises a pertinent question about country's 1973's Constitution which claims that:

'all citizens are equal before law and are entitled to equal protection of law... every citizen shall have the right to profess, practice and propagate his religion & manage its religious institutions'

This is not only one accident that can be quoted in this context. There are many other incidents where the minorities have been persecuted, their women subjected to sexual violence, and men subjected to structural violence. Incidents like these raise dichotomies between practice and policies. The State's narrative has remained no different to the practice-policy dichotomy. On the other hand, the State itself has violated the minorities rights in the form of 'Objective Resolution' which was passed on March 12, 1949 and it clearly specified that legal dominance was associated with the followers of Islamic belief and not in the hands of socially heterogeneous people of Pakistan. The literature also signifies the theocratic undertones of the State by exemplifying that only a Muslim will be the Head of the State. From all these provisions the minority groups reacted with horror. What the resolution's text propelled was incomplete contradiction with the vision of the country's founder, Mr. Muhammad Ali Jinnah. The vision of Jinnah's pluri-vocal, dynamic, and multi-religious & ethnic Pakistan was feared to be clouded by the Islamic majority. General Zia ul Haq's tenure further exacerbated the

Socio-economic conditions of minorities in the country. Critical scholars call this tenure as the process of Islamization wherein Islam was used as a political instrument by Zia to continue his rule. A part of vigorous attempt to Islamize the country related to certain laws related to Blasphemy (sections 295-298 of the Pakistan Penal Code) which speaks of life-long imprisonment and/or abomination and fine in situations of wilful damage caused to or disrespect, in vocal or written formats, against Holy Scripts and the Holy Prophet.

It was soon realized that these laws were used as mere tools of harassment for the removal of rival, for instance: fight over property or to take revenge from minorities. The blasphemy cases become the hostage to boost public emotion and the power of religious group due to rapid increasing trend of Islamization in the society. A few more concrete examples can be quoted to justify the above argument.

- 40 homes and a Church of Christian Community was destroyed at Gojra without confirmed report of the desecration of Quran.
- The federal minister for minority affair Shahbaz Bhatti was killed by his own gunmen because he wanted to take action regarding the misuse of blasphemy laws.
- The governor of Punjab Salman Taseer was killed by his own bodyguard when he questioned the credibility of using blasphemous laws.
- Lashkar – Ijngvi terrorists attacked on 28th October 2001 in Bahawalpur in the Mass Dominican Church in which twenty nine worshippers were killed, reporting the worst case of terrorism against Christian to date. In February 2002 terrorist attack on Church Service in which more than half worshipper were foreigner in the diplomatic enclave Islamabad. Terrorist attack on 5th August 2002 a Christian school in Murree hills in which 6 persons were killed.

Rais (2005) deepens the debate by highlighting common political strands of identity politics, State formation process and Islamic radicalism which causes the marginalization of religious minorities. The author also details that societies are being divided into groups based on sub-religions wherein societies are becoming more inverse instead of cooperative societies. The differences in belief, political rivalry for power, material gains and territorial space create the religion itself and the political question of minority's voice & representation becomes troublesome even in a society with one dominant religion. When the majority religious communities drive country's political narrative, control social institutions, and regulate State's institutions, then the religion becomes more of a political instrument which can be used by the religious pressure group. Ever since the formation of Objectives Resolution, conservative religious leaders did not agree to promote equalrights and status to Non-Muslims in the country. The conservative religious leaders forget that how separate electorates strengthened the foundation of Pakistan Ideology, promoting national unity, and makes Pakistan a liberal Islamic nation. Despite violence and discrimination against Pakistani Christians, the community has always contributed to the development of country's social sector. In Pakistan, both the

Missionaries and common people of the Christian community have built educational institution, hospitals and health facilities. They have faced several kind of violence but still they have been peaceful. Those Christians who do not have many resources always faced exclusion and discrimination in both the urban and rural areas of the country.

Riaz and Khan (2016) classifies three forms of violence the Christian community has been subjected to: the direct violence which involves the physical violence on an individual or group, structural violence which involves inequalities in the social structure which leads to inability to fulfill basic needs. The unequal distribution of resources seems the cause of structural violence. Thirdly, the community is also subjected to cultural violence impinges upon the religious and symbolic factors in defending the superiority of one group over the others. The common observation is also that Christian minorities live in areas where they are large in number such as slums, *kachi abadis* or informal settlements, unfortunately more than half of its population do the country's worst jobs such as sweeping the streets and cleaning because of the marginalization and suppression. They are unable to attain higher positions in the government sector. The education level of Christian minorities is not to secure high-level job and this is also one of the significant reasons why Christian community is succumbed to face structural and cultural violence.

Qualitative studies have also gone granular in depicting many constraints for Christians to do small business for instance if a poor Christian individual sells a sugar cane or other sought of things, very few will buy from him while the rest of the people will not because of his religious beliefs and also because of his status as a genitor or sweeper. Even they will attempt to collapse his small business. In such kind of environment the discriminatory factor is at peak level which constraints the minority to do own business. The structural violence enforce them to move from one place to another if they have some sought of resources, but more than half in Christian community are poor or have minimal resources are unable migrate to another place. This means that they (poor Christians) continue to live with discrimination, fear and hatred.

The scholarly debates identifies State's and government's role in safeguarding the citizenry rights of Christian minorities. Hence, the provisions of physical and non-physical entitlements to the Christians residing in the country is an under-researched area which the current study intends to focus on. Also, the literature surveyed so far voices Christians as powerless passive subjects resisting to bring about change. This research intends to break that conventional notion and examine how community brings about or can bring about change through collective capabilities.

2.2. Sen's Capability Approach

Kuhumab (2018) signifies that Sen Critiques on those people who have authority to think and take a decision based on their boxed mindsets and thinking. For this reason, Sen's capability approach talks about the enchantment of people's freedom through which they choose the live which they reason to value. Capability approach influenced to change attention from the macro-

Economic variables to human welfare in terms of life expectancy, education and health. The increase in income, up-gradation in the GDP, enhancement in the industrial & technological outputs does not necessarily translate into all those things that people allow to do with their own choice. Human development can attain when people have higher freedom and that freedom is 'capabilities'; all those things a person is capable of doing and he values to do so. Hence for actualization of people's capabilities into actual doings requires institutional and social arrangements which play out a comprehensive role in this matter. These institutional and social arrangements, as we argue in for the current study, are the hindrance in converting people's *capabilities* into *doings*. We will come to this point in the last theme of review. Before that, we will try to decipher what Sen means by capability(ies) and functioning(s).

Capability in Sen's approach is a very fluid and open-ended concept which is also beauty of this approach. A capability can be a person's ability to do valuable acts to reach valuable state of being. Sen considers capabilities as an individual capacity to do essential things like gathering one's wholesome necessities or showing up in the open without disgrace. The other important aspect which is highlighted by Sen in his approach is **functioning**. Functioning is the success through which people manage their physical or mental state (*being*) and activities (*doing*) that they allow to involve in their lives & their community networks. Functioning reach from rudimentary states such as, well-nourished, being in good health, being clothed & sheltered, avoiding premature mortality, being literate, taking part in the life of the community, so on and so-forth. Summarily, functioning is the success while capabilities are will through which success comes.

Another critical concept is **freedom** which Sen dimensionalizes into two aspects: **opportunity aspect** and **process aspect**. The **opportunity aspect** of freedom concerns the **opportunity** to have access to various combinations of valuable beings and doings, and to choose among them. While the **process aspect** concerns their freedom of choice and ability to act as agents in regard to their capabilities. These aspects are constrained by a factors such as poverty, poor economic opportunities, tyranny, oppression, discrimination and ostracization. Moreover, Sen also talks about **well-being** and **agency of freedom**. Sen considers **wellbeing** in terms of well-nourishment, healthy, and educated and so forth. Furthermore, **well-being freedoms** are the person's own capacity to have various functioning vectors and to enjoy the corresponding well-being achievement. While the **agency freedom** refers to all those methods through which people with their own choice, achieve their desired state of being. This includes the achievement of goals, fulfillment of commitments and obligations. Agency freedom concentrates on what the person is free to do and achieve in pursuit of whatever goals or values he or she regards as important.

Sen's concept of agency is of critical importance for the current study. Sen conceptualizes an individual as an agent and a practitioner, embarked upon meeting different objectives and achieving different targets and commitments. Agency aspect of freedom is arranged in connection to self-assurance, bona-fide self-course and individual self-governance. We as

humans are qualified for act and achieve change. Sen's approach asserts that wellbeing and agency freedom are much important in our daily lives for human development. The wellbeing is significant with regards to social plans and for making public arrangements for matters such as education, security, betterment etc. and the agency aspect of freedom is more concerned about duty towards *others*. In this context agency aspect deals with what individuals can embrace to accomplish through **individual**, or **aggregate political and social activities**.

One of the critiques on Sen's approach is that it ignores communities and groups. He only talks about person's abilities and freedoms but the individuals belong to community and social groups. As a response to this critique, Sen broadened the ambit and incorporated the concept of collective capability by saying that an individual freedom is seen in the wellbeing of the community and groups. Another argument in its favor is that a person being part of a community or a social group becomes empowered. Scholars who built on Sen's approach also argued that there is symbolic relationship between the individual and the community. Based on these concepts, we aim to indigenize these concepts on the Christians residing in the chosen sub-locales of Lahore and Islamabad.

Alkire (2005) outlines that for issues such as poverty alleviation, enhancement of economic goods and welfare economic, creation and apportion of resources is essential. Reflections on this issue can be broken into subcomponents: First related to what kinds of information are necessary in order to create resources, (ii) how will those resources be distributed, indiscriminately? and (iii) what rules or principles guide or impede the procedures of sustaining people through indiscriminate resource distribution?

Sen Sketches an overview based on the aforementioned subcomponents. Society should be defined primarily in the space of human capabilities: More valuable social settings and systems are those that have expanded valuable human capabilities, The determination of which and whose capabilities are valuable and their relative weights should be subject to explicit scrutiny and public discussion over time. Hence, the criticism on Sen's approach that it is too narrow and does not cater to communities, is invalid as it vocalizes *human* over *individual* capabilities, *human* over *individual* functioning, and *human* over *individual* agency.

2.3. Operationalization of Sen's Approach

Robeyns (2017) highlights that operationalization of Sen's approach lies in three distinct levels. For instance the Capability Approach operationalize **as a framework of thought**, it can be operationalized **as a critique on other approaches to welfare evaluation** and also be operationalize **as a formula to make interpersonal comparisons of welfare**.

- *As a framework of thought*: In the context of Capability Approach operationalize as a framework of thoughts refers to think about normative issues and evaluations. It gives a tool referred as framework through which the analysis of social issues make possible

, such as well-being and poverty, liberty and freedom, development, gender bias and inequalities, justice and social ethics. It also provides the ability to identify social constraints that influence and restrict both well-being as well as the evaluative exercises. This approach can also be useful to calculate inequality or poverty.

- *As a critique on other approaches to welfare evaluation:* The two main components of capability approach are functioning & Capabilities. Sen refers functioning are the “being and doing of a person and Capability refers the mixture of functioning that individual can attain. In this way Capabilities are a set of vector of functioning, reflecting the person’s freedom to lead one type of life or another. An individual functioning and his/her capability are closely related with each other but different in matter. In this case functioning are directly related to living condition, while capability are the opportunity regarding the life that individual may lead.
- *As formula to make interpersonal comparisons of welfare:* One of the strong side of the capability approach is that it can account for social variation in conversation of the state of commodities into functioning. The reason of the conversation is individual or social factors. In the view of Amartya Sen the conversation is not a reaction or by a product of his approach but it has central importance because human diversity can not to be neglect. It holds a root of equality. For instance if the diversification of human being not happens then the inequality (in term of income) in one place will be the same to another place. Sen’s emphasis on the importance of human diversity is vital for his defense of functioning’s and capabilities as the relevant space for well-being evaluation. One person is able-bodied; do work full times, having stable financial condition. His/her income reveals their wellbeing. On the other side a person having physical, emotional and psychological stress, dependent person. How can we measure the wellbeing of other person? The important term used in Sen’s approach “Standard human Agent” which is used to examine inequality or poverty between diverse people based on multidimensional that can use for those who do not have financial & material element. These standard examine on the traditionally concentration on the income space and ultimately ignoring the fundamental fact of human diversity and the foundational importance of human freedom.

The operationalization of approach also comes to the fore by looking at the marked differences between capabilities and basic capabilities. In order to analyze the poverty and wellbeing of the majority of people in the developing countries, basic capabilities will play a vital role in this matter. While in the most developed countries basic capabilities will not enough and should include capabilities as well. Sen’s capability approach is not only beneficial for poverty and deprivation analysis or development studies but also for policy or projects outcomes or examine of inequalities/injustice in the communities of developed countries.

Different authors or philosopher uses the term Basic Capabilities in different ways and having different point of view regarding basic capabilities. For instance Martha Nussbaum referred

Basic Capabilities are the intrinsic material needs for individual to enhancing the more advance capabilities and a ground of more concern. So the basic capabilities in the view of Nussbaum are the natural/ built-in capacity or talent through which he/she develops more capabilities to achieve certain thing.

Likewise in the view of Bernard William Basic Capability are those capabilities through an individual appear in public without shame but varies on the depending where the individual is. Sen referred these capabilities are the fundamental capabilities and these fundamental capabilities are based on empirical studies including housing and spatial living conditions; health and physiological well-being; education and knowledge; social relations and interactions; emotional and psychological well-being; safety and bodily integrity. An individual capability are lies a various number of fundamental capabilities which involves more specific capabilities in which some of basic & some are non-basic. The basic capability of a person is then some kind of aggregate of the basic capabilities in each of these different fundamental capabilities. For instance the fundamental capability of health and physiological wellbeing lies in various basic health capabilities (well nourished, availability of neat & clean water) and the number of non-basic health capability (pain free body, having access of gym, having availability of to attain cosmetic equipment)

Qizilbash (2012) raises a point that Sen has written on the capability approach in general and has developed specific capabilities applications and critiques which need to be kept in mind. Sen answers back to the criticism of not developing a list of capabilities by saying that each application or theory placed on the capability approach will always need a selection of valuable functioning that fits the purpose of the theory or application. Hence the capability approach did not on purpose, specified just one single list that could be used for all capability analysis. It is also presumptuous that those who have criticized Sen or his approach for not bringing out specific lists of capabilities have not sufficiently appreciated the divergence between the capability approach in general and more specific capability theories.

Nussbaum also explains that government is the actor of change in creating capabilities. The literature offers generous evidence that this is not the case, the very first thing to observe is that, in the dominant view the capability approach is linked with public policy and consider the state as the main or only agent of change. On the other end are scholars such as Frances Stewart who emphasizes that development in the position of the poor hardly happens individually through the generosity of governments and are likely to occur because of political and economic pressures, organization of groups with the poor is necessary even essential to attain compelling improvement. The perception that the capability is governmental focused may thus be supported by the fact Nussbaum makes claim, but other capability scholars focus on other agents of change.

Solava Ibrahim expresses that how self-help actions can play a vital role in building up the capabilities of the poor, by enlarging their ownership of development projects and crush their

helplessness by changing their concepts of their own capabilities. In the same fashion another research conducted by Ina Conradie in 2013 in a South African township Khayelitsha also elaborates on the importance of collective and communal change. There is generous range of capability theories and capability applications that do not mainly address the role of state or government.

2.4. Intersectionality of Sen's Approach with Human Rights & Processes of Marginalization

Nussbaum (2011) defines capabilities an approach to human development that typifies human achievements with respect to opportunities which are open to each person. Hence, the most compulsive question to ponder is what individuals are able to do (doing) or to be (being).

Robeyns defines capability approach as the framework for social change, social policy and arrangements through which individual well-being is assessed. Hence, for actualization of person's capabilities into achieved functioning majorly relies on two factors: freedom to achieve well-being and the translation of this freedom for a person to do what he values and has a reason to value. The articulation between human rights and capability approach appear nuanced because rely on human dignity and both function within the ethical framework.

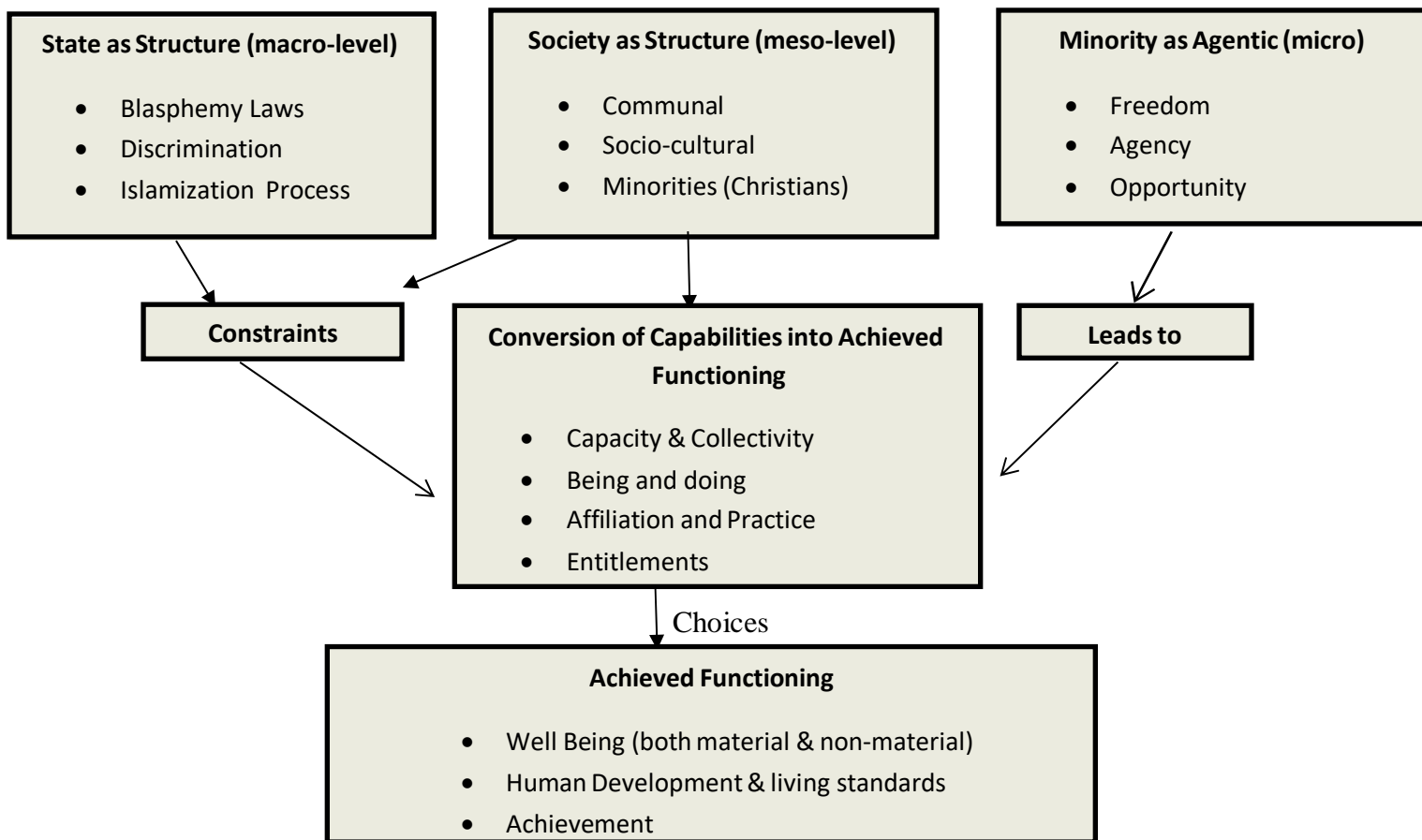
Nussbaum also details about the possibility of capability approach to function as a tool for international human rights law framework. Since this approach focuses on individual's dignity and freedom, hence it provides an open canvas for bringing in arguments in support of justifying a wide array and rage of human rights. Also, the approach is a practical framework which can be operationalized for groups and communities which have remained marginalized or whom's social and economic rights being deprived. One of the criticisms of using capability approach as a framework for securing human rights is that if the approach is used as a universalizing framework then it can be problematic for social groups and communities that have long been excluded. Hence, contextualization of approach for communities and social groups is critical.

The question of entitlements is also of critical significance here, in this debate. Sen responds to the issue by illustrating an example of famines. The perception that famines are caused by food availability is questioned as some of the recent famines have assured through experimental studies that famines could also be develop even when there is no shortage of food availability. The question is more of whether the poor are entitled to food or not. This concern is responded by the entitlement approach which has been explored for its answers to be found going deeper into social, political and legal issues than merely looking through economic phenomenon. An individual's ability to command food absolutely or to command any commodity or any right he wants to enjoy or anything else he wishes to acquire or retain, depends on the entitlement relations that govern possession and use in that society. The entitlement approach needs the use of categories based on certain types of discrimination. The lack of entitlement to the poor as a group is fine but the categories need to go deeper as members of particular classes, belonging to particular occupational groups, having different ownership endowments, and being governed by rather different entitlement relations. The entitlement approach expects much greater refinements of categories to be able to identify entitlement of different groups,

with each group putting together different people who have same funding and entitlement. For this reason, the argument of entitlement is significant to be studied in the light of current's study's research questions and objectives.

A study conducted on the importance of community agency through broad-based community organizations in UK reveals that freedom of choice, to choose and value that people have, is naturally expanded by the broad-base community organization. For instance, freedom to walk on the street without fear, the freedom of adequately sheltered, the freedom to earn a decent living, the freedom to live a clean environment and also the eradicating of poverty of the families in the neighborhood, builds up the freedom that local people have reason to choose and value. More significantly, the sense of community enhances people agency, their ability to shape their own destinies.

2.5. Conceptual Framework



I have used various theoretical concepts for conducting this research. To understand and study the relationship between Sen's Capability Approach and the Minority group (Christians) in Pakistan, I will go through channel of linked concepts as shown above. The concepts covers the constraints faced in actualizing achieved functioning. These constraints are explained in the form of **structures** defined along the axis of **State** and **Society**. The relationship between environmental and social factors in a society both plays a vital role in process of either converting or impeding one's capability into functioning. The other two concepts **social exclusion** and **discrimination** both are interrelated with each other, also both see the major constraints in the conversion of capabilities into functioning. Social exclusion and discrimination means that the majority group never considers minorities as a part of a community with respect to discriminating against them with respect to job, education and business as well. As stated in the literature review's first heading that State narrative in the form of Islamization process of Zia and blasphemous laws also function as stringent structures against the Christian minorities. These structures are asserted by Robeyns (2011) while explaining how **socio-cultural institutions** such as caste in Indian sub-continent or tribal politics can lead to discriminatory practices towards specific social groups and that discrimination constraints on a person's **capabilities** to be and do things he/she wants to be or to do.

Another idea central to study's conceptual framework is social exclusion. The idea of social exclusion as given by Sen (2000) has conceptual relation with discourses of poverty and deprivation. Deprivation and capability poverty both are related to one another and cause other types of deprivations. For instance, being excluded from the opportunity to be employed or to get credit may force to economic scarcity that may lead to other deprivations. So, social exclusion can be a fundamental part of capability deprivation as well as instrumentally a reason of capability failure.

Another concept of significance is **agency**, which is placed in a box titled 'Minority as Agentic' in the conceptual framework. I will be looking at both the **goal agency** and **process agency** in the current research. According to Sen, **goal agency** belongs to the 'realm of the specification of individual advantage'. Under goal agency, the focus is on *well-being freedom, well-being achievement, agency freedom and agency achievement*. **Well-being** is individualized and relates to the benefits specific to an individual. **Agency** refers to bring about change for a larger cause even at the cost of harming oneself. Well-being freedom reflects all the opportunities people have to do or to be, whereas well-being achievement reflects the achieved functioning based on the opportunities and entitlements people have to be or to do.

Process agency, on the other hand, impinges upon the fact that people irrespective of who they are and where they come from, are agents of change and shouldn't be looked down upon as mere recipients or passive subjects. This agency explicitly speaks of how individuals can be involved for the execution of evaluations and assessments. Since, individuals for whom development projects and social policies are designed, are the most important constituents of a society hence, they should be fore-fronted for defining what their capabilities are, what major constraints do they face? What are the constraints faced by them in converting their capabilities into achieved functioning? Second implication of process agency is that it calls for participatory spaces for execution of social policies based upon the principles of democracy, multi-vocality, and cultural particularity.

Speaking of well-being, I will be focusing on all the material and non-material dimensions such as **economic** as well as **non-economic** (subjective well-being defined in terms of satisfaction, happiness, fulfillment etc.) well-being. Based on subjective well-being, I will also be focusing at economic function but also **cultural functioning** in which the existing resources (economic and non-economic capital) are converted into, for instance, ability to engage in cultural activities, take part in places of worships, celebrate festivals, claim identity in the public domain, so on and so forth. Capability approach also details whether certain socio-cultural practices serve the interest of a few groups and not for the rest? In addition to explaining this component, the capability approach also challenge such socio-cultural practices that are **capability-enhancing** for a few and **capability-harming** for the most.

For the current I will be listing capabilities based on the criteria devised by Alkire. The four criteria are listed as: (i) **explicit formulated** (explicitly stated, discussed and defended list of capabilities), (ii) **methodologically justified** (methodologically and analytically justified, defended and scrutinized list capabilities), (iii) **focusing on different levels of generality** (listing on capabilities based on theory as well as practice), and (iv) **exhaustive and non-reductive** (no single valuable capability shouldn't be left out or ignored). After having listed all these capabilities which fulfil these criteria, I will list all the constraints and obstacles which function on macro- governmental level (national and local), meso- socio-cultural, and micro-household and individual level. I will also list all the freedoms and un-freedoms and map the contributing factors (responsible for freedom) and constraining factors (responsible for un-freedom) in tabular and textual forms. I will also list typologies of the achieved functioning as well as the obstacles in actualizing the same, and entitlements as well as the obstacles to achieve the same. For studying different types of capital possessed by the community I intend including the concepts of **capital** as theorized by Bourdieu. I will focus on **social capital** (the vertical and horizontal networking and linkages), **cultural capital** (in all its **objectified, institutionalized, and embodied manifestations**), and **symbolic capital** (the respect, reverence and status based on individual's habitus- based on individual's indispositions, tastes, household structure, familial backgrounds, conditioning, socio-economic backdrop, so on and so forth). I will also

list number and types of **doxa** (rules, regulations and principles) in various fields (social, economic, political, discursive, or agency) of operability and social mobility.

In the preceding text, I have explained the concepts which are of significance for my study's conceptual framework. I have also explained how I will operationalized these concepts into variables or qualitative correlates, but for detailed operationalization, I need to specify study's methodology which is explained under following section.

Chapter 3

Methodology

The researched methodology includes practices of how research is systemically designed as a study to assure valid and stable results that address the aims and objectives of the research. Methodology lays out the way through which researchers articulated research problems and objectives and explore results from the information collected during the study period. For this research **participatory methodology** was used in which I as a Christian person engaged with Christian people through in-person conversations and telecommunications. The core function of participatory processes was to upgrade decision-making. Such processes educated participants and constructed unity for policy implementation which leads to a new sense of focus, responsibility, and cooperation. While conducting research through the participatory methodological framework, a few questions I kept in mind were. How much participation of people will be needed? To what extent participation will be appropriate? In what ways I will collect data and how will the involvement of participants be effective? What range of knowledge and interests should be represented by the participants? This framework also provided the application of a broad array of research methods, Units of Data Collection, Units of Data Analysis, and tools of analysis. Communal participation also meant pluri-vocality of opinions and incorporation of the same in the findings and analyses. For this reason, the current study was conducted in Lahore and Islamabad **Research Strategy**.

Qualitative research explores research problems from the perspective of the locals involved in the research process. It is especially effective to attaining culturally particular information regarding values, behaviours and social contexts of particular population groups. For the current research I used **qualitative research strategy** as its purpose was to collect primary data of qualitative nature (narratives, accounts, stories, texts, symbols, signs, etc.) and interpret it using content, discourse, semiotic, visual or document analysis. For the current research I collected data from multiple UDCs (Christian communities, religious clergies, social mobilizers, and politicians), analyzed data from multiple Units of Data Analyses (transcribed data, documental texts, and field observations penned down and stitched into narrative accounts), collected data using different research methods (observational and conversational methods), and analyzed data using different tools of analysis (framework and documents). For these reasons, I used qualitative research as the study's research strategy.

3.1. Research Design

I have chosen **explanatory research design** as my study's design as my intent was not just to revisit the processes underlying structural discrimination against the Christians residing in the chosen locales and sub-locales but to situate the 'structure vs. agency debate'. For that to happen, a socio-historical analysis of constitutional documents using deconstructionist stance by doing document analysis was. In addition, this research also aimed to indigenize Sen's approach for a marginalized group, hence collecting data on Sen's approach & concepts, articulating the relationship among the concepts, connecting findings with Sen's concepts, and pronouncing similarities and differences of the same, required a design which explains relational articulations among concepts and constructs. For the reasons as stated above, I used explanatory research design.

3.1.1 Units of Data Collection (UDCs)

3.1.2 UDC 1: Christian Community

First UDC were Christians residing in the sub-locales of Islamabad and Lahore. This UDC was the most important as data related to capacity, capability, needs, aspirations, freedom and unfreedom, agency and empowerment, and structure vs. agency was collected from this UDC. Diversity in this UDC was ensured by selecting samples of different age groups, gender and socio-economic class. For all the research questions, the data collected from this UDC yielded episodic and experiential narratives.

For this UDC, research methods were unstructured interviews and thematic analysis (Bryman, 2012). The type of unstructured interviews I used for data collection were **narrative and episodic interviews**. Narrative interviews provide detailed procedure to collect narratives on human lives, events, processes and/or phenomena. Bold (2011) has identified procedure for conducting narrative interviews which is stated as: pre-requisites for conducting narrative interviews, starting the interview, maintaining silence so that no informational lapses happens, using paralinguistic factors while narrations, and finally asking questions to maintain narrative structures intact, close and tight. Whereas in episodic interviews, both episodic (the data situated in time and space) and semantic (data de-contextualized from time and space) forms of data is collected. I have chosen these interviewing techniques to collect all three forms of qualitative data from this UDC: event-centred narratives, experiential narratives, semantic data and episodic data. I will also use observational method to collect field data. The type of observation I used **unstructured participant observation** as it helped me in social mapping of this UDC's socio-economic spaces and yielded data which are not always easily elicited when conversational techniques are used as research methods. Rapport building is also effective method for breaking the ice between researcher and research participants. I am a Christian and I know members of the community where they reside. So, I already had **built rapport** and it

Continued in order to find more information-rich cases, more detailed and contextual data on community's idea of capabilities, capacities, agency, functioning, and freedom. I chose Islamabad and Lahore as the study's locales. From Islamabad I selected sub-locales of G7, H9 and F6 and from Lahore my sub-locales were Youhanabad, Model Town, and Christian Town. Hence, a total of 6 sub-locales were selected for the current study. The choice of 6 sub-locales was based on **purposive sampling**: the criteria is to sample only those where people reside in either slums or informal settlements as it is for these sub-groups for whom agency, freedom and capability-functioning debate is more recurrent, concurrent, and relevant. For each of the locale, I constructed sampling frame using **socio-economic forms** (Ritchie and Lewis, 2003). After constructing sampled frame, I divided it according to gender, age, and earnings (strata) and from each stratum, sampled respondents using **stratified systematic random sampling** technique. The data collected from this UDC was analysed using **thematic analysis** as the approach and **framework analysis** as the tool (Ritchie and Lewis, 2003). Focus group discussions comprising 6-8 group participants were also conducted with this UDC. Group diversity was maintained by including participants of different gender, age, sub-locales (withineach of the locales), and earnings.

3.1.1. UDC 2: Religious Clergies & Politicians

Religious clergies and politicians of Sunni and Shia sect as well as of Christianity provided details of structural vs. agency debate. The data yielded from this UDC was used for responding to third research question. For this UDC I conducted, **semi-structured interviews** from both locales. The type of sampling technique I used for UDC 2 was **purposive** based on criteria that they were able to enlighten more on the 'structure' component of 'structure vs. agency' debate. Also, this UDC yielded data to meet third research question. The data also yielded contrasting opinion on capabilities, functioning and entitlements. The data collected from UDC 2 was analysed using **thematic analysis** as the approach and **framework analysis** as the tool.

3.1.2. UDC 3: Community Mobilizers

Christian community mobilizers provided in-depth data about the agency, collective action, identity, and structural impediments to development. Their current initiatives of socio-economic uplift also yielded data relevant for indigenous model of development for the community based on Sen's approach. The data from this UDC responded to research questions 3rd, 4th and 5th. To collect data from this UDC, I conducted unstructured interviews. The type of unstructured interview were **episodic**. The type of sampling technique I used for UDC 3 was **purposive** based on criteria that they were able to enlighten more on the 'agency' component of 'structure vs. agency' debate. This UDC also yielded competing views from UDC 2 and hence is an attempt to keep research process and data pluri-vocal. The data collected from UDC 2 was analysed using **thematic analysis** as the approach and **framework analysis** as the tool.

3.1.3 UDC 4: Documents

This UDC included constitutional documents which were analysed using **document analysis** to decipher power and inequalities embedded in the country's constitutions with respect to minorities residing in the country. For this UDC, I used document analysis as the tool and **structural analysis** as the approach of analysis.

3.1.4 UDC 5: Social Situations and Events

In social research the situations and events also make for important piece of data which this research also intends to include as 5th UDC. In her research on male-female transgender persons of India, Nanda (1999) penned down narratives experienced by her during fieldwork and revisited the same in her field diary, she also analysed such narratives to describe socio-economic organization of the community members. I intend included this UDC for which index cards and field diary were used as research methods.

Study's methodological framework

UDCs	Research Methods	Research Instruments	Sampling	Approach and Tool of Analysis
UDC 1: Christian Community	Narrative Interviews (NIs), Episodic Interview (EIs) & Focus Group Discussions (FGDs)	Narrative Guide for NIs, Interview Guide for EIs & Topic Guide for FGDs	Stratified Random Sampling Sampling frame: Socio-Economic Forms & Ethnographic Mapping Diversity: gender, age group, skills, educational attainment, social status, etc.	Approach: Thematic Analysis Tool: Framework Analysis
UDC 2: Religious Clergies & Politicians	Semi-structured interviews	Topic Guide/Interview Guide	Purposive Sampling	Approach: Thematic Analysis Tool: Framework Analysis
UDC 3: Community Mobilizers	Unstructured Interviews	Topic Guide/Interview Guide	Purposive Sampling	Approach: Thematic Analysis Tool: Framework Analysis
UDC 4: Documents	<i>Please see last Column</i>	<i>Please see last Column</i>	Purposive Sampling	Approach: Structural Analysis Tool: Document Analysis
UDC 5: Social Situations and Events	Observational Methods	Index cards and field diary	Purposive	Approach: Structural Analysis Tool: Document Analysis

Significance of research

The present study will develop the current knowledge about Sen's approach on minorities groups in Pakistan. The research has unearthed problems being face by the Christian community of Lahore and Islamabad. The aim of this research is to explore the Capability Approach and indigenize Sen's concept among Christian community (minority group). There has been lesser study in the current literature if speaking specifically about the topic in terms of Sen's approach. The study will help in understanding the circumstances of Christian's community about the discriminations, lack of entitlement and having un-used capabilities that can be used for the betterment of the community and the society. The importance of this study is also that it provides a way out for the problems that are found in the findings and in the following research hence it provide suggestions and recommendation to policy makers through which State would able to make policies for their Christian minority in term of eradication of societal issues, provision of rights based on equality as well as implementation on the clauses of constitution of Pakistan regarding minorities. The study can prove useful for the betterment of living standard of the Christians community across the country by providing good policy recommendations for the problem.

