

Abstract Booklet for 4th Conference on Marginalized Populations

December 5th, 2022

THE DEPARTMENT OF SOCIOLOGY, FORMAN CHRISTIAN COLLEGE (A CHARTERED UNIVERSITY)



Organizing Committee

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Speakers and Sessions		
Session 1: Urban Spaces, Gender & Marginalization		
Dr. Amen Jaffer	Assistant Professor Humanities & Social Sciences Department Lahore University of Management and Sciences	Marginalized Urban groups in Relation to Sufi Shrines in Lahore
Dr. Rahla Rahat	Assistant Professor Institute of Social and Cultural Studies University of the Punjab	Lived Experiences of Workplace Violence of live-in Female Adolescent Domestic Workers in Lahore
Dr. Farhan Navid Yousaf	Professor Institute of Social and Cultural Studies University of the Punjab	Gender, Human Rights, and Human Trafficking in Pakistan and Protective Policy Recommendations
Dr. Masha Asad Khan	Dean of Humanities and Social Sciences Professor in Psychology Department Kinnaird College for Women	Emotional, Health and Social Problems facing Mothers of Children with Autism Spectrum Disorder and Recommendations for their Social Support
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Dr. Fauzia Sadaf	Assistant Professor Institute of Social and Cultural Studies University of the Punjab	A Contextual Understanding of Disadvantaged Family Background and Professional Positions
Dr. Ayra Indrias	Assistant Professor Political Science Department Forman Christian College University	Intersection of Caste and Labour: Experiences of Christians Sweepers in Lahore
Ms. Shermeen Bano	Lecturer Sociology Department	Geography of Police Repression and Regulation of Street Based Khwaja

	Forman Christian College University	Sira Sex Workers in Lahore
Virtual Session 1: Religion, State, and Marginalization		
Dr. Shamaila Athar	Assistant Professor Sociology Department Forman Christian College University	Religion, Hate Speech, and Sikh Minorities in Pakistan
Ms. Tehniyat Fatima	Lecturer Sociology Department Forman Christian College University	Adolescents' Notions and Experiences of Privacy in Vertical Living
Tabita Victor	Lecturer Political Science Department Kinnaird College for Women	Thematic Review of Literature Focusing on Educational Exclusion of Religious Minorities in Pakistan 2016-2021



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Conference Patron's Message

It is my pleasure and privilege to write an introductory note for the abstract booklet of the 4th Conference on Marginalized Populations organized by the Department of Sociology at the Forman Christian College University (FCCU). I am sure you will benefit from the knowledge, insights, policy proposals, and indeed the way forward suggested by the eminent speakers to alleviate the distress of the marginalized groups in Pakistan.



But, for paucity of time, many more groups could have been included which are generally cited in the literature on the subject. But then the marginalized groups vary from country to country depending upon political, economic, social, racial, religious, cultural factors, among other salient characteristics of a given population. These are the groups that do not fit into the mainstream, are deprived, indeed marginalized, as the term goes. Most often, their identities are not recognized, let alone respected and accommodated, thus relegating them to a helpless, powerless position in the state and society.

I am pleased that the conference aims to take up quite a few marginalized groups in Pakistan, that include urbanized groups (related to Sufi shrines) domestic (female) workers, human trafficking affectees, autistic children, women, affected by the criminal justice system (inheritance), disadvantaged families, Christian sweepers, Khwaja Sira, Sikh community, adolescents' lacking privacy in vertical living (apartments), and religious minorities (educational exclusion). I am also pleased that this effort brings together speakers from a host of universities, from our own, FCCU, to Lahore University of Management Sciences (LUMS), Punjab University, Kinnaird College for Women, and University of Home Economics.

In the end, I would like to thank the Department of Sociology, both its faculty and students, as represented by the Forman Sociological Society, for organizing this conference. In particular, I am grateful to Dr Sara Rizvi Jafree, Chairperson, for her great personal interest, Dr Shamaila Athar, Conference Coordinator, Ms Shermeen Bano, Conference Secretary, for all their planning, preparation, and successful completion of the project.

Department Chairperson's Message

The history of the term “marginalized” came from the 1970s social revolution in the USA and has been used to describe people who are systematically excluded from equal opportunities as citizens of the state. It was agreed that it is not just the individual, but society as a whole that pays the costs when people encounter barriers to achieving their potential. The term marginalized has expanded from originally referring to impoverished groups, to including a long list of cultures and populations.



