

Christian Participation In Politics: A Case Study Of Punjab In Pakistan

Tooba Ahmad¹, Tayaba Anwar², Dr. Ghulam Mustafa³, Sarfraz Nawaz⁴, Mehwish Aslam⁵

¹PhD Scholar/ Visiting Lecturer, Government College University Faisalabad, Punjab, Pakistan.

²lecturer, Department of Political Science and International Relations Government College Women University Faisalabad, Punjab, Pakistan.

³Associate Professor, Department of International Relations, Government College University Faisalabad, Punjab, Pakistan.

⁴PhD Scholar, Department of International Relations, Government College University Faisalabad, Punjab, Pakistan.

⁵Visiting Lecturer, Department of International Relations, Government College University Faisalabad, Punjab, Pakistan.

correspondence: ghulammustafa@gcuf.edu.pk

Abstract

During the creation of Pakistan, Christians of the Sub-Continent supported the efforts of Quaid-e-Azam for new state, and also played very important role in the first assemblies of the state. But after some time of independence important part of the state's population become marginalized. During the constitution making process Pakistan chose to follow the Islamic principles and polity and that changed the status of Non-Muslims of the state into Religious Minority and later minority become marginalized group of people. Even though every constitution of the state theoretically gives equal rights to every citizen, including all types of the minorities' but in practicality society tend to become homogeneous and promotes majoritarianism in the state. As a result religious minorities especially Christians are facing issues of securing fundamental rights due to majoritarianism, structural violence, identity issues, and issues in civil liberty. And all these proposed variables effecting the political rights of Christian population which are 1.59 % of the total population of the state. This study will try to find the political rights of Christian minority in Pakistan since 1973 and also focus the gap of theory and practice of constitutional rights in the state.

Introduction

According to UDHR, Human rights can be divided into two categories i-e civil and political rights and social-economic and cultural rights.

“Civil and political rights are classes of rights that protect individuals' freedom from infringement by the government, society, organization, private person. It also ensures the individuals' ability to participate in the political and civil life of the society and state without and discrimination and repression. Civil rights are related to the protection of life and personal

liberty. They enable a person to live a dignified life. Civil rights include the right to life, liberty, and security, the right to privacy, freedom of movement, freedom of thought, conscience, and religion. Political rights are those basic rights that allow an individual to participate directly or indirectly in the political activities of the state. Political rights include the right to vote, the right to be elected, the right to take part in public affairs” (International Covenant on Civil and Political Rights, 1966).

The Sub-continent is the birthplace of Hinduism, Buddhism, and Sikhism. Both Islam

and Christianity are the religions of foreigners, such as traders and invaders. Now all states of South Asia have a prominent fraction who either belong to Islam or Christianity. Christianity was the religion of the European invaders who came to the region for trade and then colonized the Sub-continent from different states of the Europe but in 1857 British came and ruled the subcontinent for almost a century (Khan G. , 2001).

At the end of the 19th century, political uprisings started, which led the region towards anti-colonization. Later on, these uprisings establish religion based nationalism which turned into majoritarianism in the states. These efforts resulted in the linguistic, ethnic, and religious minorities in all Sub-continent, especially in Pakistan.

Pakistan has a diverse population. It consists of different groups of people with distinctive quality and uniqueness. Some groups are in the majority and influence the political system and norms of the society. Moreover, some groups are in the minority who are marginalized because of the weak rule of law, structural violence and not effective political participation.

The state's population can be differentiated on the basis of caste, creed, tribe, language, colour, living standard, sect, and religion. In Pakistan Islam is the primary and also state religion. The 95% population belongs to Islam and has an influence in the decision-making process. Besides Islam, Hinduism, Christianity, and Sikhism are the main religions. Many other religious factions in the state, such as Bahais, Kelashi, Buddhists, and Parsis. These small religious fractions make the 3%-4% of the state's total population; out of it, only 1.27% belong to Christians (Fuchs & Fuchs, 2020).

During the creation of Pakistan, Christian and Hindu communities of Punjab and Bengal (now Bangladesh) stood side by side with the Muslim community and voted for Pakistan. During the Pakistan Movement, the leaders of All India Muslim League (AIML) encouraged the

non-Muslim leadership as well. Personalities like S.P Singha, Jogendra Nath Mandal, Mrs. Annie Besant become part of Pakistan Movement. To honour their contribution Mr. Muhammad Ali Jinnah the founder of Pakistan, made them part of the first cabinet. However, after the death of Quaid-e-Azam political situation changed as well as the status of minorities because political scenarios repeatedly change from 1948 to 1958.

Although all three constitutions of Pakistan develop fundamental rights according to the UN Charter of Human Rights and Fundamental Rights and Islamic teachings for all citizens, including all type of minorities, however, there is a massive gap in the practice of these rights. Lack of social acceptance of religious minorities is a significant hurdle in the practices of fundamental rights. The social norms and values of the state are strong and based on caste, creed, and religion. Constitution of 1973 defines rights, gives the right of identification, civil liberty, right of effective political participation to every citizen, including all kinds of minorities, as per Islam and UNO Charters. Still, rigid and strict societies do not follow the rights and do not appreciate them.

The de-jure and de-facto state of affairs in Pakistan makes the situation complex and hard to covenant. The Constitution and government promise equal political rights based on non-discrimination, but social norms and systems break the Constitution's promise. In Pakistan, the Christian minority is marginalized and suffers at the political level, and faces structural violence. As the demography shows under the recent censuses, Pakistan tends to become a homogeneous society. The dream of becoming a homogenous society creates aggressive nationalism and majoritarianism.

Research Questions

- Whether or not the religious minorities, primarily the Christians, being politically demoted in Pakistan?

- Does the Christian population face religious minorities in Pakistan regarding political rights and practices?
- Does Christian Community well aware about their political rights?