Chapter 4

LOCALES

4.1. Introduction

The current research was conducted in three sub-locales of Islamabad that includes H9 slum, G7 slum & F6 slum and three sub-locales of Lahore includes Youhanabad, Model town and Bahar Colony.

4.2. Islamabad

Islamabad is a capital of Pakistan which was built in 1960. It is situated in the Northwest of the country on Potohar Plateau. Total areas of Islamabad is 906 Sq. KM, in which the urban areas consists of 220.15 Sq. KM and rural areas is 466.20 Sq. KM respectively (CDA)

Islamabad city is further divided into five major zones: Zone I, Zone II, Zone III, Zone IV & Zone V. Zone IV of the Islamabad is the largest zone whereas Zone I is the largest developed residential areas and is divided into sectors. Each residential sector is identified by a letter of the alphabet and a number, and covers an areas of approximately 2 km x 2 km (CDA)

The entire city is divided into horizontal and vertical lines which makes sectors and sub sectors roughly equal size. Rawalpindi is adjacent to Islamabad and being a historical city of Pakistan, two cities from the greater Islamabad-Rawalpindi metropolitan area. The two cities are in a way depended towards each other, with Rawalpindi offering cheaper accommodation to citizens working in Islamabad as well as to the people of Rawalpindi going to Islamabad for jobs etc. However, residents of Islamabad often visit Rawalpindi for cheaper raw material and goods from oldest markets of Rawalpindi. Thus, it involves the use of large-scale transportation and communication between the two major cities of Pakistan.

4.2.1 H9 Slum

H9 sector is the urban areas of Islamabad. Near to metro bus station of the H9 sector, there is a slum of Christians called "Rimsha Colony". The colony came into existence after being accused of committing blasphemy on a 16 years old Christian girl named "Rimsha". A little girl Rimsha and other current residents of this colony resided in Meharabad Jaffar. When the 16-year-old was accused of burning Islamic texts, after which a mob wanted to kill her and burn down the homes of Christians. Capital Development Authority (CDA) disconnected the supply of water and electricity in those areas. All residents of meharabad jaffar moved to Rismha Colony.

4.2.2 G7 Slum

Sector G-7 is another urban areas of Islamabad which falls in Zone I. In this sector there is another slum of Christians called Shopper Colony or Kachi Abadi. In which 90 to 95% Chrsitans resides.

4.2.3 F6 Slum

F-6 is a square-shaped sector. It has been further divided into four residential sub-sectors along with 1 commercial central- division. Each residential sub-sector has at least 1 small market. With a grand market located at the heart of the F-6 sector. In the surrounding of luxury sector, there is a slum of Christians called Kachi Abadi. In this slum, Christians are not financially stable and do not occupy decent jobs. Christians in this slum mostly do the county's worst job. Which includes sewerage and cleaning.

4.3. Lahore

Lahore is the capital of Pakistani province of Punjab, and is 2nd biggest city of Pakistan after Karachi and is the 26th largest city in the world. It is the largest city and historic cultural center of the greater Punjab region. The total area is 1,772 square kilometers (684 sq mi). There are nine zones in Lahore. Which includes Zone I (Ratyi zone) Zone II (Sahalamar zone) Zone III (Aziz Bhatti zone) Zone IV (Data Gunj Bakhsh zone) Zone V (Samanabad zone) Zone VI (Gulberg zone) Zone VII (Wagha zone) Zone VIII (Allama Iqbal zone) Zone IX (Nishar zone).The Christian population comprises of 2.5 million (1.6%), making it the second largest religious minority of Pakistan.

Source Punjab Govt

4.3.1 Youhanabad

Youhanabad is the biggest Christian locality in Lahore with a population of around 150,000. It is extended over two kilometers along Ferozpur Road. In 1965 it was founded by Fr. Ferdencial, a Catholic missionary. Later, Fr Henry was asked to take up the development of the area.

Most of the plots allotted in Youhanabad measured five Marlas. In 1970, the place was the hometown of only a few Christian families. The rest of the area was used for agriculture. Later, several Christians stretched toward freedom of religion, and communal living inhabited the place. The Catholic Church offered those plots in easy installments, and also provided materials for building homes. (Source: local religious clergies)

Rapid growth of the population forced the local church to acquire more land. When there was no land left to cater to a greater number of people, the church purchased a piece of land near Buler village and christened it to Youhanabad Phase II. More People came around and built their homes. Today, the Muslim community owns more land and shops in the locality.

Phase II was declared "a modern village" by the then president, Gen Pervez Musharraf. DHA is now set to acquire the land in the area. Unfortunately, there is hardly any facility for the Christian residents of Youhanabad, just a few steps away.

Interestingly, Youhanabad has been a part of the constituency that returned former chief minister Mian Shehbaz Sharif. Yet, it looks like a kachi Abadi.

4.3.2 Model Town

Model Town is located in Lahore and established in 1992. The total areas of this area is 1,463 acres. Model Town is divided into ten blocks. From Block A to Block K. and other seven block from L to block S except O. These block known the extension of model town. This areas is administrated by LDA (Lahore Development Authority). After Youhanabad model town is second largest locality of Chistian community.

4.3.3 Bahar Colony

Bahar Colony, Lahore, is a colony near Ferozepur Road. Model Town and Kot Lakhpat is in neighborhood of colony. Schools, universities and hospitals. All facilities are available in Bahar Colony, Lahore. The colony is home to many churches, mosques, schools and stores where residents can conveniently buy groceries. This colony got public attention in 2016, when Christian women "Mariam Mushtaq" were abducted by two Muslims buy. When she used to return home with her 11 year old brother. In this incident Mariam lost their legs.

Chapter 5

Findings and Discussions

Introduction

This chapter includes all the data put together through interviews and focus group discussions. Themes have been formulated to present the findings and these themes are framed with the various interviews conducted with the member of the Christian community.

5.1. Blasphemy Law

Blasphemy law is a law banning blasphemy. Which take action of offending or showing disrespect or lack of reverence to a deity or sacred objects or towards something considered sacred or inviolable. As per sources Pakistan's blasphemy laws carry a potential death sentence for anyone who insults Islam. Critics say Majority group have been used to persecute minority faiths and unfairly target minorities

5.1.2 Blasphemy Laws and insecurity of Christian community:

The purpose of blasphemy law is to protect Islamic authority and maintain the decorum of Islamic principles across the country. Basically, this law was drafted and implemented to prevent disrespect of any religion. But unfortunately, now this law is being used only and only against non-Muslims in different situations, if someone wants to avenge any non-Muslim they'll trap that being in blasphemy allegations, and let that rotting in prisons for years without any solid proof of blasphemy. Especially those Muslims who reside in rural areas use this law as an instrument for their personal rivalry. Moreover, they also use this law for different purposes which include land grabs from Christians and forced Christian community migration.

Jee bilkul apki bat bilkul thek hai humari community bohat ziyada suffer kar k rahi hai is majooda Toheen e Rasalat k qanoon se, kyun k is qanoon mein kisi kisam ka koi ka criteria nai paya jata, jis kiwaja se wo log jo majority mein hain aur Christian community ko pasand nai karty is chez ka faida utha'ty hain aur jhoota case bana dete hain

Yes, it's true, the minorities of this county and especially Christians suffer a lot from the existence of the Blasphemy law here in Pakistan because there is no prevalence of any policy and criteria in this law and the people of the majority group who do not like Christians can easily ruin their life to impose false blasphemy charge on them.

False accusation under blasphemy cases is very common in Pakistan. Especially those who are not so wealthy and reside in rural areas suffer more from this phenomenon. It's very convenient for the people from the Muslim community to impose false allegations of blasphemy on Christians and ruin their lives.

Dekhein! Mere khayal mein Toheen e Rasalat ka qanoon zaror hona chahye kyun k kisi ko ye haq hasil nai kisi k mehzaab ki bezati kary magar bad-kasmati sy humary mulk mein is qanoon sy mutaliq koi criteria nai, isi waja sy jab is kisam ki hadsy hoty hain toh Muslim log aur hukumat dono bina kisi investigation k saza dene pe utar aty hain jo k ghair ikhaqi hai, aur main yahan ye zaror kehna chahun ga aur hukumat sy appeal be karun ga k khudara is qanoon se mutaliq koi criteria bana' ein aursaze dene se pehly acha tarah investigate kar lyein ta k kisi be-gunnah ko saza na ho

See! In my opinion, Blasphemy law must exist here because no one has the right to disrespect someone's religion but in our country, there are no such criteria in this law. When such incidents occur, people and the State give punishment without any investigation, which is ethically wrong. I want to appeal to our government that please make strong criteria in this regard and investigate properly. When someone is found guilty of blasphemy then give punishment to him/her

The other respondent endorsed the fact that there is no prevalence of any criteria in the blasphemy law. Which make it more convenient for Muslims to impose false accusation of blasphemy on Christians because they are well aware that no one investigates it properly. The case in point is that of a Sri-Lankan manager who was falsely accused of blasphemy and killed under false accusations. This is not only one incident, there are many such incidents happened in the past that were not exposed.

Yaqeenan! Khas tor se wo log jo dehat wegra mein rehte hain is qanoon ko apna zati asla samjhty hain aur jhoota case bana dete hain kyun k wo bohat acha janty hain k koi b is case ko investigate nai kary ga and mere khayal mein ye un k liye sab se aasan tareqa hai badla lene ka, hum log Asia Bibi aur Ramisha Masih k casees ko nazar andaaz nai kar saktay k kaisy wahan k logon us se badla liya jhoota case bana k aur ye koi ek do waqayat nai hain esy aur bohat se hadsay ho chuky hain per bad-kismati se hum ko samny lane mein na-kaam rahe

Absolutely! Especially Muslims who reside in rural areas take revenge on Christians by use of blasphemy law as an instrument and impose false accusations on them because they know that no one takes this seriously and I think this is an easy way for them to take revenge on minorities. We do not deny from the incident of Asia Bibi and Ramisha Masih, how the people of that village took revenge on them by imposed false allegations and ruined their life, the government punished them without any investigation and these were not only two incidents, there were many other incidents happened in the past but unfortunately, we were failed to expose those incidents

One of my respondents endorsed the fact that the Muslim community uses this law as their personal weapon. He remembered the incidents of Asia Bibi and Ramisha Masih that how the women of that village took revenge on them through imposed false allegations because they (Muslim women) knew that will not be persecuted

Dekhein! Jhoota toheen e Rasalat bana'na humare mulk mein Aam hota ja raha aur khas tor pe ruralareas mein toh bohat he ziyada jahan k log bohat he tang bazar hote hain wo log apna badle lene k liye humare community k logon pe jhoote cases banate hain aur humari hakumat bina kisi k investigation k saza de deti hain jo k bohat he ghalt hai, agar kahin b esa ko incident hojaye toh humari law department aur police ko chahye k pehly is case ko ache se investigate kare, sare saboot ikatha kare tab ja k ilzam lagaye

See! False Blasphemy accusations have become more common across the country and especially in rural areas, where the conservative Muslims use such laws to settle their rivalry and take revenge by imposed false accusations of blasphemy and governments give sentences without investigation which is ethically wrong. If that kind of incident happens anywhere. Judiciary and police stay silent on such incidents.

5.1.3 Blasphemy Law and Economic Conditions of Christian Community

The economic conditions of the Christian community and blasphemy law are interrelated with each other, as I mentioned before about the false accusations against the Christian community. The repercussion is that people from the Christian community suffer from false allegations. They won't able to work anywhere in Pakistan because the Muslim people will not provide any opportunities regarding good jobs or do business after each incident occurs. From this, their survival becomes more difficult in this country because it is obvious that if they will not allow him/her to work anywhere then, this will directly hit their economic conditions. There are so many people in the Christian community who have suffered from this and most of the Christian people think that this factor is also a reason for the community's poverty and deprivation

Yeh bayan karna bohat muskil hai k wo insan ka jis pe jhoota case bana ho yahan is mulk mein rehnakaisa hota hai kyun Muslim community k log usy kisi tor pe zinda nai chorein gaein aur chor b diya toh sari zindgi us ko life threats miti rahein gien, un k nau-jawan aur bachon taleemi iradon mein jane se b kasir hojaein gaein aur ne he yeh log inhein kaam karne k liye bahr nikal'ne ki ijazat nahi dein gein, esy mein in k maali haalt boht asar andaz hon haein kyun koi b company inhein kaam pe nai rakhe gi

It's very hard to explain because the survival of such Christians in this country will be rare to possible. The people from the Muslim community will never allow him/her to live here. If they stay in this country, they receive life threats throughout their life cycle. Their youth and children will not be able to go to their educational institutions. Their elders won't be able to go to work and earn for their families. They will never get a job in any organization.

One of the respondents shared his point of view that it becomes more difficult for the victim to stay any longer in this country if the Muslim people imposed false accusations of blasphemy. They will not leave him/her alive. Their youngsters and children won't be able to go to their educational institutions neither their elders be able to do to work in any organization. This is how Muslims ruin Christian's lives. From this factor, one question came to every Christian person's mind that if these Muslims imposed so many restrictions on the victims then how they will survive in this country? Obviously, their economy falls if none of them would be able to do work

Dekhein! Agar Kisi Christian pe jhoota case ban jaye toh sab se pehly toh wo aur uski family khud kosafe mehsoos nahi kare gi. Unhein be-ghar kar diya jaye ga .Us insan ki zindgi barbadkar di jaye gi. Un k barhon ko nokari chorni par jaye gi. Un k bachon ko taleemi idare chorne par jayein gaein. Balke sabi logon ko in haalat se guzarana pare ga aur esa mere apne relatives mein ho chuka hai. mere uncle pe jhoota bana tha 2011 mein. Mujhe achi tarah yaad hai un ko aur unki family ko ktini muskalon ka saamna karna para tha. Unhein aur un k bachon ko nokarise nikal diya tha. jis ki wajase un k mali haalat bohat he kamzor hogaye the

See! If a Christian person is charged with blasphemy by a conservative Muslim, he/she will feel insecure. He/she will be homeless. Not only the victim but his/her family will be insecure. Their elder will leave their job likewise their children will leave their schools. In fact, they all will suffer in this scenario and this is exactly what happened with my relatives. One of my uncles faced false allegations of blasphemy in 2011. Their family suffered a lot. The company expelled him along with his Children. Due to this, their financial conditions became so weak

Reviewed a similar point of view from one of my female respondents who talked about the insecurity and economic condition of those families who are suffered from false accusations of Blasphemy. She also shared her own family story that how her uncle and his family survived and how their economic conditions worsened. When Muslims residing there, imposed false charges of blasphemy on him. She shared that her uncles' family faced life threats. Muslims were excluded them from the society. Not only that, they all were jobless. The company expelled him along with his sons. All of which compromised their survival options

5.1.4 Impacts of False Allegation of Blasphemy on Christian community

The false accusation of blasphemy sketched a lot of negative impacts on Christians. The scenario of those Christians who suffered from false accusations is hard to explain. Because no one can imagine how they survive in the surroundings of Muslims. In this theme, we will discuss the impacts of the false allegation on the Christian community.

Mere khayal se Asia Bibi aur Rimsha Masih k waqayat kafi hain ye batany k liye un k zindgi kaisi hotihai Jin pe jhooty Toheen e Rasalat k case banty hain

I guess the example of Asia Bibi and Ramisha Mashi are enough to tell how life becomes after false accusation of blasphemy

The respondent said in his interview that the incidents of Asia Bibi and Ramisha Mashi are enough to tell how life will become after an imposed false accusation of blasphemy. The respondent further said that we are all well aware of the circumstances through which the families of the victim suffer. Muslim people are not allowed them to stay in this country. Their economic condition is hard to explain because their families were unable to take meals twice a day

Jin logon pe esa koi case banta hai un ka is mulk mein rehna na-mumkin hojata hai kyun Muslim community k log unhein zinda nai chorte, unhein zindgi bhar life threats multi rehti hain, yeh log muhasi wasail b faraham nai karte aur na unhein koi nokari dete hain yahan tak kun k bachon ko school mein admission tak lene nai diya jata, bohat muskil hai biyan karna k unki zindgi kaisi ho jati hai jin pe esa jhoota case banta hai

Their survival becomes impossible in this country because Muslims will not be left him/her alive, they will give life threats to him/her throughout his/her life cycle, they will never provide economic resources or allow do a job, and they will never allow his/her children to enroll in educational institutions to gain knowledge, it's very hard to explain how his/her life becomes after victim of Blasphemy allegation

Christian community k logon ki zindgi biyan karna bohat muskil ho jata hai jab un pe jhoota case ban jaye kyun Muslim community k logon ki taraf se unhein zindgi bhar life threats multi rehti hain aur un ka is mulk mein rehna muhal ho jata hai, phir yeh inhein Pakistani k tasleem nai karte aur na he society ka hisa samjhte hain, yeh log na toh unhein nokari faraham karte hain aur na he karobar k mawaqy, jo k un k mali wasial sy direct jura hota hai, isi waja se humari community ki mali haalat itnibura hoti hai aur hmesha poverty line se nechy rehte hain

After being a victim of a false Blasphemy accusation. The life of the Christian community is hard to explain because the majority group gives them life threats and never allow them to stay in this country, they would not consider them Pakistani neither their society member, and they will never provide job and business opportunities, which are directly related to their economic condition, that's why the living condition of our Christian community is so bad and most of them are living below the poverty line

5.2. Discriminations

5.2.1 Introduction

Discrimination is a factor of the society which prevails everywhere in Pakistan. Scholarly literature asserts that discrimination is the root of all inequalities and injustice acts. In Pakistan Christian community faces discrimination for a very long time. People from the Muslim community call Christian people “CHURA” and “KAFIR”. Religious discrimination is increasing with every passing year. Especially those Christians who resides in rural areas. They are more suffering from discrimination as compared with those Christians who reside in urban areas. The reason behind this is that Christians in urban areas are educated and well-aware from State policies. They can raise their voices against discrimination and injustice behaviors.

5.2.2 Christian community and Societal Issues

In this theme we will discuss how Christian community in Pakistan are facing a lot of societal issue. Which includes non-acceptance, non-involvement, biasness and Hate speeches etc.

Dekhein! Christian community ka rehan sehan ka daromadar is chez pe karta hai k ye log rehty kahanhai, misal k tor pe agar hum bat karein ameer Christians ki aur wo jo posh ilakon mein rehty hain toh un ka rehan sehan bohat he aram de hoga, Muslim log un k communicate b karty rahein gaein aur un ksath achy taluqat b bana'ein rakhtein, bilkul esy he jo Christians ameer nai ya bohat ghareeb hain aurbasti mein rehty hain, un ka guzara muskil hota hai kyunk sab se pehli bat toh ye hai bohat sary Muslimlog humein society member he nai samjhty, aur na he humein humary haqooq dete hain balky hmesha dicirmination karty hain har chez mein, na toh humein achi nokariyan dete hain aur na he karobar karny k ijazat , ye log hum

Christians se kuch b share karna pasand nai karty aur hmesha ghareeb Christian ko daba'ny ki koshish karty hain, toh kehna ye hahta hun k sehari aur dihati Chisrtians bohat mukhtalif hoti hai, in dono ka rehan sehan ka daromadar location aur wasil pe karta hai

The living condition of the Christian community depends on where they are residing, for instance, if we talk about those Christians who are wealthy (in term of resources) and live in posh areas, their survival becomes relatively peaceful, the majority group would like to communicate with them and build good relations with them. Likewise, for those Christians who are not wealthy and reside in slums or rural areas, their survival becomes difficult, because first of all the people from those areas or slums will never consider the poor Christian community as part of society. They do not give any rights to them and discriminate against them in every manner. They do not provide jobs and business opportunities to poor Christians. They do not like to share with them. In fact, they always try to suppress Christians, so the survival of urban Christians and rural Christians are opposite and depends on who owns the economic resources

As we have discussed above societal issues are being faced by Christian in Pakistan. These issues vary and depend upon where the Christians reside. The respondent shared two narratives regarding societal issues. One narrative was about wealthy Christians who live in better-Off resources areas, the other narrative was about those Christians who are economically unstable and reside in rural areas or slums. His first narrative was that Muslims treat wealthy Christians, well. They are not discriminated against them. They involve them in development projects because such Christians possess the power over of resources. Those Christians are not suffer from societal issues but the picture of the other side is entirely different. Since they do not have command over resources so the Muslim community treats them badly. Muslims do not consider those Christians as a part of society. They do not involve them in any development projects neither provide them opportunities regarding jobs or business. In short, if Christians do not want to suffer from societal issues, the only way for them to pull out of these issues, is to be rich, which is not always the case.

Jee! Humari community ko har jagh har cheez mien tafirqa bazi ka saamna karna parta hai magar main pane bat karun gat toh han mujhe b apny bachoan se le k abi tak is chez ka saamna karna par raha hai, achi achi tarah yaad hai jab main school mein tha, bohat sare log mujh se tafirqa bazi kiya karte thy sirf mere alag mehzaab hone k bina per, mere class k dost mujh se bat tak karna pasand nai karte thy aur ne mere sath koi chez share nahi karte thy, mere teacher's tak tafirqa bazi kiya karte thy Muslims aur Non-Muslims k bech, wo apne Muslim student ziyada riyat diya karte thy, isi tarah jab main ny apna carrier shrur kiya mere sath kaam karne wale log bohat tang nazar thy mjhe aj b yaad hai jab unhen pata chala k main Christian hon usi din se unho ne mere sath bat karna band kar diya aur khana pena b yahan tak unho ny mera glass tak alag kar diya tha, ajb jis comnany mein main kar raha hun wahan ka supervisor mujhe promotion dene ko tayar nahi, sirf yehi nai mere society mein b esy log hain jo mujh se bat karna nai chahte, toh yeh thi meri choti c kahani, esa kai Christians k sath hota hai magar bad-kismeti se unhein esa koi platform nai milta jis ki madad se wo apni kahan bata sakein

Yes! Our Christian community faces discrimination in every walk of life. If I talk about myself, I can claim that I have been suffering from discrimination since my childhood, I still remember when I was in school, the people from the majority group excluded me because of religious differences, classmates did not like to communicate with me even they used to share things with me. Teachers also created discrimination between Muslim and Non-Muslims students. They always favored Muslim students, likewise, when I started my career my colleagues were so narrow-minded, I still remember the day when they came to know that I am Christian, surprisingly they stopped communicating with me, even though they reinforced eating with me. They never liked to drink from my glass. Still now, in this organization, my supervisor does not want to promote me. Not only this, the people in the vicinity never like to communicate with me. This is my little short story, there are also hundreds of stories that prevail in every society, but unfortunately, they are not getting a platform through which they can express what they go through on daily basis.

Another respondent shared his personal experiences that he is suffering from discrimination since his childhood days. He told that Muslim students did not like to share their accessories with him. Neither they do like to communicate with him. He further told that his teachers were also discriminating against Christian students. They taught Muslim students that Christians are churas. Due to this, they should not like to eat and drink with them. Not only that, he said that when he started his career their colleagues hated him and never liked to communicate with him just because of religious differences, and unfortunately the same issues transferred to their children. At the end of the interview, he asked me a question. What is our fault? Why they are doing this to us? And, I had no answer at that time. Nor do I have any answer now.

Na sirf main aur mera khadan balky humari sari community ko tafirgy bazi k saaman karna parta haijo Pakistan ki har society mein paya jata hai, humare kuch log kaam karne wali jagah mein face kartehain, unhein kai kai saal kaam karne pe b promotion nai de jati, kuch humare log taleemi idaron meinface kar rahe Muslim community k talkh ravaye ki soorat mein,

Most of us are facing discrimination in their workplace in terms of not get promotions. Some of us are suffering in educational institutions in the form of rude behaviors from the people of the Muslim community. Students and teachers treat us the same

One of the respondents told me that discrimination is not only faced by me but also the entire community. He said in his interview that discriminatory factor prevails in every society in Pakistan. Many people in the Christian community are on the receiving end of this discrimination. For instance, some Christians do not get a promotion in their workplace, likewise some Christians suffer in educational institutions in the form of un-bearable behavior of the Muslim community and some of them are not able to start their business

5.2.3 Exclusion of Christian Community

Social exclusion refers to keeping out of the existing social system and its right and advantages, commonly as the consequences of poverty or the fact of belonging to a minority social group. In Pakistan, this fact is seen in every society, particularly in rural areas. The minority groups of Pakistan especially Christians are suffered from this on a daily basis

Jab ye log nah toh humare Christians ko developing projects mein hisa nai lene dyn gaein, jab Muslimcommunity k log kabi b kisi mamale mein humein society ka member nai samjhein gaein, jab yeh log humein na toh achi nokariyan dyn gaein aur na he humein karobar k mawaqy faraham karein gaein aur sab kuch apne Muslim behn bhaiyon mein takseem kar dyn gaein toh zahir c bat hai hum log khudko society se bahir se samjhein gaein

When Muslim people especially those who are narrow-minded are not allowing us to participate in community development projects, when those Muslims are not considered as a part of a community on any matter, when they do not provide jobs or business opportunities, when they are not provided with any benefits, then it is natural to feel excluded from the society

Another respondent shared his point of view regarding exclusion of Christian community. He said when Muslims community are not considering us as a society member, when they are not involving us in community developing projects when they are not allowing our community to participate in any matter of the society then obviously the people of our community view themselves as outsiders

Sab se pehli aur bari waja is ki ye hai k aj bohat sare Muslim hum Christians ko Pakistani he nahi samjhte aur dusari waja yeh hai k ye log humari taleem aur hunar ko tasleem nai karty, is mein koi shak nai k bohat sary master's aur bachelor's degree holders humari community mein paye jate hain magar phir b un k pas koi nokari nai hoti kyun k ye log hum Christians ko achy positions pe kaam karta nai dekh saky aur humein hmesha apna ghulam banaye rakhna chahte hain aur teseri waja yeh k wo samjhty hain k ye riysat Musalmaon ki hai aur Musalmano ko he yeh haq hasil hai k developing projects mein hisa lyn , isi waja sy ye log hum Christians ko esy projects se door rakhty hain

The first and foremost reason is that most of the people in the majority group are not accepting us as Pakistani and do not consider Christians as a part of society. Secondly, they do not acknowledge our skills and education. However, there are many Masters's degree holders in the Christian community but still, they are jobless because the majority group do not want to see Christians to work in top positions. They always try to keep Christians as their subordinates and the third reason is that they think that it's a Muslim State and only Muslims have a right to take part in all development project, that's why they always keep Christian out from such projects.

5.2.4 Christian Community and Violence

The term 'Violence' refers to that behavior or act that contains physical force purposeful to hurt, damage, kill and ruin someone or something. There are many kinds of violence which include structural violence, physical violence, emotional abuse, and cultural violence. In Pakistan, religious minorities' especially the Christian community are suffer from several forms of violence and the rapid increase in violence makes the survival of the Christian community even more difficult. The Christian community both in urban and rural areas suffer from physical, structural, and emotional violence. The perceptions and experiences of Christian people regarding violence are discussed in the following tent.

Jee bilkul humari community hmesha tasdad ka nishana banti hai alag alag tareqon se, hum logon pe jismani tasdad ka shikar hote hain jab humari auraton ka zabardasti mehزاب tabdeel karaya jata hai, jab un pe jhoota Toheen e Rasalat ka case bana k un ko mara jata hai. jab hum protest kar rahe hain tab b humein jismani tasdad ka nishana banaya jata hai, humari community tab b jismani tasdad ka nishana banti hai jab humari koi aurat Muslim larky se dosti pe inkar kare, hum log jazbati tor pe b tasdad k nishana bante hain jab humari Bibles jalai jati hain jab humare larkon pe ghalt awaein lagaijati hain, hum log culturally tasdad ka nishana bante hain jab humein zabardasti shalwar kameez pehnya jata hai

Yes, you are right! Our community has always been victimized through different violence. We are victimized by physical violence when the majority group forcefully converts our women to Islam. We are also been a victim of physical violence when they impose false allegations of blasphemy on our innocent Christian people and are hit them brutally. We have also been victims of physical violence when our women refuse friendship proposals from the male members of the Muslim community. Our Christian people have been victims of emotional violence too when they demolish and burn our churches and Holy Bibles. When the people from the Muslim community bully our Christian youth. We have also been victims of cultural violence when they do not allow our people to wear a dress of their choice and force them to wear shalwar kameez instead of pant & shirt. This is mostly happens in rural areas of Pakistan.

Data of violence register of Pakistan shows that approximately 304 incidents, attacks on worship places, target killings, kidnapping, rape, mob- violence have been mapped by the Violence Register PK from 2015 – 2021. Law enforcement agencies should take measures to counter violence and radicalization against the Christian community



Data shows that 71% Rape Cases of Christian women's were reported against and 97% cases of forcefully conversion were reported between 2015-2021. The above data of Christian women regarding rape and forcesful conversion was collected from violence register of Pakistan

<https://dailytimes.com.pk/839127/faith-based-violent-incidents-in-pakistan-an-evidence-based-research-by-violence-register-pk/>

5.3. Islamization Process

5.3.1 Introduction

The Islamization process refers to that process through which the society moves towards the religion of Islam and becomes largely Muslims. All policies, rules, and regulations are constructed in the domain of Islamic principles. In 1977 General Muhammad Zia ul Haq proposed and implemented this process in Pakistan.

5.3.2 Is Islamization process more beneficial for Muslim community?

If we talk about gaining benefits from the prevalence of the Islamization process then yes we can say that this process is more beneficial for the people of the Muslim community. Mostly in rural areas they are using this process as their personal weapon and use it against Christians and try to impose that process on them. Following are the interviews which are addressing that how Muslims use the Islamization process and impose it on the Christian community.

aur humein is pe bat b nai karni chahye main sirf yeh kehna chahun ga khuda ka wasta is nizam ko hum Christian logon pe apply nai kiya jaye, yeh nizam sirf un logon k liye hain jin ka taluq Islam se hai aur bohat sary log khas tor se dihat waly is nizam ko ghalt tareq se istimal karty hain and isi nizam mein humeindaba'ny ki koshish karty hain

Well! Islamization process is not for Christians, we should not talk about it but yes one thing I want to say is that please don't impose that process on minorities group particularly on Christians because we are not the concerned members. This process is only for those who are believers of Islam. Most of the people in the majority group use this process in the wrong way and trying to suppress the minorities of this county.

One of the respondents shared his thoughts regarding the Islamization process. He told me that first of all Islamization process is not for the Christian community so we should not talk about but one thing I have asserted was that Muslims should not impose the Islamization process on Christians. This process is for those who belong to the religion of Islam. Most of people especially those who live in rural areas are using this process to make Christians feel inferior to Muslims

Islami nizam humare logon k liye nai hai toh humein is pe bat b nai karni chahye per mujh samjh nai ati yeh Muslim community k log is nizam ko hum pe impose karte hain, yeh log chahte hain Christian log b waise he zindgi guzarein jaise Musalman guzarte hain jo k Namumkin hai kyun k dekhein Islam aur Christianity dono ek dosary se alag hain, na toh Christians Muslims ki tarah zindgi guzar sakte hain aur na he Muslim Christians ki tarah, toh please is nizam ko hum Christians pe lagu mat karein

The Islamization process is not made for the Christian community, so our people (Christians) are not supposed to criticize that process, but it's beyond my imagination why the majority group imposes that process on Christians. Muslims want Christians to live their lives as they live, which is not possible because Christianity and Islam both are different from each other.

So Muslims should not impose that Islamization process on Christians

Another respondent also shared his point of view and said that Christians should not give their perception whether the process of Islamization good or bad for the community. But one thing which makes him restless that why Muslims always try to implement that process on Christian community.

Muslim community k log is nizam ko apna zati hathyar samjh k hmesha ghareeb Christians ko kam-tar mehsoos karwate rehte hain

People from majority group use this process as their personal weapon and always try to feel poor Christian inferior through various methods

5.3.3 Survival of Christian community in the domain of Islamization process

The survivability of the Christian community in the domain of such a process is a big question for debate. No other community can adopt that process. Christianity had its process, rules, and regulation. Muslims cannot implement the principles of the Islamization process on their minority group. But unfortunately, Muslims from rural areas always try to impose that process on poor and weak Christians.

Bohat sary humary log jo dihat side pe rehty hain is nizam sy ziyada asar andaz hoty hain kyun Muslim log apny mehzaab ko le k bohat jazbati hain aur isi waja se wo islami asoolon mein hum Christians pe b apply karty hain jaisa k ye log humary loarkon ko apni pasand ka libas tak nai pehn'ny dete aur majbor karty hain wo b in k tarah shalwar kameez pehn'ny, aur sirf yehi nai wo humary larkon ko Punjabi mein bat b nai karny dete jo k bohat se ghalat kaam, har mehzaab k mukhtalif asool aur talimat hoti hain toh kisi ko koi haq nai k apny mehzaab k asool aur taleem dosary mehzaab k logon pe apply kary

Mostly the people of our community who reside in rural areas are affected by the Islamization process because the majority group is very emotional regarding their religion. They want to impose Islamic rules on the non-Muslim community. For instance, they force the Christian community to wear shalwar kameez instead of pant and shirt. Not only that they do not allow Christians to talk in Punjabi. Isn't this ethically wrong? Every religion has different rules and teaching, and no one has the right to impose their religious principles on other religious People

it was nearly impossible for me to collect data regarding Islamization process because of the mentality that has been there in the minds of Muslims, they were not willing to share anything, because we belong to a Christian community, especially all those monitories who resides in the rural areas are badly affected by the Islamization process, because we are all well aware that Muslims living in the rural areas are far more emotional when it comes to Islam as compared to the one's living the urban areas. Keeping in mind it is impossible because both Muslim and Christians are entirely different and are considered being two sides of a road which can never be one. Wherever the Muslims are in Majority, they try to impose Islamic rules of living upon the Christians or be that of any other religion member. Which includes dressing and language being few of them that are being forced upon them.

