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Socio-Economic Conditions Of Hindu Women In Karachi With Special Reference To Narainpura Karachi

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Abstract

The religious minority constitutes an anomaly within the discourse of national identity in Pakistan. They become an anomaly because their existence as citizens of Pakistan highlights the contradictions within the theory that, the State of Pakistan was created for the Muslims of the Indian subcontinent. Hindus are the largest religious minority in Sindh, but facing discrimination at all levels, i.e., economic, social, political, and legal. They are living as a second-class citizen of the country. While, the women who belong to these minority groups are facing double discrimination, firstly as a woman, and then as a Hindu. It is an exploratory research which was conducted in Narainpur (Karachi), which is one of the oldest residential areas of the city, and represents the largest population of Hindu minority, i.e., 60,000 to 70,000. The entire population of Narainpur comprises of poor and lower middle class, as most of the population works as sweepers, housemaids, laborers in KMC, and sellers. Interview schedule was used to collect data from the respective respondents. Result show that health conditions of the women of this locality needs improvement.

Keywords: Socio-Economic Conditions, Minority, Hindu Women, Case Study.

تلخیص

پاکستان میں قومی شناخت کی بحث میں مذہبی اقلیت کو غیر معمولی سمجھا جاتا ہے۔ یہ غیر معمولی بن گئی ہے کیوں کہ پاکستانی شہری ہونے کی حیثیت سے وہ اس نظریئے سے تضاد کی عکاسی کرتے ہیں کہ پاکستان کی ریاست برصغیر پاک وہند کے مسلمانوں کے لئے تشکیل دی گئی تھی۔ ہندو، صوبہ سندھ میں سب سے بڑی اقلیتی جماعت ہے لیکن ہر سطح پر امتیازی سلوک کرتے ہیں جیسا کہ معاشی، سماجی، سیاسی اور قانونی سطح پر۔ یہ ملک کے دوسرے درجے کے شہری سمجھے جاتے ہیں، جبکہ اس اقلیتی گروہ سے تعلق رکھنے والی خواتین دُگنا امتیازی سلوک کا سامنا کرتی ہیں۔ اوّل یہ خواتین ہیں دوئم یہ ہندو ہیں۔ یہ ایک اکتشافی تحقیق ہے جو نارائن پور (کراچی) میں کی گئی

ہے، جو شہر کا سب سے پرانا رہائشی علاقہ ہے جہاں تقریباً ۶۰۰۰۰ سے ۷۰۰۰۰ ہندو اقلیت کی سب سے بڑی آبادی کی نمائندگی کرتا ہے۔ نارائن پور کی پوری آبادی غریب اور نچلے متوسط طبقے پر مشتمل ہیں۔ زیادہ تر آبادی خاکروب، ماسی، کے ایم سی کے مزدور اور سیلرز کے طور پر کام کرتے ہیں۔ جواب دہندگان سے معطیات جمع کرنے کے لئے مصاحباتی شیڈول کا استعمال کیا گیا۔

کلیدی الفاظ: سماجی و معاشی حالات، اقلیت، ہندو خواتین، سوانحی مطالعہ

Introduction

According to Arnold M. Rose, "A group is a minority group if it is the object of prejudice and discrimination from the dominant groups, and if the members think of themselves as minority" (as quoted in Merton & Nisbet, 1961, p. 326).

When Pakistan and India came into being, massive migration took place. People from Pakistan moved to India and vice versa (Stump, 2008). In all this exercise, many chose to stay where they belonged (Svensson, 2013). It includes both, i.e., Muslims in India, and Hindus as well as Christians in Pakistan (Chan, Haines & Lee, 2014). These are the people, who are patriots, as they chose this country at the time when they clearly had the choice to move, but they chose not to. Now, it is our moral responsibility to work for their welfare and respect them as equal citizens (Afzal & Husain, 1974).

