



They Christened it Youhanabad Phase II

Kashif Nawab



Youhanabad neighbors DHA but proximately doesn't seem to have helped this so called "urban hell" youhanabd is the largest Christian locality in Lahore with a population of around 150,000. It is stretched over two kilometers along Ferozpur road. It was founded by Fr Ferrdencial, a Catholic Missionary<in 1965.Later Fr Henry was asked to take up the development of the area. Most of the plots allotted in youhanabad measured 5 Marla's in 1970, the place was home to only a few Christian families. The rest of the land was used for agriculture. Later, a number of Christians, looking for freedom of religion and a communal living, inhabited the place the catholic church offered them plots on easy installments, and also provided material for building homes. Rapid growth of population forced the local church to acquire more land. When there was no land to cater for greater number of people, the church purchased a piece of land near Buler Village and christened it youhanabad phase2 more people came around and build their homes. Today, the Muslims community owns more land and shops in the locality. The phase 2 was declared a modern village by the then President Musharaf DHA is now set to acquire the land in the area. Unfortunately there is hardly any facility for the Christians residents of youhanabad,just few steps away.

So, what are the reason why youhanabd has seem no progress ?Do the authorities concerned have any uplift plans? These are million- dollar questions.

Interestingly, youhanabd has been a part of the constituency that return former chief minister Main Shahbaz sharif.yes,it looks like a" katchi Abadi" it is said that for the previous local election, youhanabd was divided into two parts. Union council No 145 and 146.As a majority of its population is Christians, in the local body election, the main seats were won by Christian candidates meanwhile, Muslim inhabitants control the local business and run many shops. A pleasant feature of life here is that followers of both religions coexist peacefully. A considerable numbers of residents in youhanabd are employed in the government sector most of the men are work as laborer's. besides, the number of women working as domestic help is also quite large. Locals only grouse is that the government has not taken any initiative for development of Christians localities, in term of basic health facilities, education, road infrastructure, and security arrangements. There are no parks, the roads are broken at most places. Street lights are either extinct or non-functional, and sewerage gutters overflow as a routine.

There is general dissatisfaction over the contribution of the local, provincial and national -level politicians with regard to provision of basic amenities for the Christian community. Rev .Fraz Malik, Pastor In charge Abraham Presbyterian church , youhanabd, says, "Visit any Christian locality be-it Mariam Colony, Joseph colony, Nishat colony, Bahar Colony and you will see that the living condition of the common man are poor."

Justin Patrick a civil engineer and town planner, insists that any residential colony which is built on 70-75 Kannals must have 50-bed hospital, a public park, a graveyard a community center, and primary as well high school. This is a minimum requirement. He says ,secondly, such a locality must have proper roads and link roads with streets lights and foot paths. He adds there should be an adequate sewarge system where manholes that are maintained properly, in accordance with the guidelines provided by the public health engerring department. There ought to be an overhead water storage tank and a water filtration so that water borne diseases like cholera, skin ailments and hepatitis can be prevented. Patrick also speaks of underground electricity distribution, in order to avert fire or other damage



"In an area with big Christian population, a boundary wall must be built for the safety of the residence. Who have been easy targets for miscreants in the past. The government must have installed security cameras around the churches".Samual Payara chairman, implementation of minority rights forum, says it is the high time the government follow the supreme court judgment of 2014 that talked about setting up minority rights, commissions at provincial in order to address their concerns and issues. The judgment required of the government to ensure the security of churches across the country, but so far only Baluchistan has set up such a commission, the rest of the provinces are desisted by what they call a lack of funds."Tahir Khalil shindhu, Former chairman, standing committee on Human rights and Minority Affairs, says that in the tenure of the previous government, development funds were allocated to Kamran Michael, who ensured their equal distribution to all Christian localities. youhanbad , which needed a major share in funds due to its size and population ,remained neglected.

He admits that Youhanabd is one of the largest Christian dominated localities in the country and, therefore must have all basic needs of life. Talking to TNS, M.N.A Rana Mubashir Iqbal said he was able to get the gas pipeline of approximately 19 kilo meters length in youhanbad, and several projects related to roads and sewarge that are worth Rs 500 million. when asked about the educational facilities He said, " Although there is a government school in the adjacent Asif Town ad Nishter Colony, the government

must set up at least one high school in youhanbad .Presently there little vacant { state} land in youhanabd but the government can,t find ways to overcome this hurdle "he added "youhanabad is so big that it has been divided into two union councils"Ajaz alam Augustine minister of human rights and minorities affairs(PTI) ,says that the government wants to develop youhanbad into a "modern village". In this regard, a contract worth 3 million has been awarded to the urban union and the walled city of Lahore authority, for survey. The development works involves construction of roads, laying of sewerage pipes, and provision of electricity to every household. The parks and horticulture authority(PHA) is also expected to be a part of this project.Augustine says that the government is looking for land to build a basic health Unit(BHU) and a school for the residents of youhanbad." land is the major issues at present. {The reason for this city has no} land was allocated for these purposes when the locality came in.Also, it {youhanabd } was not approved by the Lahore Development Authority(LDA) at its inception, "He adds that the former Chief Minister Mian shhabaz sharif was elected as MPA from youhanbad ,but ignored development's work in the locality