Dekhein! Is tarz mein main do nazrein ate hain. First yeh hai humari Christian community k wo log jodihati ilaqon mein rehte hain aur dusara nzazarya un pe hai jo urban ilaqon aur bhare sehron mein rehte hain. Pehly bat karte hain un logon pe urban areas mein rehte hain. Kyun k un k pas hote hain is liye Muslim community k log un pe Islamization process apply nahi karte. Balke unhein support karte hain. Jab k dusari side pe un log jo ghareeb aur dihati ilaqon mein rehte hain. Un logon ko har ek chez mein muskalon mein saamna karna parta hai. Un ilaqon k logon pe Muslim Islamization process apply karte hain aur chahte hain k Christians is tarah zindgi guzarein jaise Muslims guzarte hain. Lihaza humare community k logo ka guzara un k areas pe karta hai

Well! In this context I would like to talk about two narratives, Frist narriative is about those Christians who reside in urban areas. They live their lives as they want which means that the Muslims do not apply the Islamization process to that. They live with them as a family and support them in every manner while the other narriative is about the poor people from our community whobelong to rural areas or live in slum face difficulties in every matter because the people fromthose areas try to impose the Islamization process on those Christians. They are not able to live in those areas as they want to live, so the survival of our community in the domain of theIslamization process depends on where they live.

5.3.4 Impact of Islamization process on Christian community

Muslim community k log is process ko istimal karte hue humare Christians ko koi b mawaqy farahamnahi karte aur ghareeb Christians pe hukam rani karte hain. Yeh Muslim log humare Christians ko kisi achi jagah kaam karte nahi dekh sakte. Aur Muslims na hone ki waja se humare sath tafirqa bazikarte hain aur humare Christian logon ko society se bahir kar dete hain

The people from the Muslim community do not provide opportunities to Christians in the domain of the Islamization process. They create dominancy over minorities and especially in a Christian community. They do not like to see Christians to work in a good position. Since their religion is not Islam, they discriminate against the Christian community and always exclude them from society.

5.4. Community

5.4.1 Introduction

A group of independent people growing or living together in natural conditions or occupying a specified habitat and having characteristics in common is considered a community

The condition of sharing or having certain attitudes or interests in common or similarity or identity or a body of nations or states unified by common interests is known as community

5.4.2 Christian community and their participation in development projects

Participating in development projects is the right of all member who belongs to the same territory but unfortunately in Pakistan, it's not like that because of the prevalence of discrimination and biases in every society in Pakistan. The Muslim community who are in majority in Pakistan always creates a boundary between Muslims and Non-Muslims. From which our Christian community suffers a lot. In this theme, we will discuss the participation of Christian people in developing projects

Bilkul b nai! Main ny pehly b kaha hai sehri aur dihati dono Mulsims hum Christians ko kisi b developing projects mein hisa nai lene dete aur na he decision making projects mein shamil hone detehain kyun k ye log samjhty hain k hum Christians in k nokar hain toh kaisy hum in Christians ko in projects mein hisa lene dyn, aur ye log ye b smajhty hain k hum society k member nai hain sirf aur sirfis bina pe k hum Christians hain, ek aur bat main ap ko bation in mein sy kuch samjhty hain hum yahan America k jasoos hain aur kehty hain k agar hum ny in Christian's ko projects mein hisa lenediya toh ye sirf apny Christians ko he faida dyn gaein

Never! I told you earlier that the majority group both in urban and rural areas do not allow Christians in community development projects or decision-making processes because they think that Christians are our subordinates then how will we (Muslims) involve them in community projects, also they do not consider us as society member just because of religious difference. Some of them still think that we (Christians) are working here for America, the second reason behind this is that the people from the majority group think that if we allow Christians to involve in community projects or decision-making process then they will only work for their Christians and will provide all benefits to their community

One of the respondents said in his interview that the people from the Muslim community and especially those Muslims who reside in rural areas do not allow Christians to participate in development projects because according to their mindset Christians in Pakistan are the agent of western countries and this is why they do not accept our Christian people as a society member. In the same way, some Muslim people think that if the people from the Christian community are involved in development projects, they will only work for their community and will always take the decision in the favor of their own community. Due to this Muslim community always neglect Christians

Nahi! Ye log humein kisi b community developing projects mein hisa lene nai dete, main manta hun kuch humare sath bilkul b bura salook nai karte magar Han yeh bat b sach hai k kuch humein abi taksociety ka hisa tasleem he nai karte aur aye roz humare liye muskilein banate hain

No! They do not allow us to participate in the community development process, I admit some Muslims not treat Christians badly but most of the people in the majority do not consider Christians as their society members and create problems for us

A slightly different perception I got when I interviewed a female Christian. She shared her thoughts and told me that, not all Muslims treat badly to Christians. Some of them treat so well to them and allow them to participate in development projects to take benefits but that kind of Muslims are very few and this happens only once or twice a year. While the rest of the Muslims do not accept Christians as the member of their society and make hurdles for the community

Sab se pehly toh yeh log humien society ka hisa he nai samjhte aur na he humari community k sath mawaqy share karna chahte hain, yeh log humein is bat ki ijazat nai dete k hum agay ayein aur developing projects mein hisa laein kyun kuch logon ka khayal hai hum Christians ka in projects mein hisa lene ka haq hasil nai

First of all, they do not accept our people as a society member. They do not like to share opportunities with the people of our community. Also they do not allow our community to come forward and participate in development projects because most of the people in the majority group think that Christian's have no right to involve in such projects

Mostly in all societies Muslims do not like to consider Christians as a part of their social space. Even some of them think that Christians are not Pakistani. So they have no right to participate in community development projects. However, Christians also hold green passport and Pakistani Identity card but still, Muslims are not willing to involve Christian people in such projects

5.4.3 Relationship between Muslim and Christians

In this theme, we will discuss the relationship between Muslims and Christians which is a very controversial topic. Because when I was conducting in-depth interviews with the people of the Christian community. I came to know that the relationship between both communities varies concernig locales.

Dekhein! Christian community ka rehan sehan ka daromadar is chez pe karta hai k ye log rehty kahanhai, misal k tor pe agar hum bat karein ameer Christians ki aur wo jo posh ilakon mein rehty hain tohun ka rehan sehan bohat he aram de hoga, Muslim log un k communicate b karty rahein gaein aur un k sath achy taliqat b bana 'ein rakh 'ein, bilkul esy he jo Christians ameer nai ya bohat ghareeb hain aur basti mein rehty hain, un ka guzara muskil hota hai kyun k sab se pehli bat toh ye hai bohat sary Muslim log humein society member he nai samjhty, aur na he humein humary haqooq dete hain balky hmesha discrimination karty hain har chez mein, na toh humein achi nokariyan dete hain aur na he karobar karny k ijazat , ye log hum Christians se kuch b share karna pasand nai karty aur hmesha ghareeb Christian ko daba 'ny ki koshish karty hain, toh kehna ye hahta hun k sehari aur dihati Chisrtians bohat mukhtalif hoti hai, in dono ka rehan sehan ka daromadar location aur wasil pe kartahai

Well! The livelihood of the Christian community depends on where they reside. For instance, if we talk about those Christians who are wealthy and live in urban areas, their survival becomes so peaceful because the people from the Muslim community would like to communicate with them and build good relations. Likewise, for those Christians who are not wealthy and reside in rural and poor areas, their survival becomes very different, because firstof all the people from that area will not consider those poor Christian as society members.

Also, they do not provide any rights to them and discriminate against them in every matter. They do not provide job and business opportunities to them. They always try to suppress poor Christians. So the survival of urban Christians and rural Christians are opposite and depends on economic resources.

community k logon k sath reh sakte hain kyun k sehri ilaqon k Muslims meri Christianity k bare meinjante hain isi liye ye log humare sath ek khadan ki tarah rehte hain, yeh log har ek chez humare sath share karte hain magar bad-kismati se agar hum bat karein dihati ilaqon aur basti 'yon ki toh yeh logbohat bura pais ate hain humare logon k sath, yeh na toh humare sath bat karna pasand nahi karte hain aur ne he humare sath kuch share karn chahte hain, ulta yeh log humare kamzor Christians pe hukam rani karte hain

Christians live peacefully with the majority group but only in urban areas in Pakistan because the people from urban areas have some knowledge about Christianity that's why they live like a family with Christians, they do share everything with Christians, but unfortunately, if we talk about rural area and slums. The majority group treats badly to Christians. They do not like to communicate with our community neither do they like to share things with us. They

always try to create dominancy over the Christian community

In this interview, the respondent talked about the mentality of the majority group and divided it into two parts. He said that those people from the Muslim community live in urban areas, they are well-educated and give respect to our religion because they are knowing Christianity. Islam endorses equality and also says that Muslims should not be harsh with other religious minorities and give them respect in every manner, that's why those people give respect to Christians but the people from rural areas they neither have knowledge about their religion that's why treat badly with a Christian community

Humari community ka rehn sehn aur communication is ka sara daro madar un k mali wasailpe hai, jin Christians k pas mali wasial hain wo toh sukoon aur dostana mahol mein Muslim community k sath reh sakti hain, yeh log achy boht achy paisa ayein agein aur in k sath aur ek khadanki soorat mein in k rahein gaein aur Muslim community waly har chez mien inhein support b karein gaein kyun k in k pas mali wasial hain jab k dusari side pe yehi Muslim community k log ghareeb Christians k sath bohat he bura pais aty hain, ye na toh in k sath bat karna pasand karein gaein aur nehe koi chez in k sath share karna pasand karein gaein, balky Muslim community k log hmesha isi koshish mein rahein gaein k kaisy inhein kamtar mehsoos karaya jaye aur hmesha inhein daba'ny kikoshish mein rahein gaein aur dihati ilaqaon mein jhoot Toheen e Rasalat k case inpe banaein jayein gaein

The living and communication of the Christian community with the majority group in this country entirely depends on financial resources. Those Christians who are financially stable can live peacefully and friendly with the majority group. The people from the majority group treat so well and live with them like a family. Also they support them in every manner while on the other side, the majority group treats badly with poor Christians. They do not like to communicate with them and create dominancy over those Christians.

Dekhein! Ek bar phir mali wasial ka hona ap ko is bat ki guarnetee deta hai ap apni zindgi purr sukoon guzar sakte hain Muslim community k logon k bech rehte hue, wo har mamle mein ap ki izarat bkarein gaein aur ap ko support b karein gaein magar bad-kismati se agar ap ghareeb hain aur ap kataluq Christian community se hai toh Muslim community k logon ap ko kisi tor b sukoon mein nai chorein gaein, yeh log wo kuch nai karne daein gaein jo ap karna chahte hain aur sath he log ap ko ana ghulam banaye rakhein gaein aur ap pe hukam rani pe karein gaein

Well!! once again possessing economic means gives you the privilege of living in peace within the Muslim community, they will respect you and extend their support to you, but unfortunately, if you are not that economically stable and upon that if you belong to the Christian community, this Muslims surroundings will not let you live in peace and they'll try to impose their decision upon you.

5.5 Social Exclusion:

5.5.1 Introduction

Social exclusion refers to that process through which individuals or groups who are in majority, exclude particular groups from benefits and opportunities. This mostly happens in third-world countries and especially in Pakistan. Across the country, the minority group specifically the Christians excluded by the Muslim community. Due to the rapid increase of the Islamization process and the hate speech of Muslim clergies. The Muslim people do not allow Christian people in development projects neither like to share benefits and opportunities with their minority group. However, Many the Christians have enough capabilities to take part in development projects but still, they are far away from such projects

5.5.2 Christian community and marginalization

Most Christians who are unstable in terms of economic resources think that they are belonging to the marginalizing group in this country because of the attitudes of the Muslim community towards poor Christians. They are more suffer from inferiority when they see other religious minorities to their live their life happy and successfully.

Bohat seedhi c bat hai jab ko Is mulk ka sehri ka samjha jaye, jab koi b ap ko mawaqy dene pe razi na ho, jab koi b ap ki madad karny ko agay na bhary, jab ap ki taleem aur hunar ko tasleem na kiya jaye, jab hakumat bilkul na-kaam ho ap ko ap k haqooq dene mein, jab ap ko koi b esa moqa na diya jaye jisse apni salayat ko kaam mein la sakein toh yaqeenan ap apny ap ko mahajir he samjhein gaien

It's very simple when no one considers us Pakistani when no one provides opportunities to us when no one can come forward and help us when no one acknowledges our skills and education when our government failed to provide us our legal rights when no one can provide such platform through which we can convert our capabilities into functioning then it is obvious to feel our self as a marginalized group in Pakistan

Bohat seedi c bat hai! Jab Muslim community log humari community ko society ka hisa he tasleem nahi karein gaien, jab yeh Muslims humare Christians logon ko community k tamam projects se daurrakhein gaien. Jab yehi Muslims humare ghareeb Christian's se bura bartao karein gaien. Jab nah toh government aur nah society k Muslim ap k haqooq ap ko faraham karein, jab humari Christian community khud ko Pakistan mein safe Mahfouz nahi samjhien gaien toh yaqeeni tor pe humare Christian log apne ap mahajir community ka he mehsoos karein gaien

When the majority group does not consider our community as a society member, when they keep our Christian community far away from development projects, when they treat badly with our poor community, when they do not provide rights to their minority people, and when our Christian community is not feeling safe, then it is very obvious to feel our self as a member of the marginalized group

5.5.3 Non-Acceptance of Christian community

In contrast with the past, the non-acceptance of Christians in society has become a fundamental issue. In different scenarios and areas especially in the rural. People from the Muslim Community are less likely to accept Christians as a part of society. They are hesitant and slow in acting or speaking with the Christians. Muslims often refuse to grant Christians their legal rights, and at times they create circumstances that make it impossible for Christians to avail of job opportunities, and they are reluctant to grant resources as well. Which results in pushing Christians towards the state of being extremely poor.

5.6. Minorities (Christians)

5.6.1 Introduction

Across the world, there is always the prevalence of two kinds of groups, one is called the Majority group and the other is called the Minority group. The proportion of a population's caste, religion, and ethnicity determines who lies in the majority and who lies in minority. The larger number of people with the same cast and religion makes the Majority group while the lesser number of people makes the minority group. The minority group is further divided into sub-categories. For instance, in western countries, Christians are greater in number they lies in the Majority group, and the Muslims, Hindus, and other religious group lies in the Minority. Likewise, in Pakistan Muslims are greater in number so they called the Majority and the population of Christians is lesser in number known as Minority group.

5.6.2 Social Status of Christian community in Pakistan

Social status refers to an individual or community's holdings as important concerning other people within a society. In this theme, we will discuss the status of the Christian community in society. As per data gathered from Christians. The social status of the Christian community depends on the locale (where they live) and the resources they possess.

wohi bat kahun ga k sab ka daromadar wasil rakhne pe hai, jo Christians jo k ameer hain aur bohat wasil rakhty hain ye Muslims unhein bohat izat dete hain aur har kaam mein in ki madad bkarty hain, jab k baqi ghareeb Christians bechare izat hasil karny se b mehroom hain khas tor se dihati ilaqon mein ye log ghareeb Christian se na he bat kana pasand aur na he koi chez sharekarna pasand karty hain

It depends on economic resources. Those Christians who are wealthy and financially stable are able to get respect from the Muslim community in every matter, while the rest of the Christians are won't able to get respect. In fact, mostly the Muslims from rural areas do not like to communicate and share their materials with Christians

The respondent shared his perception regarding social status. He said that those Christians who are economically stable can get respect from Muslims in every way of life. While the rest of the Christians aren't getting respect, especially Muslims from rural areas do not like to communicate with Christians. They only make good connections with resourceful Christians because they know that these Christians will help them in their worst moments.

Hargaiz nahi! Agar hum social status ki bat karein toh humari Christian community ko kisi kisamka koi haqooq hasil nahi, misal k tor pe humare pas yeh haq nai k hum achi nokari hasil kar sakein ya karobar kar sake, humare pas haq nahi k jhote Toheen e Rasalat k case mein hum apna difa kar sakein, humare pas haq nai hum kisi b development projects mein hisa lyn sakein, humare pas haq nai hum ghair ikhlaqi act pe apni awaz utha sakein, humare pas haq nai hum apni salaaton ko kaam mein la sakein, humare pas haq nai k hum apni marzi se apni zindgi guzarsakein, humare pas haq nahi k hum apny goals achieve kar sakein, in short humare pas koi haq nai

Not at all! If I talk about social status, Christians do not get any legal rights. For instance, they are not able to get rights in terms of occupying jobs or starting businesses. Christians are not able to defend their selves from false accusations of blasphemy. Likewise, they are unable to participate in development projects. They have no right to raise their voice against unethical acts. They are not able to get a platform through which they can convert their capabilities into functioning. Likewise, Christians are not able to take advantage of government policies neither able to live our lives as we want to live

In this interview, the respondent said that in Pakistan Christians are unable to get their rights. He quoted that Christians are not able to occupy jobs or do business neither defend themselves from false accusations of blasphemy. Further, he said that Christians are also not able to participate in development projects due to religious differences. They are unable to raise their voice against unethical acts. He shared a recent incident of TikToker “Janat Mirza” and said she did so wrong with our Holy cross but unfortunately Christians were not able to protest against the act. He raised a pertinent question about the social status of Christians in Pakistan. Muslims both in rural and urban areas do not provide such a platform to Christians through which they convert capabilities into functioning and fulfill their desires.

5.6.3 The freedom of doing

The freedom of doing is the constitutional right of every citizen across the country, regardless of their religion and caste. Everyone in the country must attain the freedom of being & doing. The reason for the success of western countries is that they provide freedom to their citizen of being and doing. But if we talk about Pakistan, the Muslims possess the freedom to do with their choice but minorities are not, especially Christians. In this theme, we will discuss the freedom possessed by Christians in Pakistan

Ameer Christians k pas thori bohat azadi hoti hai wo kar sakein jo wo karna chahte hain kyun k un k pas paise ki taqat hoti hai aur ap jante he hain k Pakistan mein paise se kuch b asani se kiya ja sakta hai, per agar hum dusari taraf dekhein toh wo Christians jo dihati ilaqon mein rehte hainun k pas is kisi kisam koi azadi nai hoti, yahan tak k un ko har chez mein kamzor samjha jata hai aur daba 'ya jata hai

Those Christians who are financially stable, they possess some kind of freedom to do with their own choice for instance they can start their business and occupy job with their choioeces. While onthe other side Christians from rural areas are not able to do with their own choice. In fact, the majoritarian group in the rural areas are always try to suppress them.

The respondent endorsed the fact that wealthy Christians can do everything in the surrounding of Muslims. No one from Muslim community create discrimination against them. In fact they support them in every matter. But unfortunately those Christians who are not stable in term of resources. They are unable to get support from Muslims neither able to do with their choices

Nahi! Humari Christian community k logon k pas apna karobar chalane ki azadi nahi hoti. Muslim community humare Chrsitians ko yeh karne ki ijazat nahi dete. Yeh log humare Christiansko hmesha apna ghulam bana k rakhna chahte hain sirf yehi nahi Muslims humare Christian's k liye har chez mein problems banate hain aur unhein apna karobar karne se rokete hain. Misal k torpe agar ek Christian insan apni dukan ko khole toh yaqeeni tor pe koi b Muslim community ka insan b us shop se kuch nahi khareede ga aur yehi log dusary logon ko mana karein gaein k us se kuch na khareedo. Is ki bohat sari examples pai jati hain

No! Christians do not possess the freedom to start a business. Muslims do not allow them to do that because they do not want to work under Christians. Not only that Muslims also create problems for them and try to demolish their business. For instance, if a Christian person opens his small general anywhere, I assure you that Muslims will not purchase from him and also suggest to others that they should also not purchase from Christians.

Another respondent said in his interview that in this country Christians are unable to get an opportunity to do business. There are many reasons behind this. First, Muslims do not like to see Christians as an entrepreneur because from this, Muslims won't able to suppress them. Secondly, they do not like to work under the supervision of Christian because Muslims always think that in Pakistan, Christians are the subordinates of Muslims then how can Muslims do work under Christian? If someone from the Christian community tries to establish a business. Muslim will makes hurdles from him/her.

5.6.4 Why Christians always get targeted at local & national level

This theme is about the targeting of Christians both on provincial and national level. We will also look at why members of the Muslim community consider Christian community as marginalized in Pakistan. The evidence from the Christian community is that Muslims are still try to suppress them at both levels.

Kyun k Muslim community k log Christian logon ko mahujir samjhate hain aur sath mein yeh samjhate hain k humare Christians ko kisi b cheez pe koi haq nahi. Yeh log humare Christians ko society pe aur sath he sath mulk pe boj samjhate hain. Muslim log samjhate hai agar hum Christiansko nishana bana b hain toh yeh log apni awaz buland nahi kar sakte

Because the people from the Muslim community think that Christians are a marginalized group in this country, they do not have any right to anything. Also, the Muslim community thinks Christians are a burden on society as well as on the country. They think that if they target them, they are unable to raise their voice.

The respondent said in his interview that in Pakistan most of the Muslims both from rural and urban areas always considered Christian as a marginalized group. Due to this, they do not provide any rights to them. However, Christians did a lot for the betterment of this country but still unable to get respect and resources from Muslims. Not only that, some Muslims think that Christians are a burden on this country and do not provide resources to Christians. Due to a lack of freedom of speech. Muslims always target Christians in all matters, because they are well aware that Christians are not able to raise their voice against them

Jee bilkul ap thek keh rahi hain humari Christian community federal aur provincial dono level pe nishana banaya jata hai aur dono level pe humein humare haqooq nai diye ja rahe, aur khas tor pe wo log jo awla positions pe baithe hain hmesha humein kamtar mehsoos karate hain kyun k wo jante hain un k pochne wala koi b nai

You are right! Christians are being targeted on both a local and national level. They are not able to get their rights on both federal and provincial levels. The top position holders always try to feel Christians inferior at both levels because they know no one will ask from them.

The respondent endorsed that Muslims always target Christian through different modes. Somewhere Muslims do not provide a right to them. He further said that Muslims who work at the top level always feel inferior to Christians by offering the worst jobs. Which includes sweeper, sewerage, and sanitary works

5.7. Freedom

5.7.1 Introduction

Freedom is the key to the success of a country, religious communities, and a society. If citizens of a country possess the freedom to do what they want to do then nobody will stop them from success in all matter. The reason for the richness and succession of western countries is that they provide freedom to their population. As per data gathered from the Christians. The main reason for the poverty of Pakistani Christians is that they do not possess freedom. In this theme, we will discuss freedom in terms of write and speech. Also, try to find out that are the Christians able to do what they want to do. Are Christians freely write and speak? Are Christians in Pakistan freely make decisions of their own choice? Do they worship freely? Or do business.

5.7.2 Freedom to write and speak

Hargaiz nai! Humari community k logon k pas likhne aur bolne ki koi ijazat hasil nai hoti. Agar society mein humari community k pas esi koi azadi hoti toh phr humare log yeh tamam zulam sabchup kar k bardast na karte. Humare log ghalton policies pe awaz utha'te. Soeity mein bohat sariesi kaam hote hain Jin pe hum lkikha aur bolna chahte hain per azadi nah hone ki waja se hum nah toh kuch bol sakte hain aur nah kcuuh likh sakte. Aur agar koi esa kuch kar toh cases bana diye jate hain ye phir marwa diya jata hai. Jaisa Salman taseer aur Shahbaz Bhatti k sath hua,

No way! People from the Christian community have no privilege of writing or speaking. If our community had such freedom in society, then Christians would not have tolerated all this oppression in silence. They speak out against wrong policies. There are a lot of things in the Soviet that they want to write and speak about. But because of the lack of freedom, they can't say or write anything. And if someone does something like that, then they create a case or willkill him/her. As this has happened with Salman Taseer and Shahbaz Bhatti.

Nahi! Humare logon k pas bolne aur likne ki koi azadi nai kyun k Muslim community humein is bat ki ijazat he nai dete k humare log kisi b chez pe kuch bol ya likh sakein kyun k esa karne se conservative Muslim community ki haqeeqat duniya k saamne aa jaye gi, aur dodari waja yeh haimuslims humesha humein apna ghulam samjhite hain. Aur kisi had tak yeh bat sach b hai. Hum Christians k ghulam he hain aur ghulamon k pas likhne a ur bolne ki ijazat nahi hoti

No! Christians do not possess the freedom to write or speak. Muslims do not allow Christians to write or speak because if anyone from the Christian community did this and wrote something against them, they would not take it very well.

The sole purpose of Freedom of speech or writing is that any individual has the freedom to speak or write whatever the individual thinks but unfortunately it's not the case here in Pakistan because if any individual expresses anything and that expression of words or speech is not according to or in favor of Muslims then the individual may that be from any religion but Muslim, he will face severe criticism and he might face legal actions being taken against him from the state of Pakistan.

Nahi! Humare Christians k pas azadi nahi hai k hum apni marzi se kuch like sakein ya kuch bol sakein, aur agar koi esa karta hai toh us ko saza di jati, chahe jitne marzi hum pe zulam hojayein. Hum Na toh kuch bol sakte hain Na lakh sakte hain

No! Christians do not possess the freedom to say whatever they want. And if anyone does, they are punished through verbal or physical abuse. No matter how much Christians are persecuted, they can neither speak nor write. Just because they come from Christianity in Pakistan, minorities do not possess such freedom.

One of the respondents endorsed the fact that our Christians do not possess the freedom to express what they're thinking and assuming. Christians are not able to raise their voice against discrimination and biases. If someone from the Christian community write or speak anything, Muslims will punish him/her in term of physical violence or verbally, and they will start hate speeches again Christians. In the matter of hate speeches, religious clergies will play a

significant role. He further said that it feels like a crime to be a Christian because the minorities in this country are not free.

Nahi! Humare pas likhne ya bolne ki koi azadi nahi kyun k Muslim community k log humein yeh azadi nahi dena chahte kyun agar mein inho ne humein ye azadi di toh in ki haqeeqat sab duniyak saamne aa jaye gi k yeh log apni minorities k sath kia karte hain

No! Christians do not have the freedom to write and speak. Muslims do not like to provide such freedom to Christians. Because if they give the freedom to write or speak, they would be exposed to the whole world about how they treat their minorities

One of the female respondents shared his perception during the in-depth interview. She said that Christians do not possess the freedom to compose and discourse on anything. Because Muslims are well aware of the fact that if minorities and especially Christians possess freedom of write or speech, they will expose them. The whole world will come to know how the majority group treats their minorities, and how they feel inferior to Christians in various ways, which include discrimination, bullying, and offering sweeper and cleaning jobs.

5.7.3 Freedom of celebrating Holy festivals

In this theme, we will discuss the freedom regarding celebrating Holy festivals. We will learn how much Christians possess that freedom. As per data gathered from various Christians, most of the unstable Christians who resides in rural areas are not able to get such freedom.

Jee bilkul humary pas azadi hai k hum tehwar mana sakein jaisy k Christmas aur Easter magar sirf Pakistan k sehri ilaqon mein aur hum bat karein dihat ki toh ghareeb Christians k pas is kisam ki koi azadi nai, wo is liye q k wahan k log bohat tang nazar hain aur humari community klogon ko azadi sy mehzabi tehwar mana 'ny nai dete

Yes! Christians possess the freedom to celebrate their Holy Festivals such as Christmas and Easter. But this only happens in urban areas. If we talk about rural areas, there's no prevalence of such freedom because the Muslims from rural areas are very conservative and narrow-minded. They do not allow Christians to celebrate their Holy festivals as they want to celebrate.

The respondent said in his interview that the celebration of Holy festivals depends on where Christians reside. In the elaboration of this statement, he said that Christians in urban areas can freely celebrate Christmas and Easter. They can decorate Christmas trees and worship as they want to do. Because Muslims of urban areas allow Christians to do that. But unfortunately, this is not the case in rural areas, Muslims of rural areas do not allow Christians to celebrate such festivals because they are narrow-minded and unaware from Christianity.

Jaisa k ap ko bohat sare Christians ne Mehzabi tehwaar mana 'ne ka bataya hoga ,main ny ap kopehly b bataya hai k bilkul hum apne mehzabi tehwar mana sakte hain magar sirf Pakistan k sehri ilaqon mein jab k dihati ilaqon mein esa kuch b nai

As so many Christians have told you regarding the celebration of Holy festivals. The celebration and worship of the Christian community are convenient only in urban areas of Pakistan.

In correspondence with the above statement, Christians do celebrate and perform worship in the urban area but that too in a very limited way, For instance, Christians do not have to privilege to celebrate Christmas as the Muslims do celebrate Eid normally and openly if any Christians are caught celebrating on the road he will face severe legal issue being used against him and the state of Pakistan will be backing them up who initiates that legal issue against Christians.

5.7.4 Freedom of running own business

In this theme, we will discuss the possession of rights in terms of doing and establishing a business. I collected data from Christians through in-depth interviews with those who reside in different locations of Lahore and Islamabad. As per view point of the Christian community. Muslims do not like to see Christians as an entrepreneur due to the fact they create hurdles for Christian communities.

Nai! Christian community k pas ye azadi b nai k wo kisi tarah apna karobar shuru kar sakein kyun k Muslims ko ye chez hazam nai hoti aur dusari bat k ye log hum Christians ko sukoona aur achi zindgi guzarte nai dekh sakte isi waja se ye log karobar shuru karne mein humari madad naikarte

No! Christians possess no freedom to start a business because Muslims do not want to see Christians as an entrepreneur as well as not want to see Christians live a better life. This is why the majority group is not supportive of them neither allow Christians to establish business.

One of the female respondents said that Christians do not possess the freedom to start a business because Muslims always think that Christians and other religious minorities of this country are their subordinates then how Christians would be entrepreneurs and if they start a business then how Christians remain their slaves. Further, she said that mostly in rural areas Muslims do not like to see Christians live quality life

Nahi! Humari Christian community k logon k pas apna karobar chalane ki azadi nahi hoti. Muslim community humare Christians ko yeh karne ki ijazat nahi dete. Yeh log humare Christiansko hmesha apna ghulam bana k rakhna chahte hain sirf yehi nahi Muslims humare Christian's k liye har chez mein problems banate hain aur unhein apna karobar karne se rokhte hain.

No! Christian community do not have the freedom to start their business. The Muslim community does not allow our Christians to do this. These people want to keep Christians as their slaves forever. Not only that, Muslims create problems for Christians in every manner and prevent them from doing their business.

Nahi! Muslim log kabi b humare Christians ko karobar karte nahi dekh sakte, main ap ko bation mere relatives mein se koi Peshawar rehte hain, un ka bete ne furit ka tedla lagaya, kuch dino mein wo chalne shuru hogaya, jab wahan k Muslims ny dekha k is ka kaam chalne lag gaya hai toh unho ne mana kar diya k tum ab yahan kuch nahi sell karo gae

No! Muslims do not want to see Christians do business. I'll tell you a little incident about my relatives who resides in Peshawar. His son started a small business selling fresh fruit on the roadside. As soon as his business gained attention and he began to profit. The Muslim community saw this and force him to stop to sell fruit. They chased him off to never sell there again.

One of the respondents said in his interview that Muslims do not like to see our Christians carrying on with work. He shared his family story who resides in Peshawar, the capital of Khyber Pakhtum Khawa province, his uncle's son started natural products to sell on the street. Soon his private venture begins to work out. People of that area begin to buy from him. Yet when the Muslims came to know about his useful business, they drove him out, not to ever sell fruit there again. This is how Muslim demolish Christian business

5.7.5 Freedom to protest

Protest is the constitutional right across the world. In a first World Countries people possess freedom to protest against un-ethical acts. But in Pakistan only Muslims can protest while the rest of the minorities are unable to get such freedom. In this theme, we will discuss how much Pakistani Christians possess freedom to protest. We will also try to know why Muslims does not allow Christians to protest against un-ethical acts.

Nai! Humari community k logon k pas azadi nai k hum ghair munasibi amal pe protest kar sakein. Kyun k nah toh government aur nah he Muslim log humari community ko protest karne ki ijazat nahi dete. Jab k protest karna huamra constitutional right hai per bad-kismati se Muslimcommunity Is pe amal nahi karte

No! The Christian community does not possess the freedom to protest against unethical acts. Because not only the government but also the people from the Muslim community do not allow Christians to protest. However, it is our constitutional right to protest. But unfortunately, the Muslim community do not implement on this.

The factual reason behind not allow Christians to protest is that if Christians protest, the media will have to cover the entire protest which will then expose the Hippocratic behaviors of government that they do not provide human rights to their minorities

Nahi! Mujhe achi tarah yaad hai mere sath kia hua main protest k liye nikla jab Peshawar Church Blast k against, police walon ny humein bohat buri tarah petea tha aur protest karne se b roka aur humein ijazat nai di hum protest kar sakein, isi tarah se humein tab b boht afsos hua jab KPK ki hakumat ny newspapers mein yeh ad lagwaya k safai ki nokari k liye Christians ki zarorat hai

No! I remember what happened to me when I went out to protest against the Peshawar church blast. The police would brutally hit us and try to stop us from protesting. Likewise, we also felt very sorry when the KPK government posted an ad in the newspaper in which they mentioned that Christians are required for cleaning jobs but we were not able to protest against this act.

During an interview, the respondent recalled his incident and bear in mind, what came about to him once he went out to protest against the Peshawar church blast. The police had been brutally assaulting them and tried to stop them to protest. Further, he said that Christians also felt sorry when KPK authorities published an ad in a newspaper in which they referred cleaning jobs to only Christians but they were not able to protest against this discrimination.

5.8. Process Agency:

Introduction

Agency is related to several words like choice, will, motivation, etc. Any human necessity we talk about needs agency and it needs that motivation to turn the capabilities into functioning. Capabilities refer to what a person can do or achieve while functioning relates to its practicability. Functioning is when you practically do it. The capability could be for an instrumental or intrinsic value but to function on capability entitlement is a must. This can be achieved through process agency and goal agency.

Process agency focuses on the active nature of man. Any objective whether to be achieved individually or collectively needs the involvement of people and this is what the process agency focuses on.

5.8.1 Evaluation Process and Christian community

In this theme we will discuss the involvement of Christians in the community evaluation process. If Christians are not involving in such evaluations then what are the barriers they are facing.

Nahi! Muslim community k log kabi b humein esy process mein shamil nai karna chahte kyun k yelog humari community k logon ko esy process dekhna nai chahte aur ek bar se taleem nai karne ka factor aham kirdar ada hai, bohat sare log Muslim community k log humein apni society ka hisa nai samjhte nai, yahan tak bohat sare log ne mere mau pe mujhe kaha tum is tarah process mein hisa nai le saktay q k tum humari society ka hisa nai ho aur ye sirf mere sath balky har Christian k sath hota hai

No! Muslims do not provide chances to Christians to participate in the execution of evaluation in the assessment because the majority of this country does not want to see Christians in such assessments. Again, the recognition factor played a vital role in this matter. Most of the people from the majority group do not consider Christians as a part of society. Most of the times Muslims told me that you cannot participate in community projects because you are not a part of our society. This has not only to happen with me but to every Christian.