Pakistan struggles with protecting its minorities and this is ironic considering that our founding father Muhammad Ali Jinnah was clear about the path to progress for Pakistan, while considering protection of minority groups:

"... if we want to make this great state of Pakistan happy and prosperous we should wholly and solely concentrate on the well-being of the people, and especially of the masses and the poor ... If you change your past and work together in a spirit that every one of you, no matter to what community he belongs... no matter what is his colour, caste or creed, is first, second and last a citizen of this state with equal rights, privileges and obligations, there will be no end to the progress you will make."¹

For each individual nation it is important that local research identifies marginalized groups and that platforms exist for them to disseminate their work. One of the aims of our department in organizing this conference over the years has been to bring awareness about local marginalized

¹ Anwar, M. N., Ullah, R., Ahmad, N., & Ali, M. (2020). Critical discourse analysis of Quaid-e-Azam Muhammad Ali Jinnah's (11th August, 1947) speech in the first constituent assembly of Pakistan. *South Asian Studies*, 30(1).

groups and in some small way mobilize protective policy. But another aim, and probably the one that drives us the most, is to inspire and give ideas to our students and the youth to pursue research for groups that remain deprived and neglected.

I am happy to share that this year's conference has highlighted local empirical research on different marginalized groups of Pakistan, who are mostly invisible population groups, requiring research attention and policy focus. A varied group of local experts from the social sciences have participated in the conference including sociologists, clinical psychologists, urban sociologists, and gender specialists. Some of the worthy presenters have been researching their interest areas for more than ten years, and have shared key recommendations to improve protective policy for diverse groups, including the Sikh community, Christian community; Child domestic workers; Females facing human trafficking; Women deprived of inheritance rights; Mothers of children with autism; Informal Sufi settlers in urban spaces; Khwaja Sira Sex Workers; and Adolescents living in overcrowded residences facing issues of privacy.

This year's conference was a learning opportunity for all of us and of the numerous things highlighted there were two things worth mentioning. First, there is a dearth of confirmed statistics about marginalized population groups. For example, it is unclear how many impoverished groups face inadequate housing, or how many child domestic workers are currently working in private homes. Ultimately, confirmed statistics are needed to design robust policy and understand the extent of the problem.

Secondly, the conference discussion highlighted that even those who consider themselves privileged members of society are affected negatively by marginalisation. For example, a woman who is privileged within her home, may face marginalization when she seeks support from the legal system and the judiciary. Similarly, the lifespan does not stay the same, and a time may come when we will face exclusion and inequalities, for example when we may seek healthcare services and social support for chronic disease management. Ultimately, it is in our collective interests to look out for the welfare of all and work to improve protective policy for all groups in Pakistan.

I would like to acknowledge our conference organizing team, Ms. Shermeen Bano and the Forman Sociological society. I would also like to thank our Dean Dr. Sikandar Hayat for his guidance and support. Thank you also to my senior faculty and colleagues who are pillars of the department. Finally, I am grateful to the Associate Vice Rector Dr Gloria Calib for inaugurating

the conference with an introductory note and the Rector Dr. Addleton for giving the closing remarks and distributing the shields. The conference recording can be found online² and we look forward to submissions for next year's conference.

Conference Secretary Message

I am honored and inspired by the spirit of collaboration demonstrated by all conference participants and speakers at the 4th conference on marginalized populations.

For their advice and assistance, I'd like to thank our Dean, Dr. Sikander Hayat, and the Chairperson, Dr. Sara R. Jafree. Additionally, I want to congratulate our esteemed speakers and senior academics from Lahore University of Management Sciences, Kinnaird College for Women, University of the Punjab, and Lahore Home Economics University for participating and speaking at our conference.



Socio-economic inequality and pervasive structural discrimination are to blame for the marginalisation of many categories of individuals in our society. This conference was organized with the aim to acknowledge that in order to provide a comprehensive and equitable response to social, economic, and environmental difficulties facing Pakistan, it is essential that we take into account the views and concerns of people who are on the periphery.