Research Methodology

Quantitative Research

The “quantitative analytical approach” is also part of the Mixed Method Approach. Quantitative analytical techniques are used for the collection and interpretation of the data. Primary data for this study was collected from surveys. For the survey, a questionnaire was developed by the researcher. Different sampling techniques were used to develop samples from the target population.

The study is quantitative as well as positivist in its broader approach. Apart from the literature review, a well-structured questionnaire is employed to collect the data. The data is then transformed into graphs charts to elaborate and analyze the findings in different manners. The role of the researcher is objective in the overall undertaking of the research to adhere to the positivistic paradigm. The study is further explanatory and, more specifically, interpretive explanatory, that tries to understand the political participation of the Christian community in the Pakistani context.

Target Population of the Study

The target population for this research is Christians of Pakistan. According to the 2017 census, the total population of the Christian community in Pakistan is around 2.64 million, which is 1.27% of the state’s total population shown in Table 1.

Table 1 The Population of Religious Minorities in Pakistan in 2017

Sr #	Community	Population	Population %
1	Christians	2,640,000	1.27%

1	Christians	2.64 million	1.27%
---	------------	--------------	-------

Note: Note: From “White Paper Confusing Demographics of Minorities An Assessment of the Census Data in Pakistan,” by “Dr. Q. Aslam and P.Jacob,” Centre for Social Justice, p.8, (http://csjpak.org/pdf/White_Paper_on_Census.pdf)

The Christian community of Pakistan lives all over the state. Table 2 shows the dispersal of the Christian community in the state’s different regions.

Table 2 Province-wise Demography of Pakistan

Sr #	Province/ Religion or Community	Punjab	Total
1	Christians	2,063,063	2,642,048

Note: Note: From “White Paper Confusing Demographics of Minorities An Assessment of the Census Data in Pakistan,” by “Dr. Q. Aslam and P.Jacob,” Centre for Social Justice, p.9, (http://csjpak.org/pdf/White_Paper_on_Census.pdf)

Hence this dissertation is about the political rights of the Christian minority of Pakistan, and Table 3 shows how many Christian populations are registered at the NADRA.

Table 3 Number of Registered Population at National Database and Registration Authority (NADRA)

Sr #	Province/ Religion or Community	Punjab	Total
1	Christians	1,445,024	1,873,348

Note: Note: From “White Paper Confusing Demographics of Minorities An Assessment of the Census Data in Pakistan,” by “Dr. Q. Aslam and P.Jacob,” Centre for Social Justice, p.10, (http://csjpak.org/pdf/White_Paper_on_Census.pdf)

Analysis of Primary Data

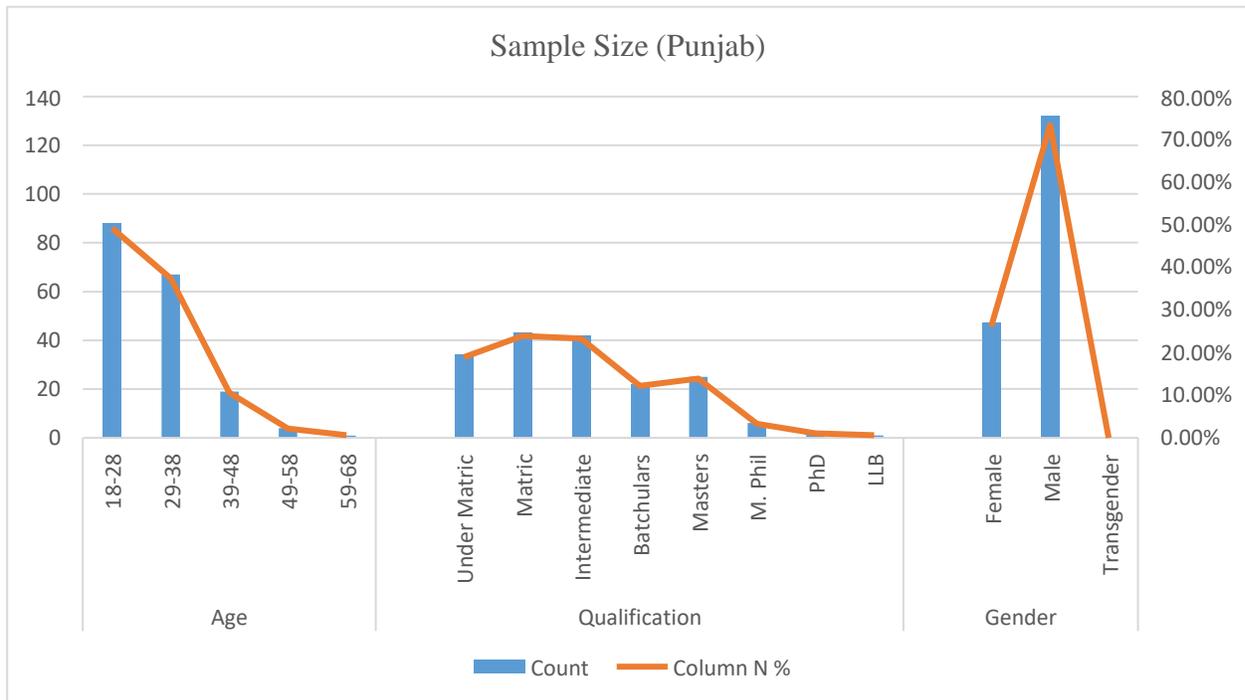
This part of this article deals with the analysis of primary data. Primary data was collected from the Christian population of the state. This research aimed to identify the political issues faced by the Christian population within the Punjab. To obtain this purpose researcher analyzes the primary data. The set of questions was created after a keen literature review and discussion with Christian political and civil activists and lawyers.