Pakistan was once a part of the multicultural and multi-ethnic Subcontinent. But, now as a non-Muslim minority, the Hindus have been rendered invisible (Gopal, 1994). So that the official narrative of the majority religion as a marker of national identity can be mobilized and validated. Pakistan's official ideology constructs the Muslim subjects of the State as the only valid group of citizens (Chitkara, 1996).

The State is supposed to be an instrument of equality for all citizens. By declaring itself an Islamic Republic, the State of Pakistan has deployed major technologies of social and economic inequality against its non-Muslim subjects (Enid & Oklahoma, 2010). The constitution of 1973 itself has become discriminatory, because it patronizes the faith of the majority as the only valid faith. The people belonging to other religious communities, if religion can be considered as a dominant marker of identity, cannot hold any major and publicly influential administrative posts (Chitkara, 1997).

Pakistan is an Islamic country and the second state in the world after Israel, that came into existence on the justification and basis of religion. According to the last census, which was held in 1998, it is a country of approximately 140 million inhabitants, near to 97% whom are Muslims. The other 3% are minorities comprising of different religions.

There are mainly six minorities in Pakistan, i.e., Buddhist, Christian, Hindu, Ahmadi, Parsi, Sikh, along with the Schedule Castes (Census Report, 1998).

But, according to the CIA World Factbook (July 2016), the population of Pakistan is 201,995,540. While, the religious minorities represent about 3.6 percent of the entire population. At the same time, U.S. Commission on International Religious Freedom has named Pakistan as one of the 13 countries where violence against religious minorities is common and condoned or supported by the government.

The Hindu community of Pakistan is around 1.60% of the total population, and their number is 2,111,271. In Karachi, which is a cosmopolitan city of more than 20 million inhabitants, the total population of the Hindu community is 84768 (i.e., 43959 males, 40809 females) which includes the Schedule Castes as per the Census Report, 1998.

In 1941, the population of Karachi was 4,35000 and the Hindus comprised 51% of this population. After partition, many Hindus migrated from interior Sindh and settled in Karachi, and the present population of Hindus mostly consists of migrants. In 1951, the population of Hindu community was just 2%. According to the last census of 1998, the population of Hindu community is 82028 which is less than 1%. It was pointed out in this research that the Hindus played significant role in the historical formation of the province of Sindh in Pakistan (Census Report, 1998).

The Hindu community is so assimilated within the culture of Pakistan that; it is difficult to recognize them as Hindus. In the past, the Muslims and Hindus showed respect for their others religious saints and holy places, but with the passage of time the situation has changed (Sabri, 1994). In the past, the Hindu community was well-off and had good businesses and jobs. Now, they have become poor and a vast majority is even living below the poverty line. Most of the Hindus are engaged in sanitary work in different government sectors and private institutions. The Hindu women in Narainpur, Ranchor Lines-Karachi are more vulnerable to the existing socio-economic structure, thus the leading trends of discrimination in the society have hindered the Hindu women to actively participate in the development process.

These religious minorities are the native species of the Sindh province, but facing discrimination at all levels and are living as a second-class citizen of the country. While, the women who belong to these minority groups are facing double discrimination, firstly as a woman, and then as a Hindu.

Research Objectives

- To find out the socio-economic discriminations with the Hindu women on the basis of religion.

- To find out the reasons behind Hindu women's poor socio-economic conditions.

Research Hypotheses

- There is relationship between insecurity and migration of Hindu community from Pakistan.
- There is relationship between less education and obtaining low level jobs.
- There is relationship between forced conversion into other religion and Sexual harassment.
- There is no relationship between forced conversion into other religion and Sexual harassment.
- There is relationship between Hindu caste system and early marriages of women.

Research Questions

1. What are the socio-economic conditions of Hindu women in Narainpur, Ranchor Lines-Karachi?
2. What are the major problems of the Hindu minority in Narainpur, Ranchor Lines-Karachi?
3. What are the general perceptions of the Hindu women in Narainpur, Ranchor Lines-Karachi regarding their socio-economic conditions?