² The conference recording can be found on the following links:

Session 1: <https://youtu.be/-7WMZAFrC28>

Session 2: <https://youtu.be/NKZq1V9f0G0>

The scholarly engagement between our eminent speakers, teachers, and students is especially important at this crucial time, when Pakistan is dealing with a variety of issues related to disasters brought on by climate change as well as political and economic instability. Think about the 8 million flood victims who currently require medical care. Different communities have different levels of socioeconomic status inequality and disease prevalence. Our conference speakers emphasised the need for social scientists to use holistic and intersectional approaches to generate successful policy responses to our current dilemma. This conference has, in my opinion, made a significant and timely intellectual contribution by examining and offering solutions to issues pertaining to religious minorities, urban poor groups, illegal workers, vulnerable women groups, and the third gender.



Sufis in the Periphery: Forging Other Spiritual Worlds in the City

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Abstract

This paper examines the significance of Sufi shrines in Lahore for structuring and signifying the alternative social arrangements of low-caste, former nomadic tribes known as *pakhi* waas living in camp settlements on Lahore's peripheries. By examining their association with Sufi shrines, I present their distinct model for challenging mainstream living arrangements in Lahore. Set apart from society and embedded in alternative kin organizations with their own rituals, practices, rules, norms, language, castes, etc., *pakhi waas* groups are deeply connected to the social and cultural life of Sufi shrines. My analysis reveals that Sufi saints and shrines are viewed by these groups as critical to legitimizing their position and role within the urban social order. They do not just participate in shrine activities but inhabit Sufi spiritual categories to order their own social structure.

Mobilizing these categories to fashion spiritual personas and pattern their relations, they underscore the spirituality of their communities. I explore the practices and significance of their engagements with shrine culture along three registers. The first level of analysis concerns the self and focuses on the ways in which Sufi concepts are reworked for forging an identity and constructing and presenting discourses about the self. The second level explores the role of shrine culture in structuring social relations among group members and with outsiders. Expanding the scope of this analysis, the third level examines these groups' participation in rituals, festivals and everyday life in Sufi shrines to evaluate their significance for these groups' position within Pakistan's urban culture.

Keywords: Sufism, caste, nomadic tribes, religion, shrines

Lived experiences of Workplace Violence of Live-in Female Adolescent Domestic Workers in Lahore

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Abstract

A large number of children, including girls, work as live-in domestic workers in Pakistani homes despite child labour being illegal in the country. In most cases, these children have no say in the decision to work, amount of compensation, job description, and hours at work, which is negotiated between their parent/ guardian and the employers. The children may face even more exploitation and different forms of abuse in their working lives because of having to live-at their employer's house and having limited interaction with their families. This research presents the accounts of child domestic workers who are living at their employer's home and their experiences of violence, its nature, and its prevalence. A qualitative study was conducted with 20 young women, who have been live-in domestic workers as children in Lahore. The data was collected through in-depth interviews and analysed through thematic analysis.

The findings suggest that all the participants had varying exposure to various forms and levels of violence including physical, verbal, emotional, and economic. The perpetrators included employers, members, and co-workers. The direct and indirect violence was related to the nature of work, working and living conditions, and work hours. The data revealed that in most cases the parents of the children, co-workers, family members, and neighbours of the employers were aware of the incidents of violence but remained indifferent or did little to stop it. The experiences of violence and how the children dealt with them were influenced by their age, level of social support, relationship with and access to their families, and their perceptions of the seriousness of violence. This paper raises questions for the child protection services, law enforcement agencies, and policymakers in Pakistan by highlighting a need for new policy-making, in addition to the implementation of the existing policies on child labour.

Keywords: Workplace violence, child labour, girl-child, live-in domestic workers, Pakistan

Gender, Human Rights, and Human Trafficking in Pakistan and Protective Policy

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Abstract

Human trafficking has become one of the most profitable illegal industries today. Each year millions of people are exposed to situations of trafficking, also known as modern slavery, depriving them of their fundamental human rights. Despite the fact that so many laws have been passed in the majority of countries and billions of dollars are spent annually to counter trafficking, estimates of trafficking clearly indicate that it is flourishing. Trafficking is the manifestation of human vulnerabilities. The more vulnerable people are those who are unable to access the basic needs of life and are more likely to become targets of human traffickers. Several global estimates indicate trafficking is a gendered phenomenon as a significant majority of the victims include women and girls. Although no country in the world is immune to trafficking, the situation is worse in Pakistan as the country is being used as a point of origin, transit, and destination. Why have we not yet been able to control the alarming numbers of trafficking and protect victims?