Number and Nature of Population Sample

For the research study is part of the “Political Rights of Christian Minority in Pakistan Since 1973”, primary data has been collected from the Christian minority of the state. The questionnaire was filled out by people of different age groups and then sorted out them based on their education and gender. This article focus on the data analysis of Christians of Punjab

PUNJAB PROVINCE:

Punjab is the most populated province of Pakistan and has a large amount (1.88 %) of the Christian population. The researcher collects data from Punjab’s different cities and villages, such as Faislabad, Lahore, Gujranwala, Rawalpindi and Multan. For data collection researcher also targeted the villages around the big cities of the Punjab province.



Age Bracket:

From Punjab, the researcher engaged 49% of respondents from the ages 18-28 years, 37.4% from the age of 29-38, 10.6% from age 39-48,

2.20% from the age of 49-58 and 0.60% from 59-68.

Qualification:

From Punjab, the researcher involved 18.9% of respondents from under-matric, 23.9% from Matric, 23.3% from intermediate, 12.2% from graduate, and 13.9% from Masters’s level education. At the same time, 3.30% of respondents are from M.Phil, 1.10% from PhD and 0.60 from LLB.

Gender :

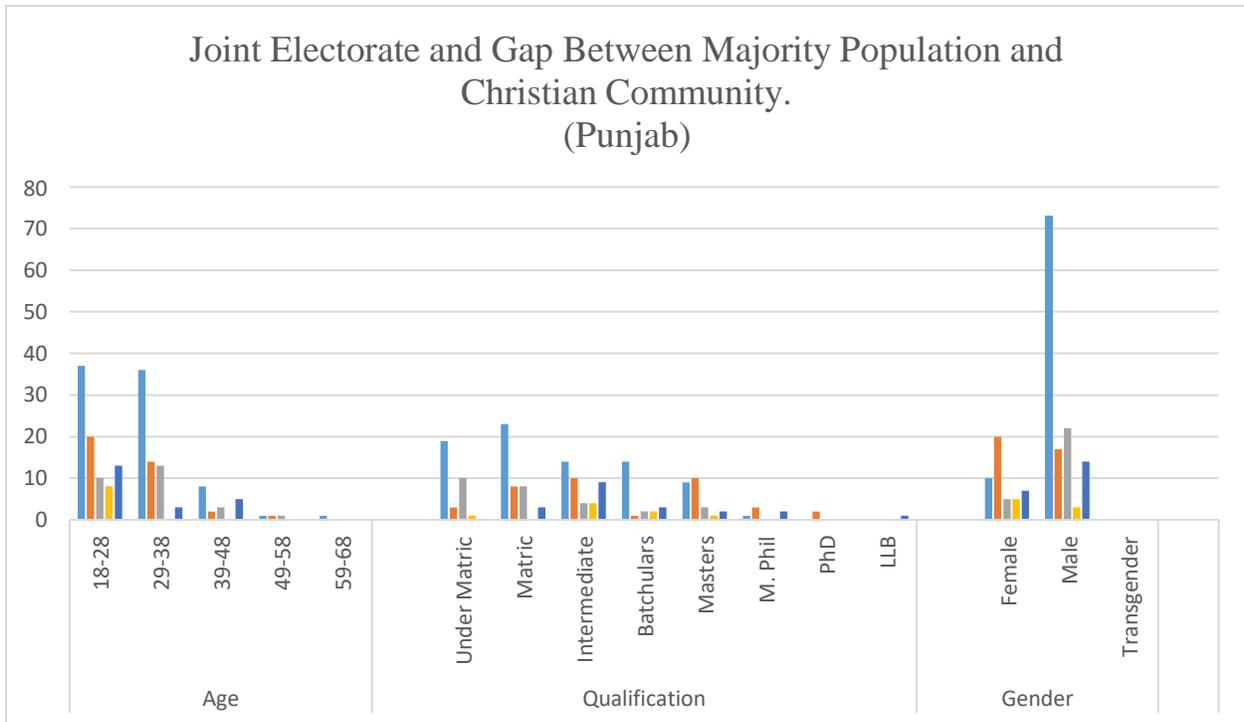
Gender-wise, 26.1% of respondents are female, and 73.3% of total respondents are male.

Joint Electorate and Gap Between Majority Population and Christian Community

Throughout the Constitutional history of Pakistan, the debate of separate or joint electorates for religious minorities took part. The

separate electorate helped create Pakistan, but a minority of the population, predominantly Christian political leadership, protested against the separate electorate. Christian political leaders argued that a separate electorate excludes religious minorities from the mainstream. A separate electorate grows the gap between the majority and minority populations. The Christian political leadership further argues that Joint Electorate can help build a bridge between religious minorities and the majority population. Through this question, the research tried to determine what the general Christian community thinks about the joint electorate.

Joint Electorate and Gap Between Majority Population and Christian Community (Punjab)



Age and Gender Bracket:

The question is whether the joint electorate is bridging the gap between the majority and minority populations. However, in Pakistan, the

practice of a joint electorate is not upright. Nevertheless, the survey result represents that 37, 36, 8, 1, and 1 respondents’ Strongly Agree’ with the policy of joint electorate accommodate

minorities with ages between 18-28, 29-38, 39-48, 49-58 and 59-68 respectively (Out of these 10 females and 73 males were responded).

However, this graph denotes that 20 respondents of age 18-28, 14 respondents of age 29-38, 2 respondents of age 39-48, and only 1 respondent of age 49-58 chose 'Somehow Agree' with the joint electorate practice benefits to minorities (Christian) in Pakistan. In the 'Somehow Agree' count chart, 17 females and 20 males are included.

Although, many respondents checked the neutral category. Though 10 respondents (18-28 Age), 13 people (29-38 Age), 3 respondents (39-48 Age) and 1 respondent (49-58 Age) selected the neutral category. On the other hand, 5 females and 22 males are included who chose the neutral option.