Justification of the Study

This research will provide a new vision for emphasis on the ground realities along with the reasons behind Hindu women's poor socio-economic conditions as well as discrimination on the basis of religion in Narainpur, Ranchor Lines-Karachi. This information can help to lay down the foundation for primary as well as secondary preventive strategies for the improvement of these vulnerable groups of women.

Theoretical Background

Power Conflict Theory

The power conflict theory describes the socio-economic state of under-marginalized strata of the population in terms of the economic disadvantages that ultimately lead to social decline. Power conflict may be defined as a struggle for control of scarce values. The scarce values may be economic in which one group seeks domination over another in order to take its wealth or labor at less than its recognized value.

The minority group may thus be enslaved or simply underpaid (Knapp, 1994, pp. 228-246).

Similarly, minorities in Pakistan have to face economic prejudice and they are also underpaid. The theory of power conflict is quite visible throughout the socio-economic and political history of the Indian subcontinent. After the emergence of Islam in the Subcontinent the Hindu majority started to suppress the Muslim minority in terms of economic benefits. Before the creation of Pakistan, the Muslims were a minority in India and the Hindus in majority and they were also the allies of the British rulers of that time.

After the advent of Islam and with the initiation of Islamic rule on the Subcontinent the original language was replaced by the Persian and Arabic at the official level. That was an indirect effort to suppress the social values of the Hindu society. Similarly, when the Hindu majority came to power, they opposed Persian and Urdu as the official languages of the Subcontinent (Ispahani, 2016).

This controversy even caused dreadful communal riots. When the Muslims became a majority, they started to get control over the socio-economic and political life of the minorities. It is a natural reaction that a group which has suffered injustice from the majority gives the same treatment when it assumes power (Malik, 2002).

From this historical and social example, the theory of power conflict can be directly related to the present study. Karl Marx is best known to explain the inter-group antagonism in terms of power conflict over economic values and issues. This theory is related to the present paper because, it also describes how the dominated minority group is kept away from economic equality and participation (Marx & Engels, 1998).

When there is a power conflict, the dominant group practically never seeks to exterminate the minority group; it seeks only its wealth, labor, prestige, and ascendancy. When the minorities are kept economically backward, ultimately, their social and political state decreases. This research paper is based on the sociological perspective that the minorities are suffering everywhere in our country. In Pakistan, direct and indirect efforts have been made to limit the role of minorities in the country. It seems that the majority does not want to give power to the minorities in terms of socio-economic development.

Theory of Colonialism

The theory of colonialism is also relevant to this study. Colonialism is a mechanism of governing over the mental, physical conditions, and resources of some nation or class. The theory of colonialism is divided into two kinds:

1. Internal colonialism.
2. External colonialism.

The theory of internal colonialism can be a relevant theory because, it highlights and emphasizes the exploitation of the socially suppressed strata of the population by the ruling or majority party (Bosworth & Flavin, 2007). As, they want to keep the minorities dependent on them and therefore, subject them to the socio-economic discrimination. In short, the current socio-economic situation or problems of the minorities may be viewed in the context of internal colonialism (Howe, 2002, pp. 18-20).

Literature Review

Violence, Memories, and Peace-Building: A Citizen Report on Minorities in India and Pakistan (2016) the book is written by Saleem Ahmed, Nosheen D'Souza and Leonard D'Souza. The researcher has described the socio-economic, politico-legal, and historical situation of the minorities. This book focuses on the questions regarding the emergence of the problem of minorities in the Subcontinent. The book is divided into two parts. The first part describes how the minorities took part in the freedom movement of Pakistan and later how they were gradually deprived and discriminated socio-economically as well as politically and the second part discusses the services of the minorities' in all spheres of life. This book also contains a brief information about the individuals belonging to different minority groups. Everyday Life of the Hindu Community of Karachi by Mr. Ghulam Mohiuddin (2001) It is the only research that has been carried out regarding the Hindu community in Karachi this research done in urdu and the objective of this research focuses on the socio-economic conditions along with the problems of the Hindu community in Karachi. This is an extensive research which covered almost all aspects of life of the Hindu community in Karachi. The main problems of the Hindu community identified are lack of education, lack of religious education. lack of religious institutional infrastructure and Unemployment. There are few middle-class Hindus in the professional fields, as it is difficult for them to join the Government institutions and especially the Armed Forces. While, the Hindu elite class enjoys good relations with the majority, but there is non-availability of religious education and training centers for the Hindu community. The social and political leadership of the Hindu community is not much influential and sometimes even self-centered. Hindus are considered as aliens who have connections and affiliations with the neighboring (unfriendly) country. It is evident from this research that, there is a strong need for effective leadership on social grounds for the development of the Hindu community. The Hindus must be considered loyal and they