Drawing upon more than a decade of field experience of research with victims of trafficking, including trafficking for sex, labour, and organs, and relevant stakeholders in Pakistan, in this paper I explain human vulnerabilities/insecurities and structures that perpetuate power inequalities. Trafficking is not a random phenomenon; there are certain (marginalized) groups of people who are more susceptible to becoming victims of trafficking than others. Situating trafficking on a continuum of violence, I discuss how victims are trapped in a vicious cycle of exploitation. Existing laws based on a specific (usually narrow) understanding of the phenomenon are inadequate to address the long-term vulnerabilities of trafficked persons. I argue that unless a multipronged strategy is adopted to address the intersecting perpetuating factors, it will not be possible to effectively address or eradicate trafficking in Pakistan.

Keywords: Human trafficking, gender, Pakistan, vulnerable groups, policymaking

Emotional, Health and Social Problems facing Mothers of Children with Autism Spectrum Disorder and Recommendations for their Social Support

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Abstract

This work is a summary of six research projects on Emotional, Health, and Social Problems faced by Mothers of Children with Autism Spectrum Disorder (ASD) and Recommendations for their Social Support. Data was collected from 752 mothers, and the following areas were explored: adjustment problems; perceived stigma; social support; caregiving burden; marital adjustment; resilience; locus of control; quality of life; and parental stress. Findings revealed that mothers of ASD children reported greater emotional adjustment problems, health adjustment problems, and social adjustment problems, compared to mothers with children who did not have ASD. Low social support and high caregiving burden was significantly related to low marital adjustment among ASD mothers. Family support emerged as a significant predictor for marital adjustment. Furthermore, ASD mothers had low resilience and high external locus of control. Overall, mothers of autistic children scored significantly low on perceived social support and quality of life scores.

Although parenting in general, is a stressful task ASD mothers face even more emotional, health, and social problems as compared to mainstream healthy children's mothers. This research has highlighted that ASD mothers are a marginalized group, and interventions are needed to support them, which may include: (i) family and community awareness for improved support and reduction in stigma, (ii) primary-level healthcare support to improve their emotional and physical health, and (iii) regular counseling support for life adjustment and overall wellbeing.

Keywords: Quality of life, Autism Spectrum Disorder, mothers, stigma, social support

Women's Experiences of the Criminal Justice System in Pursuit of Inheritance

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Abstract

This study draws upon the experiences of 20 women claimants of inheritance and their subsequent interaction with the criminal justice system of Pakistan in wake of the 2011 criminal law amendment. The study is theoretically grounded in Smart's³ work on the law in practice and Gilligan's⁴ ethic of care. A perusal of inheritance is socially regarded as a marker of female 'deviance' and 'rebellion'. The study explores whether this amendment alleviates occurrences of socially sanctioned denial by empowering female claims.

It was observed that women's interactions with the criminal justice system are mediated through the shifting matrix of socio-economic and political forces. Findings reveal that the ability of the law to act as a corrective is curtailed by the everyday impediments placed by societal patriarchy, with marriage patterns and dowry reifying patriarchal control of resources. Lack of access to legal documents and inaccessible legal jargon also stop many women before they even come in contact with the criminal justice system. However, if contact is made, the interaction itself is fraught with institutionalised sexism of police, revenue, and legal departments. Finally, the study comments on the efficacy of the criminal justice system when it comes to women's rights in Pakistan and how the system can be improved to support women's safety and rights.

Keywords: inheritance, gender, women's rights, criminal justice system, Pakistan

³ Feminism and the Power of Law, New York: Routledge, 2002

⁴ In a Different Voice: Psychological Theory and Women's Development, London: Harvard University Press, 1993

A Contextual Understanding of Disadvantaged Family Background and Professional Positions

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Abstract

Across the globe, during the past thirty years, social scientists, including sociologists of higher education, did not only find factors supporting academic and career success but have also focused on exploring and analysing sources of these enabling elements. Sociologically speaking, enabling elements of people's academic and career achievements, either individual (dispositions, preferences, and attributes) or social, are shaped mainly by and socialised within social institutions and a person's positioning in these institutions⁵. Also, there is theoretical and empirical agreement among social scientists that academic success, especially degree-level achievements, and career progress are much patterned and determined by the socio-economic class of graduates⁶. Fewer studies, by comparison, have prioritised the experiences of high-achieving university students, and successful professionals from marginalized family backgrounds. Presently, higher education researchers are increasingly focusing on exploring students' career aspirations and achievements from disadvantaged backgrounds. In the case of Pakistan, the impact of family background especially circumstances related to less privileged family background on the career advancement of women in Pakistan's higher education system is understudied.