When this question was asked to the Punjab sample, only 18-28 aged 08 respondents picked out the somehow disagree option. The Bar Chart represents that 03 males and 05 females preferred the 'somehow disagree' option.

On this query, several Christian community respondents favoured the strongly disagree category. It seems like the joint electorate does not accommodate minority political rights in elections according to the will of the young Christian population. So 13 young respondents who are eligible to vote (18-28 years of age) disagreed. Moreover, 3 respondents aged 29-38 and 5 aged 39-48 were also found to disagree with this system. But in the category of old age respondents, no one ticked it. 07 females and 14 male respondents disagreed with this joint electorate idea because, according to them, the present criteria for political participation of the

Christian minority is not filling the gap between majority and minority.

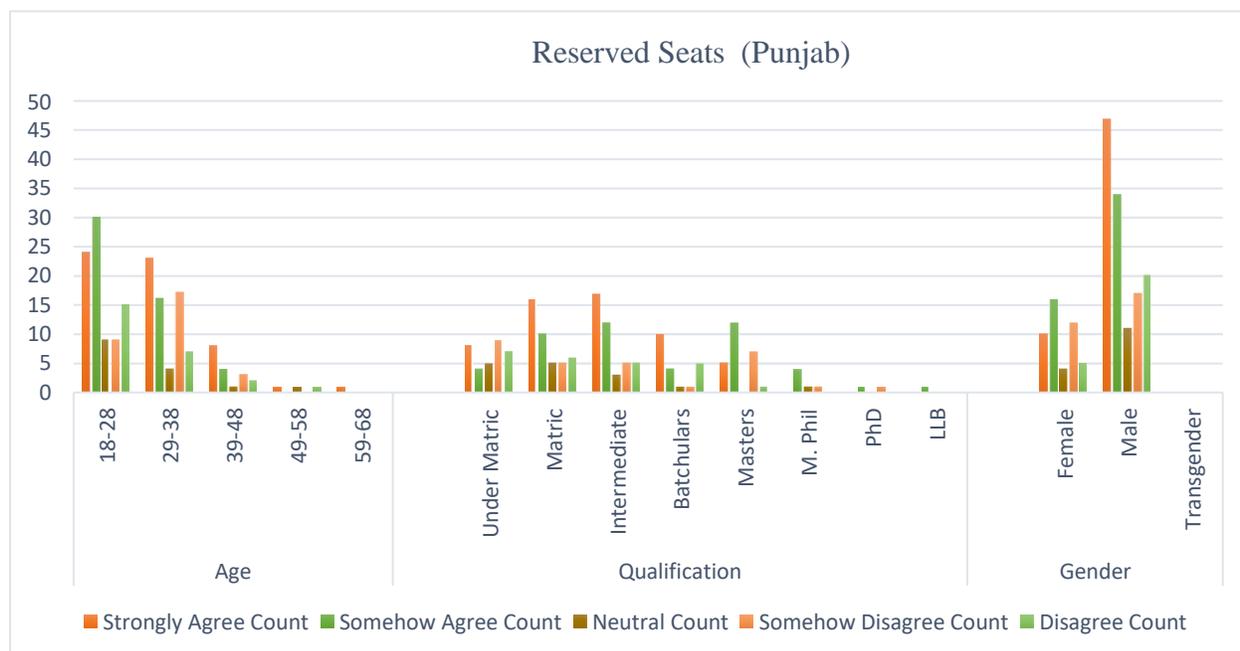
Qualification:

The survey in this graph shows that nineteen Under-Matric and twenty-three Matric passed respondents favoured the strongly agree option. While fourteen respondents selected the 'strongly agree' category with qualification of Intermediate and Bachelors from each. However, 9 Masters qualified respondents and 1 M.Phil respondent chose the strongly agreed option. According to this Bar Chart in the 'Somehow Agree' option, every classified category responded except LLB, i.e. 3 Under-Matric, 8 Matric, 10 Intermediate, 1 Bachelor, 10 Masters, 3 M.phil and 2 PhD respondents participated. On this query, the neutral option is preferred by 10 Under-Matric, 8 Matric, 4 Intermediate, 2 Bachelors and 3 Masters. Therefore more or fewer respondents chose the 'Somehow Disagree' option, such as 3 from each Matric and Bachelor, 9 Intermediate, 2 from each Masters and M.Phil and 1 LLB respondent selected the 'Strongly disagree' category on the questionnaire.

Reserved Seats

The Constitution of Pakistan has allocated 10 reserved seats for religious minorities in the National Assembly of Pakistan, 4 seats in the Senate and various seats in Provincial Assemblies as well. But the selection method for these reserved seats is dubious. Through this question, the researcher tried to find out what the general Christian public thinks about reserved seats and the selection method of members on these reserved seats.

Reserved Seats (Punjab)



Age and Gender Bracket:

The 1973 Constitution of Pakistan allocated 10 reserved seats for religious minorities in National Assembly. Although, the reserved seats are the source to empower the underprivileged part of society. Nevertheless, the figure represents that 24, 23, 08, 01, and 01 respondents’ Strongly Agree’ with the policy of reserved quota with ages between 18-28, 29-38, 39-48, 49-58 and 59-68, respectively (Out of these 10 females and 47 males respondents).

While this graph signifies that 30 respondents of age 18-28, 16 respondents of age 29-38, and only 04 respondents of 39-48 chose ‘Somehow Agree’ with the allocation of the reserve seats. In the ‘Somehow Agree’ count chart, 16 females and 34 males were included.

Although, minimum respondents checked the neutral category. Though 09 respondents (18-28 Age) and 04 people (29-38 Age) selected the neutral category. In contrast, one respondent selected the neutral category with the age of 39-48 and 49-58 from each. On the other hand, 04 females and 11 males were included who chose the neutral option.