This is how Muslims who are in majority in this country keep out Christians in the execution of the assessment. In this matter, Christians face a non-acceptance issue because of religious differences. Muslims do not consider Christians as a part of society and do not like to involve them in such a process.

Nahi! Na sirf mujhe aur mere khadan ko kabi is process mein shamil kiya gaya balke humari community k log mein se kabi shamil nahi kiya. Kyun k Muslims humare Christians ko is kabil he nahi samjhate. Aur nah yeh chahte hain hum is process ka hisa banein. Kyun k Muslim log samjhatehain humara taluq Islam se nahi hai. Is liye humara koi haq is tarah k process mein hisa lene ka

No! Not only my family and I not included in this process, but also the people from the Christian community. Because Muslims think that Christians are not capable to participate in this process, they do not like to see Christians be a part of this process. Because Christians do not belong to the Islamic religion, this is why Christians do not possess the right to be involved in such processes.

In this interview, the respondent shared his own experience that he along with his family are not given a chance by the Muslims to participate in such processes. He further said that, behind this, there are two reasons. First, the Muslims think that Christians do not have enough skills to participate. However, there are many Christian who possessed well-education and plenty enough knowledge. But still, Muslims think that they are not capable. The second reason is the religious difference. Some conservative Muslims think that Christians have no right to involve in such a process.

5.8.2 Capabilities, Functioning and Barriers

Capabilities are the capacity/ability of someone to do something while Functioning is the achievement. To convert capabilities into functioning, different factors play their role. Which includes support from the government as well as a member of the society. In developed countries, people are able to convert their capabilities into functioning. They use their ability and achieve what they want to achieve. But this is not the case in Pakistan. Christians are not able to convert their capabilities into functioning because they always suffer from a lot of barriers/constraints. In this theme, we will try to know what the barriers are and how the Christian community suffers from these barriers.

Acha sawal hai! salayat ko kaam mein na lane ki bohat sari wajohat hain, sab se oehyl main start karta hun tafirqa baqi se, Muslim community k log humein is bat ki ijazat nai dete k hum kisi developing projects mien his lyn, aur he yeh humare ghareeb Christians ko mawaqy dena chahte, dusari rukawat ye hai Tasleem, boht sare log hain humari community mein jis bohat bohat achi taleem hai magar yeh taleem e afta log achi nokari hasil se kasir hain wo liye kyun k ye log un ki taleem he nai karte aur na he unhein esa koi platform faraham karte hain jis ki waja se log apni salayat ko kaam mein la sakein

Good question! There are many factors for not converting their capabilities into functioning. I would like to start with discrimination. Across the country, Muslims discriminate against Christians in all matters and do not allow them to participate in development projects. They do not like to share opportunities and resources with Christians. The second barrier is 'acknowledgment'. There are many qualified Christians in our community but they are unable to occupy jobs because Muslims do not acknowledge their skills, knowledge, and education. The majority also does not provides such platforms through which they are able to convert their capabilities into functioning

Is ki pechy bohat sari wajohat aur rukwatein hain, sab se pehly tafirky bazi ek aham kirdar ada karti hai is mein jo k na-kabil e bardast harkaton ki jar hai, aur is tafirky bazi ki waja se humari community k logon achi job nai mil pati , Muslim log sare achi jobs apnu Muslim behn bhaiyon mein takseem kar dete hain aur dusari rukawat hai k ye log kisi tor b humein apni society ka hisa tasleem nai karty aur isi waja se ye log humein kisi b developing projects mein hisa nai lene dete tesari waja tasdad hai jo hum pe kiya jata hai kabi jismani toh kabi jazbati, yehi sab wajohat hainjis ki waja se apni salayat jo kaam mein nai la saky

There are main reasons/ barriers behind this. First of all, the discriminatory factor played a significant role in this matter. Christians are unable to grab jobs. Muslims only shared jobs and opportunities with their community. The second barrier is acceptance. Most of the people in majority groups do not consider Christians as part of society. Due to this, they do not allow Christians to take part in development projects. The third barrier is violence. Mostly the people of the majority group who resides in rural areas are targeted by Christians through physical and emotional violence. This is what Christians face in this country.

	Age, Gender, Location	Capability	Functioning	Reason
1.	27 Female F6 slum	Capability to Teach	✓ TEACHER	----
2.	30 Male H9 slum	Accountant	✗	Discrimination
3.	35 Male Bahar Colony	Chef	✗	Unfairness
4.	29 Male Model Town	Banker	✗	Injustice
5.	30 Male Youhanabad slum	Electrician	✗	Prejudiced
6.	29 Male Bahar Colony	Capability to Teach	✗	Disrimination
7.	35 Male H9 slum	Capability to cook	✓ CHEF	----
8.	30 Male H9 slum	Plumber	✗	Lack of independence
9.	35 Male G7 slum	Baker	✗	Discrimination
10.	40 Male F6 slum	Business person	✗	Poor prospect
11.	30 Male H9 slum	Tailor	✗	Low chance
12.	29 Male Bahar Colony	Capability to teach	✓ PROFESSOR	----
13.	38 Male Model Town	Barber	✗	Discrimination
14.	45 Male F6 slum	Electrician	✗	Unfairness
15.	50 Male H9 slum	Mechanic	✗	Injustice
16.	31 Male G7 slum	Painter	✗	Prejudiced
17.	42 Male Youhanabad	Having knowledge about Wires	✓ TECHNICIAN	----
18.	49 Male	Teacher	✗	Lack of independence

	H9 slum			
19.	39 Male Model Town	Accountant	✗	Discrimination
20.	44 Male Christian Town	Architect	✗	Poor prospect
21.	33 Male F6 slum	Business person	✗	Low chance
22.	29 Male G7 slum	Capability to stitch Clothes	✓ TAILOR	----
23.	41 Male H9 slum	Chef	✗	Discrimination
24.	38 Male Youhanabad	Musician	✗	Unfairness
25.	43 Male G7 slum	Nurse	✗	Injustice
26.	34 Male H9 slum	Laborer	✗	Prejudiced
27.	44 Male F6 Slum	Capability to stitch Clothes	✓ TAILOR	----
28.	44 Male Model Town	Plumber	✗	Lack of independence
29.	40 Male Model Town	Chef	✗	Discrimination
30.	35 Male F6 Slum	Business person	✗	Poor prospect
31.	41 Male G7 Slum	Artist	✗	Low chance
32.	33 Male Bahar Colony	Capability to play Piano	✓ MUSIC TEACHER	----
33.	48 Male Youhanabad	Baker	✗	Discrimination
34.	28 Male G7 Slum	Electrician	✗	Unfairness
35.	39 Male F6 Slum	Business Person	✗	Injustice
36.	41 Male H9 Slum	Carpenter	✗	Prejudiced
37.	44 Female Youhanabad	Having skill and knowledge	✓ TEACHER	----
38.	31 Male Christian Town	Technician	✗	Lack of independence
39.	40			

	Female Model Town	Designer	✗	Discrimination
40.	37 Male G7 Slum	Computer Operator	✗	Poor prospect
41.	47 Male H9 Slum	Actor	✗	Low chance
42.	36 Male Youhanabad	Capability to become Engineer	✓ Engineer	----
43.	48 Male Christian Town	Technician	✗	Discrimination
44.	28 Male G7 Slum	Plumber	✗	Unfairness
45.	34 Male G7 Slum	Accountant	✗	Injustice
46.	44 Male Model Town	Capability to Banker	✗	Prejudiced
47.	Kamran Bashir 29 Male Youhanabad	Capability to cook	✓ Chief	----
48.	41 Male G7 Slum	Business Person	✗	Lack of independence
49.	36 Male G7 Slum	Capability to be Electrician	✗	Discrimination
50.	31 Male H9 Slum	Capability to be Mechanic	✗	Poor prospect

This Table represents the data of some Christians, who possesses the abilities of being a successful contributing members of the society, but only few of them succeeded because of the hurdles they have in the Muslim society, those who succeeded have been marked with a ✓ and those failed in being fruitful to the society are being marked with X and also their abilities and possession of qualities are mentioned in the table

5.8.3 Participation of Christians in decision making process

In this theme, we will discuss the participation of Christians in the decision-making process. As per data gathered through interviews from the Christian community. There's no involvement of Christians in the decision-making process. What are the reasons behind this? These are discussed below.

Bilkul b nai! Jaisa main ne pehly bataya k ye Muslim log hum Christians ko apni society ka hisa nai samjhte toh phr kaisy ho sakta hai k ye log humein decision making process mein hisa lene dyn

Not at all! As I told earlier that Muslims do not consider Christians as a part of the society, then how can Muslims allow Christians to involve in the decision-making process

The simplest explanation for this is that when you look at our country's parliamentary affairs the first and the most important law in the parliament is that the highest of ranks are only open to Muslims no matter how corrupt, incapable, or unfit the Muslim candidate is but only the Muslim is to be chosen.

Nahi! Muslim community k log kabi b humein decision making process mein hisa nai lene dete, kyun k yeh Muslims samjhte hain k Christians bohat thore se hain aur sabi humare ghulam hain, ek aur waja yeh b hai k Muslim community mein kuch esy b log hain jo k samjhte hain Christian log America k liye yahan kaam kar rahi hain, isi waja se yeh log humein decision making process mein hisa nai lene dete

No! Muslims are not involved Christians in the decision-making processes because they think that Christians are in fewer numbers in Pakistan, they can only be their subordinates. Even some Muslims, especially from rural areas think that Christians work as agents of the United States of America. This is why Christians are not allowed to participate in the decision-making process.

The respondent said in his interview that no Christians can be seen in the decision-making process. There are many reasons behind this. First, the Muslim community wants to keep Christians as their subordinates and does not like to see a Christian in the decision-making process. The second reason is that some narrow-minded Muslims think that Christians work as an agent of United States of America or work for other western countries. Muslims think that if they involve Christians in the decision-making process then they only work for the USA, not for Pakistan. This is why the Muslim community does not involve Christians in the decision-making process.

Humari Christian community ko bilkul b decision making process mein shamil nahi kiya jata. is ki waja se yeh hai k agar Muslims humare Christians ko in process mein shamil karein gaein toh humari community k sath discrimination nahi kar sakein gaein aur humare Christians ki in process mein majoodgi se Muslims ko humare Christians logon ko haqooq faraham karne parein

Christians are not involved in the decision-making process at all because Muslims always discriminate against our community if they join the sole existence of any Christian in this process would then hinder the Muslim's attempts to discriminate against Christians and only then they would have to provide the basic rights to the Christians

5.8.4 Resources and Racism

In this theme, we will discuss how the Muslim community create discrimination and biases against Christians at the time of provisioned resources and the impacts of racism over the poor and needy Christians in Pakistan.

Jee! Muslim community log tafirky bazi qaim karte hain aur hmesha humein daba 'ny ki koshish karte hain khas tor se ghareeb Christians ko, misal k tor pe ye unhein mawaqy faraham nai karte, muhasi wasil faraham nai karte, aur na he unhein developing projects mein shamil hone ka moqa dete hain, balky ye sab kuch apny Muslim behn bhaiyon mein takseem kar lete hain, ye log humein kisi scheme tak faraham nai karte jo k hakumat ki taraf se di jati hain

Yes! Muslims always create discrimination and try to suppress Christians in all matters. For instance, they do not provide opportunities, and economic resources neither involve them in development projects. They do provide all economic resources to their community. They do not allow them in financial schemes which are given by the government.

Jee! Bohat ziyada, Muslim community k log humare logon k sath kisi kisam k koi mawaqy share nai karna chahte kyun k samjhate hain k Paksitan k wasial pe Christians ka koi haq nai

Yes! A lot, the people from majority group do not like to share resources and opportunities with Christians because they think that Christians have no rights on resources of Pakistan.

One of the respondents endorsed the fact that Muslims do not like to share opportunities and resources with Christians, they do provide all resources to their community because they think the Christian community possesses no right to get the resources of Pakistan.

Jee! Bohat ziyada. Muslim community k log humari Christian's k logon k sath wasial aur mawaqy takseem karna pasand nahi karte kyun k yeh log samjhate hain humare Christian logon ka Pakistan k wasial pe koi haq nahi hai. Bilkul wasial ki takseem ki waqt humari Christian community k sath tafirqa bazi dekhi jati hai. Hakumat nokari k hawala se bohat he kam seats faraham karti hain Jin mein adhi se ziyada farigh he rehti hain. Isi tarah se taleemi idron mein humari Christian community k liye koi minority seat nahi hoti. Pakistan mein minority ko mawaqy dene faraham karne ki mikdar bohat kam hai

Yes! Muslims do not like to share resources and opportunities with Christians because they think that Christians have no right to get the resources of Pakistan. The Muslims always create discrimination against Christians at the time of distribution of resources. Not only that State also been biased for the provision of seats in the job sector. The government allocated 5% quota seats for their minorities. But more than half of the seats remain unfilled because they do not want to hire Christians. Likewise, there is no seat for minorities in government colleges or universities. Due to this, most the youth of Christians remain out of the educational institution. In Pakistan, the ratio of providing opportunities to minorities is very low level.

The respondent said in his interview that Muslims do not want to provide sources and opportunities to Christians because they think Christians possess no right to the resources of Pakistan. The Muslims always create discrimination at the time of distribution of sources. He further said that State itself created discrimination inside the provision of seats. The government allocated 5% quota seats for their minorities. But more than half of the seats stay unfilled because they do not want to hire Christians. Likewise, there are no seats for minorities in government educational institutions. Due to this most of the adults of Christians stays out of the educational organization. In Pakistan, the ratio of presenting opportunities to minorities is at a very low level.

5.9. Goal Agency

Introduction:

Goal agency focuses on how one can enhance and promote well-being. Well-being can be defined as the ability to make informed decisions and to act productively. To achieve well-being, one must have the capability and entitlement because without that practical manifestation of the idea is not possible. In this theme, we will talk about the role of Christian people in the creation of Pakistan. We also will talk about how the people of Christian communities are suffering from inferior across the country.

5.9.1. Christian community and the creation of Pakistan

No one in this country denies the fact that the Christians played an important role in the creation of Pakistan and still contribute to the betterment of the country. Most importantly, their missionaries and educational institutions played a significant role in this matter along with most of the NGOs which are run by the Christians also played their role in this country.

kirdar ada kiya hai, yahan ta k akhri vote jo Pakistan k haq mein dala wo adami b Christian tha, aur ap ki ye bat b bilkul thek hai k majooda soorat e haal bilkul humari community k mukhalif hai, ap mujhe batein in nizam mein kia Christian logon ko achi nokariyan un ki taleem aur hunar k mutabiq di ja rahi hain? Kia ghareeb Christian logon ko izzat milti hai? Kia un ko mawaqy faraham kiye jate hain jis se wo apni salayat ko kaam mein la sakein? Yaqeenan jawab hoga NAHI kyun k haqeeqat yehi hai k esa kuch paya he nai jata is nizam mein

Yes, you are right! In the creation of Pakistan. Christians played a vital role. Even the last vote that was cast in favor of Pakistan was a Christian. You are also right that the current scenario and the system are unfavorable for Christians. You tell me. In this system, are Christians occupy their jobs according to their skills and education? Are Christians able to get respect from the majority group? Are they get a platform through which they can convert their capabilities into functioning? The answer must be NO. Because in reality, Christians get nothing in the current system that prevails in every society.

Ap bilkul thek keh rahe hain is mulk ki azadi mein humari community ny bohat khas kirdar ada kiya hai, yahan tak k Pakistan k haq mein jis ne akhri vote daala wo b Christian he tha magar bad-kismati se majooda samaji nizam bilkul b mere haq mein nai hai kyun k sab jante hain har society mein humare Christians k sath kia hota hai, Muslim community k log na toh humein humare haqooq dete hain aur na he humein society ka hisa tasleem karte hain aur sath he sath humare sath tafirqa bazi b ki jati hai aur har mukam pe humein kamtar mehsos karaya jata hai

You are right! Christians played a significant role in the independence of this country. But the current scenario of society is entirely against Christians because we are all well aware of what happens with Christians in societies. Muslims do not provide rights to them nor considered Christian as a part of the society. They always discriminate against Christians. They make them feel inferior in every matter.

One of the respondents said in his interview that you are simply right that the Christian community played a sizable role in the independence of this country. However, the modern-day situation in society is totally in opposition to Christians. He further said that we all know that Christians face across the country. Muslims do not like to provide the right to their Christian minority neither accept Christianity as a part of society. They always create discrimination against Christians and make them feel inferior in each matter.

5.9.2 Christianity and inferiorism

Christians always contributed to the prosperity of this country. But unfortunately, Christians suffer from inferiority in different ways. They feel inferior when Muslims do not consider them as a part of society or involve them in development projects. Muslims offer low-paying, sweeper and cleaning jobs to Christians. In this theme, we will discuss Christians and their inferior.

Kyun har mor pe Muslim community k log humein kamtar mehsos karane ki koshish karte hain alag alag tariqon se, in mein kuch humein safi ki nokariyan offer karte hain, kuch humein developing projects mein hisa he nai lene dete, mehzaab fark hone ki waja se., dusari bat yeh hai k kisi b mor pe humare logon ko un k haqooq faraham nai kiye ja rahe, ap kisi b level pe dekh lo kisi b achi position pe ap ko Christians nazar nai aye ga, jab k har level pe humare pas taleem e afta log hain per wo sab achi nokari hasil karne se kasir hain, yehi sab wajoohat hain, jis se humari community ko har mor pe kamtar mehsos karaya jata hai

On every level, Muslims always try to make us feel inferior through different methods. Some of them offer the country the worst jobs which include cleaning and sewerage.

Some of them do not involve Christians in development projects because of religious differences. The other thing is that Christians are not able to get their rights. If you look at any level, you will not find a Christian in a good position. However, there are many Christians who are well educated and possess enough knowledge. But all of them are unable to occupy jobs. Due to this, Christians feel inferior at every level.

Ya qeeni tor pe jab ap ko Muslim community k logon ki taraf se izarat na mile, jab un k nau-jawan ap pe awazein lagaein, jab ap ko tafirky bazi ka saamna karna pare, jab ye log ap se bat tak nai karna chahein aur na he ap k sath khana aur pene chahein, jab apki hakumat ap ko safai wali nokariya offer kare khud ba khud ap ko apna ap kam-tar mehsoos hoga

It's obvious when Christians are not able to get respect from the people of the majority group when the youth of the majority group cause suffering to others through means of bullying. When they discriminate against Christians and do not like to communicate with them neither do not like to eat and drink with them and offer sweeper and cleaning jobs for highly educated adults, then Christians feel extremely insulted and enraged with fierce anger!

5.10. Opportunities:

5.10.1 Introduction

The government of Pakistan is responsible for the distribution of opportunities among the majority and minorities. Government should not hand over all the opportunities only to the Muslim community but also share with their minorities. Every Pakistani has the right to receive opportunities for the betterment of their living standard. But here in Pakistan, this is not the case. Every government, whether it's Muslim League Nawaz, Pakistan People Party, or Pakistan Tehreek e Insaf. They should provide opportunities to not only Muslims but also to their minorities. Most of the time they do share opportunities with Hindus and Sikhs but not with Christians. This is why the Christians are the poorest in Pakistan.

5.10.2 Distribution of opportunities

In this theme, we will discuss the distribution of opportunities among the communities across the country. As per data collected from the people of the Christian community, Muslims provide all opportunities to their community and do not share with the Christian community.

Hargaiz nai! Ye bilkul b bara'bar takseem nai karte Muslim community k log humari community k sath mawaqy takseem nai karna chahte, kyun k wo ye samjhate hain humra kisi kisam ka koi haq nai kisi b mawaqy pe aur wo kabi b kisi Christians ko achi post pe kaam karty dekhna nai chahte kyun k wo yeh janty hain agar inhein achi nokariyan mili toh ye log apni salayat ko kaam mein lane k kabil ho jayein gaein au phr ye humary nokar nai rahein gaein

Never! There are no equal chances of opportunities. The people of the majority group do not share opportunities with Christians because they think that Christians have no right to any opportunities because of conflict between our belief systems. They do not want to see Christians succeed in a higher respectful position because they know that once Christians occupy jobs and positions, they gain the power to bring positive change to the community and not remain their subordinates.

Ghareeb Christians ko hmesha zilat he hasil hoti hai Muslim community k logon se, unhein kisi kismat koi mawaqy faraham nai kiye jate nokari aur karobar k hawala se aur na he chote mawaqy faraham kiye jate hain, kia ap ny kabi dekhna ek ghareeb ka beta ho aur wo kisi achi jagah pe baitha ho? Nai na, kia ap ny dekha hai koi ghareeb khadan ho aur khushi se apni zindgi guzar raha ho? Is ka jawab b Na he hai, kyun k un k pas wasial ki kami hoti hai, isi tarah se har chez mein humari ghareeb community faida lene se kasir hoi hai

Poor Christians suffer disrespect from the majority group. They do not get any opportunities for jobs and education. Not even able to small business. Did you see any young adults from the Christian community with a good position? No. Did you see any poor Christian families live happy life? No. Because they do not have financial resources. Likewise, in every aspect, Christians do not get any benefits.

The respondent shared his perception during the in-depth interview. He said that Christians simply get no respect from Muslims. Meanwhile, he asked few questions from me. Which were related to occupying a job, quality of life, and financial stability. He said that due to not getting rights Christians won't be able to work in the top position.

Nai! Humari hakumat Kisi kismat k koi mawaqy faraham nai karti

No! Government do not provide any opportunity to Christians in Pakistan.

The respondent said in his interview that Christians are unable to get any opportunities for jobs or start a business. He further said that State has failed to impart any possibility to Christians. Because they became so biased when they distribute opportunities among communities. State just delivered all benefits to their Muslim community.

5.10.3 Poor Christians and their rights

Provision of Rights among majority and minorities is the core responsibility of the State without any discrimination. But unfortunately in Pakistan, Christians are not able to get their legal rights. In this theme, we will discuss are Christians in Pakistan possessed their right. If not, then what are the reasons?

Nai! Humari Christian community k pas ye haq hasil nai k apni marzi se kuch kar sakein agar main bat karun dihati ilaqaon ki jahan Muslim community k log hmesha humari community daba'na chahte hain, wo yeh chahte hain Christians log jo b karein un k ijazat ly k karein, agar unhein koi chota mota karobar karna hai toh pehly un ko maswara karein, agar un k bachy ilam hasil karna chahte hain toh un se pouchein, ijazat lyn, aur agar unhein koi zameen khardeeni hai toh pehly in sy pouchna pary ga aur ijazat leni pare gi, kia ye insaf hai? Ye un k zindgi hai aur hare k ko haq hasil hai wo kar sake jo wo karna chahta hai,

in haalat mein koi insan kaisy apna rehn sehn behtr kare ga? Aur kaisy apni salayat ko kaammein laye ga

No! Christians have no right to do anything with their own choice. For instance, if we talk about rural areas where Muslims always try to suppress Christians. They always want to dominate over Christians. They always want Christians to do everything with their permission. If they want to establish a business, they must consult with Muslims. Likewise, if they want to educate their children, they must ask them. If they want to purchase land, they have to ask them. That is unacceptable for the Christian community. It's their own life. Everyone should have a right to do what they want to do without any permission

5.11. Being and Doing:

Introduction

In this theme, we will discuss the rights of doing and making decisions. We will also discuss whether Christians are able to get their rights regarding free choices and what the consequences are; if Christians are unable to get their rights.

5.11.1 Rights of doing

Every citizen of Pakistan should possess the right to choices to do what they want to do. All should be permitted, along with their families, to engage in choices and decision-making. It is a disgrace that the minority, especially Christians, are not granted these rights. But interestingly, Christians in urban areas who are financially stable, are able to make choices and decisions. While those Christians who are not financially stable are not possess that right. Especially those who reside in a slum or rural areas. In this theme, we will discuss how many Christians possess the right of choice and doing.

Kis haqooq ki ap bat kar rahe ho? Kia ap ko lagta hai k humari community k logon ko un k haqooq mil rahe hain, nahi bilkul b nai, is mulk mein koi b esa nai jo humein humare haqooq faraham kare magar han koi humari community k ghareeb Christians pe apni hukam rani zaror chahta hai

Which rights you are talking about? Do you think Christians are able to get their rights? Absolutely Not! No one in this country, both the Muslims as well as the government does not provide legal rights to their Christian minority. They discriminate, dominate and demand supremacy over Christians community."

When I asked this question, one of the Christian respondents, said, "Which rights you are speaking of? I am not seeing any Christian with rights to making decisions or doing." Further, he asked me, "Do you think Christians are getting their rights anywhere in Pakistan? Absolutely Not! No one in Pakistan, whether its State or society members are inclined to offer Christians rights. However, yes, they simply discriminate and want dominancy and supremacy over the Christian

Nahi! Mere pas esa koi haq nai jis se hum apni marzi se kuch kar sakein kyun k adhe se humari community k log Muslim community k logon k ghulam bane hue hain wohi apni marzi se policies banate hain, wo sirf policy banate hain aur hum se zor dalte hain k un k tabe rahein yahan tak k dihati ilaqaon mein humari community k log apni marzi se libas b nai pehn sakte

No! Christians do not possess the right to do what they want to do because more than half of Christians are subordinates of the majority group. They create their policies and force rules on the Christians to obey. Even in rural areas. Christians cannot wear styles of clothing to their own liking.

The respondent endorsed the fact that more than half of the Christian community is under the influence of Muslims because they're not financially stable and they are not part of policy making so then they have to obey whatever the Muslims implement upon them, Muslims force the Christians in a state where they have no choice but to accept and obey them.

5.11.2 Rights of decision making

The right of decision-making with free choice is the key to the success of any community. This is why western countries are more successful than Asian countries because they possess the right to make decisions with their choices. But this is not the case in Pakistan. The minorities in Pakistan, particularly Christians are unable to get that right and this fact leads them to poverty and deprivation.

Paison k wasail is chez mein bohat aham kirdar ada karti hain, ap dekh sakte hain wo Christians jo k ameer hain un k pas kuch had azadi hoti hai k wo apne faisle apni marzi se le sakein kyun k Muslim community log in ameer Christians ko daba nai sakte jab k dusari sidepe ghareeb Christian apni marzi apna koi faisla nai le sakta un k tamam faisle Muslim community k log karte hain

Financial resources played an important role in this matter. You can see that Christians who are wealthy, possess a bit of freedom to make choices because Muslims are not able to dominate over their independence, while on the other side, Christians from rural areas have no freedom of choice. All the decisions are made by the majority group. They dominate over the unstable Christians.

Jee le saky hain per bohat level pe ziyada nai

Yes. Christians can make decisions but on a very limited level.

This respondent said only one sentence. But it was very deep. He said in his interview that Christians can get this right but on a very basic level. Only those can make their own decisions on a basic level which are a bit stable financially. Approximately more than 80% of Christians are unable to do what they want to do. Likewise, they are also not able to make choices. This happens mostly with rural Christians because those are not financially stabilized. Most of them are slaves to the Muslims. All decisions are made by the "CHAUDHARYs" of that village.

Nahi! Phir yahan humein do raye dekhne ko milte hain, one raye JAGAH k hisab se hai aur dusari raye wasial k hisab se hai, ab wo Christians jo ache aur mehngi areas mein rehte hain wo log kuch na kuch kar k apni marzi k faisle lene ki azadi hasil kar lete hain. Misal k tor pe agar un k pas thore bohat paise hon aur ana karobar kara chahte hon, toh kar kar sakte hain, esy he agar wo bahir k mulk jana chahein toh wo ja sakte hain, wo sab kuch b kar sakte hain jo wo karna chahte hain, magar bad-kismati se ghareeb Christians k sath esa nahi hota, wo Christians jo village areas mein rehte hain wo yeh azadi hasil nahi kar pate jis se wo apne faisle apni marzi se le sakein. Balky un k tamam faisle us Village k bhare log karte hain

No! In this context, two narratives prevailed. One is about the location and the other is about resources. Those Christians who reside in urban areas and possess enough resources somehow manage to make decisions. If they want to establish their business, they can. Likewise, if they want to go abroad, they can. They can do anything they want to do. But unfortunately, this is not the case with those Christians who reside in rural areas and do not possess resources. They are not free to make choices and all their decisions are made by the supreme people of that area.

The respondent said in his interview that there are two perceptions. One is about locales and the other is about resources. Those Christians who reside in urban areas and are economically stable are free to make choices of their personal preferences. If they want to establish their business, Muslims do provide support to them. If they wish to move anywhere in the world, they are able to go. Also, they can take decisions for their family without any permission. They are able to do everything with their choices. But lamentably, this does not happen the case with those Christians who belong from rural areas and are not financially stable. They are not able to make selections with their very own desire. All their choices are decided by the superior people of that region.

5.12. Health Capabilities:

Introduction

The state is obligated to provide all the facilities to their populations, especially health facilities. Because there's no compromise in it. The state should not be biased or discriminate in the provision of health facilities. Every citizen of Pakistan, whether it's Muslim or Christian, should possess equal rights to receive good health facilities from the government. But unfortunately, minorities, particularly Christians get health facilities on a very basic level because Muslims do not like to share that facility with Christians.

5.12.1 Christian community and health facilities

It is the responsibility of the Government of Pakistan to provide health facilities to all their citizens regardless of religion and caste. But in Pakistan, the provision of facilities in term of health is totally biased. The Muslims mostly in rural areas do not like to share health facilities with the Christians and the attitude of the Muslim medical staff toward Christians is hard to explain. There is variation in the medical staff.

Jee kuch had tak humein sehat ki sahuliyat faraham ho rahi hain yahan pe main Mr. Imran Khan ka shukariya ada karna chahun ga jinhe ne sehat card ka aghaz kiya humari community k bohat sare log is sahulat sy faida hasil kar rahy hain aur main guzarish karunga please medicine ki qeematon mein b thori kami kar daein

Yes. Christians can get some kind of health facilities. I would like to thank Mr. Imran Khan, who introduced the Insaf Sehat card which most Christian families take advantage of and provide better treatment for their families without spending money. But I also want to appeal to the government that tries to reduce medicine prices as well.

Sehat card is very beneficial for all those who are in need of better health services but can't normally afford it, All thanks to Mr. Imran Khan who initiated this program but still many Christians and others struggle to be able to purchase the required medicines as the prices of the medicines have skyrocketed, and are out of reach of a person who earns so little, so it is our humble request to the government of Pakistan that such programs should also be designed which in the end provides relive to the deserving individuals to be able to get their medicines without facing any discrimination in this regard.

Jee kuch hadd tak humare Christian logon ko sehtat se mutaliq sahulat faraham ki ja rahi hai misal k tor pe Sehat card jo Mr. Imran Khan se introduce karaya us se humari community ko faida ho raha hai. Yeh sehat card ki sahulat Muslims aur Christian's dono k liye hai. Is mein Kisi kisam koi tafirqa bazi, koi Imtiazi nahi pai jati. Mere khayal mein yeh PTI government ka sab se acha step hai tafirqa bazi ko khtm karne mein

Yes! Somehow Christians are able to get health facilitation. For instance, the Sehat Card was introduced by Mr. Imran Khan. Christian people get many benefits from this. This Insaf sehat card is for both Muslims and Christians. There is no prevalence of any discrimination or biases. I think that was a good step of PTI for the removal of the discriminatory factor.

In this interview, the respondent ensured health facilities for all. He said that Christians receive health benefits. For example, the Sehat Card, which becomes introduced by Mr. Imran Khan. Christians get some advantages from this card. This sehat card is for both Muslims and Christians. There is no incident of discrimination and Biasness. I think that is a good step toward positive change provided by the PTI for Pakistan.

5.12.2 Why Christians drink impure water?

In this theme, we will learn about the availability of pure water to Christians. Most Christians, especially those who reside in rural areas, still drink impure water due to the non-availability of filtration plants, and in those areas where filtration plants are installed but Muslims do not allow Christians to use and drink the water.

Kyun k humari hakumat humari basti'yon ki taraf dehan he nai dena chahti aur na kabi chakar lagana chahti hai, ye hisaysi log srf tab chakar lagate hain jag inhein vote chahye hote hain us time ye log bohat sare wade b karte hain humari ghareeb awam se magar election jeetny k bad ye bilkul jate hain k inho ny election se pehly kia kaha tha

The government does not like to give their attention to slums where the Christians reside, they do not like to visit their slums. They only visit when they need our votes. During that time they make many promises to Christians. But after winning their seat in office, they forget what they said before the election.

The respondent told the reason for the non-availability of filtration plants. He said in his interview that our government, in no way, likes to provide their interest in slums. They do not want to visit their areas but only go there for their political gain and then fail to deliver the facilities promised. They intrigue the people with high hopes and say, “we do this for Christians, we do that.” But when they win elections, they forget everything they said. They always do this with Christians. Due to this Christians are always suffer from health issues and are not able to work in a fruitful way

Kyun k government is chez pe dehan he nahi deti wo hmesha is issue ko nazar andaaz karte hain. hum kisi b basti mein chale jayein humein kahin pe filtration plant nazar he nahi aye ga aur na he humein koi drainage system dekhne ko mile ga. Tamam siyasi parties in areas mein hmesha tab dehan deti hai jab inhein humare Christian logon se vote chahye hote hain. Yeh sab bohat wade karte hain aur bad-kisamti se jeetne k bad in bastioyon mein chalar tak lagana pasand nai karte

Because the government does not give their attention. They always ignore this issue and we are not seeing any filtration plants in any slums. Also, there's no proper drainage system. All political parties only give attention to those areas when they need votes from the Christian community. They made many promises but unfortunately, after Election Day, they never visit here or follow through with their promises.

Another respondent endorsed that government does not like to pay attention to Christians. They constantly ignore this problem of impure water. He said that there's no prevalence of any filtration plant in any slum and there are no proper drainage machines. That's why in most rural areas, dirty water is seen. All political events offer interest to that region when they want votes from Christians. They made many guarantees, but regrettably, after the election, they, in no way, go back to the slums to keep their promises.

5.12.3 Relationship between Health issues and poverty

There's a strong connection between poverty and health issues. As per view many of Christians. The poverty of Christians in Pakistan are the consequences of health issues.

Jee han ap bilkul thek rahy hain ghareebi aur sehat ka apas mein jure hue hain misal k tor pe agar insan ko sehat k hawale se masle hain toh wo kaam kaisy kare ga aur apny khadan k liye kamaye ga kaisy aura agar wo kaam karne k kabil nahi hai yaqeeni tor se us k aur us k khadan k pas wasil ki kami hogi aur wo hmesha ghareebi ka saamna he karein gaein

Yes! You are right. Poverty and health issues are both interrelated with each other. For instance, if they suffer from health issues, then how can they be able to work and earn for their family? And if they are not able to do work, then it is obvious he and his family will possess no resources and face poverty.

In this interview, the respondent endorsed the relationship between poverty and health issues. He said Poverty and health trouble are both connected. For instance, if they have health problems, how can they work and earn for their family? And they are not capable of doing any work, then it's far apparent he along with relatives have no sources and they may face poverty.