⁵ Wong, B. and Chiu, Y. L. T. (2019) 'Swallow your pride and fear': The educational strategies of high-achieving non-traditional university students,' *British Journal of Sociology of Education*, 40(7), pp. 868-882.

⁶ Abrahams, J. (2017) 'Honourable mobility or shameless entitlement? Habitus and graduate employment,' *British Journal of Sociology of Education* 38(5), pp. 625-640.

Bathmaker, A.M., Abrahams, J., Waller, R., Ingram, N., Hoare, A. and Bradley, H., (2016) *Higher education, social class and social mobility: The degree generation*. London: Springer.

Thomson, P. (2016) *Educational leadership and Pierre Bourdieu*. London: Routledge.

The present qualitative research addresses this gap in the literature by analysing biographical accounts of six female professors (a subsection of thirty women professors sampled for my PhD research) to understand their perceptions about the influence of family background on their career advancement journeys. The qualitative analysis identified a combination of institutional enablers and barriers resulting from academic women's membership in the marginalised section of society in terms of their family educational status, occupational class, and rural residence. Interpersonal barriers in the form of family/ community members' opposition to their higher education choices and career formation were voiced by all study participants. Female professors linked structural limitations such as absence or lack of education, in particular high education facilities and opportunities to their disadvantaged residential rural locations. The female professors claimed that in the absence or lack of class-linked socio-cultural and economic capital (s), family positive values related to gender roles and women's education play a mediating role in shaping their dispositions (personal motivation, focused efforts, and hard work) that lead to their academic and career success despite belonging to the lower middle class or working-class backgrounds. In addition, the analysis of women's narratives revealed that parents' positive educational values, encouraging attitudes and supportive behaviours for their daughters are embedded/grounded in their personal histories and experiences of deprived status in education and occupational attainments. Discussion of theoretical and practical implications of the study's findings appears to enhance sociological understanding of challenges, hurdles, and support mechanisms. More importantly, theoretical, and empirical knowledge can be engaged to devise policies and practices aimed to address structural and cultural constraints on women's academic and career achievements from marginalised sections of the society.

Keywords: Women, academic career, higher education, Pakistan

Intergenerational Continuity with Dirty Labour: Experiences of Christians Sweepers of Lahore

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Abstract

An overwhelming majority of Christians in Pakistan have a historical lineage to the downtrodden outcaste groups, who had gone through en masse religious conversions from the 1870s to 1920s by western missionaries in the Indian sub-continent. This mass-scale conversion in Christian missionary reports was named “The Chuhra Movement”. The Chuhras, under the Brahmanic caste system, were assigned tasks such as picking up dead animals, removing excreta, hanging the criminals, and skinning the dead animals. These outcastes were perpetually destined to work in degrading occupations and known as ritually impure/*paleed*. Change of religion did offer some social upward mobility to these low castes; however, the centuries-old ancestral occupation of the majority of Christians remains the same till today.

As of November 2018, more than 80 percent of sweepers in sanitation services are Christians working in Water and Sanitation Authority, Public Health Department Punjab, School Education Department Punjab, and Lahore Waste Management Company in Lahore. Jo Beall in his study “Dealing with dirt and the disorder of development: managing rubbish in urban Pakistan”⁷ found that the Christian community has the highest concentration in the occupational category of waste work, which is further categorized by unequal caste-like relations. This historical and socio-cultural discriminatory treatment meted out to the Christian minority in Pakistan, based on their occupational realities, remains a widely ignored area in academic literature and research.

Keywords: Christian minority, caste, discrimination, Pakistan

⁷ Beall, J. (2006). Dealing with dirt and the disorder of development: managing rubbish in urban Pakistan. Oxford Development Studies, 34(1), 81-97.

Geography of Police Repression and Regulation of Street Based Khwaja Sira Sex Workers in Lahore

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Abstract

This research examines, through the perspective of territoriality, the street-level tactics used by the police in their regular contacts with the Khwaja Sira Sex Workers in Lahore. The findings of this study are based on 35 in-depth interviews conducted with street-based Khwaja Sira Sex Workers in Lahore during 2017-2018. The finding suggests three important territorial strategies of police repression of the Khwaja Sira community in urban spaces in Lahore. These include co-opting of indigenous Khwaja Sira geographies; hotspot policing and urban cleansing in urban centres and forced containment of Khwaja Sira Sex Workers and their economic activities in urban peripheries.