When this question was asked to the Punjab sample, many respondents picked out the somehow disagree option, such as 09, 17, and 03 respondents of age 18-28, 29-38 and 39-48, respectively, picked this option. The Bar Chart represents that 17 males and 12 females preferred the ‘somehow disagree’ option.

Several respondents favoured the Disagree option. They seemed to demand a proper election setup compared to the current method or an increase in the reserved seat ratio, so 15 young eligible respondents (18-28 age) disagreed. Moreover, 07 aged 29-38 and 02 aged 39-48 respondents were also found to disagree with this system. Furthermore, only one respondent (aged 49-58) preferred the ‘disagree’ option. Five female and twenty male respondents disagreed with the reserved seat quota for religious minorities in the Parliament of Pakistan.

Qualification:

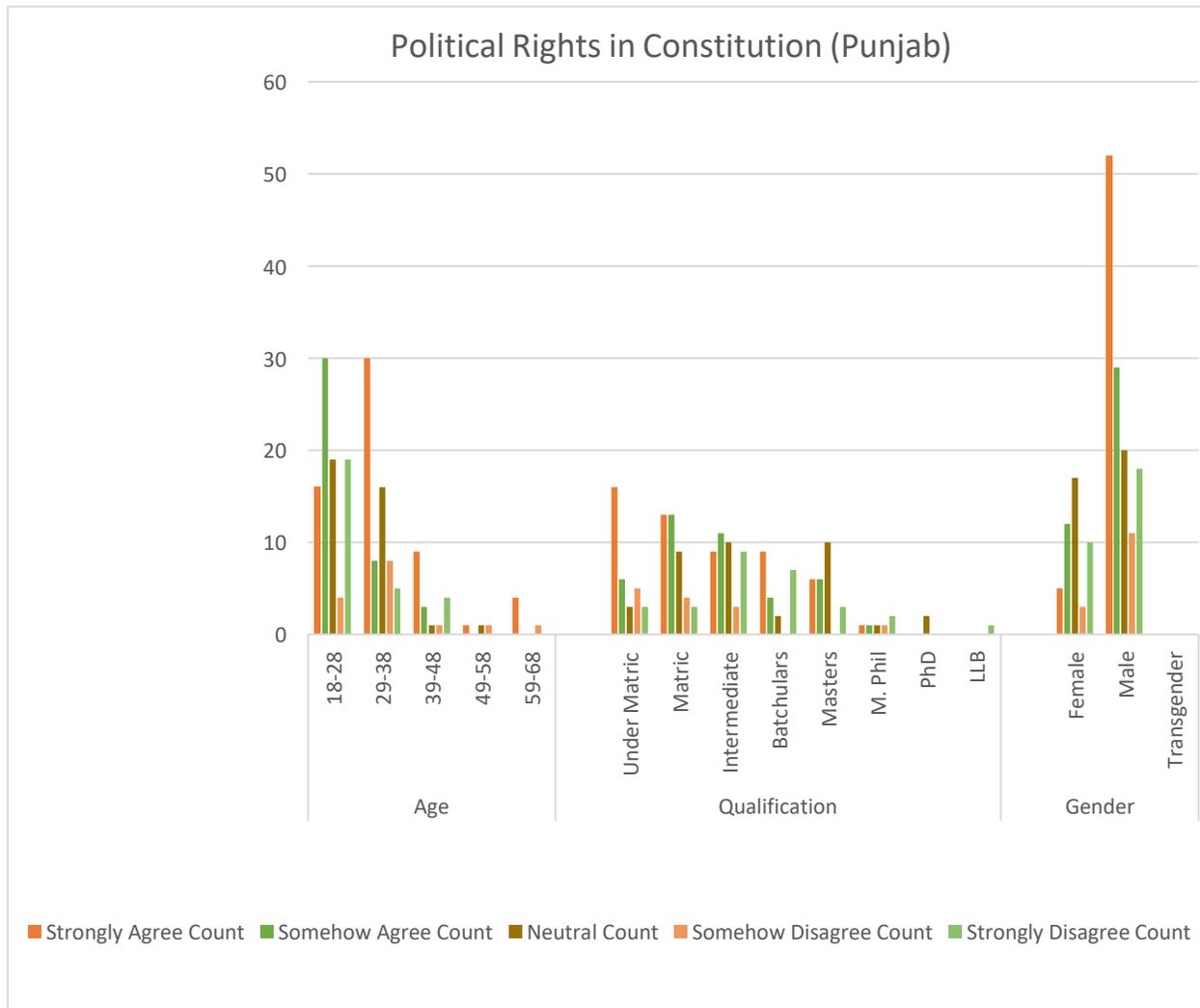
This survey research shows that 08 Under-Matric and 16 Matric passed respondents favoured the strongly agree option. However, Seventeen, ten and five respondents with the qualification of Intermediate, Bachelors and Masters respectively

chose strongly agreed option. According to this Bar Chart in the ‘Somehow Agree’ option, every classified category responded, i.e. 04 Under-Matric, 10 Matric, 12 Intermediate, 4 Bachelors, 12 Masters, 04 M.phil, 01 PhD and 01 LLB respondents participated. On this query, the neutral option is preferred by 05 Under-Matric, 05 Matric, 03 Intermediate, 01 Bachulaers and 1 M.Phil. Therefore, some respondents chose the ‘Somehow Disagree’ option, such as 09 from Under-Matric, 5 from Matric and Intermediate each, and 7 from Masters. One respondent from Bachelors, M.phil and PhD each, while 7 Under-Matric, 6 Matric, 5 Intermediate and Bachelor each and 1 Masters selected the disagree category on the questionnaire.