should enjoy all the social and economic benefits. Shrinking Space: Minority Rights in South Asia (1999) this book edited by Sumanta Banerjee. It was published by the South Asia Forum for Human Rights. This book provides overall information about the socio-economic and political situations of the minorities in South Asian countries. This book provides a description about the term 'minority' unlike the other social scientists. The scholars argue that the term 'minority' is not a numerical concept, but is a related phenomenon of human rights and they extend the meaning and call it a 'non-dominant' and 'disadvantaged' group whether it is based on the premises of religion, language, or ethnicity. They are also of the view that, it is difficult to define the term 'minority' especially in the context of South Asia. As, there are minorities within minorities in the same religious fold, whether it is an officially recognized homogeneous minority religion. This book briefly describes the multi-dimensional problems of the minorities in different South Asian countries. According to this book, Islamic fundamentalism and legal discrimination have been the main cause that the minority groups have not been able to develop themselves. The fundamentalists do not only make the minorities, but also thereafter create a great tension between the different Muslim sects. Unjust legislation has forced the minorities into backwardness as they have not been able to find equal opportunities and space for the progress in socio-economic terms. In Pakistan, which is an ideological state, the minority issue is theoretical as well as socio-legal at the same time. Minorities in Pakistan (1951) edited by Mr. S.K. Gupta provides very useful information about the Hindu minority in Pakistan after independence. According to the Census of 1951 (Govt. of Pakistan), the minorities were 14.1% of the total population of Pakistan. They consisted of Hindus, Christians, Parsi, and Buddhists. The majority of the Hindu population lived in East Pakistan (which is now Bangladesh) and their percentage was 23.2% of the total population of East Pakistan. The writer has focused on East Bengal and hasn't written anything about the Hindus in West Pakistan (which is now the Islamic Republic of Pakistan).

Research Methodology

The Present study is an exploratory research, because type of study permits the researchers to define her research problem and formulate her research answer more accurately. Due to sensitivity of this topic researchers used mixed method both qualitative and quantitative because the issues related to minorities and it is very sensitive. In present study the universe is selected of Narainpur, Ranchor Lines Karachi which is one of the oldest area of the Karachi city. A sufficient number of women are selected through systematic random sampling method. Structured interview schedule and case study method are used for data collection, 10% of total respondent will be case study and 90% interviews if total respondents are 89 then 05 are case study and 84 are interviews. The case studies indicate the determinants behind the socio-economic deprivation of Hindu women and also combines the factors incorporated with the causes, patterns, and

nature of their weak socio-economic conditions. In the current study researchers discuss, explains and interpret all aspects of the issue.

Testing of Hypothesis

Table: 1
Migration of hindu community

Response	Migrated	Not Migrated	Total
Insecure	24 (29.14)	27 (21.85)	51
Secure	24 (18.85)	9 (14.14)	33
Total	48	36	84

H1= There is no relationship between insecurity and migration of Hindu community from Pakistan.
Ho=There is relationship between insecurity and migration of Hindu community from Pakistan.

Calculated Value of Chi-square (χ_2): 5.37

Table value of Chi-square at 2df and 0.05 level of significance is: 3.84
As the calculated value of Chi-square (χ_2) is greater than its table value at 2df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis is relationship between insecurity and migration of Hindu community from Pakistan is accepted.