The paper concludes that police repression of Khwaja Sira Sex Workers serves to disconnect the Khwaja Sira community from urban centres, key social ties and safety nets, and socio-economic resources critical for their respectful survival in the city. The result is the peripheralization of Khwaja Sira individuals and their communities, increased dependence on precarious/traditional forms of Khwaja Sira livelihoods including sex work, and production of difference and marginality.

Keywords: Sex workers, police repression, HIV, urban space, violence, gender-based violence

Religion, Hate Speech and Sikh Community in Pakistan

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Abstract

Religious minorities in Pakistan are an important demographic category. However, religious minorities face a lot of discrimination. Pakistan is considered to be one of the most dangerous countries in the world for religious minorities. This study seeks to examine how the problems of religious discrimination are faced by the Sikh Community. This included factors like forced versus voluntary conversions, forced marriages, and hate speech. A qualitative study was conducted with the Sikh community situated in the areas of Nankana Sahab and Sialkot. A total of four focused-group discussions (FGDs) were conducted. Two FGDs were conducted in each city and to ensure equal gender representation one FGD was conducted with females and the other with male members in each of the cities. Thematic analysis was done to conclude the findings.

The findings suggested that generally the Sikh Community feel safe and believed that an incident or two of violence cannot be generalized. A belief in law enforcement agencies prevails in the community. However, support from the Government is lacking for religious minorities and needs to be looked into. The study recognizes lapses and gaps in the area of laws regarding religious minorities especially the laws related to anti hate speech that would require further research.

Keywords: Religious minority, Sikhs, Punjab, hate speech, Pakistan

Adolescents' Notions and Experiences of Privacy in Vertical Living

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Abstract

Privacy is socially stratified. One dimension of the unequal distribution of privacy is evident in the building structure. Apartments offer less privacy than horizontal housing due to the proximity of residents. Another dimension of this unequal distribution is age. Adolescents are ranked low in the social hierarchy when it comes to the distribution of privacy. Keeping these factors in mind, the present study aims to understand the notion of privacy as perceived by adolescents living in apartments. The study also aimed to highlight the need for privacy of adolescents in apartment living. A qualitative approach was used while designing the research process and 10 semi-structured interviews were conducted with male and female adolescents selected using the purposive sampling technique. Data was collected from one apartment complex and an apartment colony in Lahore. Thematic analysis was used for the analysis of data.

The study's findings suggest that most adolescents do feel the need for privacy in apartments as they perceive that the building structure inherently offers less privacy. The adolescents in apartments prefer horizontal housing over vertical living to avoid the feeling of crowdedness that is associated with vertical growth due to shared space and proximity. The utilization of spaces within apartments is associated with autonomy, control, limiting access, and information management all of which are important elements of the development of personality during this age. The findings of the present study can be helpful for developing an inclusive and socially sustainable vertical housing policy in Pakistan.

Keywords: Privacy, vertical living, adolescents, social sustainability

**Thematic Review of Literature Focusing on Educational Exclusion of
Religious Minorities in Pakistan 2016-2021**

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Abstract

Pakistan has a predominately Muslim population, although other religious minorities also exist. Non-Muslim religious groups took part in the political struggle for Pakistan's creation before 1947 for the realization of fundamental human rights alongside the country's majority-Muslim population. The founding father of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah reiterated at many occasions that minorities will have full religious freedom to profess and practice their religion in the newly established state and their status will be of equal citizens. This objective however has not been accomplished. A pressing concern is the exclusion of religious minorities from equality in education. The objective of this study is to conduct a literature review on educational exclusion and citizenship to offer strategies for reducing social division and eliminating discrimination against religious minorities through an egalitarian system of education.

Data has been analyzed through the thematic method. The findings from the literature review suggest that the educational system in Pakistan needs to be redesigned to adopt an inclusive approach. A single national curriculum does not encourage an inclusive approach, as religious minorities are largely left out of the curriculum and textbooks in public schools. Pakistani society has become more polarized as a result of this form of exclusion. The inclusion of minority groups in the country's social development is crucial, especially in the curriculum for education so that growth can occur through education. Furthermore, religious minorities who are educated are valuable assets for a nation. We conclude that Pakistan's educational curriculum must be designed to foster harmony, progress, tolerance, and respect for all religious groups.

Keywords: education, national curriculum, exclusion, discrimination, Pakistan