Political Rights in Constitution

All three Constitutions of Pakistan give every state citizen equal political and civil rights. The Constitution also gives Reserved Seats for religious minorities. Constitution also tells the method of selecting representatives of religious minorities in the Parliament of Pakistan. Through this question, the researcher tried to find out what the Christian community of Pakistan thinks about political rights given by the state constitution.

Political Rights in the Constitution of Pakistan (Punjab)



Age and Gender Bracket:

The purpose of this research survey is to understand the query of whether minorities (Christians) are satisfied with their political rights in the Constitution of Pakistan. Besides that, the Constitution of Pakistan provides adequate political rights or not. Regarding it, the questionnaire recorded that 16, 30, 09, 01, and 04 respondents' Strongly Agree' with the policy of political rights in the Constitution with ages between 18-28, 29-38, 39-48, 49-58 and 59-68 respectively (Out of these 05 were females and 52 males respondents).

However, this graph denotes 30 respondents of age 18-28, 08 respondents of age 29-38, and only 03 respondents of 39-48 Chose 'Somehow Agree' with the Constitution (Christian) minority political right principle. In the 'Somehow Agree' count chart, 12 females and 29 males are included.

Although, a lot number of responses were checked in the neutral category. Though 19 respondents (18-28 Age) and 16 people (29-38 Age) selected the neutral category. In comparison, one respondent selected the neutral category with the age of 39-48 and 49-58 from each. On the other hand, 17 females and 20 males are included who chose the neutral option.

When this question was asked to the Punjab sample, minimum respondents picked out the somehow disagree option such as 04, 08, 01, 01 and 01 respondents of age 18-28, 29-38, 39-48, 49-58 and 59-68 respectively picked this option. The Bar Chart represents that 11 males and 04 females preferred the 'somehow disagree' option.

While the Christian community asked this question, several respondents favoured the disagreement. They seemed to demand a proper election setup compared to the current method or an increase in the reserved seat ratio, so 19 young respondents who are eligible to vote (18-28 years

of age) disagreed. Moreover, 05 respondents aged 29-38 and 04 with 39-48 were also found to disagree with this system. 10 female and 18 male respondents disagreed with the idea or process of political rights for religious minorities in the Constitution of Pakistan.

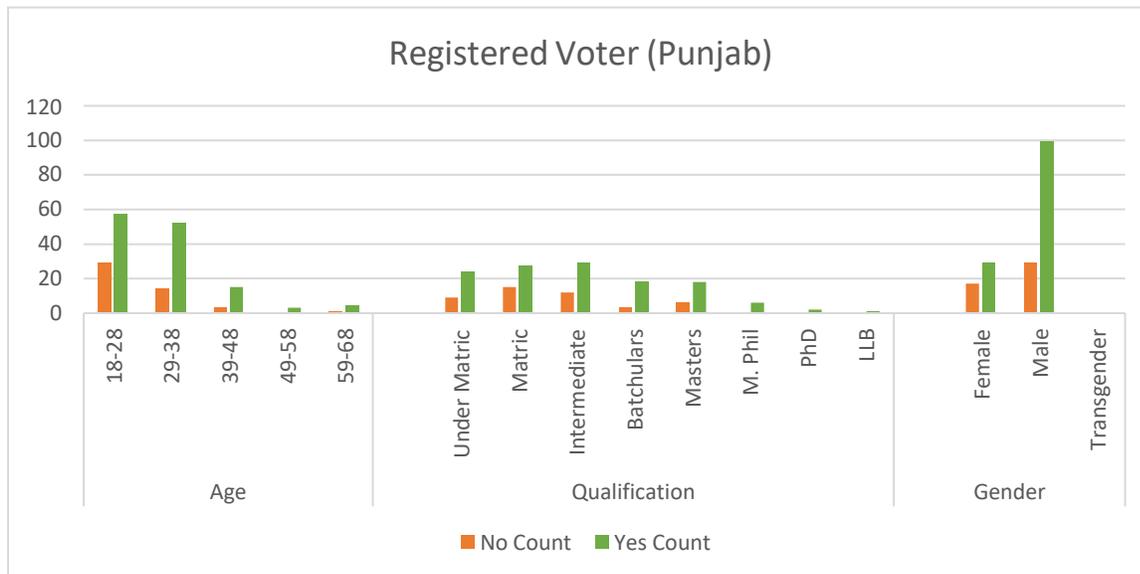
Qualification:

This graphic research shows that 16 Under-Matric and 13 Matric passed respondents favoured the strongly agree option. However, 09 and 09 respondents with the qualification of Intermediate and Bachulars respectively chose strongly agreed option. While only a single M.phil qualified ticked the 'strongly agree option'. Even though 06 Under-Matric, 13 Matric, 11 Intermediate, 04 bachelors, 06 Masters, and 01 M.phil selected the Somehow Agree category on the questionnaire. On this query, the neutral option is preferred by 03 Under-Matric, 09 Matric, 10 Intermediate, 02 Bachelors, 10 Masters, 1 M.Phil and 2 PhD. Therefore some respondents chose the 'Somehow Disagree' option, such as 05 from Under-Matric, 04 from Matric, 03 from Masters and 01 from M.Phil. According to this Bar Chart, in the 'strongly disagree option', every classified category responded except PhD, i.e. 03 Under-Matric, 03 Matric, 09 Intermediate, 07 Bachelors, 03 Masters, 02 M.phil and 1 LLB respondent participated.

Registered Voters

In a democratic system, Casting a Vote is an essential duty of every eligible citizen. Through this process, the peaceful evolution of the political system can take part. The marginalized community can use "Vote Casting" as a tool to make a change in existing systems and laws. Through this question, the researcher tried to find the significant religious minority of Pakistan, the Christian Community Caste their vote or not.