Yaqeenan! Sehat k masail aur ghareebi ka apas mein bohat mazbot taluk hai. Dekhein agar ek Christian family ka banda/bandi ghanda pani piyein gaein toh zaror unhein sehat k masail ka saamna karna pare ga aur agar wo sehat k masail ka sikar hon gaein toh phir wo kaam kaise karein aur apne bachon ko taleem kaise dilawayein gein aur agar wo kaam nahi karein toh zaror unhein ghareebi ka saamna karna kare ga

Obviously! Health issues and poverty have strong relationships with each other. When a member of a Christian family drinks impure water and live in dirty places, they will surely suffer from several kinds of health issues. And when they have health issues, how can they work and improve their quality of life? It all leads to poverty and deprivation.

5.12.4 Facility of Filtration Plant

Filtration plants must be installed everywhere in Pakistan. Both majority and minorities have the right to get the facility of the filtration plant. But unfortunately in most of the rural areas and in slums, Christians are unable to get this facility. In this theme, we will discuss how Christians suffer from the non-availability of filtration plants.

Dekhein! Main sehri ilaqon ki bat nai kar raha per han is tarah k waqaiyat dihati ilaqon mein pais aty hain, bohat sare Muslim community k log Christians logon ko filtration plant se pani lene ki ijazat nai dete kyun k wo ye samjhthe hain Christian community ka is pe koi haq nai

Well! I am not concerned about urban areas because this is not happening in urban areas. But in rural areas. Most of the people from the majority group do not allow Christians to use water filtration plants because they feel that Christians have no right to it.

The respondent said, in his interview, that there's a lot of difference between urban and rural areas. He said, his concern is not about urban areas because Muslims in urban areas do not restrict Christians to take water from filtration plants but in the rural region they do not allow Christians to take water from filtration plants because they think that Christians do not have any right to it. Due to this, most the rural Christians drink impure water and suffer from health issues

Yaqeenan! Sehat k masail aur ghareebi ka apas mein bohat mazbot taluk hai. Dekhein agar ek Christian family ka banda/bandi ghanda pani piyein gaein toh zaror unhein sehat k masail ka saamna karna pare ga aur agar wo sehat k masail ka sikar hon gaein toh phir wo kaam kaise karein aur apne bachon ko taleem kaise dilawayein gein aur agar wo kaam nahi karein toh zaror unhein ghareebi ka saamna karna kare ga

Obviously! Health issues and poverty have strong relationships with each other. When a member of a Christian family drink contaminated water and live in filthy places, they will suffer from health issues and when they have health issues, they can't educate their children or work. This leads to poverty and deprivation

Another respondent ensured the relationship between Health issues and poverty. He said that Health issues and poverty have sturdy relationship with each other. When Christian families drink contaminated water and live in dirty vicinity, they will suffer health problems. They won't be able to educate their kids or encourage them with their talents such as painting. This leads to poverty and deprivation.

5.13. Well-Being

Introduction

In this theme, we will discuss the well-being of the Christian community in Pakistan. I have divided this theme into two parts I-e Material and Non-Material as per data gathered from the Christian community through in-depth interviews. Unfortunately, Christian communities do not possess both material and non-material well-being.

5.13.1 Christian community and state policies

The State policies and the well-being of the Christians both are interconnected with each other. Because State is the only source for Christians through which they are able to enhance their quality of life.

Jee ap thek keh rahy hain humari community state ki policies se satisfied nai hai kyun k kahumat bilkul na-kaam hi chuki aisi policies banai mein jis k minorities ko faida pouch sake, ap mujhe bataein kia taleemi department mein aisi koi policy hai jis se humare bachy achi taleem hasil kar sakein? Kis hakuamt ne aisi koi policy banai hai jis se humare nau-jawano ko nokari mil sake, isi tarah se kia haumat ne koi esy mawaqy faraham kiye hain jis se humari community apni salayat ko kaam mein la sake

Yes! Christians are not satisfied with State policies because the government has failed to make such policies through which the minority group would be able to take advantage. Do you think the government makes any policy in the education department through which Christian adults would be able to get an education? Did government make any policy through which Christian youth would get a job? Likewise, did the government provide any platform through which Christians would be able to convert their capabilities into functioning?

One of the respondents shared his thoughts regarding state police during the in-depth interview. He said that the government of Pakistan had entirely failed to make some fruitful policies for the betterment of Christians. Further, he said that you may not see any policy in the education sector, job sector, or business-related matters. This is why most of the children in the Christian

community are not enrolled in school and colleges, due to the absence of policy regarding minority students. Likewise, you may not see any policy in the jobs sector, made by the government for Christians. They failed to deliver jobs to Christian adults. The state has also failed to make strong restrictions on the blasphemy law. Due to this Muslims conveniently imposed false accusations of blasphemy. You will also not see any policy through which those Christians who are financially stable would be able to establish a business.

AP kin policies k bare mein bat a rahe ho? Yahan humare Christians k liye kisi kisam koi policy nai, sab policies Muslim community k logon k liye banti hain kyun k hakumat sirf Muslims ko tamam faide dena chahti hai, kia ap jante ho maazi mein haal mein minorities k liye aur khas tor pe Christians k liye koi policy bani ho, yaqeenan ap ka jawab NAHI hoga, kyun ko is bare mein koi khayal nai k humare community k logon k taleem, nokari aur karobar k hawala se koi policy banai jaye, aur yehi waja hai humari community ki ghareebiki

Which policies you are talking about? There's no policy for the Christian community. All policies are made for Muslims because the government only provides all benefits to their community. Did you know of any policy in the past or present which is made for minorities, especially for Christians? The answer must be No because the government is not interested to make policies for Christians in the education sector, job sector, and business sector which leads to poverty for Christians.

That respondent was angry when I asked him about State policies toward Christians. He asked which policies you are discussing. There's no policy design for the Christian. All approaches are made for Muslims. Because states only provide all advantages to their community in terms of offering jobs or providing business opportunities. Do you know of any policy since 1947 till 2021, which was designed for minorities and particularly for Christians? No, Because State isn't implicated to make strategies regarding schooling areas, work areas, and business areas. That is the principal reason for the poverty of Christians.

Nahi! Humari Christian community k log government ki policies se stated nahi hain. Kyun majooda policies humare liye hain he nahi, tamam policies Muslim community k logon k liye banai jati hain. Jab mawaqy takseem karne ka waqt hota hai toh hakumat apni minorities ko bilkul nazar-andaz karti hai. Humari hukumat toh Roti, Kapra aur Makan faraham karne mein b na-kaam ho chuki hai

No! Christians are not satisfied with the State policies. The prevalence of current policies are not for Christians. All policies are made for Muslims. The state has ignored its Minorities when they provide opportunities and resources. They are unable to provide food, clothes, and shelter. They also failed to protect their minorities.

As per respondent perception, Christians across the country are unhappy with State policies. The existence of current strategies is not for Christians. All approaches are made for the betterment and enhancement of the quality of life of Muslims. States completely overlook their minorities whenever they provide opportunities and benefits. They do not provide food, clothes, and safe houses. They, likewise, neglect minorities for safety. Further, he said that they just do only one thing. "Offer worst jobs to Christians."

Dukh k sath kehna parta hai mujhe is mulk mein kisi kisam koi policy nazar nahi ati jo humari Christian community k liye banai gai ho. Na toh provincial level pe aur nah he federal level koi policy majood hai. Humari Christian community ki behtari k liye b koi policy nahi banai gai aur nah he esi koi policy majood hai jis se society k issues ko solve kiya jaye, jis se society mein se tafirqa bazi aur imtiazi ko khtm kiya ja sake aur humare Christian logon ko un k jaiz haqooq faraham kiye ja sakein . Agar is kisam koi policy nahi banai gai toh humari Christian community kaise hakumat ki policies se satisfied ho sakti hai

Speaking my heart out, I do not see any policy in this country made for our Christians. There is no policy for Christians in both provincial and federal for the betterment of the Christian's livelihood. There's no prevalence of such policy for Christians regarding societal issues which includes acceptance of Christians as a part of society, eradicating discrimination and biases, and providing legal rights to Christians. If there is no existence of any policy for Christians, then how can we say whether Christians are satisfied or not?

5.13.2 Consensus of Poor Christians

Locale	% of Poverty As per assumption of Christian People	Accumulate assumption of Poverty
Islamabad	85%	82%
Lahore	90%	85%

The table contains the data for both Islamabad and Lahore. According to the estimation of the people of both locales. Approximately 82% of Christians in Lahore live below the poverty line. Likewise, In Islamabad 85% of people in the Christian community live below the poverty line.

5.13.3 Recommendations of Christian community regarding state policies

In this section, we will discuss the opinions of Christians regarding State policies. We also try to add few amendments to various policies for the betterment of the Christian community.

Sab se pehly humari hakumat ko chahye k har society se tafirqa bazi ko khatam karna chahye, aur dusara inhein chahye communities mein wasial ki takseem bara 'bar kiya karein, phir inhein chahye k ye apni minority ko un k haqooq faraham karein, aur mujhe yaqeen hai agar humari hakumat is pe action pe aur policies pe amal kare, humein minorities ko zaror azadi aur khush hali hasil hogi

I think, first, the government should remove discrimination from the societies. Secondly, they should distribute resources and chances of opportunities among communities equally. Third, the government should provide rights to their minorities. If the government takes action and implements these policies, surely every minority will get freedom and happiness.

The respondent recommended a few policies for the betterment of Christians. This includes the eradication of discrimination that prevails across the country then he talked about the provision of resources and opportunities among communities. The state must be neutral and not be biased at the time of allocation of resources. After that, he talked about the provision of rights to Christians. The minorities of this country, especially Christians are not able to get any of their rights. In the last of his interview, he said that success, happiness, and prosperity of Christians can only occurs if State takes action and implement these policies

Sab se pehly hakumat khud tafirqa bazi khtam kare jab yeh communities' k bech mawaqy takseem kar rahi hoti hai, dusari chez hakumat ko chahye k humari community k liye policies banayein aur humein platform faraham kare jis se hum apni salayat ko kaam mein la sakein aur sath he humein achi taleem, nokari aur karobar k mawaqy faraham kare aur esy policy banaein jis se humari community k logon pe phir jhoota case na ban sake aur hum apna difa kar sakein

First of all, the government itself must remove discrimination when they do provide opportunities among communities. Secondly, the government should make policies and provide such a platform to Christians so they are able to convert their capabilities into functioning, the state also provides education, jobs, and business opportunities to their minorities. In addition, they must create a policy so they can protect their minorities. Their lives matter too.

Meri khayal mein Sab se pehly toh humari government ko chahye k society mein se Tafirqa bazi aur imtiazi ko khtm kare aur Toheen e Rasalt k qanoon se mutaliq sakht criteria banaye. Phir dusary number government ko chahye k apni minority community k logon ko un k haqooq aur un ko mawaqy faraham kare. Inhi policies pe government ko chahye action le aur kaam kare kyun k jitni achi government policies banaye gi, utne he ache results hum dekhein gaein

In my opinion, the government should remove discrimination and biases from society and make strong criteria regarding blasphemy law. The Government should also provide rights and opportunities. These are the policies that the government should consider and should take strong action on. The better the policies, the better the outcome will be.

The respondent suggested a few amendments regarding State policies. He said that the State should eradicate the prevalence of discrimination and biases from societies and provide equal chances of opportunities and resources among the communities. Further, he said that the State should take action on blasphemy law and make strong criteria because we are all well aware of the fact that false accusation is going to be very common across the country and the minorities of this country suffer from this. In the last they said that States should made such amendments and implement these policies for the betterment of their minority

5.13.4 Christian community and their low living standards

In this theme, we will discuss the livelihood of Christians in Pakistan and also try to understand how they are able to enhance their living standards. As per data from different people of Christians, there are many reasons behind their low living standards. Which are discussed below.

Khas waja is ki yeh hai k sab se pehli bat k in k pas mali wasial ki kami hoti hai kyun k in k pas na toh achi nokari hoti hai aur na he karobar karne k mawaqy, anarchy bohat sare log hain humari community mein jis k awlla taleem aur hunar hai apna karobar karne k liye magar hakuamt aur Muslim community k logon ki madad na hone ki waja se nai kar pate aur dusari waja yeh hai k inko in k haqooq nai diye jate aur is mein tafirqy bazi ka bohat aham kirdar hota hai, dekha jaye toh Muslim community k log humari community se nafrat karte hain aur na chahte k humein humare haqooq diye jayein aur na ye chahte hain hum kisi developing projects mein शामिल hon, in sab mein humari community kaisy apna reh sehn behtr kar sakein gaein

The important reason behind this is that more than 80% of Christians are not financially stable because Muslims do not provide jobs and business opportunities, however, they are many Christians who are highly qualified but unable to get jobs. Likewise, some Christians possess enough finance and want to establish a business. But due to a lack of support from the Muslims and the government, they are unable to do that. The second reason is that Christians are not able to get their rights. The discriminatory factor played a vital role in this regard. Those Muslims who are against Christians, do not like to provide their rights. Also, they do not like to involve Christians in any development project. In this scenario, how do Christians raise their living standard?

5.14. Poverty & Deprivation:

Introduction

Poverty is the most basic issue across the world. Especially third world countries suffer more from this. The minorities of such countries suffer on a daily basis. In Pakistan, the poverty of Christians is hard to explain because almost 80% of the Christian population in this country, live their lives below the poverty line. Most of them are doing cleaning and sewage jobs, while the rest of the Christians are jobless. Even most Christian families are unable to eat meals twice a day. Some of them are unable to feed their newly born babies properly. Behind their poverty, there are many reasons. Which include lack of financial resources, discrimination, and lack of opportunities regarding jobs and business.

5.14.1 Poverty of Christian community

In Pakistan, Christians are the poorest community in the country. In this theme, we will learn about the poverty of the Christians and what factors leads them towards poverty.

Humari community k logon ki ghareebi k pechy bohat sari wajohat hain, pehli bat k humari community k log apne haqooq hasil nai kar pate aur na he inhein achi nokari aur karobar k mawaqy hasil hoty hain jis se yeh log apne aur apne khadan k liye kuch paise kama sakein, bohat log esy hain jin k pas awlla taleem hai aur hunar b, is ki bawajood b yeh apna rehn sehn behtr nai kar pate

There are many factors behind the poverty of Christians. The people from that community do not get their rights neither get benefits nor opportunities through which they are able to earn some money for their families. However, there are many Christians who are well-educated and possess enough skills but still, are unable to raise their living standard.

The poverty of Christians in Pakistan is linked to so many factors. Which mainly includes non-provision of rights and opportunities. Christians are unable to get their rights in terms of socially and economically neither able to get opportunities regarding jobs and business. Muslims do not like to provide legal rights to their Christian minority. They do like to share with other religious minorities but not with Christians. They do not provide jobs to them. However, many Christians are well educated and possess enough knowledge. But still, they are jobless just because of religious differences. Likewise, some Christians possessed little bit of resources and want to establish a business. Those are also not able to do that because Muslims do not like to see Christians as an entrepreneur. As per the perceptions of some Christians, Muslims always want to keep Christians as their slaves. This is why they do not provide their legal rights and opportunities to the Christian community.

Christians ko apny jaiz haqooq hasil karne mein chahe phr nokari ho aur karobar k hawala se, in logon ko har chez mein tafirqy bazi ka saamna karna parta hai, Muslim community k log inhein kisi k developing projects mein hisa nai lene dete, kyun k bohat sare logon ka ye khayal hai k Christian community koi haq hasil nai k wo in projects mein hisa lyn, aur humari community ko na toh achi nokari 'yon k mawaqy milty hain aur na karobar k kyun k ye Christians ko kamyab zindgi guzarte nai dekh sakte aur is ki waja yeh hai k agar humari community apny goals hasil karne mein kamyab nahi ho pati hai aur phr ye log humari community ko daba nai saktay

Christians are not able to get their legal rights regarding jobs and businesses. Financially unstable Christians face discrimination in every way of life. The Muslims do not like to involve Christians in development projects because most of the Muslims who reside in rural areas think that the Christians have no right to participate in it. Christians are not able to occupy jobs neither do business because Muslims do not like to see Christians live a successful life. The reason behind this is that if Christians are successful and achieve their desired goals, then they will not remain, slaves of Muslims.

Humari Christian community bohat ghareeb hai, kyun k humare logon k pas resources nahi hoti jis ki waja se apna rehn sehn behtr nahi kar sakte. kyun k in logon ko nokari aur karobar k hawla se koi mawaqy farahm nahi kiye jate. Is mulk k Muslim community humare Christians k sath tafirqa bazi karte hain. Yeh log humare Christians ko achi zindgi guzarte

nahi dekh sakte. Kyun k yeh (Muslims) jante hain agar Christian community k achi behtr hojaye gi toh Christian's apni salayat ko kaam mein la saktein gaein aur agar esa hua toh phr yeh (Muslims) kaise humare Christians ko daba sakein gaein aur yehi khas waja hai jis yeh log humare logon ko kisi tarah k koi mawaqy farahm nahi karte

Christians are very poor because they do not possess enough financial resources. They are not able to raise the quality of their lives because Muslims in this country always want to keep Christians as their slaves. They do not like to see Christians get a better life because they know that if the Christians live a better life and convert their capabilities into action, they will no longer attain the power to suppress Christians. Due to this Muslims do not provide Christians with such kinds of opportunities.

It's very obvious if Christians do not possess jobs neither business opportunities then how are they able to raise their quality of life?

5.14.2 Barriers of conversion process

In Pakistan, minorities' especially the Christian community suffer from many barriers and constraints due to which they are unable to join the working force. In this theme, we will discuss which barriers Christians face in Pakistan and why they are unable to get benefits for their well-being.

Kyun in ko koi b esy mawaqy faraham nai kiye jate jis se ye log apni salayat ko kaam mein la sakein, ap mujhe batein agar Muslim community k log inhein developing projects mein hisa lene nai daein gaein toh ye kaisy tabdali ka process kar paein gaein

Muslims do not provide such opportunities/platforms to Christians through which they are able to convert their capabilities into functioning. Also, Muslims do not involve Christians in development projects. You tell me if Muslims do not provide opportunities or involve Christians in such projects then how they do the conversion process

When I conducted an in-depth interview, the respondent told me that our Christian people are not able to get any opportunities in terms of occupying jobs or start his/her business. Due to the prevalence of biases and discriminatory factors that prevails in societies, Muslims refuse to share such things with Christians. The other non-recognition factor also played a vital role in the conversion process. It is obvious when the Muslims do not consider Christians as a part of the society neither involve them in a development project, then how Christians put their skills into action.

Salayat ko kaam mein na lane k pechy bohat sari rukawatein hain, pehly toh tafirqa bazi is mein apna aham kirdar ada karti hain, Muslim community k log isi tafirqa bazi ki waja se humari community k logon se na toh bat karna pasand karte hain aur na he faide aur mawaqy humein faraham karte hain aur dusari waja yah hai k hai k yeh Muslim community k log humein apni society ka member he nai samjhete aur ne yeh chahte hain k hum mein se koi b community k projects mein shamil ho, ab ap mujhe batayn agar humari community k logon ko mawaqy he nai faraham kiye jayein gayein toh kaisy yeh log apni salayat ko kaam mein layein gyein

There are many barriers that hinder their skills. First of all, the discriminatory factor plays an important role in this regard. Muslims discriminate against Christians and do not share economic resources, benefits, and opportunities with Christians. Secondly, most of the people in the Muslim community do not accept Christians as a part of this country and they refuse to involve Christians in community curriculums. If Christians do not get opportunities, then how will they be able to raise their living standard for their well-being?

Dekhein bat wohi aa jati k humare Chrsitians mein bohat sari salayatein majood hoti hain. Kisi mein acha professor bany ki salayat hoti hai, Kisi mein acha business man bane ki salayat hoti hai. Kisi mein engineer toh Kisi mein doctor salayat hoti hai. magar bad-kismati se humare ghareeb Christians ko na toh haqooq milte hain, na unhein opportunities faraham ki jati hai, kahin un k sath religion difference ki waja se discrimination ki jai hai, kahin humare Christians ko society member he nahi samjha jata. Kahin humare Christians ko kafir samjh k humein community k projects mein shamil nahi kiya jata. Yehi sab reasons hain Jin kiwaja se humare Christians apni capabilities ko functioning mein convert nahi kar pate.

Christians possess so many capabilities. Some of them are capable to be a professor. Some of them are capable to be a businessman. Likewise, some of them possess the ability to be an engineer and doctors. But unfortunately, they do not get their rights. The Muslims do not provide any opportunity to Christians. They discriminate with them and not consider Christians as apart of society because of religious differences. Also, Christians are not included in development projects. Muslims considered them as KAFIR. These are all reasons which are faced by Christians are not able to convert their capabilities into functioning.

5.14.3 State as a helping hand

Across the world, Governments are responsible for the provision of resources, rights, and opportunities without any discrimination or biases. In this theme, we will discuss the role of the State in Pakistan. We will also learn about how states act as a helping hand for both their majority and minorities.

Dekhein! Main aur siyasi parties pe bat nai karna chahta magar han PTI ki kahumat humari community ki madad ki koshish kar rahi hai, main koi Imran Khan na supporter nai hon per ye haqeeqat hai k ye log apni minorities k liye kaam rahy hain, PTI wo Wahid hakumat hai jis Asia Bibi k case pe action liya aur unhein insaf diya, isi tarah se sehat card humari community k liye bohat faida mand hai, humary bohat sare log is se faida le rahy hain magar is k sath sath main guzarish b karna chahta hon k aur b ki jaye ga humari community, humein achi jobs di jiye aur karobar k mawaqy faraham ki jay

Well! I do not want to talk about other political parties but the PTI government tries to help Christians. I am not a supporter of Mr. Khan, but it's a fact they do work for minorities. PTI is the only government that took action on the Asia Bibi case and provided justice for her. Likewise, the Sehat card is also very helpful for Christians. Many in the Christian community get health facilities, but at the same time, I want to appeal to government to please do some more for minorities and provide jobs and business opportunitie

The respondent shared his perception regarding political matters. He said that Pakistan Tehreek e Insaf (PTI) is one of the political parties who think about their minority group, especially the Christian community. Without any favoritism, Mr. Imran Khan works in the Christian community regarding social and economic perceptives. Further, he said that Pakistan Tehreek e Insaf is the only party who stood for Asia Bibi and released her from prison. Likewise, they also helped their minorities in the health sector in the form of the Sehat Card, which is very beneficial for all religious communities. Many Christians treated themselves free of cost. But along with this, I must say that they should work more in the economic sector and provide opportunities regarding jobs and business and uplift their quality of life.

Nahi! Humari hakumat is mamle mein kisi ki kism koi madad nai karte, na toh ye log humein humare haqooq faraham karte hain aur na he apni minority community k liye policies banaty hain, balky humein har jagah kam-tar mehsoos karaya jata hai safai wegra ki nokariyan offerkar k aura ab ate hain p k dusary point pe k ye log awaz kyun nai utha'te toh is ka jawab ye hain k humein bolne ki azadi hasil nai

No! Government is not helpful to the Christian population in this matter. They do not provide rights to Christians neither do they make policies for their minorities. The government makes Christians feel inferior through offer sweeper and cleaning jobs. The second part of your question is why Christians do not raise their voices through protest. So the answer to this question is that Christians do not possess the freedom to write or speak.

Nahi! Maafi k sath kehna parta hai k government Kisi b siyasi party ki kyun Na ho koi b party Christian community ki ghareebi khtm karne mein Christian's ki madad nahi karti. yeh sab parties election k time humare Christians k sath bohat wade karti hai k hum ap ki community ki ghareebi khtm karein gaein, hum Christians ko un k haqooq faraham karein gaein, humari government mein sab ek jaisa hoga, kahin koi discrimination nahi hoi, per election jeetne k bad sab se ziyada he minorities k sath zulam, discrimination and biasness karti hai

No! The government, no matter which party it belongs to, does not help Christians in alleviating poverty of the Christians. All these parties have made so many promises to Christians at the time of the election claiming they will end the poverty of our community and give Christians their rights. "In our government, all religious parties will be equal," they say. They make promises that there will be no more discrimination anywhere in the country. But after they win the seat of government, they betray us and do the exact opposite of what they promised!

5.15 Achievements

Introduction

Everyone in the world has a fundamental right to achieve what they want to achieve. But the achievement of someone is linked with so many other things which include support of the other society members, getting their rights, getting opportunities regarding jobs and businesses, and most importantly, that the people of the country accept them as part of the society regardless of their religion and caste

5.15.1 Success stories of Christian community

In this theme, I've collected a few success stories of the Christian community. Some Christians somehow manage to achieve what he/she wanted. In their success stories. Muslims played a significant role. According to achievers, not all Muslims are biased. Some of the Muslims are so nice to Christians. Those Muslims are well-educated and possess knowledge about Christianity. They do not discriminate against Christians. They do support Christians in every matter. When I conducted interviews with the achievers, all of them said that without the support of ALLAH and Muslims, our success would not be completed.

Agar main ap ko success stories ka bation toh esa nahi hai k humare Christians ki koi success stories nahi hoti bohat sare Christians esy hain k Jin ki success stories hain. Yahan mein story apne dost ki batana chahun ga aur apni story apni. Dost ki success story yeh k hai wo bohat he ghareeb family se tha. Un k pas 2 waqt ka khana b muskil se hota tha. Wo larka bohat mehnati tha. Har class mein 1st aya karta hai. Waqt guzarne k sath s ne aur us ki family ki bohat muskil'on ka saamna kiya. Us ka mind computer mein bohat chalta tha. university mein us se Master's in IT mein admission liya, university pass karne k bad un ne apna karobar karne ka socha aur ek choti c computer ki shop kholi. Us k sab Muslims the aur usy bohat support karte the. Inhi ki support se aj us larky ki 3 shop hain aur ek successful zindgi guzar raha hai aur dosari story meri hai. Main b bohat ghareeb family mein paida hua hai. Mere father watchman the. Bohat muskil se mere father humari fees pee kiya karte the. Mujhe shuru se college mein lecturer bane ka bohat tha. Toh jab main ne university pass ki toh father ne poucha agay kia karna chahte ho toh main ny kaha main professor bana'na chata hun. Main ne bohat sare colleges mein apply kiya per kahin kuch nahi hua. Phir jahan mere father watchman thy. Us k owner ne mujhe ek college mein as a professor nokari pe lagwaya. KHUDA ka shukar hai aj man izarat wali nokari kar raha hun aur mere father watchman ki job nahi karte

If I tell you success stories, it is not like Christians have no such success stories. There are many Christians who made their success stories I would like to tell you two stories, one is about my friend and the other is my own story. My friend's success story is that he belonged to a poor family. He could hardly eat two times daily. That boy was a very hard worker. He had a high grade in every class. Over time, his family had a difficult time. He was a genius in technology and computers. At the university, he got admission in Master's degree major in IT. After he passed the university, he decided to establish his own business. All his friends were Muslims. They were very supportive of him. Thanks to God, today his three offices are open in different areas. That is one success story.

The other story is mine.

I was also born into a very poor family. My father was a watchman. It was very difficult for my father to pay our fees. I wanted to become a college lecturer. So when I passed my university, my father asked me what I want to do next. I said I want to become a professor. I applied to many colleges but nothing happened. Then, where my father was a watchman, his boss talked to his friend and he hired me as a professor at a college. Thank God today I am doing an honorable job and my father does not work as a watchman anymore.

One of the respondents shared two stories one was about his friend's success and the other story was about his own success. He said there are so many Muslims who still exist in this country and live with Christians like a family and support them in every manner. He started from his

friend's story who belonged to a poor family, but he was pretty good at Information Technology (IT) and earned a master's degree. He wanted to establish a business instead to do a private job. All his friend's who belonged to Islam were so cooperative with him. They advised him to open his computer shop and become an entrepreneur. Due to this, they would be able to raise their livingstandard. He decided to open his small shop. Within 2 or 3 years he expanded his business and now owns three shops. He was so thankful to his Muslim friends who not only advised him but also supported him to establish his own business.

Then respondent shared his own story. He said that he was also born in a poor family. He said that he wanted to become a professor since his childhood. His father was a watchman. With the support of his father, he passed the university exam. After getting an education, he applied for a job at many educational institutions but was not been hired for the job. His father talked to his owner. The owner promised that his son will be hired soon. Finally, he hired him in his institution. Now he is doing a well-reputed job. Teaching is the most honorable profession in the world.

This is how good Muslims helped Christians to achieve their goals. In every society, both good and bad people live. On one side the Muslims of rural areas do not accept Christians as a member of society and want to ruin their lives while on the other side Muslims from urban areas live with Christians like a family and support them for their betterment.

Ziyada nahi bas ek he story janta hun humari community mein k insan ki. Yeh story basically mere uncle k dost ki ha. unho ne he humein yeh story batai. Wo bata rahe the k un ka un ko rural areas mein bohat yeh Muslim log bilkul b sukoon se rehne nahi dete. Un se bohat ziyada discrimination kiya karte the. Muslims unhein nah toh community ki activities mein shamil karte aur Na chota sa karobar karne dete the. Wo aur un ki family rural se urban area shift hogaye. Yahan main b aur un k kuch Muslim ache dost b the, un Muslims friends ny un ki bohat madad ki aur apna karobar chota sa karobar karne ki opportunities b faraham ki. Uncle k friend ne ek choti gari li aur usy rent pe de diya, waqt guzarne k sath sath un k Muslims ki support de aj unho pura apna rent a car khola hua hai

I do not know many success stories in the Christian community. But this story of a man in a Christian community is about an Uncle's friend. He told that Muslims were making his life difficult. Sometimes they discriminate against him and would not involve him in community development projects. They wouldn't give him a business opportunity. So he and his family shifted from a rural to an urban area. There, he became friends with some of the Muslims whohelped him enhance his business. Uncle's friend purchased a car and started his business. As time went on, and with the support of his Muslim friends, he is now the owner of "Rent a Car".

The other respondent said that he was familiar with one success story which is about his uncle's friend. His story is divided into two parts. One part of the story is emotional and the other part is motivational. He faced a lot of difficulties though out his life cycle, but he never gave up. He told me that his uncle's friend resided somewhere in Punjab. The Muslims from those areas hated them. They gave him and his family a hard time through discrimination, biases, and non-acceptance issues. Those Muslims were always trying to intimidate them. So they moved to urban areas. His uncle's friend makes new friends there. They belonged to the Muslim community. They helped them a lot. His uncle's friend wanted to establish a business of Rent a Car. His Muslim friends advised him to first, buy a small car and rent it out to clients. He decided

to do as his friends advised. Now his uncle's friend is the owner of "Rent a Car."

Dekhein! Main yeh nahi kehta k sare Muslims he discrimination karte hain balke kuch ache Muslims b hote hain jin ki support se humare Christians ki success story banti hai. Esi he ek story mere cousin k hai. WO Punjab ki gaon mein rehte the. Yahan UN pe Muslim community ki taraf se bohat zulam kiya jata hai. Kabi unhein church mein ibadat karne se rokne ki koshish ki jati thi un pe awaaz lagate. Hum unhein aksar kehte the k AP sab yahan aa jao ya Kisi aur city shift hojao. AP yaqeen karo unhein bohat ziyada mentally torture kiya jata tha. jis ki wajase w kuch b nahi kar pate the. UN k Mali haalat b bohat khrb ho chuke the, phir akhir KO wosailkot shift hogaye. Wahan k Muslim logon ne UN ki bohat madad ki. Unhein achi nokari faraham, unko izzat di aur UN k haqooq faraham karwaye, aj wo achi zindgi guzar rahe hain

See! Not all Muslims are discriminating against Christians. Some Muslims still exist, who support them through which their achievements are made possible.

Another story is of my cousin. They lived in a village in Punjab. There is a lot of oppression on the part of the Muslim community. When they stopped them from worshipping in the church, they began to assault them. We often ask you all who come here to move to another city. Believe me, these were very much done mentally due to which they cannot do anything. Their financial situation has deteriorated. The Muslim people helped him to get a job. They were respectful, informed them of their rights. They are living a good life today.

The third respondent shared his cousin's success story. He said not all Muslims create discrimination against Christians. Some are well-mannered and treat their minority with respect, especially with Christians. He said his cousin resided in the village of Punjab. The Muslims of those villages were so radically conservative and narrow minded, they hated the Christian community and never allowed them to live in peace. They refused to allow them (Cousin's family) to worship in Churches. They always created problems regarding their future. The respondent said, "We told them so many times to leave that village and move to urban areas. At least they moved to urban areas. Their neighbors were Muslim. When their neighbors listened to their story, they felt compassion for them. My cousin and his family were surprised to see how nice they were to them. Their neighbors helped them to get jobs as well as get their rights. Today my cousin is doing a respectable job and living a happy life."

5.16 Entitlement:

Introduction

An entitlement is a division that is made in the arrangement with a legal framework of society. Generally, entitlements are established on concepts of principle rights which are already built into the notion of social equality or liberation. In this theme, we will discuss entitlement in terms of social and political and economical.

5.16. 1 Are Christian community socially entitled?

When different religious people live together, it forms a society. Every member of society should be entitled without any discrimination and biases. In most of the developed countries in the world, there's a strong bonding between the people of the society, and every person is socially entitled regardless of their religion and caste. No one tries to intimidate the other person over religious differences. All the people must accept each other and allow everyone to participate in development projects. But in third-world countries, especially in Pakistan, minorities are not socially entitled.

Nai! Hum socially entitled nai and hum ho b kaisy saktay hain jab Muslim community k log humein society member tasleem he nai karte aur na humein community k projects mein hisa lene nai dete jo b niyat ghalt hai, hum sab Pakistani hain, hum sab society k member hain, hum b taleem e afta hain aur humary pas hunar hai/, toh humein b haq hasil hai hum esy projects mein hisa le sakein aur Muslim community k logon ko humein tasleem karna chahyeaur humein humare qanooni haqooq faraham karne chahtye

No! Christians are not socially entitled and how can they entitle? When Muslims do not consider Christians as a part of society? When they do not involve Christian in development projects, we are all Pakistani, and we are ALL human. If we are well educated and have enough skills and knowledge, then it's our legal right to be a part of development projects.

The respondent shared his views regarding social entitlements and said that Christians are not socially entitled. How can we be entitled if the majority group doesn't recognize us as a part of society? They do not allow Christians to participate in development projects which is ethically wrong. Christians did a lot for this country. We also hold Pakistani Identity! If Christians possess education, abilities, and expertise, then it's their legal right to be a part of development initiatives

Nahi! Humari community socially entitled nai hain kyun k Pakistan mein humare Christian ko un k haqooq faraham nahi kiye jate. Societies mein humare Christian ko discrimination, biasness ka saamna karna parta hai. Muslims ki taraf se humare Christian logon ko Pakistani he consider nahi kiya jata aur is bina pe Christians ko community k tamam activites se bahir rakha jata hai aur sath he sath humare logon ko bullying k masail ka saama karna parta hai. Kia esy hote hain socially entitled? ap ko pata he hoga Pakistan ka constitution kia kehta hai, Us mein saaf likha hai k Paksitan k tamam log bara'bar hain aur koi kisi k sath tafirqa bazi aur imtaizi nahi kar sakta.