Table: 2
Relationship between education and jobs level

Education	Low level jobs	Higher level jobs	Total
No	24 (18.09)	16 (21.90)	40
Yes	14 (19.90)	30 (24.09)	44
Total	38	46	84

H_o = There is no relationship between less education and obtaining low level jobs.
H_A = There is relationship between less education and obtaining low level jobs.

Calculated Value of Chi-square (χ_2): 6.77
Table value of Chi-square at 2df and 0.05 level of significance is: 3.84

As the calculated value of Chi-square (χ_2) is greater than its table value at 2df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis there is relationship between less education and obtaining low level jobs is accepted.

Table: 3
Forced conversion

Sexually Harassed	**Yes**	**No**	**Total**
No	21 (29.75)	28 (19.25)	49
Yes	30 (21.25)	5 (13.75)	35
Total	51	33	84

H_o = There is relationship between forced conversion into other religion and Sexual harassment.
H_A = There is no relationship between forced conversion into other religion and Sexual harassment.

Calculated Value of Chi-square (χ_2): 15.271

Table value of Chi-square at 2df and 0. 05 level of significance: 3.84
As the calculated value of Chi-square (χ_2) is greater than its table value at 2df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis there is no relationship between forced conversion into other religion and Sexual harassment is accepted.

Table: 4
Early marriages of women

Hindu Caste System	**Yes, Extremely**	**Yes**	**No**	**Total**
Yes	44 (35.80)	14 (18.28)	6 (9.90)	64
No	3 (11.19)	10 (5.71)	7 (3.09)	20
Total	47	24	13	84

H_o = There is no relationship between Hindu caste system and early marriages of women.
H_A = There is relationship between Hindu caste system and early marriages of women.

Calculated Value of Chi-square (χ_2): 18.90
Table value of Chi-square at 2df and 0. 05 level of significance: 5.99

As the calculated value of Chi-square (χ_2) is greater than its table value at 3df and 0.05 level of significance, therefore, the null hypothesis is rejected and the original hypothesis there is relationship between Hindu caste system and early marriages of women is accepted.

Case Studies

A Housewife

Mrs. Shanti is a 40-year-old housewife and belongs from the Hindu Gujarati community. She lives in a small house which consists of 2 rooms, with her husband and 4 children (three girls and a boy). She lives in Narainpur, Ranchor Lines-Karachi, and belongs to an indigenous family of the city, because her ancestors have been living in Narainpur even before the partition of the Subcontinent.

The husband of Shanti, Mr. Kashi Ram is the only bread earner of the family. He works in Karachi Municipal Corporation (KMC) as a sanitary worker. Shanti's son has studied till matriculation, and her 3 daughters have completed only primary classes. She doesn't have enough financial resources to support their further studies, but she is willing to send at least her son to college and even to the university for higher education, so they could get better employment opportunities and not end up in working as a sanitary worker or performing other less prestigious jobs.

She said that, when she was young, she was not allowed to attend the school from her elders, and still in her family girls' education is not supported by the male members. She has worked hard to get permission to send her daughters to school, but now it's very difficult to acquire permission to send them to college and university, because the social dynamics of Narainpur are not healthy. Vagabonds pass amusing remarks on girls and eve-teasing is very common. She added that, in the last three years, some girls of her community scuttled with the local boys and later got married to them, therefore education is not encouraged in her community specially for girls. Moreover, criminal activities are also one of the various hurdles in girls' education and their employment.

She explained that the male dominance and lack of awareness among the masses are the main hurdles in the development of the women in her community. She said, "I am a witness of my whole life's personal experience. I have never faced any kind of discriminatory behavior from the Muslim community, and they never treated me as a lower citizen on the basis of my religion."

She also shared that, "There is an urgent need for the awareness program for both of the sexes, and we need to engage youth in constructive activities, so they can get busy in

their own activities and girls may feel free to step outside their houses. This way they can acquire education and play their effective role in the society for the development of Pakistan."