Registered Voters (Punjab)



Age and Gender Bracket:

The survey included a question related to Christian registered voters in Punjab. In a nutshell, the query has secured surprising results for many Christian even though they are eligible to cast a vote but not registered. Regarding it, the questionnaire recorded that 29, 14, 03, and 01 respondents preferred 'No Option' with ages between 18-28, 29-38, 39-48 and 59-68, respectively (Out of these, 17 were females and 29 male respondents).

However, this bar graph denotes that 57 respondents of age 18-28, 52 respondents of age 29-38, 15 respondents aged 39-48, only 03 respondents of 49-58 and 04 respondents of age 59-68 chose the 'Yes Option'. These respondents' responses indicate that many Christians know their political rights regarding casting a vote. The 'Yes' count chart includes 29 females and 99 males.

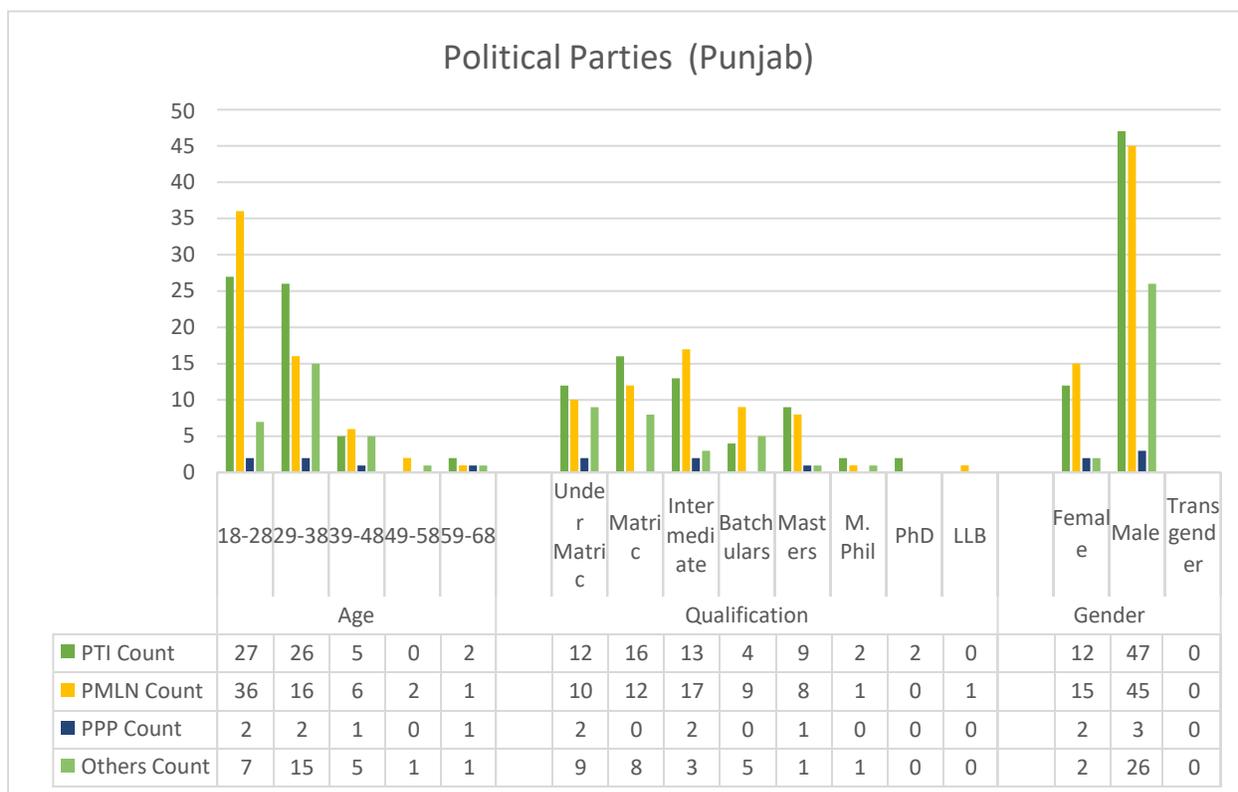
Qualification:

Based on primary research, this graph shows that 09 Under-Matric and 15 Matric passed respondents favoured the No option. However, 12, 03 and 06 respondents with the qualification of Intermediate, Bachelors and Masters respectively chose 'No option'. According to this Bar Chart in the 'Yes option', every classified category responded, i.e. 24 Under-Matric, 27 Matric, 29 Intermediate, 18 Bachelors, 18 Masters, 06 M.phil, 02 PhD and 01 LLB respondents participated.

Political Parties

In Pakistan's Political system, the role of Political Parties is essential for religious minorities. Pakistan has multiple political parties with different identities and manifestos. For religious minorities, it is hard to cast a vote for Islamic Political parties. By asking about the preferred political parties of the Christian Community, the researcher tried to find out which Political Party the Christian community think can make legislation for religious minorities.

Political Parties (Punjab)



Age and Gender Bracket:

This research survey aims to understand the query about which political party is supported by the Christian minority. Whether minorities have an interest in national politics or not. Regarding it, the questionnaire recorded that 27, 26, 05 and 02 respondents’ PTI’ is performing better in a political party as compared to other national political parties with age between 18-28, 29-38, 39-48 and 59-68 respectively (Out of these 12 were females and 47 males respondents).

However, this graph denotes that 36 respondents of age 18-28, 16 respondents of age 29-38, 06 respondents of age 39-48, 02 respondents of age 49-58 and only 01 respondent of age 59-68 Chose ‘PML (N)’ political party. In the ‘PML (N)’ political party count chart 15 females and 45 males are included.

Although, few respondents have been checked in the ‘PPP Political Party’ category in Punjab. Though 02 respondents (18-28 Age), 02 people

(29-38 Age), 01 respondent (39-48 Age) and 01 (58-68 Age) selected the ‘PPP’ category. On the other hand, 02 females and 03 males are included who Chose the neutral option.