"No! Christians are not socially entitled because Christians here in Pakistan are not able to get their rights." Said, the respondent. In society, Christians suffer from discrimination and prejudice. Not only that most of the Muslims do not consider Christians as Pakistanis because of this, Christians are also kept out of the community's activism. At the same time, our Christians face bullying issues. Is this what you call "social entitlements"? You are well aware of what the constitution of Pakistan says. It has been written that all the people of Pakistan are equal and no one can discriminate against other religious minorities.

Nahi humari Christian socially entitled nahi hai aur is pechy bohat sari reasons hain. Sab sy aham aur zarori reason yeh hai k yeh Muslim log humare Christian's k society ka hisa nahi samjhte. Khas tor pe rural areas mein. Wahan k kuch log humein Pakistani he nahi samjhte toh society ka hisa kyun samjhein gaein. In Muslims ko yeh yaad nahi k humare Christians ne kitna kuch kiya hai. Aur dusari bat hai entitle ki toh agar hum entitle hote toh humein projects mein shamil kiya jata, humein society ki activities mein hisa lene dete

No! In this country minorities especially Christians are not socially entitled and there are many reasons behind this. The most important and compelling reason is that Muslims do not like to consider Christians as part of society, especially in rural areas. Some of the radically conservative Muslims think that Christians are not Pakistani. They are burden on this country. They do not accept Christians as a part of society. Muslims should keep in mind what our Christian people did for this country.

The respondent said in his interview that Christians aren't socially entitled and there are numerous motives behind this. Most important and compelling is that Muslims do not like to share resources and opportunities with Christians. Interestingly they do like to share resources with other religious minorities but not with Christians. Due to rivalry with America, most Muslims, particularly from rural areas think that Christians here in this country are the agents of America. Due to this, they do not accept Christians as a part of the society's member

Majooda soorat e haal dekh k ap bataein kia hum socially entitled hain? kia yeh log humien society ka hisa samjhte hain? Kia Muslims humein ki community activities karte hain? Kia Muslims hum Christians ko society k projects mein se faida lene dete hain. Kia yeh Muslims humare sath khana Pena karte hain ya hum Christians ko apni gathering mein shamil karte hain. Yaqeenan ap ka jawab hoga nahi kyun k sach mein humare Christians bilkul b socially entitle nahi magar ameer Christians thore bohat socially entitle hote kyun k jaisa main ne pehle bataya tha k un Christians k pas resources ki power hoti hai.

In the light of the current situation, do think Christians are socially entitled? Do these people consider our Christians as a part of society? Do Muslims involve Christians in community activities? Do these Muslims allow Christians to participate in the development projects of the society? Do these Muslims like to eat and drink with Christians and do they include Christians in their gatherings? Surely your answer would be no. Because Christians are not socially entitled at all but wealthy Christians are somewhat socially entitled

5.16.2 Are Christian community economically entitled?

Approximately 85% of Christian communities still live below the poverty line. There are many reasons behind their poverty but the most important reason is that they are not economically entitled. The Muslims do not like to share economic resources with their Christian minority. This is why most of the people of Christians still live in slums and poor areas. In this section, we will discuss the entitlement of Christians in terms of economics.

Nai! Hum log socially entitled b nai, jaisa main ny pechly sawalon mien bataya tha k Muslim community k log humesha wasil apne logon mein he takseem karte hain and samjhte hain k ye mulk Musalmano k hai aur sirf Musalman ko sabi haq hasil hain tamam wasil lyn, aur kisi community ko ye haq hasil nai yahan tak wasil k takseem k waqt b ye Muslim log tafirqa baqi sy kaam lete hain

No! Christians are also not economically entitled, as I mention to you before. The Muslims distribute all resources to their community because some narrow-minded and judgmental Muslims think that it is the land of the Muslims. They think only Muslims have the right to get all resources. No minority has the right to take resources. Even at the time of distribution of resources, the Muslim community has been discriminating.

The discriminatory factor has played an important role at the time of provision of resources. The respondent said in his interview that most of the Muslims who belong to rural areas are too conservative. They are discriminating against Christians and do not share resources with Christians. They were saying in front of them that it's a Muslim state, so only Muslims can take all resources and it's not for the minority group. So in this scenario how Christians are economically entitled?

Main is sawal pe kuch nai keha chahta magar humari community ki ghareebi, un ka rehn sehn khud he kahani biyan karti hai k hum kitne economically entitled hain

I am saying nothing on this question but the living standard, poverty and deprivation of the people of our community tells itself how much we are economically entitled.

When I asked a question from the respondent regarding economic entitlement, interestingly, he just told me that the living condition and the poverty of Christians speak for themselves, and how much Christians are economically entitled. The communities that are economically entitled, are the rich ones just like Muslim communities. Those who are not economically entitled are the poorest community in the country.

Kia AP jante hain Pakistan mein humare Christian's kitne % ghareeb. Yaqeenan 80% se b ziyada. Jis ki main waja resources ka na milna hai. Kyun yeh Muslims ka rehn sehn hum Christian's se ziyada acha hota hai? Kyun Muslim hum Christians se ziyada ameer hote hain? Is liye kyun Muslims ko resources faraham kiye jate hain. Aur kuch Muslims yeh b samjhte hain k hum Christian's ka Pakistan k resources pe koi haq nahi,

Do you know what percentage of our Christians are poor in Pakistan? Certainly more than 80%. The main reason behind their poverty is the lack of resources. Muslims do not like to share resources with Christians. You tell me! Why is the Muslim's way of life better than Christians? Why are these Muslims richer than Christians? Because Muslims get resources, opportunities, and benefits. Even some the Muslims think that Christians have no right to Pakistan's resources

The respondent said in his interview that there are more than 80% of people in the Christian community lives below the poverty line just because they are unable to get resources. During his interview, the respondent asked me a few questions. He asked me why the living standard of the Muslim community is far better than Christians. Why Muslims are much more prosperous than Christians? Then he said the only answer to these questions is that the Muslim community

is economically entitled while the Christians are not.

Is mein do narratives ate hain. Ek side pe hain urban areas k Christians aur dusari side pe rural areas k Christians. Dono Christian's k sehn rehn mein bohat ziyada fark hota hai. Urban Christians k pas kuch resources ki farahmi hoti hai jab k agar hum rural areas k Christians ko dekhein toh un Christians ko kisi kisam k koi resources faraham nahi kiye jate. Yehi waja hai k ghareebi mein rural areas k Christians urban areas k Christians se ziyada hai

In this context, there are two narratives. On one side are the Christians of the urban areas and on the other side are the Christians of the rural areas. There are a lot of differences in the living standards of both Christians. Urban Christians possess some resources at their disposal, but if we look at rural Christians, they do not possess resources at all. This is because the quality of life of Christians in urban areas far better than that of Christians in urban areas.

The respondent said that there are two narratives. One is about those Christians who reside in metropolitan regions and the other narrative is about those Christians who reside in rural regions. The livelihoods of both Christians are entirely different from each other. Because in urban regions Muslims do share resources and opportunities with Christians but keep in mind this only happens with those Christians who are financially stable. On the other side, the quality of life of rural Christians is hard to explain because they do not possess economic resources and opportunities neither Muslims do like to communicate with them.

5.16.3 Are Christian community politically entitled?

We can't deny the fact that Muslims give so many sacrifices for separate Muslim territory but we also not forget the sacrifices of other religious minorities. Most importantly, the Christian community played a significant role in the creation of Pakistan. History says that the last vote was casted by a Christian. So in this context Christian people should be involved in political matters. According to the new census, approximately 1.2 million Christians still exist in Pakistan. So for the protection and providing rights to Christians, they must be involved in political matters. But here in this country, there's no prevalence of any Christian in politics. Because upper class Muslims do not like to provide opportunities to their Christian minorities. Due to this they are unable to participate in political matters and get their rights.

Nai humein kabi esa moqa nahi mila k political decision making process mein hisa le sakein, ye talkh haqeeqat hai k Muslim community k log humari community se nafrat karte hain aur kabi b humein esy process mein dekhna nai chahte kyun k ye log samjhte hain hum Christians minority mein hain toh phir hum in process mein hisa lene de saktay hain aur isi tarah k log hmesha Christians ko apna ghulam bana'na chahte hain

No, Christians do not get a chance to participate in political decision-making processes, it's a bitter truth that the majority group who hates Christians does not like to see them in decision-making processes. Because they think that the Christians in minorities don't matter about our policies. Christians are their subordinates and can not take part in decision-making processes.

The respondent endorsed the fact that, here in Pakistan, Christians are not politically entitled and the fact behind this is that Muslims do not want to involve any Christian in decision-making processes. Because some Muslims think that Christians are the agents of western countries

without any proof of this conspiracy accusation. So they (Muslims) feel they should not participate in decision-making processes. Because if Christians get involved in such processes, they do start work for western countries and this fact was endorsed not only by one respondent but also by many other Christians.

Nahi! Jaisa main ne pehly b bataya tha k Muslim community k log humein society ka hisa nai samjhate toh yeh kaisy mumkin hai yeh log mujhe aur meri community ko ijazat daein gaein k hum decision making process mein shamil karein gaein

No! As I told you before, the people from the majority group aren't considering us as a society members. How is this possible that they do allow Christians to participate in political decision-making processes?

One of the respondents said that we are all well aware of the fact that Christians suffer from non-acceptance issues. So in this context, the involvement of Christians in political & decision-making matters is near to impossible. Because, if the Muslims do not consider Christians as a part of society, then how can they allow Christian people in political matters or decision-making processes? As per the source "World Watch monitor", among the thousands of candidates contesting hundreds of provincial and national constituencies across the country, not a single Christian is nominated by any party. The source confirms that Christians are not politically entitled neither get chances to participate in decision-making processes. This is why Christians are unable to get their rights

Nahi! na toh mjhe kabi mila aur na mere kisi family member ko moqa mila k koi political decision making mein shamil hone diya gaya ho. us ka reason yeh hai k Muslims nahi chahte k Pakistan mein minorities k liye koi policy banai jaye isi waja se yeh Muslims humare Christians ko political decision making mein shamil nahi hone dete aur humare Christians ko haqooq milne ki waja b yeh hai kyun k humari community ka koi b Christian political decision mein nahi hota

No! Neither I nor any of my family members have been allowed to take part in any political decision-making. The reason is, that Muslims do not want to make any policy for minorities in Pakistan.

This is why Muslims do not involve the people of our Christian group in decision-making process or political matters. Christians are not get their rights because there is no such leader of our Christian community in political decision-making processes.

One of the respondents said that Christians do not get an opportunity to be a part of political matters because If Christians involve in decisions making process then Muslims won't be able to create biases and the resources would be distributed equally. Muslims take all resources because there's no accountability in this matter. The absence of Christians in political and decision-making processes is the root of poverty and deprivation of Christians.

5.16.4 Are Christians getting jobs?

The fact behind the development and richness of western countries is that they do entitle their population in terms of providing jobs regardless of caste and religion. They do provide freedom to write and speak and also the freedom to worship, protest, and decisions making. But here in Pakistan judgmental Muslims provide jobs only to their community. They do not like to share job opportunities with Christians. In this section, we will discuss about entitlement in terms of jobs and try to find out how many Christians are job entitled. If not, then what are the barriers they face?

Nai hum log job entitled nai hain is mulk mein, bohat sare taleem e afta log hain humari community mein per bad-kismati se unhein achi nokari hasil nai hoti, mera ek cousin hai Lahore mein un sy 2018 se graduation ki degree hasil ki hui hai per usy abi tak koi achi nokari hasil nai hui, is k sath sath main bohat sare Christians ko janta hon jin k pas achi taleem toh hai magar achi nokari nai, yehi waja hai community k logon k ghareebi ki waja hai kyun in k pas aamdan ka ziryaa nai hota,

No, we are also not job entitled, there are so many graduates in our community but unfortunately, they are unable to occupy jobs. One of my cousins who live in Lahore is a graduate from well-reputed educational institution in 2018 and still does not have a proper job. Along with this, I also know so many Christians who are well-educated but are still jobless. That's why our community is poor because they do not have sufficient sources of income.

One of the respondents shared his perception and personal experience. During his interview, he said that first, you need to check the ratio of employment of the Christian population. Then he asked me a question regarding job entitlement. Because Christians are not being entitled in terms of a job. It does not mean that Christians are un-educated or un-skilled. Many Christians are well-qualified but they are still jobless. The respondent shared the story of his cousin that he was graduated in 2018 but is still not unable to get a good job.

Jaisa main ne pehly ap ko bataya tha k humari community mein bohat sare log hain jin k Bachelor's aur Master's degree hai magar phir b unhein koi achi nokari faraham nahi ki jati. Humare Christians ko sirf safai wali nokariyan he offer ki jati. Main ap ko apne ghar ki batabation toh mere bete ko chemistry mein Master's kiye hua 2 saal hone wale hain magar us ko aj tak koi achi nahi. Kahin kehte hain vacancy nahi aur nahi Christian saun k he kehte hain k hain k yahan koi nokari hai he nahi. Main hakumat aur Muslim logon se pouchna chahta hun kia yeh Quaid e azam ka Pakistan. kia Pakistan ka constitution mein yeh likha hai k sirf Christians he safai wala kaam karein gaein

There are many Christians who possess bachelors and master's degrees but are still unable to occupy jobs. Muslims provide cleaning jobs to Christians. Speaking of my home, my son is going on two years with a master's degree in chemistry, but he won't be able to get a job. He applied to so many organizations. When he went for the interview, some interviewees said to him that the vacancy is only for Muslims and some said that there is no job there. I would like to ask from the state and also from Muslims, Is this Quaid-e-Azam's Pakistan? Does the constitution of Pakistan say that Christians will only do cleaning work? No law under our

constitution states this. The inequalities among Christians in Pakistan are at a peak level. They always are made to feel inferior when they see that cleaning jobs are only offered to Christians. Despite possessing education, skills, and knowledge, they are stuck with cleaning jobs.

5.16.5 Freedom to go Holy places

All religious communities must attain freedom of worship and go to their religious places. For instance, there are approximately 5% minorities here. Which includes Hindus, Christians, and Sikhs. Everyone, no matter which religion he/she belongs to, must attain the freedom to go to their religious place. Hindu communities must possess the freedom to go to their temples and worship there. Sikhs must go freely to their Gurdwara. Likewise, Christians must attain the freedom to go to their Churches. But unfortunately, this is not the case in this country. Especially, Christians suffer a lot from this. If we talk about those Christians who reside in rural areas, they are unable to get freedom regarding go their religious places. Muslims of those areas do not allow them to open their Churches. Many incidents happened in the past in which the Muslims, forcefully close their Churches. Not only that, but they also demolished the cross which is a Holy symbol in Christianity. But, we can say that urban areas are slightly different from rural. Christians of urban areas can freely go to their Churches and worship there. In this section, we will discuss the freedom possessed by Christians to go to their Holy places

Jee! Hum azadi se apny Churches mein JA saktay hain magar bad kismati se dihati ilaqaon mein humary ghareeb Christians Churches azadi se nai JA sakte kyun k wahan se tang nazar log is bat ki ijazat nai dete k Christian log church jayein

Yes, we can go freely to our Holy Churches but unfortunately, the people from rural areas cannot go free because the conservative and narrow-minded people from the majority group never allow us to go to our Churches.

The respondent endorsed the fact that there are no restrictions in urban areas on Christians regarding worship in Churches. They can freely go to Churches whenever they want to. But he also said that this is not happening in rural areas. The narrow and radical conservative mindset of Muslims, who belongs to rural areas does not allow Christians to build a Church or worship in it. They always demolish Churches or Crosses in their surroundings.

Dekhien jahan tak bat hai Churches wegra jane aur wahan ibadat karne ki toh bilkul humare Christians Urban areas mein toh azadi se church ja k ibadat kar sakte hain. Magar yahan main yeh bat karna chahta hun Christian's urban areas mein b gharon mein azadi se ibadat nahi kar sakte. Main ek story ap ko bata'ta hun. Ek raat hum apne ghar mein ibadat kar rahe the. Hum logon ki awaz thori tez hogai thi. Itne mein humare neighbors darwaze pe aa gai toh kehne lage ap apni awazein slow kar. Ab humein ap ki awaz nahi chahye. Aur esa sirf humare sath nahi hua. Humare bohat sare Christian family k sath esa ho chuka hai. Aur main ap ko bation rural areas mein toh humare Christians ko church mein ja k ibadat karne nahi diya jata. Bohat bar esa hua hai k humare Christians ko church mein ibadat k doran rok diya gaya aur kaha gaya k Church ko band karo. ap history dekh laein ap ko esa bohat sare waqayat milein gaein

See, as far as churches are concerned, Christians can go to church and worship freely in urban areas. But here, I want to say that Christians do not worship freely in their homes even in urban areas. Another important story to tell you is one night, we were worshipping in a house. During worship, our voices were a bit loud. At that moment, our neighbor came to the door and to instruct us to lower our voices. We don't want to hear your voice anymore. And this has not only happened to our family, it has happened with so many of our Christian families. And let me tell you, in the countryside, our Christians are not allowed to go to church and worship. Many times our Christians have been stopped from worshipping in the church and told to close the church. If you look at history, you will find so many incidences in which these Muslims stopped us forcefully from worshipping in the Church.

Another respondent said in his interview that Christians who reside in urban areas possess the freedom to go to church and worship freely. But at the same time, he said that some Christians do not worship freely within the houses and even in urban regions. During an interview, the respondent shared his story and said that one night, they all were worshipping in a house. Meanwhile, their voices were a bit loud. At that moment their neighbor came to the door and said that they must lower their voices. 'We do not want to listen to your voice anymore'. This is how Muslims restrict Christians to worship and this has not only happened with them, but it has happened with lots of Christian families. On the other side, Muslims of rural areas do not allow Christians to go to Church for worship. So many times Muslims stop Christians from worshipping in the Church and are forced to close the Church. If you look at history, you will discover so many incidences in which those Muslims stopped us, forcefully, from worshipping in the Church.

Jee urban areas mein toh humare Christians k liye aasan hai. Hum azadi se Church mein ja kibat kar sakte hain. kisi kisam koi rukawat nahi hoti magar rural areas ki kahani bilkul alag yahan k Christians Church jane k liye taras jate hain magar unhein ijazat nahi di jati aur koi Church laga b le toh yahan k Muslim log zabardasti Church band karwate hain humare Christians ko maarte hain,

Yes, in urban areas it is convenient for Christians to go to church for worship. There are no barriers in those areas but the story of rural areas are entirely different from urban. Because Christians in rural areas want to go to Church and worship there, Muslims do not permit in this regard. If someoneshows bravery and opens the Church, Muslims close the Church forcefully and brutally assault Christians. In some of the incidences, they burn Churches out of anger. Bitter but true, the Christiansare no more secure in this, especially in rural areas of Pakistan.

Conclusion

From all the data gathered from the Christian community through in-depth interviews. I conclude this chapter in a way that Christians suffer from discrimination, false accusations of blasphemy, social exclusion, and various form of violence. In which males are subjected to structural and cultural violence and female are the victims of harassment and misbehavior. From these societal issues, they are unable to convert their capabilities into functioning. However, many Christians are well-educated and highly skilled but still, they are not able to uplift their socioeconomic status because Muslims create discrimination, racism, and biases against the Christian community in every manner. Also, they do not like to provide resources and opportunities because of religious differences neither involve them in development projects. Due to the prevalence of discriminatory factor across the country, most of the Christians are not able to occupy jobs, not either do business, because particularly those Muslims who resides in rural areas always try to keep Christians as their subordinates. Along with this, non-provision of rights, un-freedom of being & doing, write & speech, and practicing religious worship also play a significant role in this matter. The survivability of the Christian community in the domain of these societal issues is a big question for debate. For instance, mostly in rural areas, Muslims are forced Christians to wear shalwar kameez instead of jeans and shirts neither allow them to communicate in their mother tongue which is Punjabi

Social status refers to an individual or community holdings as important concerning other people within a society. The social status of the Christian community depends on the locale (where they reside) and the resources they possess. Many Christians suffer from bullying issues. People from the Muslim community call Christians “CHURA” and “KAFIR”. Also, Muslims both in rural and urban areas do not provide such platform to Christians through which they would be able to convert their capabilities into functioning and fulfill their desires. The freedom of doing is the constitutional right of every citizen across the country, regardless of their religion and caste.

Despite all these societal issues. This chapter contains some of the achievements of Christians, who fulfilled their desires and achieve what they wanted to achieve. As per the view of the achievers, their success and achievement won't impossible without the support of the Muslim community. Because some of the Muslims do provide rights and support them to occupy jobs and do business.

Chapter 6

Case Studies

This chapter contains three rare cases of Christian community are included. In-depth interviews were conducted to congregate the data

Case Study 1

We are all well aware of the Misuse of the blasphemy law, discrimination, and not considering Christians as a part of the society become more severe issues for Christian in the Islamic Republic of Pakistan. Since the implementation Islamization process in Pakistan. This country become more un-secure for minorities, especially for Christians. Because there's a rapid increase in inequalities and hate speeches across the country. Due to this the survival of Christians, particularly those who reside in rural areas seems impossible. They suffer a lot from these issues. If we look the history and the present we came to know that approximately 90% of the incidents of false accusations of blasphemy happen in rural areas. There are many reasons behind this which include the hate speech from religious clergies (Maulana's), lack of law & order, unawareness of Christianity, financial instability, and many others. To face such unexplainable issues. I conducted in-depth interviews with a Christian person who is 35 years old and work as a sweeper.

Mis-use of Blasphemy law

This person told in his interview that they resided somewhere in Punjab province since his childhood. Some of the Muslims always mentally tortured him along with his family in different ways. Sometimes they were bullying family members, sometimes they hit physically, and sometimes they called us CHURAS and KAFIR.

Ek din wahan k Muslims mere bare Bhai k sath Larne lag Gaye. Jis mein mere Bhai ka bazu toot gayatha. Us ki agli subah he 100 se ziyada Muslim log humare ghar k darwaze pe aa gaye aur oucha oucha kehne lage CHURON bahir niklo, Un k hath mein Quran k kuch jale hue kuch papers thy. Yeh bohat he khoof naak waqt tha humari family k liye. Kisi tarah wo log humare ghar ka darwaza torne mein kamyab hogaye thy. Un k hathon mein asla (weapons) tha. Unho mere baba pe, mere Bhai pe aur mujh pe waar kiya. Wo log bohat buri tarah hum logon ko marre ja rahe thy. Is doran kuch logonne police ko call ki aur wo humare ghar a gai aur unho ne hifazat se humein police station pounchaya. Wo tamam Muslims Jo humein peet rahe rahy, wo sab police station aa gaye aur mere bhai ki against FIR darj kara di k is larky ne Quran k paper jala k road pe pehnk diye thy. Mere bhai ko 3 saal ki saza

sunā di gāi. Is k bad humari family wo jagah chor k dosary shift hogaye. Is tarah humare ghareeb Christians ko Toheen e Rasalt k jhoote Cases ka saamna karna parta hai

One day they fought with my elder brother in which they broke my brother's arm. On the very next morning, more than a hundred Muslim people came to our door and were loudly saying oh CHURAS come out. They were holding some paper of the Holy Quran which was burned.

That was a terrible moment for our family. Somehow they manage to break our door and came inside. They were also holding weapons. They attacked my father, my brother, and also me. They were continuously hitting us brutally. Meanwhile, some of them called the police and they came to our home and reached us safely at their police station. Those people who were hitting us came to the police station and registered FIR against my brother that he burn the paper of the Holy Quran and threw it on the street. My brother was sentenced to 3 years in prison. After that our family shifted to another city. This is how our poor Christian people are facing a false allegation of Blasphemy.

This is not only one incident of false accusation, many incidents happened that were not reported. Further, he told me about how he and his family suffer from discrimination. Muslims do not liked to communicate with him and his family. He told me that his painful story has not come to an end yet. After moving to other areas of Punjab.

Yeh bat sach hai k humari Chrsitian community k logon ko har jagah tafirqa bazi ka saamna karna parta hai. Khas tor pe kaam karne wale jagah. Phir chahe wo nokari wali ho ya karobar wali.

Muslims hmesha tafirqa bazi karte hain. Agar main ap ko apna bation toh mujhe b rozana ki bina pe tafirqa bazi ka saamna karna parta hai. Main ne nokari ka aghaz Junior Clerk se kiya tha. Jab us organization k logon ko pata chala k main Christian hon toh unho ne mere sath khana pena chor diya tha aur mujh se bat karna b pasand nahi karte the. Sirf yehi nahi mera Boss b Muslim aur Christian kibina pe imtiazi kiya karta tha. Wo apne tamam Muslim employee ko toh promotion diya karta tha per mujhe nahi. Balky wo mujh se bohat buri tarah paise ata tha. Main yeh sab kuch apne bachon k liye bardast karta raha magar bad-kismati se teen hafton bad mujhe wahan se nikal diya gaya. Us k bad main aur bohat sari organizations mein apply kiya per kahin koi nokari nahi mili. Yahan tak k meri family ko ek time ka khana naseeb hota tha kyun k meri jaeb bilkul khali ho chuki thi. Hum ne ek haftaesi soorat e haal mein guzara. Us k bad kisi ne mujhe ek taleemi idare mein safai karna wala rakh liya

I started work as a junior clerk in an organization. When the people of the organization came to know that I belong to Christianity, they just left to drink and eat with me and not liked to communicate with me. Not only that my employer also created discrimination between Muslim and non-Muslim employees. He always gave promotions to their Muslim employees but not to me. He treated badly with me. I absorbed all these problems because of my family and my children but unfortunately, after 3 weeks, the employer expel me from his organization. After

that, I applied to so many organizations but never got a job. Even my family was not able to feed twice a day. Because we were not possessed finance. We spend 1 month in this situation. After that one of my friends hired me as a sweeper in an educational institution

Not Consider Christians as a part of the Society:

This is the most common issue which is faced by every Christian in the Islamic Republic of Pakistan. As per perceptions of Christians, the major reason for the poverty of Christians is that Muslims do not consider Christians as a part of society. It is obvious when the majority of society does not accept Christians as a part of the society then how they involve Christians in development projects. The reason for Non-acceptance is that if the Muslims consider Christians as their society member then they must provide rights to their Christian population, also they must share opportunities and resources with them. Which is not acceptable for Muslims. This perception was endorsed by a Christian person when he shared his views on this matter

waja bilkul saaf hai Muslim community k log humari Christian community k logon ko society ka member samjhein toh inhein humari community k logon ko zaror developing projects mein his lene ki izarat deni pare gi, Inhein apni community aur humari community dono mein bara'bar mawaqy dene parein gaein, Inhein (Muslims) zaror tafirqa bazi ko society se khtm karna pare ga. Inhein humary logon ko achi nokariyan deni pare gi, aur humary sath waise he pais ana pary ga jaisy ye apny Muslim behn, bhaiyon k sath pais aty hain aur sath he humein karobar k mawaqy b deny parein gaein, isi waja sy ye Muslim log hum Christian logon ko society member nai samjhte

The reason is very clear if the people from the Muslim community consider us as a society members, then they must involve our Christian people in development projects or decision-making processes, the Muslim community must share equal chances of opportunities with Christians, and they must eradicate discrimination from society, they must provide jobs to the Christians as they do provide to their Muslim community. Also, they must provide business opportunities to Christians. This is why Muslims do not consider a part of society.

This person and his family also suffer a “Non-Acceptance” Issue. In his interview He told me that the people of the society where he and his family resides, do not liked to communicate with them neither involve them in community activities just because of religious differences.

Jis jagah hum rehte hain yahan k Muslim log humein society ka fard tasleem nahi karte sirf is waja sekyun k humara taluq Islam se nahi hai. Aur is bina pe yeh Muslim log humein humare haqooq faraham nahi karte. Nah humein communitiy k kisi project mein hisa lene dete hain. Mujhe yaad hai ekdafa kisi be mujhe bataya k society mein ek projects start ho raha hai aur us mein ek clerk ki seat khali hai. Main bohat khush k chalo humare haalt behtr hojaein gaein per main wahan gaya toh unhone kaha k seat full ho chuki hai. Jab main bahir nikla toh mere dost ne bataya k yeh jhoot bol raha hai. Tumhein is liye nahi rakha kyun k tum

Christian ho. In logon ne decide kiya hua hai k hum ne kisi Christian ko nahi rakhna. Inhein sirf safai wali kaam k lie k rakhna chahye. Ap mujhe batein yeh kahan ka insaf hai

Wherever we reside, Muslims do not recognize our people as part of the society just because we do not belong to Islam, and due to this, Muslims do not provide our rights neither involve our family members in development projects. I remember, once a day someone told me that a project is started in a society and there was a clerk's seat open. I was very happy because I thought from this job, our living conditions will be better. When I went to that place, he said that the seat is filled. After interview when I went out, my friend did tell me that he lied to you. You are not being hired because you are Christian. The people had decided that we should not hire any Christian for this project. They keep Christians only for cleaning works.

This is how Muslims keeps out Christian from development projects due to religious difference. This is not only happened with this Christian person, many other incidents prevail across the country in which Muslims do not like to provide job opportunities. The story of this person conveys a very important.

Discrimination against Christian community:

Discrimination plays an important role in the poverty and failure of Christians in Pakistan. Due to the rapid increase and prevalence of discriminatory factor, Christians are unable to occupy jobs neither do anything with their choices. In Pakistan, Christians are also unable to get resources. In his in-depth interview, this person shared his experience regarding discriminatory factor. He said:

Taqfirqa bazi ki bina per Muslims log kabi b Christian logon k kuch karne ki ijazat nahi dete. Agar main ap ko apne relatives ki bat karun toh unho apna chota sa karobar chalaneki koshish ki thi magar tafirqa bazi ka ne bohat aham kirdar ada kiya. Misal k tor pe jab mere relative ne apni dukan society mein kholi toh ap yaqeen nahi karo gae kisi Muslim neun se kuch nai khareeda, kyun k ye log humary hath se kuch b khana pena pasand nai kartyaur sirf yehi nai ye log dusary logon ko b mana kiya k is admi ki dukhan se kuch nai lena kyun k yeh humare mehزاب ka nahi hai aur tum logon ne is se kuch liya toh Islam se hata diye jao. Jab k hum sab yeh achi tarah jante hain k Islam ki bilkul b esitaleemat nahi hai

On the Basis of discriminatory factor that prevails in societies. Muslims do not allow Christians to do with their choices. If I told you about my relatives, once they tried to establish their small business. Discrimination plays a vital role in this regard. For instance, a few months ago my relative opened his small general store in a society. You would not believe it! Muslims bought nothing from them because they do not like to eat and drink from Christian person hands and not only that, they also suggested to others that should not be bought anything from this man because he does not belong to Islam and if they purchase anything from his shop, those were out from Islam. We are well aware that Islam is not talked about such discrimination

This is how discriminatory factors lead Christians toward poverty. Because in the domain of this factor, how Christian community would be able to do business to improve their quality of life? This is not only one case there are so many stories that prevail in societies in which Christians are unable to convert their capabilities into functioning.

Case Study 2

This case study is about 31 year old Christian woman. She possess a bachelor's degree and work as a sales representative in an organization. During in-depth interviews, she shared her personal experiences of how she suffered from societal issues and how these issues become the barrier to not converting her capabilities into functioning. Also, she is unable to achieve what she wanted to achieve in her life. In her interview, she talked about harassment, and then she talked about the non-availability of opportunities that are faced by every woman in the Christian community.

Verbally and physically harassment:

As we know that Christian women are suffers from a lot of societal issues. Which includes harassment, abduction, forceful conversion and marriages. As per the report of the All-Party Parliamentary Group (APPG) for Pakistani Minorities, 1,000 girls between the ages of 12-25 from minorities are forcibly converted to Islam in Pakistan every year and married to their abductors. So this women said in her interview that

Jee bilkul taqreban har Christian aurat ko harassment ka saamna karna parta hai. Agar main apna AP ko bation main AP ko bation toh mujhe mere school se le tak university tak jismani harassment ka saamna karna para hai. Jab main ghar wapis jaya karti thi toh chahe phir bus stop k larke hon ya galik sabi mujh pe awein laga karte. Koi patakha kehta toh koi khubsoorat kehta the aur bohat bar larkonne mujhe letter b diye jis mein likha hota tha k mujh se dost kar lo. Main jitna ignore karti utna he yehlarky rasty mein meri taraf letter girate. Sirf yehi nahi kafi sare larky toh physically touch b karte the. Phir jab main ny office Jana shuru kiya toh wahan organization k larkon ka yehi haal tha. Ek larky netoh yahan tak likha k agar tum se dosti se inkar kiya toh tumhare liye acha nahi hoga.

Yes! That's right women in the Christian community suffer from harassment and forceful conversion issues. If I tell you about myself. Throughout my schooling level till university, I had been faced physical harassment. When I used to go back home, whether there were the boys at the bus stop or in the street of society, they used to call me 'Patakha' which means 'Beautiful' and other cheap words. Many times the boys gave me a letter in which they proposed friendship. The more I ignored their letter, the more they threw letters toward me on a daily basis. Not only that most of the guys touched me physically. When I used to go office, the mindset was those guys were the same as street guys. Even one of them wrote in a letter that if I reject his friendship proposal then it's not good for me.

This is how Christian women are been victims of physical violence. From her story, a pertinent question came to my mind. How Christian women would be able to convert their capabilities into functioning if they face harassment everywhere? Harassment/violence is not only one factor, there are so many other factors through which Christians (both male and female) are not able to convert their capabilities into functioning.

Forceful Conversion

Forceful conversion is going to be very common in the Islamic Republic of Pakistan. As I mentioned above more than 10000 girls are been victims of harassment and forceful conversion and this Christian women is one of them. She cried when she shared her cousin's story about forceful conversion. She said in her interview that!

Agar hum bat karein forceful conversion toh Han humari Christian women's har mor pe is factor ka saamna karna parta hai. Main ap ko apni cousin ki story bata'ti hun. Meri khala Punjab k village mein rehte hain. Un ki 3 betiyan hain. ek 12 saal ki, ek 14 saal aur 16 saal ki. Jo 16 wali beti hai. Ek din school se wapis ghar aa rahi thi. Raste mein kuch Muslim larkon ne usy kidnap kar liya. Khala logpagalon ki tarah dhoonte rahe. Police mein report b karai per us ka kuch pata nahi chala. 2 din k bad police station se call ai aur unho ne khala ko police station bulaya. Wahan police walon ne bataya k ap ki beti ne Islam qabool kar liya hai aur wo Shadi b chuki hai. Khala ne court mein case kar diya.