A Beautician

Ms. Asha Velji is a 27 years' lady. She has completed her Intermediate education as a private candidate. She is from the Kathiawari Hindu community and lives in Narainpur with her parents and belongs from the upper class. Her grandfather, Mr. Magi Velji was a counselor at Narainpur and has also served as the chairman of the local community. She represents the upper class and educated family.

She is engaged in her own community and is going to get married in December, 2016. She said that, they can't marry out of their community, but there are no such restrictions on girls' education and other social activities. She received full support from her family and community members during her education, but she lost interest in education after completing her Intermediate, as she was interested in pursuing the beautician course.

She shared that, "I never tried to get a job in a beauty parlor or to start my own business, because we don't have the trend of females working before marriage in Narainpur. During my entire educational experience, I never faced any discriminatory behavior from my Muslim fellows, as they were always very humble towards me and other non-Muslims students. But, I do remember the behavior of one of my class teacher. She was our Islamic Studies teacher, and also taught ethics to the non-Muslim students. She was quite rude during the teaching and sometimes gave us severe punishment, even just for the nominal mistakes. She always use to grade us with very low marks in the class tests." She also shared, "I guess no religion teaches us discrimination and injustice. It all depends on people's perception and the unawareness about their very own religion."

She further added that, "If the Hindu community in Narainpur really wants to improve their daily lives, they have to educate their women as much as possible, because education is the only key to develop the community. As far as women remain uneducated and unaware, the real process of prosperity and development couldn't be started in any community, especially in the context at Narainpur, where every girl and boy need education and awareness regarding the constructive social changes that are prevalent globally.

A Retired KMC Employee

Mrs. Damanti Kumari is a 60 years old widow and a retired KMC worker. She has worked 23 years as a laborer in the Engineering Department of KMC. She had 11

children, out of which six had passed away, while two boys and three girls have survived. She lives in a small two room house with her family.

After her retirement, her elder was adjusted in the seat vacated by her, while her other son is jobless. All of her daughters have been married. She shared that, her house is very old and damaged; therefore, the KMC authorities have issued her a notice to vacate the house immediately, as it can lead to any serious incident, but she is still living there, because she doesn't have any other option.

She added, as in KMC department most of the employees at lower level jobs, such as sweepers, laborers, and other small jobs are non-Muslims. They are working without any health care facility or other benefits. But, still they are not getting their salaries, which have been the cause for dropout of many children from the schools, especially girls because parents can only afford to pay their sons fee, because it is a traditional thinking that boys will be the bread earner for their family in future, while the girls will settle down in other's house after their marriage.

She further said that, for decades her community has been living in the same condition. She doesn't feel any positive change among the people of Narainpur, in fact the young boys and girls of the area are getting more and more vulnerable each day due to lack of awareness, education, access to information, and media's influence. Therefore, their general interest is towards watching movies, smoking, drinking, and flirting with the girls.

She also highlighted the issue of early marriages of girls in the communities of Narainpur. She continued, "Due to the indecisive local environment girls get married between the ages of 16 to 22 years, and become mother in early age, so they could not play their vital role in any socio-economic activities for the community, which is an unfortunate scenario."

A Housemaid

Mrs. Bhawani Makhija is a 35-year-old lady and a housewife searching for the job. She is married to Mr. Lajpat, a KMC worker. She had three children, two girls and a boy, but her son died just after a few months of the birth. She is living in a one room house, which has only a bed, TV, and few crockery items.

She studied till middle standard and left school after her mother's death. She got married when she was 19 years old. After her marriage, she worked temporarily as a sweeper in the DOW Medical Center, Agha Khan Hospital, and in several houses. Currently, she is unemployed and searching for a new job.

She said, "My husband is not getting his salary for the last three months, therefore we had to take out our children from the school. Govt. Primary Mannar Mandir School is the only school in our area, which has the capacity to accommodate only 90 to 100 students, because of the existing faculty of eight teachers. All these teachers come from different areas of the city and the educational quality of this school is not satisfactory, because no government official has visited this school since long. Teacher absenteeism, lack of interest, discipline, damaged furniture, and unfurnished classrooms are the major issues of this school."