When this question was asked to the Punjab sample, numerous respondents picked out the “Others Political Party” option, such as 07, 015, 05, 01 and 01 respondents of age 18-28, 29-38, 39-48, 49-58 and 59-68 respectively picked this option. The Bar Chart represents that 26 males and 02 females preferred the “Others Political Party” rather than the major political parties in Punjab.

Qualification:

This graphic research shows that 12 Under-Matric and 16 Matric passed respondents favoured PTI political party. However, 13 and 04 respondents with the qualification of Intermediate and Bachelor, respectively, Chose the PTI option. While 2 M.phil and 2 PhD qualified ticked the ‘PTI option’. According to

this Bar Chart in 'The PMLN option', every classification category responded except PhD, i.e. 10 Under-Matric, 12 Matric, 17 Intermediate, 09 Bachelors., 08 Masterss, 01 M.phil and 01 LLB respondents participated. Even though 02 Under-Matric, 02 Intermediate, and 01 Masters selected the 'PPP political party' category on the questionnaire. On this query, the 'Other Political Parties' option is preferred by 09 Under-Matric, 08 Matric, 03 Intermediate, 05 Bachelors, 01 Masters and 01 M.Phil. In a nutshell, the questionnaire has concluded that PTI and PPP have more popularity in the Punjab Christian community than in other parties.

Conclusion

The thesis on the topic of "Political Rights of Christian Minority in Pakistan since 1973" is a unique study of the political rights of Christian minority. This research gives the constitutional analysis of all three Constitutions of political rights for Christian minority and also try to find out what the Christian community think about Constitutional rights. This thesis deals with the political rights of religious minorities, such as Christian minority, after and before the 1973 Constitution. This thesis is based on the "Mixed Method Research Approach". Both qualitative and quantitative research approaches were used in this thesis. The researcher interviewed political personnel from Christian and other religious communities for quantitative research. For quantitative research, the researcher collected data from 1000 respondents from the Christian community from all parts of the state of Pakistan. This primary data represent Christian people's actual point of view about the political rights in the Constitution, reserved seats and electoral systems.

The Christian mionority and other Non-Muslim communities also face issues with the joint electorate. In 2001 Musharraf government again enforced the "Joint Electorate" for the religious minorities of the state. But the joint

electorate is not compatable with the social norms. The "effective participation" of religious minorities is suffered because of social norms and Constitutional restrictions. Muslim population still does not agree to caste vote for Non-Muslim leadership. On the other hand, all three Constitutions don't give rights to religious minorities to be the President and Prime Miniter of the Islamic Republic of Pakistan. So joint electorate can not play its role in inclusiveness in society.

According to the researcher, the real issue regarding the political rights of Christian minorities is in the Constitution. The Constitution allowed the winning political party to select MNA and MPA without direct or indirect elections. The winning political party can select any person from the Christian community as their representative. Because according to the Constitution, there are ten reserved seats for the religious minorties in National Assembly and three seats in Provincial Assembly. The winning political parties can appoint the Non-Muslim leadership on reserved seats according to the winning ratio of "general seats". That's why the Christian minority is deprived of political rights in Pakistan.

Recommendations

During the research work on the topic of "Political Rights of Christian Minority in Pakistan Since 1973", the researcher found many areas of the Pakistani political system which need special attention. The following recommendation

Increase in reserved seats

The Constitution of Pakistan 1973 allocated 10 Reserved Seats for all the religious minorities of Pakistan in the National Assembly. The 1973 Constitution of Pakistan also allotted reserved seats for religious minorities in Provincial Assemblies. The Reserved Seats in Provincial Assemblies varied according to the Non-Muslim

population of the province. The Balochistan Assembly has 03 reserved seats, Khyber Pakhtunkhwa Assembly has 04 reserved seats, Punjab Assembly has 08 reserved seats, and Sindh Assembly has 09 reserved seats for religious minorities. There 04 seats reserved for religious minorities in Senate. 01 representative of the religious minority from all provinces of Pakistan elect as a senator. According to the population of 1973, these seats were sufficient for religious minorities in National and Provincial Assemblies. But in 2022, reserved seats should be increased according to the increased population of religious minorities (Christians). And reserved seats should be allocated to the population of specific religious minorities according to their population.

Mechanism of Election of Representation of Religious Minorities (Christian)

The 1973 Constitution of Pakistan gives the mechanism for the election of representatives of religious minorities. According to the Constitution of Pakistan, reserved seats for women and religious minorities are elected through proportional representation. The political party that wins the maximum number of general seats in National and Provincial Assemblies has the right to elect representatives on reserved seats for women and religious minorities. The political parties of Pakistan do not follow the mechanism correctly. The winning political party elect the

representatives of reserved seats without an election. For the selection of representatives of religious minorities, political parties should contest the election within the party in letter and spirit. Furthermore, political parties should create a religious minority wing within the party and try to select representatives of religious minorities from the ground root level.

References

- 1 Fuchs, M.-M., & Fuchs, S. W. (2020). Religious Minorities in Pakistan: Identities, Citizenship and Social Belonging. *SOUTH ASIA: JOURNAL OF SOUTH ASIAN STUDIES*, 43(1), 52-67.
- 2 International Covenant on Civil and Political Rights. (1966, December 16). Retrieved December 3, 2021, from United Nations Human Rights: <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>
- 3 Khan, G. (2001). *NEW ISSUES IN REFUGEE RESEARCH: Citizenship and statelessness in South Asia*. UNCHR. doi:1020-7473
- 4 Minority Rights: A Primer. (2015). Retrieved October 14, 2021, from The South Asia Collective: <https://thesouthasiacollective.org/minority-rights-a-primer/>