Jab case ka din aya toh bachi ne judge k samne bataya Kuch larkon ne mujhe kidnap kiya aur zadardasti Islam qabool karne ka kaha phr un mein se ek ne mujh se zabardasti kar li. Shukar hai KHUDA ka wo jeet khala gaein aur na sirf us ki talaq karwai balke bachi ko apne ghar jane ka b hukam diya,.

Women in the Christian community face forceful conversion in every way of life. Let me tell you my cousin's story. My aunt resides somewhere in Punjab. She has 3 daughters. One is 12 years old other is 14 years old and the third is 16 years old. One day her 16-year-old daughter was returning home from school. On the way some Muslim guys kidnapped her. My aunt searched away like crazy and also she registered a report in police station. After two days, she received a call from the police station. The policeman said that your daughter has converted to Islam and married a Muslim guy. My aunt filed a case in court. When the day of the case came, the girl told to judge that some of the boys had abducted her and asked her to convert to Islam. Thank God my aunt won that case. Not only that she divorced the abductor but also the court ordered the girl to go home.

Further, Miss Sehrish said that this is not only one case. Many other incidents happened with Christian women. Some of them accepted Islam and live as Muslim women and some filed cases in court. In the last, she said that Islam does not allow Muslims to convert another religious person into Islam. She also appealed to State that they must stop forceful conversion

Further, she talked about not getting opportunities issues. This is also a very common issue for both male and female Christians. She shared her own story. In which she told me that she was capable to do a better job but was not able to get an opportunity

Opportunities and Christian women's

This is the fact that the minorities of Islamic Republic of Pakistan are not able to get their legal rights and particularly Christians are suffer from this. The reason behind this is most of the Muslims do not considered Christians as a part of the society. So this Christian lady said in her interview that!

Jab bat ati hai opportunities dene ki toh Muslims bohat biased ho jate hain, Muslim community wo logjo awlla positions pe kaam karty hain hmesha apny Muslim behn and bhai ko he faida dete hain, is ki sirf ek he waja hai aur wo ye k agar ye log humare Christian logon ko b faida dene lag jayein toh phr ye log khud ko upper aur humein lower kaisy samjhein gaein. Main ne graduation ki Hui hai per abhi tak koi achi nokari nahi mili, meri behn ko tailoring acha kaam ata hai per humein koi opportunity nahi milti, ap yaqeen nahi karo gae ek organization mein main dene gai. Main har tarah se qualify karrahi thi, per interview k doran jab mujh se religion ka poucha gaya toh main ne kaha main Christian hon. Yeh sunte he within a second interview lene wale ne kaha k AP eligible nahi hain. AP batyein yehkahan ka Insaf hai? Tabi aj mjhy call center mein kaam karna par raha

Muslims were so biased when they do provide opportunities among the communities, Most of the people from the Muslim community who work at the top level provide all benefits and opportunities to their community. The only reason behind this is that if they provide opportunities to Christians then how do they create supremacy over Christians? If I tell you about myself. I did graduation but still, I am unable to occupy a job according to my skills. My sister is also good at tailoring but still not able to start a business because Muslims do not provide such opportunities to Christian women. Would you believe it? For the sake of my job, I had gone to an organization for an interview. I fulfilled the requirement of an organization. During the interview, when the employer asked about my religion, I said I am Christian. On hearing this, the employer said that you are not eligible for this vacancy. He rejected me just because religious difference. You tell me is this justice? After that, I applied to so many organizations even in a bank but was unable to occupy a job. As we belong to the lower-middle family.

For survival, I needed a job desperately so I decided to work in a call center.

These are the consequences of the Islamization process and hate speeches from the religious clergies (Maulana's). On one side Christian women suffer from harassment and on the other side, they face discrimination that prevails everywhere in Pakistan.

Case Study 3

This case study is about another male Christian and his success story. During an in-depth interview he shared his experience that how he achieved what he wanted to achieve. This person is 37-year-old and resides somewhere in Punjab. He told me that Muslims treated well with him since his childhood. When I asked questions regarding discrimination and biases. Interestingly he said that not all Muslims create discrimination, some of them especially those who reside in urban areas are very nice to Christians but along with this he said that we can't deny the fact that Muslims treat badly to Christians in rural areas

Relationship between Muslims & Christian

Meanwhile when I asked him about the relationship between Muslims and Christians. He said it depends on the locales where the Christians live.

Yeh toh pecheda sawal hai kyun k is mein nazarein ate hain, pehla nazriya yeh k hai Muslim community k wo log sehri ilaqon mein rehte hain Christians k sath bohat acha paisa ate hain, wo Christians k sath ek khadan ki soorat mein rehte hain aur hmesha unki madad karte hain, aur un ki taleem aur hunar ko b tasleem karte hain. Jab k dusara nazriya yeh hai k wo Muslim community jo dihat mein rehti hai Christians k sath bohat bura pais ati hai, wo hmesha tafirqa bazi karte hain aurun k bat cheet karna pasand nai karte balky hmesha wahan k ghareeb Christians ko daba'ny ki koshish karte hain

It's a very controversial question because there are two perceptions in this regard, the first perception is that Muslims who reside in urban areas treat so well those Christians who are financially stable, they live with them like a family and support them in all matters, and they also acknowledge their skills and education. The second perception is that the Muslims from rural areas behave badly toward Christians because they do not possess economic resources. They always create discrimination against them and do not like to communicate with them. They always try to feel inferior and suppress Christians

As per this person perception, the behavior of Muslims towards Christian depends on where Christians live. This means that the Muslims from urban areas are far better than rural areas. This is why those Christians who reside in urban areas somehow manage to achieve what they want to achieve. Because they get support from Muslims. Still, those Muslim exist in Pakistan who are not against Christians and live with them like a family members. They do not believe in discrimination and biases and provide rights to their minority population. Would you believe in my social circle only two or three friends are Christians while the rest of the people in my social circle are Muslims

Involvement of Christians in Development Projects:

The participation or involvement of Christians in development projects is hard to explain. Because during the gathering of data in this context. I got two narratives. Some were saying that Muslims do not allow Christians to be a part of development projects while some were saying that this is not happening across the country. In some societies or communities, Muslims are invited to Christians participate in their projects. Just like this Christian male, he said in his interview that he belonged to a poor family but somehow he completed his civil engineering. So after completing his education, he got an internship in the government sector in which he learned a lot and also earn money for his family.

Dekhein! yeh sach hai k Pakistan k bohat are ilaqon mein humari Christian community k logon ko developing projects mein hisa nahi lene diya jata magar main yeh zaror kehna chahun ga k esa tamamilaqon mein nahi hota. Abi b kuch esy Musalman majood hain Jo tafirqa bazi pe yaqeen nahi rakhte aur humare logon ko esy projects mein hisa lene ki ijazat dete hain. Agar main ap ko apna bation toh jee bilkul mujhe moqa mila k main Muslims k sath kaam kar sakun. Main NY apni pehli internshp government sector mein ki. Wahan sirf Christian akela mein tha jab k baqi sare log Muslims thy.

Magar yeh mera bohat he acha experience tha kyun k yeh sab mere sath bohat ache se pais ate thy. Yeh log kaam sekhne mein meri bohat madad karte thy. Tab mujhe ehsas hua k tamam Muslim log bure nahi hote. Kuch esy b hain Jo humari Christian community k logon se bohat ache se pais ate hain. Balke main ny bohat bar community k kaamon mein hisa b liya hai. Mujhe kabi Muslims se rokanahi

Well! This is true that mostly in areas Muslims do not want to see Christians in their development projects but here I must say that some Muslims still exist in this country who do not believe in discrimination and involves Christians in such projects. If I tell you myself, I got a chance to work with Muslim community. I did my first internship in the government sector. I was the only Christian there, the rest of the people were Muslims but that was the best experience of my life because they were so nice to me. They are very supportive and helped me to learn things then I realized that not all Muslims are against Christians, and some of them were treated nicely to their Christian minority. I also participated in most of the community activities.

He further said in his interview that I have completed my education with the help of God, my family's struggle as well as the support of the Muslims. He told me that his Muslim class fellow always shared their material with me, also his teachers were very supportive of him. They always treated him as they treated their Muslim students. They were not created any discriminatory boundary

Achievements

We cannot say that all Christians are not achieved what they wanted to achieve. Some stories exist of those Christians who are successful in their lives and achieved their desired goals. This Christian male is from one of them. He told in his in-depth interview that his family was very poor but with God's help, his family struggled and the support from the Muslim community. He completed his education. After the completion of his education. Soon he got an opportunity to work as an internee in the government sector. Which is a pride for our community. He further told me that the Muslim people of his community were also treated so well by us and still treats nicely.

Main ye nahi keh raha k sabi Christians apny goals hasil nai kar pate, kuch esy b hote hain jo apny goals hasil karte hain jo wo karna chahte hain, agar main apni bat karun toh main ny kuch had tak apny goals hasil kiye hain jo main karna chahta tha, main ek bohat he ghareeb khadan mein paida hua, humari family us time poverty line sy nechy rehte thy, main ny aur meri family ne bohat mehnat ki, Muslim community k logon ki madad b sath thi har qadam pe. Main hmesha se khud ki zameen khareedna chahta tha, main chahta tha k mere bachy achi taleem hasil karein KHUDA ka bohat shukar hai aj main ek acha engineer hon. Main ne 5 marla ki zameen k khareedi, mere bachy achi taleem haisl kar rahy hain aur KHUDA Ka shukar hai. Main ne wo sab achieve kiya Jo meri khawishthi per yaad rahe esa sabi Christian's k sath esa nahi hota. Humein un Christians ko b yaad rakhna chahye Jo dihati ilaqaon mein rehte hain aur sab haisl nai kar pate jo wo karna chahte

In Pakistan all Christians have not achieved their desired goal, very few of them achieved what they wanted to achieve. If I tell you myself, I achieved what I wanted to achieve. I was born in a very poor family we lived below the poverty line, but I and my family struggled hard as well as I had support from the Muslim community. I always wanted to acquire land, my children to possess good education. By the grace of God today I am an engineer, doing a respectable job. I have my own 5 Marla plot, and my all children get a good education. I have achieved my desired goals but remember this is not happening with all Christians. In rural areas, they are not achieving what they want to achieve

Chapter 7

Conclusion and Recommendation

Introduction

This chapter contains policy recommendations and a conclusion in the wake of findings and discussion. This chapter also provides a roadmap for future studies and underlines limitations. State Policies & Actions are desperately need for the betterment of Christians in Pakistan. Lack of opportunities and resources are only the reason for their poverty but also the barriers to not converting their capabilities into functioning. Most of the rural areas of Pakistan lack the implementation of state policy regarding religious minorities. Following, are the policy recommendations that can provide great ease to the people of the Christian community and makes their lives better.

7.1 Survival of Christian community in Pakistan

(Rahman 2012) outlining the gap between the constitutional rights of minorities and the practicing of the State. Which we discussed later. He also talked about the societal issues faced by the minorities group in Pakistan. He quoted an incident in which one of the Christian people committed suicide due to social torture by the Muslim community. He further said that this is not the only incident, many other incidents happened. When I was conducting the in-depth interview with Christians. I got the same narrative in which the Christians said that Muslims are torturing them in different ways, which includes bullying called KAHIR and CHURAS and discrimination. I would like to quote a few interviews in this regard.

“Muslim community k bohat sare log ki taraf se mere khadan pe, mujh pe aur tamam ghareeb Christians pe mutlif awqzein kasi jati hain”

One of the respondents addressed the fact of bullying. He said in his interview, that he along with his family and other Christians always suffer from bullying issues. Further, he said, “When we go outside, the Muslim begin bullying us by calling “CHURAS”

“This issue portrays a very negative impact on the minds of the Christian people.”

Jab mere school k students ko pata chala k main Christian hon toh unho ne mere bat karna chor diya aur tafirgy bazi karna shuru kar diya, humary Islamiyat k teacher Muslim students ko yehi bataya karte thy k Chrisitians KAFIR hote hain. Humein unhein apna dost nai bana'na chahye. Isi waja se student's ne mujh pe awazein lagana shuru kar diya

Another respondent shared his own story when he was in school, Muslim students were not talked with him just because of religious differences. In his interview, he told that when Muslim students came to know that I belong from a Christian background. They all left communication and started bullying me. Not only that his Islamiyat teacher also advised their Muslim students that Christians are “KAFIR”. Do not eat and drink with them.

This is how the people from the Muslim community treat Christians both in rural and urban areas. (Mr. Rahman) also talked about the persecution against minorities in terms of sexual and structural violence. He said their (Christians) women are subjected to sexual violence and men are subjected to structural violence. I also got same narratives during collecting data from Christians. If we talk about sexual violence, it includes forceful conversions and marriages, abduction, and harassment.

“If I tell you about myself, I could tell you throughout my days of schooling to university, I had been facing physical harassment. When I’d be on my way home, whether there were boys at the bus stop or in the street of society, they used to call me ‘Patakha’ ‘Beautiful’ and made other passes at me. Many times the boys would give me a letter in which it was written to make friends with me. The more I ignored them, the more they threw letters at me. Most of the guys touched me physically.” said one of the Christian female responders. She shares her own story in the interview that she suffered a lot from sexual violence in terms of physical touching and bullying. *“This not only happening with me, but there are hundreds of other Christian women who are suffering from harassment every day.”*

One of the female respondents from the Christian community shared his own story. She said in her interview that she suffered a lot from sexual violence in terms of physical touch and bullying. During her interview, she said this is not only happened to me, there are hundreds of Christian women who are suffer from harassment every day.

Main khud bohat bar jismani tasdad ka sikar ho chuki hon. Khas tor se jab main bus mein ati hon toh Muslim log rozana ki bunyad pe physically touch karte hain. Is k elawa mujh pe ghalt naamon se awazein b lagai jati hain.

Another female respondent claimed that she also suffered from sexual violence. Further, she said that Muslim boys always try to touch her physically offensive and perverted things on a bus when she used to go home from school and said

When I was collecting data, especially from female Christians. Interestingly 7 out of 10 women suffered from sexual harassment in their life cycle. Even some of the women said that they also suffered from forced conversions. I remember one of the female respondents who shared her cousin's story, in which a Muslim guy from a rural area was forcefully converted into Islam and marriage to her

There are more than 1000 Christian women who suffered from forceful conversion and marriage every year. The second violence is Structural violence which is mostly faced by Christian men.

Mr.Rahman (2012) further talked about General Zia-ul- Haq's tenure which is called the Islamization process in which Islam was used as a political instrument by Zia to continue his rule. A part of the vigorous attempt to Islamize the country related to certain laws related to Blasphemy (sections 295-298 of the Pakistan Penal Code) which speaks of life-long imprisonment and/or abomination and fined in situations of willful damage cause or disrespect, in vocal or written formats, against Holy Scripts and the Holy Prophet.

Indeed, still minority groups especially Christians suffer from the existence of blasphemy law. Muslims use blasphemy law for their rivalry, land grabbing, and many other purposes. This fact was countersigned by all the Christian people. For instance

The minorities of this county and especially Christians indeed suffer a lot from the existence of the blasphemy law here in Pakistan because there is no such policy and criteria in this law, and the people of the majority group who do not like Christians can easily ruin their life through imposing false blasphemy accusation on them

In my opinion blasphemy law must exist here because no one has the right to disrespect another's religion, but in our country, there are no such criteria in this law, due to which Muslims use this law for other purposes. When that kind of incident happens somewhere, people and the State give punishment without any investigation, which is ethically wrong I must say. I also want to appeal to the government to make strong criteria in this regard and investigate properly, when someone is found guilty, then give punishment to him/her

False accusations of blasphemy become more common in our country and especially in rural areas. Where the conservative Muslim people use this for their rivalry to take revenge by an imposed false accusation of blasphemy and the government gives punishment under the pressure of the Muslim people. I think if that kind of incident happens anywhere, first, our law enforcement and police should investigate properly. They should collect all evidence and then impose a sentence.

Here are some perceptions of Christian people regarding the existence of blasphemy law. All of them said that the minorities, especially Christians suffered in the past and still suffer from the existence of blasphemy law in Pakistan. Interestingly, most Christians are not against this law, they are just against the misuse of this law. Muslims use this for illegal purposes. Which includes ruining Christian lives, land intrusion, and migrating Christians to other places. Some of the Christians remembered an incidence of Asia Bibi and Ramisha Mashi, how their survival became difficult here. Some of them talked about the recent incident of Sri Lankan, in which the Muslim people imposed false Blasphemy allegations against him and brutally killed him.

Rais (2005) talked about the marginalization of Christian communities. He said that the State formation process and Islamic radicalism caused the marginalization of religious minorities. Societies are divided into groups and formed on sub-religion due to these societies becoming

more inverse instead of supportive. This fact creates discrimination, biases and non-acceptance issues. I must quote some of the perceptions of the Christian people in which they were talked on these issues.

Christian community always faces discrimination in every matter. If I talk about myself, I am suffered from discrimination since my childhood. I still remember when I was in school how the majority group discriminated against me because of religious differences. My classmates were not communicated neither shared their materials with me. My teachers instigated discrimination between Muslim and non-Muslim students. They always gave extra favor to the Muslim students. Likewise, when I started my career, my colleagues stopped to communicate with me and wouldn't lunch with me anymore or drink from my glass when they found out I was Christian. My supervisor won't give me a promotion. The people of my society won't communicate with me. There are hundreds of stories of Christians who suffer from this. But unfortunately, they are unable to get a platform through which they express their experiences.

The respondent shared his own story in which he said he was suffered from discrimination since his Childhood. He further said that school teachers played a vital role in this regard. They encouraged Muslim students to not communicate with Christian students. These are the consequences when societies are divided and based on communities and religion. His story has not ended there. He further told that his company employees did not communicate with him. Also, his employer refused to provide him a promotion just because he was Christian, and last, in review, he says there many Christians who are faces this issues every day.

The main reason for the exclusion of Christians from development projects is that Muslims do not consider Christians as a part of society. Now you tell me if they do not consider them as a part of the society then surely they will exclude Christians from such projects. The second reason is that Muslims think that Christians do not possess a right to be involved in development projects. This is why you would not see any Christians in development projects.

Another respondent addressed the non-acceptance issues in his interview. He said that Christians are always excluded from development projects and he shared that the reason for this fact is that Muslims do not consider Christians as a part of the society and it's obvious when they do not consider Christians as their society member then they won't involve them in development projects.

Further, Mr. Rias (2005) talked about the contribution of the Christian community. He said that despite violence and discrimination against Pakistani Christians, the community has always contributed to the development of the country's social sector. In Pakistan, both the missionaries and common people of the Christian community have built the educational institution, hospitals and health facilities. For instance Christian missionaries' educational institutions most importantly Convent School, FC College Lahore, and Edwards College Peshawar played a significant role in uplifting the education standard of this country. Likewise, Mission Hospital Peshawar also contributed a lot to enhancing the facility of health.

Riaz and Khan (2016) classify three forms of violence the Christian community has been subjected to direct violence which involves physical violence on an individual or group, and structural violence which involves inequalities in the social structure that lead to an inability to fulfill basic needs. The unequal distribution of resources seems the cause of structural violence. This fact was countersigned by almost all the people of the Christian community when I was

collecting data through in-depth interviews. Approximately 90 to 95% of people in the Christian community suffered from direct violence which includes physical violence. Mostly Christian women are suffered from this in the form of harassment and forceful conversion and marriages (As we've discussed above). It also includes bullying issues from which our Christian men are suffering on a daily basis. The second is Structural violence which entails inequalities in terms of resources and opportunities. I would like to quote a few perceptions of Christians.

“Muslims do not like to share resources and opportunities with Christians because they think Christians have no right on the resources of Pakistan.”

One of the respondents said in his interview that the people from Muslims do not share any kind of resources and opportunities with Christians, especially with those who reside in rural areas just because of religious differences. They think that only Muslims have the right to take all resources and opportunities but Christians do not possess any rights to these resources. This fact has mainly increases since the implementation of the Islamization process in Pakistan.

The people from the majority group do not provide resources and opportunities to their minority groups especially the Christian community because they think that it is the land of Muslims, so Christians has no right to any resources of this country. We always see discrimination at the time of distribution of resources. The state provides few seats for the job sector in which more than half of the seats remain unfilled. Likewise, there is no seat for minorities in government colleges or universities. In Pakistan, the ratio of providing opportunities to minorities group is very low.

The reason for the instability of Christians in Pakistan is that Muslims do not provide resources and opportunities to their religious minorities, especially to the Christian community. Which leads them to poverty and deprivation. Because it's obvious when Christians are unable to get resources and opportunities then how can they able to convert their capabilities into functioning? Interestingly, the data which I gathered from the Christian community shows that the State itself also be the reason for structural violence. The culture violence involves the superiority/dominancy of one religion over the other religious minorities

Due to structural violence, most of the worst jobs in the country which include sewage, sweeper, and cleaning jobs are done by the people of the Christian community. According to the perception of community people, State plays a vital role in this regard through offer the worst jobs.

Government always try to feel Christians' inferior through posting ads in newspaper in which it is mentioned that Christians are required as a sweeper. “The term “Chura” is the most derogatory one reserved for the sweepers and considered by some almost synonymous with ‘Christian’. The words “bhangi” (“sweeper”) and “jamadar” are other offensive titles given to these workers.

Qualitative studies have also gone granular in depicting many constraints for Christians to do small business. Suppose a Christian is to sell something. 90 to 95% of the Muslim community will not purchase from him just because of religious differences and the same view I got from the people of the Christian community.

When I asked from them, if a Christian person open his small shop in a community, the Muslim community will purchase from him or no? They replied

Never! Muslims do not purchase from him, because they do not like to eat from the Christians. They also suggest to other people that they should also not purchase anything from Christian person shops. For instance, if I open a small general store in rural areas, only Christians will purchase from me while the rest of the people will not like to purchase from me just because of religious differences.

“No! The people from the majority group do not like to purchase from Christian shops because they think that Islam does not permit eating from a non-Muslim person’s hand. But we all know that this is not the teaching of Islam. Islam is always talked about equality. But the so-called religious clergies always spread negativity and urge people not to eat from Christians.”

“No! The people from the Muslim community do not like to purchase from Christian shops. I tell you about our own family. Once my uncle, who resides in Lahore, opened his small general store in his area. The only people who purchased from him were Christians while the rest of the majority group were not visited his shop just because he was Christian.”

Here are some perceptions and experiences of Christian people who are suffer from discrimination and are not able to do their business. These are not only two or three perceptions of Christians. There are hundreds of people in the Christian community who are suffers from this on a daily basis

7.2 Entitlements

The scholarly debates identify both state and government roles in safeguarding the citizenry rights of Christian minorities. Hence, the provisions of physical and non-physical entitlements to the Christians residing in the country is an under-researched areas. My studies were mainly focused on this. When I was collecting data through in-depth interviews with Christians. I asked them about entitlement as well as getting their rights. Interestingly, almost all Christians said that they are not able to get their rights neither entitled physically or non-physically. First, we talked about the provision of rights. Later on, we will discuss the entitlements.

Unfortunately, we are not getting our rights in Pakistan. We are not getting rights regarding jobs and business opportunities. We are not getting rights regarding self- protection. I mean, as I’ve said at the start of the interview, those people who don’t like our Christian community easily impose false charges on us and ruin lives. We are not getting such a platform through which we are able to convert our capabilities into functioning. In short, we aren’t getting any rights and sadly, our government has failed to protect its minority population.

Christians are not able to get their rights. For instance, they are not able to get their rights to get an education, occupy jobs or start their business. They also not get rights to participate indevelopment projects. Christians do not get the right to raise their voice against unethical acts. They are not able to get rights to platforms for the conversion of capabilities into

function. They are unable to get benefits provided by the government. They do not possess the freedom to live as they want to live. In short, we are getting nothing.

Here is the current scenario for Christians in terms of getting their legal rights. Christians in Pakistan are unable to get their rights which include opportunities, self-protection, conversation their capabilities into functioning, and protest against unethical acts. In a very easy way, we can say that Muslims who are the majority group in Pakistan do not provide legal rights to their minorities, especially to the Christian community.

Christians are not socially entitled and how can we entitled, when Muslism do not considered them as a part of the society. They do not involve them in development projects

Christians are not economically entitled, the livelihood of Christians tells itself whether they are economically entitled or not. The state must go and visit some other slum where Christians reside, they come to know how much Christians are economically entitled

No! Christians are unable to get a chance to participate in political and decision-making processes. It's a bitter truth that the people from majority groups who are against Christians, do not like to see Christians in making decisions because they think that Christians in minorities, can only be their subordinates

As per perceptions of Christians, they are not socially, economically, and politically entitled. Behind this, there are two reasons. First, Muslims do not consider Christians as society members. They do not involve them in development projects. Secondly, the Muslims as well as the government of this country do not want to make policies for their minority group.

7.3 Government is the actor of change

In the view of (Nussbaum), the State is the change actor in creating possibilities. Also, Sen's capability approach says that government is the main and only agent of change. But this is the opposite of my findings because as per the perceptions of Christians, states do not like to create opportunities neither help their minorities to earn a decent living, also not act as an agent in making policies for their minorities. I would like to quote a few perceptions of Christian community in this regard

Christians are not satisfied with State policies because they are failed to make such policies through which the people from a minority group would be able to take advantage. Do you tell me did the government make any policy in the education department for the adults who belong to a minority group? Did the government make any policy through which Christian adults are able to occupy jobs? Likewise did our government provide any platform through which capable Christians can convert their capabilities into functioning? Your response must be "No"

I do not see any policy in this country which is made for the Christian community. There is no policy for Christians at both provincial and federal levels for the betterment of the Christian community. There's no prevalence of such policy for Christians regarding societal issues which includes acceptance of Christian as a part of society, eradicating discrimination and biases, and providing legal rights to Christians. If there is no policy for our Christian community then how can they say that they are satisfied or not?

Here are some views of Christians regarding State and policies. Approximately more than 90% of people said in their interviews that our State is always biased in the provision of resources. State also has failed to make fair policies regarding education, jobs, and business opportunities.

From the above discussions and the articulations of literature reviews with findings, we now conclude the consequences of these social issues. As we know that Muslims use blasphemy law for their rivalry to ruin Christian's lives, land grab, and migrate them to other places. Likewise, discrimination played a significant role for not converting their capabilities into functioning. For instance, due to the prevalence of discriminatory factor in a society. Christians are unable to get resources both materialistic and non-materialistic. They are unable to get jobs or start a business. Which leads Christians towards poverty and deprivation. As per scholars, as well as the perceptions and experiences of Christians. Since the implementation of the Islamization process in Pakistan, Muslims have always tries to dominate and be superior over Christians. These societal issues are the barriers to the well-being and entitlement of the Christian community. Mostly those Christians who reside in rural areas suffer more from these issues.

On the other side, some success stories exist in the Christian community. Those Christians who reside in urban areas and possess financial resources can get freedom and opportunities because Muslims treat nicely to them and built good relationships with those Christians. Also provide their rights and opportunities to them.

7.4 Constitution of Pakistan and Minority Rights

7.4.1 Section 298 of the Pakistan Penal Code (PPC)

This articles of the constitution states that whoever, with the deliberate intention of wounding the religious feelings of any person, utters any word or makes any sound in the hearing of that person or makes any gesture in the sight of that person or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both.

Unfortunately, we are not seeing the implementation of this section of the Constitution. No one will dare take action when the people of the majority groups bully Christians called them "CHURAS" when the Muslim guy climbs on a Holy Cross and abuse local Christians, or when the religious clergies of the majority group give hate speeches against the Christians. These rebellious majority people were not imprisoned nor paid any fines for these lawless acts!

7.4.2 Article 25 (1) of the Constitution

This articles of the constitution guarantees that “all citizens are equal before law and are entitled to equal protection of law.

The government has not implemented this article. Because in actuality here in Pakistan all citizens are not equal. Muslims always feel superior and considered inferior/second-class citizens to other religious minorities, especially Christians. They take all resources and opportunities and distribute them within their community and do not like to share with Christians.

7.4.3 Article 5 of the Constitution

which enshrines every citizen’s “right to profess, practice and propagate his religion” and that “every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions”, is “subject to law, public order and morality,” and is thus contradicted in law and practice when it comes to the rights of religious minorities in Pakistan.

In Pakistan, Christians are not free to go to their religious places neither practice their religion. There are so many incidents that happened in the past in which Muslims forcefully close Churches during worship. In fact, in most areas, Christians are not able to worship loudly in their homes because Muslim neighbors do not allow them. I had personally experienced this. One day, our family was worshiping loudly within five minutes our neighbors stepped onto our property and came to our house to instruct us to “worship quietly”. This has not only happened with our family. Most of the families in the Christian community suffer from this on a daily basis if we talk about establishing, maintaining, and managing religious and missionary institutions. The state of Pakistan is not helping Christians in this regard. We cannot ignore what the State did with one of the best missionary educational institutions “Edwards College” in Peshawar. They succeeded to grab historical institution from Christians. Today the power of attorney of Edwards College holds the majority group.

7.5 Conclusion

From all the discussions and data collected during in-depth interviews with Christians in the selected locales of Islamabad and Lahore. It is considered that the survival of Christians is going to be worst, especially for those who are not financially stable and reside in rural areas or slums. They are suffering from several societal issues which include discrimination, racism, inequalities, and un-freedom. Due to the absence of law & order and implementation of policies. There’s a rapid increase in poverty among Christian families.

As we have seen in developed countries. The state acts as a helping hand for both majority and other religious minorities and does provide their rights and freedom regarding being & doing and write and speak. Which is the key factor in their success but unfortunately here in Pakistan, State won’t act as a helping hand. The state is failing to provide freedom of religion, security, education, jobs, business, health, and other needs and opportunities to the Christian

communities that are and must be given to them as the citizens of Pakistan.

Data that I collected from locales included Youhanabad (Lahore), Model Town (Lahore) Bahar Colony (Lahore) Kachi Abadi (H9 Islamabad), and Slums (G7 and F6) Islamabad. In both sub-locales of Lahore and Islamabad, the prevalence of poverty was at a high peak. The provision of rights and resources were at a minimal level and they suffer from water shortage and non-provision of tube-well and filtration plants. The perception of the Christian community regarding forceful conversion & abduction, harassment, and inequalities were the same in all sub-locales. Discrimination and racism in schools, workplaces, and towns have been seen very commonly. They all were far away from all the development projects in Pakistan because Muslims who reside in all sub-locales were not considered them as a part of the society. Unfortunately Most of the Christians were subjected to structural violence, and both males and females were done with the country's worst. The peoples from sub-locales of both cities suffer from the existence of blasphemy law which under a false conviction cannot only defend Christian and minority groups but also not Muslim communities, in the last two decades there has been an intense rise in such cases against Christians combined with other minorities, and even against Muslims, where the defendants have been lynched by the mob instantly just when the rumors have been spread and the locales in the area take such serious matters of the law in their own hands to punish victims by violence and torturing ways and justify it as their duty is a wrong sense that has been injected into their minds from some prominent or uneducated clerics, in many cases victims could not even appear in the court as they have lost their lives and later the investigation carried out by police revealed that most of the victims were innocent. Asia Bibi and Mashal Khan cases were among them as some horrific cases that their events and aftermath have not only given the proof that minorities are in danger but also someone to defend Christian as innocent cannot be protected as Governor of Punjab "Mr. Salman Taseer" was assassinated on 04th January 2011 by his bodyguard, whereas Mashal Khan a brilliant student lynched by a mob and student fellows of his university gave this impression and awareness that even Muslim majority can suffer in the future.

As Sen speaks "Capability" in his approach, which is about a person's ability to do valuable acts to reach a valuable state of being, and "Functioning" is about the success through which people manage their physical or mental state (*being*) and activities (*doing*) that they allow involving in their lives & their community networks. Unfortunately, it is impossible to apply Sen's approach to the Christian community. However, many Christians possess the capability to do in terms of well-education and are highly skilled but they are not able to convert their capabilities into functioning because of non-provision of right of being & doing, freedom and opportunities neither allow them to involve in development projects.

We have seen in western countries, how they overcome challenges in the context of minority protection. For instance, In Northern Ireland, religious discrimination in employment has been illegal since 1976 and discrimination in provision of goods and services since 1998. This, and all other equality legislation, is supervised by the Equality Commission for Northern Ireland. The Fair Employment Act bans employment discrimination on the grounds of religious or political opinion. A broad network of laws, regulations, and oversight bodies work to ensure there is equal opportunity for employees of all religious groups.

United Kingdom Bradford Council produced a policy document in 1982 on educational provision for ethnic minorities, particularly Muslims, in Bradford. The main issues covered were separate physical education lessons for girls; permission for Friday prayers for Muslims,

led by imams, to be held in schools; permission for Muslim pupils to be absent on religious festivals and to wear traditional dress that met Muslim requirements for modesty and decency.

Our neighbourhood country, India, also took several steps to strengthen their minority. For instance, The Government of India has granted Grants-in-Aid to Maulana Azad Education Foundation (MAEF) for implementation of education and skill related schemes. Equity to National Minorities Development and Finance Corporation (NMDFC) for providing loans at concessional interest rates to minorities for self-employment and income-generating activities. INR 19.79 billion of concessional loans were disbursed to minority communities for education and employment in 2017-18. The Indian State is also implementing Pradhan Mantri Jan Vikas Karyakram (PMJVK), a multi-sectoral development programme identifying Minority Concentration Blocks, Minority Concentration Towns, Minority Concentration District Headquarters and Cluster Villages for Infrastructural Development. In the development sector, the Indian government launched many schemes for the betterment of minority groups, which includes 'Seekho aur Kamao' - a placement linked skill development scheme for minorities, aims at upgrading the skills of minority youth in various model/traditional skills depending upon their qualification, present economic trends and market potential which can earn them a suitable employment or make them skilled to go for self-employment. 'Nai Roshni' Scheme for Leadership Development of Minority Women to empower women and instill confidence. Since inception, nearly 400 thousand women from minority communities have benefitted under this scheme.

The government of Pakistan should also take several initiatives to strengthen their minority and provide them with such platforms through which they are able to convert their capabilities into functioning.

7.6 Recommendation

In the light of the perceptions and experiences of Christians, it is desperately need that the State must intervene and pay attention to the condition of Christians in Pakistan. The state should make some fair and fruitful policies for their minorities and enforce justice against that which eradicates discrimination and biased decision from society.

The state institution such as Police and IB must take stricter actions against the individual or groups that promote hatred, discrimination, hate speeches, false propaganda, or false remarks again Christian or minorities on platforms such as social media and have control and check over the content that is produced and aired on the Television under the supervision of "Pakistan Media regulating authority" to impose stricter ban and actions on mass media, print and electronic media that contains hateful contents must be stopped and questioned with reasonable objections.

The provision of rights, opportunities, and resources must be promoted to the Christian communities and other minorities group based on justice and specifically as the citizens of Pakistan and must not be differentiated or given priorities based on the religion of an individual or group.