She added that, she is very fond to send her daughters to the school and that's why she is looking for a job. It's very difficult to get a permanent job, and she always have been appointed for a very short term (i.e., three to four months) until the employer could get a better employee. The majority of the people are reluctant to appoint a Hindu at their houses for the domestic work.

She also shared that, while she was working as a housemaid, her salary was 3500 rupees per month for washing clothes, dusting, mopping, etc., as people don't prefer her to clean their plates and dishes, and her cup, plate, and glass were kept separate.

A Case of Early Marriage

Mrs. Mangla is a 19 years old girl, and got married when she was only 17 years. She has a year-old daughter, and is a simple housewife living with her in-laws in Narainpur. Her husband, Mr. Ashok is 24 years old and works in a garment factory as a laborer.

Mrs. Mangla has studied till the 5th standard, because of the cultural constraints and traditional oppression. Her family was highly male dominated, and the general opinion regarding the girls' education is that, girls have to settle down with their in-laws after marriage, so there is no such need to invest in their education.

She also shared that, around four years ago, five girls of her community eloped with the boys from the other castes, as simply they could not marry out of their caste because of the established norms. The respective girls belonged to Kathiawari community, which is the upper class of the Hindus in Pakistan, while the boys were from the lower class of the Hindus, i.e., the Mehngwar. Their living style and culture is also entirely different, as the males from the Mehngwar community use to drink, smoke, and they are also involved in domestic violence.

She added that, "Nine months ago, two girls took poison and died, because their parents did not agree for their inter-caste marriages. One of the girls, Geeta was also from my community, and was only 18 years old, while the other girl was from the Gujarati community."

She revealed that, two years ago a girl named Luxmi from the Narainpur also converted into Islam and married to a Muslim boy. She never returned at Narainpur, as nobody knows where she is or what has happened with her, whether she is even alive or not. After this incident, her parents left this area and migrated to Badin because of the defamation.

She explained that, because of all such incidents her community committee members have decided to marry off their daughters as early as possible, which she thinks is one of the obstacles in the prospective development of the Hindu females in Narainpur. She is one of the various examples of this dilemma, while she was not ready for the marriage at the age of 17 and even wanted to continue her education at the school, but she never got permission for it and later she was forced to marry.

She also shared that, her husband is very loving and caring, but her father-in-law is quite strict regarding the old traditional values and religious observance. She is only permitted to go outside with her husband and mother-in-law. She is not allowed to wear 'Shalwar Kameez, and can only wear Sarri as her father in-law doesn't allow it. She also observes 'Ghonghat' in front of her father-in-law and brother-in-law. She expressed that, in her community there are various restrictions and limitations regarding the social activities of the women. All important matters are decided by men, and as a result the women are living in a miserable condition in Narainpur.

Analysis of Case Studies

The respondents have very small accommodations and are usually engaged in lower level jobs, such as sweepers and laborers, working without any health care facility or other benefits. They also complained about low salaries and the high unemployment rate. The majority of the people are reluctant to appoint a Hindu at their houses for the domestic work, as they don't prefer them to clean their plates and dishes, even the utensils for Hindu workers are kept separate.

Low education of both the sexes, especially females is a serious problem as the respondents have a firm believe that education is the only key to develop their community. High school dropout ratio and the presence of a single school in the vicinity, along with teacher absenteeism, lack of interest, damaged furniture, and unfurnished classrooms are the major obstacles in this sphere.

The respective respondents also shared that some girls eloped with the local boys and later got married to them as simply they could not marry out of their caste because of the established norms. Because of this aspect, there have also been several suicide attempts.
The respondents also complained about the abundance of vagabonds as well as eve-teasing along with other criminal activities at the community level, i.e., drugs usage and alcohol consumption. Moreover, early marriages, large families, male dominance, and lack of awareness are the hindrances in the socio-economic development of the Hindu community in Narainpur.