Freedom for an individual or a group is a crucial matter so the state must reinforce the constitution of Pakistan and deliver freedom of religion in terms of being and doing and practicing their religion and give back their freedom of choice as well as to write and speak. Protect their holy places of worship and provide security against any sort of attacks that are either to hurt worshippers or damage the holy sanctuary.

In educational institutions and workplaces, the state can play a better role by promoting love and understanding among the students of different sects of religion and Christian along with other minorities groups, the sole purpose of the educational institutes whether schools, colleges, and universities are to provide education that promotes every individual with the confidence to be the important part of the society and to instruct teachers as to not promote any sort of hatred or differences among them or any printed materials in the books that promote hatred. The Christian students or minority students must not be forced by the school or institutions to attend Islamic studies that does not fall under their interest as to provide them with optional subjects such as humanitarian or ethical studies if demanded. Some western countries have taken these steps to introduce Islamic studies for Muslim students in the schools as well so they can best learn the true teaching of Islam, unfortunately, our country is way far from such thinking or implementing such policies where Christians or other minority groups learn their religious subjects or humanitarian and ethics or subject related to civics.

In workplaces, the environment must be friendly and some rules and regulations must be enforced in every workplace by the government to ensure the safety and protection of the Christians and minority groups are guaranteed in employment acts as they must also be given a chance to play an important role for the nation as an integral part of the society where they must be entitled to promotion if deserve or being involved in the development projects merely based on merits.

The state should look closer at the blasphemy law and make some criteria for it because as discussed in the above chapters there are increasing numbers of false accusations in blasphemy cases by the huge increase in these cases reported mostly against Christians and minorities groups, later police investigation or court findings revealed clearly that this law can also be used by an individual or groups for their gains, revenge, hatred and many other reasons. Hence this law must be transformed and some amendments are necessary for those areas of this law where to fill the holes and gaps so that it may have been supervised and not be used as a false accusation but merely on the principles of proof that are fair enough to convict an individual under blasphemy charges.

State bodies and institutions must also take stricter actions against forceful conversions and take action against it to remove them from society and protect the innocent, some of the conversion by investigations revealed that many victims who converted were underage or children but not adults. Merely a conversion to any religion may not be by force of any kind such as Death threats, kidnapping, marriage proposals, or hatred but must be based on the choice and conscience of an individual to choose a religion for himself/herself.

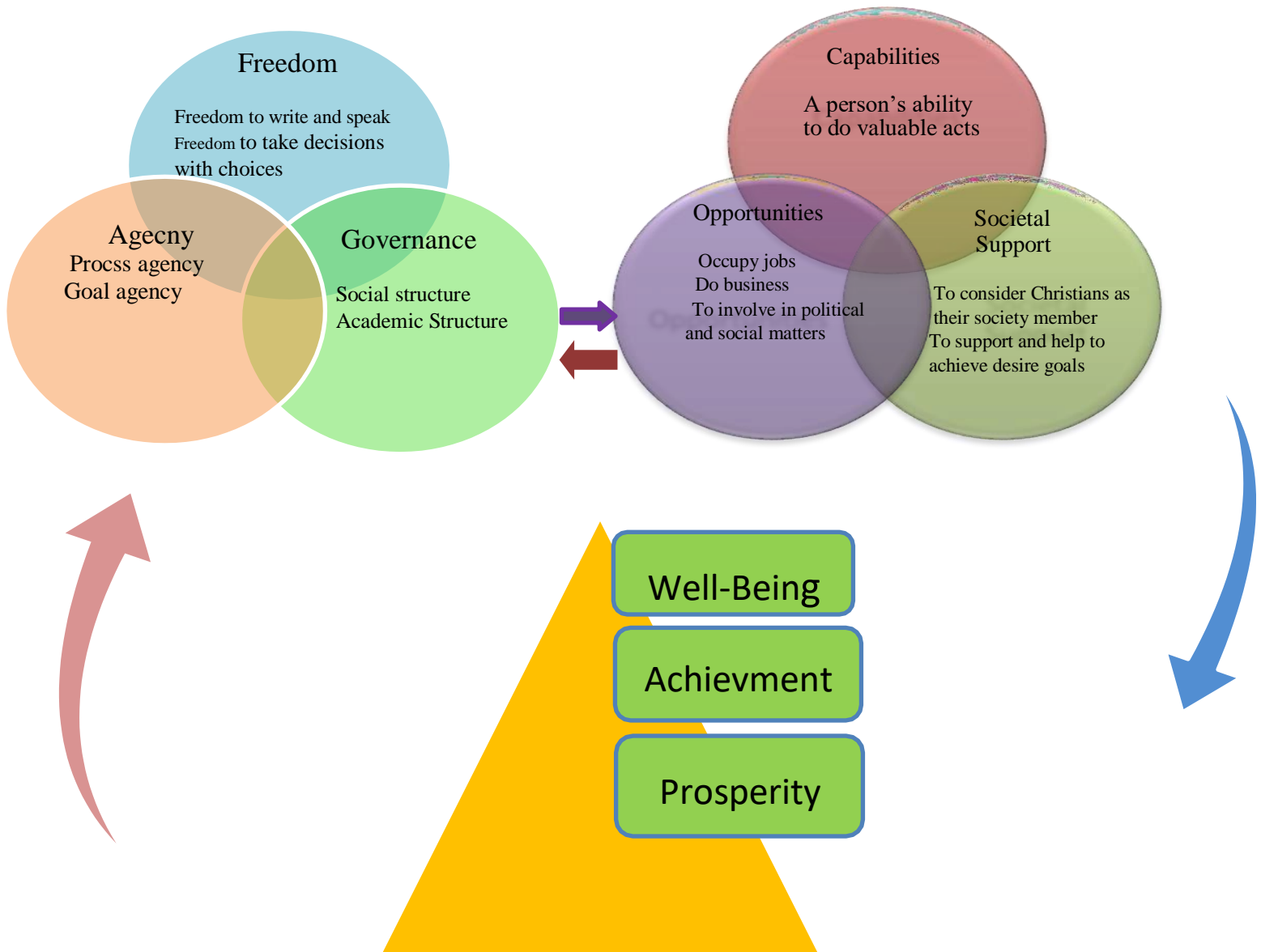
The government and NGOs ought to strengthen their minority groups by providing them with a good platform to convert their capabilities into functioning as in western nations it has been noticed that to counter hatred against minorities, tackle radicalization, freedom, and understanding of religions many interfaith events have been arranged for different races and religious communities where the sole purpose is to fill the gaps and build bridges among them as the citizens to promote peace and understandings. The government must also promote such events where different minority and majority groups sit together to be closer to each other as a nation to have a better understanding and mutual respect, freedom or religion otherwise the minority groups will suffer, and many more individuals or groups from minority sector will go

into an identity crisis.

The State should also maintain the decorum of equality in the provision of health facilities for their minority groups. We have seen for a very long period of time that the medical staff from the majority group avoided touching their Christian patients just because of religious differences. Not only that, we have also seen that they treat the majority well and badly to other minority patients. States must eradicate this issue and enforce their medical staff to treat their minority patients as they treat their majority patients. In the context of violence's State must overcome on violence's (physical, structural and cultural) which are facing by minority group especially Christians of this country. As we have seen that Christian males are subjected to structural and cultural violence's and female are subjected to physical violence. Likewise State should not offer the country's worst jobs to Christians as they have offered in the past, but should strengthen their minorities in financial terms by providing well-reputed jobs as they do provide their majority. Also, they must do justice to their minority women's

And last of all, a reminder that Christians are also citizens of Pakistan and they have the right to live a successful happy life. Muslims should not create discrimination just because of religious differences. Do not forget what Christians did for this country. It is the core responsibility of the State to make this country a Land of Pure, which basically is the core meaning of Pakistan, be pure at providing rights to their minorities and provide equal rights to EVERYONE!

Development Framework Mode for Christian Community



Pakistan is struggling to provide quality of life to the population of the Christian community in urban and rural areas. Keeping in view the growing discrimination and inequalities among Christians across the country. I have used various theoretical concepts. Which provides a road map to improve their quality of life and help to attain well-being, achievement, and prosperity. I go through the channel of linked concepts as shown above. On one side we have concepts of **Agency**, which is about human motivation, those of others, or the force of circumstances. Capability and functioning both are incomplete without motivation. Agency is further divided into Process and Goal. Basically process agency is about the involvement of people in developing projects through which they would be able to achieve their desired goals. Likewise Goal Agency refers to how one can enhance and promote well-being. Then we have the concept of **Freedom** “Freedom refers to the condition/action or right of being able or allowed to do, say, think, etc. whatever one wants to, without being controlled or limited. To provide that kind of environment where an individual is not conditioned, where he/she can do all those things which they wish to do. In this context the minorities and especially Christians must possess freedom to write and speak against wrong policies, discrimination and biased decisions, also possess freedom to take decisions with choices. The majoritarian group of this country should not impose their decisions among Christians. Then we have the concept of **Governance** refers to structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation. Governance also represents the norms, values, and rules of the game through which public affairs are managed in a manner that is transparent, participatory, inclusive, and responsive. In this context I have used the concepts of Social and Academic structures. State must reinforce that kind of social structure in which Christians get their rights. Along with this, the state should design that kind of academic structure in which the minority students can choose ethics or other religious subjects rather than Islamic studies.

On the other side, we have concepts of **Capabilities** “capabilities are the substantive freedom a person enjoys to lead the kind of life he had reason to value”. The other concept is **Opportunities** refers to “An occasion or situation that makes it possible to do something that you want to do or have to do or the possibility of doing something”. Christian community should get opportunities in terms of occupying jobs and do small business because through occupying jobs and business opportunities they would be able to alleviate their poverty. Along with this; the majority group must involve Christians in political matters because for decades we can not find any political involvement of Christian community. The consequences of this fact is that there is no prevalence of any fruitful policy for Christian minority. The concept of “**Societal Support**” refers to the provision of assistance or comfort to others, typically to help them cope with biological, psychological, and social stressors. Support may arise from any interpersonal relationship in an individual’s social network, involving family members, friends, neighbors, religious institutions, colleagues, caregivers, or support groups. It may take the form of practical help (e.g., doing chores, offering advice), tangible support that involves giving money or other direct material assistance, and emotional support that allows the individual to feel valued, accepted, and understood.

The arrows in the above framework show the connectivity of concepts with each other. The concept of governance plays a major role in uplifting the quality of life of Christians because governance is about structure and processes. A good social structure provides opportunities and freedom to Christians. Due to this Christians would be able to do with their own choice. Societal support is also significant in this matter because without the support of society members Christians won't be able to convert their capabilities into functioning

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Appendices

Appendex A Image from field work

Image 1: Picture of the poor Christian in Youhanabad, Lahore



Image 2: Picture of Poor Christian Family of Christian Town, Lahore



Image 3: Picture of Poor Christian Mother with her Children's from Model Town, Lahore



Image IV: Picture of Poor Christian Christian, H9 Slum, Islamabad



Image V: Picture of little Child, G7Slum, Islamabad



Image VI: Picture of a Church in H9 Slum, Islamabad



Image VII: Picture of a House in H9 Slum, Islamabad



Image VIII: Picture of a Street in H9 Slum, Islamabad



Image IX: Picture of a Muslim Guy who climb on Holy Cross, Green Town area of Nishtar Tehsil in Lahore



Source: <https://www.opindia.com/2022/03/pakistani-muslim-man-climbs-church-cross-allahu-akbar-viral-video/>

Image X: Picture of a Newspaper in which Christians are required for Sanitary Works

مجاہد فورس میں بحیثیت سپاہی بھرتی
 پاک آرمی کی مجاہد فورس میں شامل ہو کر ملک اور قوم کی خدمت کا مقدس فریضہ سر انجام دیں
 پاک آرمی کی مجاہد فورس میں سپاہی کی بھرتی کے لئے مطلوبہ قابلیت کے حامل حضرات سے درخواستیں مطلوب ہیں۔

شمولیت
اختیار کیجیے

اہلیت
 پاکستانی (منسلق شہرچہ ریلوے اور ریل گورنمنٹ سیکٹورس کے علاوہ آزاد اور لاہور) کے مروجہ
سپاہی (سینئر ڈیپٹی)
 تعلیم: میٹرک یا اعلیٰ
 عمر: 18 سال سے 23 سال (یکم فروری 2022 تک)
 قد: 5 فٹ 6 انچ (168 سینٹی میٹر)

گک (پوسٹ)
 تعلیم: اعلیٰ
 عمر: 18 سال سے 25 سال (یکم فروری 2022 تک)
 قد: 5 فٹ 4 انچ (164 سینٹی میٹر)

نوٹ:
 شہداء کے بیٹے یا بیٹیاں اپنے ساتھ شہداء کے کاغذات اور ڈیڑھ ستر ستریکٹ متعلقہ سینئر سو لجر بورڈ سے تصدیق کروا کر لائیں۔
 ریٹائرڈ فوجی حضرات کے بیٹے اپنے والد کی ڈسپانچر جیک کی فوٹو کاپی سو لجر بورڈ سے تصدیق کروا کر لائیں اور حاضر سروس
 (پاک آرمی / مجاہد فورس) حضرات کے بیٹے اپنے والد کی متعلقہ یونٹ سے اتھارٹی لیٹر ساتھ لے کر آئیں۔

بھرتی پروگرام
 رتیاں کینٹ کیم تا 15 جنوری 2022
 رابطہ نمبر 0340-4595851

Source: <https://www.indianarrative.com/world-news/christian-sweepers-dominate-sanitation-jobs-as-religious-discrimination-persists-in-pakistan-140739.html>

Image XI: A Picture of Newspaper in which Christians are required for Cleaning Job

از دفتر تحصیل میونسپل آفیسر تحصیل میونسپل ایڈمنسٹریشن بنوں

اشتہار برائے بھرتی

تحصیل میونسپل ایڈمنسٹریشن بنوں میں ذیل آسامیاں خالی ہیں اور TMA بنوں شہر صفائی بہتر بنانے کے لئے ان خالی پوسٹوں پر تقرریاں کرنا چاہتی ہے۔ خواہشمند مرد/خواتین درخواستیں دینے کے اہل ہیں۔

سیریل نمبر	پوسٹ	تعداد	ڈومیسائل	مذہب
1	خاکروب سکیل نمبر 2	14	ضلع بنوں	ہندو/بالمیکی، عیسائی

تمام تقرریاں سکیل نمبر 2 میں کی جائیگی اور تمام تقرریاں مستقل تصور ہوگی۔ تمام درخواستیں سادہ کاغذ پر بمعہ کمپیوٹر انز شناختی کارڈ بذریعہ ڈاک یا بابائی ہینڈ زبرد تخطی کو اندر 15 یوم پہنچ جانا ضروری ہے۔

اشتہار: تحصیل میونسپل آفیسر TMA بنوں

بحکم: تحصیل ناظم TMA بنوں

INF(P) 1287 Also available on www.khyberpakhtunkhwa.gov.pk

© Mashriq Newspaper (21 Mar, 2017)

Source: www.Khyberpakhtumkhwa.gov.pk

Appendix B

Interview Guide

Interview Questions from Christian Community

Q1: Do you think Christian Community suffers from the existence of blasphemy laws in Pakistan?

Q2: What is your stance on Blasphemy laws in Pakistan?

Q3: Do you think the majority group in the community takes revenge by using blasphemy laws?

Q4: Do you or your family ever faced blasphemy charge?

Q5: What is the impact of blasphemous laws on Christian's life?

Q6: Do you or your family face any kind of discrimination in educational institutions, workplace or in a Society?

Q7: How the majority group behaves with Christians in a Society?

Q8: How Christian community feels excluded from the society due to discrimination?

Q9: Do you or your family have been victim of physical violence, emotional violence, and culture violence? How it impacts on their life's.?

Q10: Are the Christian Community have rights to get a job or start a Business?

Q11: If a Christian person open his small business in the society. Are the majority group Purchase From him/her?

Q12: Do you think the distribution of Resources among the communities is biased?

Q13: Why the Majority group always offered 3rd class job to Christians? I-e Sweeper, Cleaner etc.

Q14: What is your stance on Islamization Process in Pakistan?

Q15: Do you think the majority group takes advantage from Islamization process in Pakistan?

Q16: In the domain of Islamization process, how Christian community survives in Pakistan?

Q17: What is the impact of Islamization process on Christian community regarding thier social and economic perceptive?

Q18: In the domain of Islamization process why the majority group tries to feel superior own self and inferior to Christian community?

- Q19: How Christian community lives and communicates with majority group in a Society?
- Q20: Are the majority group allows Christian's to participate in the process of community development or decision making?
- Q21: How Christian community survives in the surrounding of majority group?
- Q22: How the majority group build a relation with Christian neighbors?
- Q23: Are Christian family can pray freely in their homes?
- Q24: Why Christian Community is always excluded in the process of development in Pakistan?
- Q25: Why Christian Community always seen as marginalized group in Pakistan?
- Q26: In most of the areas in Pakistan, the majority group not considered Christians as a society member. What is the reason behind this?
- Q27: Why they (majority group) never allow Christians to take benefit from any developing project in a Society?
- Q28: Do you or your family ever participate in the assessment of the Community?
- Q29: Do you think Christians Community gets their rights in Pakistan?
- Q30: Are Christians Community gets respect in Pakistan?
- Q31: Are Christians community have freedom to do what they want to do?
- Q32: Why it feels like a crime to be Christian in Pakistan?
- Q33: Why they are being targeted at local & national level?
- Q34: What is your stance on forcefully converted to Islam? Is state providing any support in this regard?
- Q35: Do you think Christian Community have enough freedom to write or speech in Pakistan?
- Q36: Do you or your family have freedom to take decisions with their own choice?
- Q37: Are Christian Community have freedom to worship and celebrate their Holy Festivals?
- Q38: Are Christian Community have freedom to start his own business?
- Q39: Are Christians Community have freedom to protest unethical behavior?
- Q40: Do you or your family member ever involved in the execution of evaluation in the assessment?
- Q41: What are the barriers do you have faced for not converting your capabilities into functioning?
- Q42: Are the majority group allow you to come forward and participate in decision making process?

- Q43: Do you think the existence of cultural system in Pakistan helps you to achieve your goals?
- Q44: Do you see any discrimination or racism in the Society at the time of distribution of resources?
- Q45: In the past Christians play a role as an agent in the creation of Pakistan, do you think the current Scenario and a system in the Society are totally unfavorable for Christians?
- Q46: Why they (Christians) always feel inferior at micro, macro and meso level?
- Q47: What are the barriers they face to achieve well-being and freedom?
- Q48: Do you think both Majorities & Minorities both sharing equal chances of opportunities?
- Q49: Are poor Christians gets opportunity regarding education, jobs or doing small business?
- Q50: Are Christian community take advantage from opportunities provided by the government?
- Q51: Are Christian community have right to do what they want to do?
- Q52: Do you think they (Christian) have right to live their life with their own choice?
- Q53: Do you think Christian community have power to take decision for their family?
- Q54: Do you think Christians Community gets health facilities from the state?
- Q55: Why most of the Christians who live in slums still drink impure water?
- Q56: Do you think health issues are the key problem of poverty and deprivation?
- Q57: Are the Majority group allows Christians to take water from filtration plant?
- Q58: How the medical staff treats with Christians both in rural and urban areas?
- Q59: Are the Christians Community satisfied from state policies? If not, then why they are not satisfied?
- Q60: In your community how many Christians lives in below the poverty line?
- Q61: In your point of view which policies should be changed to attain happiness, freedom and satisfaction?
- Q62: Do you think the distribution of resources and opportunities are equally shared among Majorities and Minorities?
- Q63: Why more than half of Christian's community have a very low living standard?
- Q64: DO you see any biasness from the state while proving facilities?
- Q65: Are the government able to provide necessity (food, clothes and shelter) to the Christian community?
- Q66: Why most of the Christian's lives in below the poverty line and lives in slums?

Q67: What are the reasons behind their poverty and deprivation?

Q68: Why they cannot convert their capabilities into functioning?

Q69: Is government or state help the Christian community to get out from poverty? If No then why Christians are not raising their voice against the system.

Q70: How poverty and deprivation effects the present and the future of Christian's family?

Q71: Are Christian's community achieved what they want to achieve? If no, then what are the barriers?

Q72: Are Christian's community have economic resources through which they can fulfill their desires?

Q73: Are Christian community get some support/help at provincial or federal level to raise their living standard?

Q74: Do you know any success stories of Christian family?

Q75: Do you or your family ever achieved what you want to achieve or what they want to achieve?

Q76: Do you think Christian's are socially entitled to participate in community development?

Q77: Do you think Christian community are economically entitled in term of distribution of Resources?
Are Christian's can own property?

Q78: Do you or your family member are political entitled to participate in political decision and process?

Q79: Are Christian community are job entitled? Are they get job according to their talent?

Q80: Are Christian community can freely go to their religious spaces?

Appendix C

Respondents Details and Research Timeline

Detail of respondents of H9 Slum, Islamabad

RESPONDENT	LOCALE	GENDER	AGE	OCCPTION
1	H9 (Islamabad)	Female	26	Student
2	H9 (Islamabad)	Male	31	Tailor
3	H9 (Islamabad)	Male	29	Electrician
4	H9 (Islamabad)	Male	33	Teacher
5	H9 (Islamabad)	Male	24	Student
6	H9 (Islamabad)	Male	29	Mechanic
7	H9 (Islamabad)	Male	38	Chief
8	H9 (Islamabad)	Male	25	Barber
9	H9 (Islamabad)	Male	34	Plumber
10	H9 (Islamabad)	Male	27	Watchman
11	H9 (Islamabad)	Male	39	Teacher
12	H9 (Islamabad)	Male	41	Jobless
13	H9 (Islamabad)	Female	32	House wife
14	H9 (Islamabad)	Male	22	Student
15	H9 (Islamabad)	Male	40	Religious Clergy
16	H9 (Islamabad)	Male	35	Sweeper
17	H9 (Islamabad)	Male	33	Electrician
18	H9 (Islamabad)	Male	28	Plumber
19	H9 (Islamabad)	Male	32	Teacher
20	H9 (Islamabad)	Male	42	Painter

Detail of respondents of G7 Slum, Islamabad

21	G7 (Islamabad)	Male	27	Shopkeeper
22	G7 (Islamabad)	Male	26	Student
23	G7 (Islamabad)	Male	31	Business man
24	G7 (Islamabad)	Male	33	Sweeper
25	G7 (Islamabad)	Male	23	Technician
26	G7 (Islamabad)	Male	29	Barber
27	G7 (Islamabad)	Male	37	Jobless
28	G7 (Islamabad)	Male	42	Tailor
29	G7 (Islamabad)	Female	28	Teacher
30	G7 (Islamabad)	Male	24	Student
31	G7 (Islamabad)	Male	45	Mechanic
32	G7 (Islamabad)	Female	27	Receptionist
33	G7 (Islamabad)	Male	30	Sanitary worker
34	G7 (Islamabad)	Male	41	Plumber
35	G7 (Islamabad)	Male	46	Watchman
36	G7 (Islamabad)	Male	37	Baker
37	G7 (Islamabad)	Female	25	Student
38	G7 (Islamabad)	Female	29	Teller
39	G7 (Islamabad)	Male	33	Driver
40	G7 (Islamabad)	Male	36	Salesman
41	G7 (Islamabad)	Male	24	Sweeper
42	G7 (Islamabad)	Male	29	Chief
43	G7 (Islamabad)	Male	32	Teacher
44	G7 (Islamabad)	Male	36	Security guard
45	G7 (Islamabad)	Female	28	Jobless
46	G7 (Islamabad)	Male	31	Salesman
47	G7 (Islamabad)	Male	34	Teacher
48	G7 (Islamabad)	Male	40	Sanitary worker
49	G7 (Islamabad)	Male	36	Fruit Seller
50	G7 (Islamabad)	Male	24	Office boy

Detail of respondents of F7Slum, Islamabad

51	F6 (Islamabad)	Female	30	Road hostess
52	F6 (Islamabad)	Male	39	Driver
53	F6 (Islamabad)	Male	28	Technician
54	F6 (Islamabad)	Male	32	Barber
55	F6 (Islamabad)	Male	38	Businessman
56	F6 (Islamabad)	Male	33	Accountant
57	F6 (Islamabad)	Male	40	Mechanic
58	F6 (Islamabad)	Male	29	Jobless
59	F6 (Islamabad)	Male	34	Bkyea Rider
60	F6 (Islamabad)	Male	42	Shopkeeper
61	F6 (Islamabad)	Female	32	Sales girl
62	F6 (Islamabad)	Female	27	Care taker
63	F6 (Islamabad)	Male	36	Recovery officer
64	F6 (Islamabad)	Male	37	Medical rap
65	F6 (Islamabad)	Male	30	Sweeper
66	F6 (Islamabad)	Male	35	Clerk
67	F6 (Islamabad)	Male	41	Cashier
68	F6 (Islamabad)	Male	29	Plumber
69	F6 (Islamabad)	Male	38	Vegetable seller
70	F6 (Islamabad)	Female	31	Music teacher
71	F6 (Islamabad)	Male	34	Chief
72	F6 (Islamabad)	Male	29	Driver
73	F6 (Islamabad)	Female	31	Teacher
74	F6 (Islamabad)	Male	34	Rider
75	F6 (Islamabad)	Female	24	Student
76	F6 (Islamabad)	Male	36	Chief
77	F6 (Islamabad)	Male	27	Salesman
78	F6 (Islamabad)	Male	32	Security guard
79	F6 (Islamabad)	Male	37	Business man
80	F6 (Islamabad)	Male	44	Mechanic

Detail of respondents of Youhanabad, Lahore

81	Youhanabad (Lhr)	Female	33	House wife
82	Youhanabad (Lhr)	Male	46	Plumber
83	Youhanabad (Lhr)	Male	39	Labor
84	Youhanabad (Lhr)	Male	28	Chief
85	Youhanabad (Lhr)	Male	31	Cahier
86	Youhanabad (Lhr)	Male	42	Shopkeeper
87	Youhanabad (Lhr)	Male	38	Salesman
88	Youhanabad (Lhr)	Male	27	Jobless
89	Youhanabad (Lhr)	Female	29	Receptionist
90	Youhanabad (Lhr)	Male	32	Sanitary worker
91	Youhanabad (Lhr)	Male	37	Clerk
93	Youhanabad (Lhr)	Male	40	Site supervisor
94	Youhanabad (Lhr)	Male	46	Not able to work
95	Youhanabad (Lhr)	Female	31	Sales girl
96	Youhanabad (Lhr)	Male	29	Jobless
97	Youhanabad (Lhr)	Male	33	Electrician
98	Youhanabad (Lhr)	Male	31	Tailor
99	Youhanabad (Lhr)	Male	46	Music Teacher
100	Youhanabad (Lhr)	Male	39	Carpenter
101	Youhanabad (Lhr)	Male	33	Technician
102	Youhanabad (Lhr)	Male	28	Baker
103	Youhanabad (Lhr)	Male	41	Engineer
104	Youhanabad (Lhr)	Male	39	Painter
105	Youhanabad (Lhr)	Female	32	Nurse
106	Youhanabad (Lhr)	Male	43	Accountant
107	Youhanabad (Lhr)	Male	34	Laborer
108	Youhanabad (Lhr)	Male	29	Plumber
109	Youhanabad (Lhr)	Male	40	Businessman
110	Youhanabad (Lhr)	Male	36	Chief

Detail of respondents of Model Town, Lahore

111	Model Town (Lhr)	Female	24	Student
112	Model Town (Lhr)	Female	29	Nurse
113	Model Town (Lhr)	Male	31	Barber
114	Model Town (Lhr)	Male	39	Sweeper
115	Model Town (Lhr)	Male	40	Teller
116	Model Town (Lhr)	Male	36	Recovery officer
117	Model Town (Lhr)	Male	25	Medical rap
118	Model Town (Lhr)	Female	29	Road Hostess
119	Model Town (Lhr)	Female	32	House wife
120	Model Town (Lhr)	Female	37	Cloth Designer
121	Model Town (Lhr)	Female	28	Teacher
122	Model Town (Lhr)	Male	32	Baker
123	Model Town (Lhr)	Male	36	Male Nurse
124	Model Town (Lhr)	Male	41	Jobless
125	Model Town (Lhr)	Male	39	Clerk
126	Model Town (Lhr)	Male	44	Religious Clergy
127	Model Town (Lhr)	Male	35	Driver
130	Model Town (Lhr)	Female	30	Receptionist
131	Model Town (Lhr)	Male	26	Student
132	Model Town (Lhr)	Male	33	Medical rap
133	Model Town (Lhr)	Male	39	Mechanic
134	Model Town (Lhr)	Male	44	Baker
135	Model Town (Lhr)	Male	37	Baber
136	Model Town (Lhr)	Male	28	Jobless
137	Model Town (Lhr)	Male	39	Uber Rider
138	Model Town (Lhr)	Male	51	Retired Servant
139	Model Town (Lhr)	Male	48	Not able to work
140	Model Town (Lhr)	Male	33	Banker

Detail of respondents of Bahar Colony, Lahore

141	Bahar Colony (Lhr)	Male	47	Professor
142	Bahar Colony (Lhr)	Male	31	Technician
143	Bahar Colony (Lhr)	Female	29	Beautician
144	Bahar Colony (Lhr)	Female	33	School Principal
145	Bahar Colony (Lhr)	Male	40	Cahier
146	Bahar Colony (Lhr)	Male	30	Plumber
147	Bahar Colony (Lhr)	Male	25	Student
148	Bahar Colony (Lhr)	Male	36	Diver
149	Bahar Colony (Lhr)	Male	40	Site Supervisor
150	Bahar Colony (Lhr)	Male	52	Retired Servant
151	Bahar Colony (Lhr)	Male	49	Not able to work
152	Bahar Colony (Lhr)	Male	44	Accountant
153	Bahar Colony (Lhr)	Female	32	Teacher
154	Bahar Colony (Lhr)	Female	38	Banker
155	Bahar Colony (Lhr)	Male	26	Jobless
156	Bahar Colony (Lhr)	Male	34	Salesman
157	Bahar Colony (Lhr)	Female	41	House wife
158	Bahar Colony (Lhr)	Female	28	Student
159	Bahar Colony (Lhr)	Male	50	Retired Servant
160	Bahar Colony (Lhr)	Male	43	Bkyea Rider
161	Bahar Colony (Lhr)	Male	38	Religious Clergy
162	Bahar Colony (Lhr)	Male	47	Religious Clergy
163	Bahar Colony (Lhr)	Male	44	Religious Clergy
164	Bahar Colony (Lhr)	Female	31	Beautician
165	Bahar Colony (Lhr)	Male	29	Jobless
166	Bahar Colony (Lhr)	Female	32	Jobless
167	Bahar Colony (Lhr)	Male	37	Cashier
168	Bahar Colony (Lhr)	Female	43	House wife
169	Bahar Colony (Lhr)	Male	46	Business man
170	Bahar Colony (Lhr)	Male	48	Engineer

Research Timeline

I have illustrated my research timeline below which specifies days, dates and number of interviews conducted during the field work.

Day	Date	Locale	No of Interviews	Time Spend
1	10 th Oct 21	H9 Slum	3	4 Hours
2	12 th Oct 21	H9 Slum	3	2-3 Hours
3	13 th Oct 21	H9 Slum	4	4 Hours
4	14 th Oct 21	H9 Slum	3	3.5 Hours
5	15 th Oct 21	H9 Slum	2	3 Hours
6	16 th Oct 21	H9 Slum	3	4 Hours
7	17 th Oct 21	H9 Slum	2	3 Hours
8	18 th Oct 21	H9 Slum	5	4 Hours
9	19 th Oct 21	G7Slum	3	2 Hours
10	20 th Oct 21	G7 Slum	3	5 Hours
11	21 th Oct 21	G7 Slum	3	4 Hours
12	22 th Oct 21	G7 Slum	3	2-3 Hours
13	23 th Oct 21	G7 Slum	3	4 Hours
14	24 th Oct 21	G7 Slum	3	5-6 Hours
15	25 th Oct 21	G7 Slum	4	6 Hours
16	26 th Oct 21	G7 Slum	3	3-4 Hours
17	27 th Oct 21	G7Slum	3	2-3 Hours
18	28 th Oct 21	G7 Slum	4	5 Hours
19	29 th Oct 21	F6 Slum	3	2 Hours
20	30 th Oct 21	F6 Slum	3	4 Hours
21	31 st Oct 21	F6 Slum	4	5-6 Hours
22	1 st Nov 21	F6 Slum	3	2-3 Hours
23	2 nd Nov 21	F7 Slum	2	3 Hours
24	3 rd Nov 21	F6 Slum	3	6 Hours
25	4 th Nov 21	F6 Slum	4	5 Hours
26	5 th Nov 21	F6 Slum	2	3 Hours
27	6 th Nov 21	F6 Slum	3	3 Hours
28	7 th Nov 21	F6 Slum	3	4 Hours
29	02 Dec 21	Youhanabad	4	4-5 Hours
30	03 Dec 21	Youhanabad	2	3 Hours
31	04 Dec 21	Youhanabad	3	3-4 Hours
32	05 Dec 21	Youhanabad	4	6 Hours
33	06 Dec 21	Youhanabad	2	2.5 Hours
34	07 Dec 21	Youhanabad	3	4-5 Hours
35	08 Dec 21	Youhanabad	4	5 Hours
36	09 Dec 21	Youhanabad	2	3 Hours
37	10 Dec 21	Youhanabad	3	3-4 Hours
38	11 Dec 21	Youhanabad	3	3.5 Hours
39	12 Dec 21	Model Town	4	6 Hours
40	13 Dec 21	Model Town	2	3 Hours

41	14 Dec 21	Model Town	3	3-4 Hours
42	15 Dec 21	Model Town	4	5 Hours
43	16 Dec 21	Model Town	2	3 Hours
44	17 Dec 21	Model Town	3	5 Hours
45	18 Dec 21	Model Town	4	4-5 Hours
46	19 Dec 21	Model Town	2	2-3 Hours
47	20 Dec 21	Model Town	5	6-7 Hours
48	21 Dec 21	Model Town	2	3 Hours
49	22 Dec 21	Model Town	3	4 Hours
50	04 Jan 22	Bahar Colony	3	3 Hours
51	04 Jan 22	Bahar Colony	4	5 Hours
52	05 Jan 22	Bahar Colony	3	3 Hours
53	06 Jan 22	Bahar Colony	3	4 Hours
54	07 Jan 22	Bahar Colony	2	2-3 Hours
55	08 Jan 22	Bahar Colony	4	4-5Hours
56	09 Jan 22	Bahar Colony	3	6 Hours
57	10 Jan 22	Bahar Colony	2	2-3 Hours
58	11 Jan 22	Bahar Colony	4	5 Hours
59	12 Jan 22	Bahar Colony	3	4 Hours