Conclusions

Narainpur, Ranchor Lines-Karachi represents the largest population of Hindu community in Karachi, i.e., around 60,000 to 70,000, and is one of the oldest localities in the city. The Hindu women in Pakistan are struggling with serious problems, such as discrimination, cultural assimilation, political oppression, exclusion from the development plans, forced conversion, non-availability of their religious education, language, as well as the lack of opportunities in the democratic participation. The community members of Narainpur are completely deprived of the health facilities as there is no dispensary, maternity center, and other community health care centers. The majority of the community members, and especially the females have only access to Civil Hospital and consult with private doctors those can afford. While, a few people of this area can afford private doctors. The education sector is also in a devastating scenario in Narainpur, as there is only one government school, i.e., the Govt. Primary Mannar Mandir School.The streets in the colony are almost damaged and broken. Open manholes can be seen everywhere, and the people are living below the poverty line, i.e., without any basic facilities, such as access to clean drinking water, proper sanitation system, frequent power failures, etc. The past as well as the existing government has not played its role effectively, and the Hindu women are experiencing a very tough time in Narainpur.

Discussion

This study estimates the majority of respondents lived Before 1947,it means the majority of respondents are living in Pakistan before the partition of subcontinent. 56% respondent's personal monthly income is between 10,000 to 12,000 monthly so the majority of respondents are from poor class. According to the research findings Table No 1 42% respondents are living with insecurities, it means the significant no of respondents are living with secure conditions but 42% who feel insecure is not negligible. 52% respondents are never faced religious discrimination but 48% respondents have faced discrimination on the basis of religion. Therefore Pakistani society is not reflecting there extremist approach rather then neighboring country. The results show that a significance no of respondents have cast their votes in election of Pakistan.76% respondents thinks they are facing similar conditions as Muslim women are facing and 24% respondents thinks they differently treated. 57% respondents have access to private Hospitals. 70% respondents never faced any anti minority behavior, 30% respondents often faced this. The majority of respondents are never forced to convert in any other religion. 56% respondents are not migrated from Pakistan due to insecurity but 44% respondents want migrated due to insecurity this is also a significant no. The majority of respondents think Hindu Caste system is one of the reasons that Hindus bear many problems in their lives and are treated unequally even in their own social circle. The majority of respondents extremely supported this reason and demanded for proper legislation of Hindu marriages. The majority of

respondent not faced discrimination in acquiring job. As per data of the study, clearly shows 75% respondents agree that low level of education is the reason behind disempowerment in professional and social sphere of life. 61% respondents never faced sexual harassment on account of being a Hindu woman.

Recommendations

1. The government must take concrete initiatives for the betterment of the women of minorities.
2. Hindu politicians, religious leaders, and scholars must strive for the socio-economic upheaval of the masses.
3. The media should portray the significant role of the Hindu minority in the progress of Pakistan, and it should highlight the problems faced by Hindu women.
4. The government should also ensure full participation of the minorities in all spheres of social life by providing them with equal opportunities.
5. The Hindu community should try to establish their own education, medical, and other developmental institutions with the help of government, philanthropists, and professional donors.
6. NGOs and Civil society groups should raise awareness about the women's socio-cultural and religious norms, along with the rights accorded by the constitution.
7. The women of the minorities should also be given their due share in family property which may enhance their socio-economic status.
8. The women should also be given equal rights to get proper education and be allowed to marry according to their choice.
9. The minority quota should be raised in government jobs, and extra seats should be allocated for the women of the minorities.
10. Unfortunately, the behavior of some Muslims towards the Hindu minority is not appreciable. Religious scholars must play their vital role in guiding them to abstain from any hatred or prejudice.
11. Due to socio-economic and political discrimination, the minorities are mostly considered suitable for sanitary work. They must be given proper economic facilities and job securities. Their wages must be improved and safety equipment should be given in order to protect them from health hazards.

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