With Courtesy **The News**

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to all Citizen of Pakistan
from Monthly Rabbaan Lahore.**



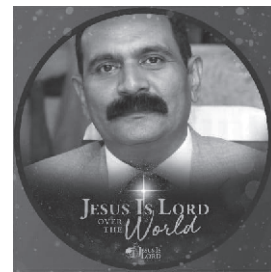
Rev.Khalid Hadayaat
Pastor-In-Service Shaloom Presbyterian Church

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Rev.Shamoon Hussian
Pastor-In-Service Central Church Kamonki

**Whishing you a
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Rev.Asif Hadayat
General Secretary Scripture Union



Transgression

Khurram Wasim
Assistant Teacher &
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A part of the human paradox is that even in the face of overwhelming evidence for an uncomfortable truth, despite full intellectual awareness of it, one continues to seek certainty and resist change stunting one's personal growth with stubborn self-righteousness and staunch defiance of the real discomfort from which self-transcendence spring. And I think this would be the gist of Ralph Waldo Emerson's indispensable essay "Circles" from his equally essential volume *Essays and Lectures*. In "Circles," Emerson explores what we call as the pillars of growth and encourage his readers to learn to stop resisting the very thing that helps them cross the self-imposed limitation. I assume, Emerson has a revolutionary message to deliver-transgression in a radical way. Now we must understand that when I say transgression, it is neither a call to sin nor to promote lawlessness.

And I am not dealing with the concept theologically. Transgression is that which exceeds boundaries or exceeds limits. Thus, to transgress is to go beyond the bounds and limits set by oppressive law or convention; it is to violate or infringe. But to transgress is also more than this; it is to announce the law or the convention oppressive. Therefore, it is a profoundly reflexive act of denial and affirmation. It has a particular antagonism towards a law or convention that holds itself absolute to the point of being oppressive. Thus, "Circle" becomes a metaphor of limit and boundary whose centripetality could not be challenged. The idea could also be understood in terms of a system, a structure, a society, or a group that expands its limits beyond normal and makes itself abnormal, therefore, pathological. In this sense, the necessity to transgress does not stem from the existence of normal.

In other words, transgressive behavior does not deny limits or boundaries; rather, it exceeds them and completes them by creating a wall between normal and pathological. The present state of uncertainty raises fundamental questions concerning the categories of normal and pathological (diseased) to the actions being seen and the institution. The profane world (ungodly, unholy) is the world of taboos (human-made limits), but the sacred world depends on the limited acts of transgression. The power of the sacred lies in its capacity to revolt and fascinate. This could be understood in terms of the concept of "sacrifice" (of the God, of the man). It is a domain in which one cannot succumb to the tyrannical, pathological, and diseased convention. In the end, no one ever became drunk on the wine of words, and it is time to turn words/water into wine, and this is what I call affirmative sabotage through discursive resistance.

Note: Nicely put (I can see your philosophical approach and graspe on wrestling with rather difficult concepts) but not easily understandable by an average person (like me) or dare I say, even above average person. If its written for a particular audience in mind then its fine.

Whishing you a
Happy Independence Day
to all Citizen of Pakistan
from Khurram Wasim



Student of Doctoral Studies
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World Council of Churches Racism



Rev. Dr Ioan Sauca

The World Council of Churches (WCC) condemned violence, racism and police brutality in the US, following the death of George Floyd, a black man who was unarmed, at the hands of a police officer. "As part of our Christian understanding and our witness in the world, we reject the brutality of both violence and racial injustice," reads a WCC statement. "We therefore express our revulsion at the killing of George Floyd while in police custody in Minneapolis, and call for full accountability for those responsible for his death." The WCC fellowship grieves for all victims of excessive force employed by US law enforcement authorities against people of colour. "How many more must die before there is a collective affirmation that black lives do matter, and fundamental root-and-branch reforms in the culture and practices of law enforcement agencies are implemented?" the WCC stated. "This must stop." "There must be a conversion (metanoia), reflection, repentance and rejection of all forms of racism and racial discrimination, and a true and genuine acknowledgement of the equal God-given dignity and worth of every human being, regardless of colour or ethnicity," continues the statement. "Superficial measures will no longer suffice," the statement reads. "Criminal prosecution must surely follow, as well as fundamental reforms in law enforcement." "Society itself must change, the statement acknowledges. "However, violence will never be ended by more violence," the text continues. "We call on those now expressing their anger in violent protest to end the violence, but to strengthen peaceful demands for accountability and reform until justice is done."

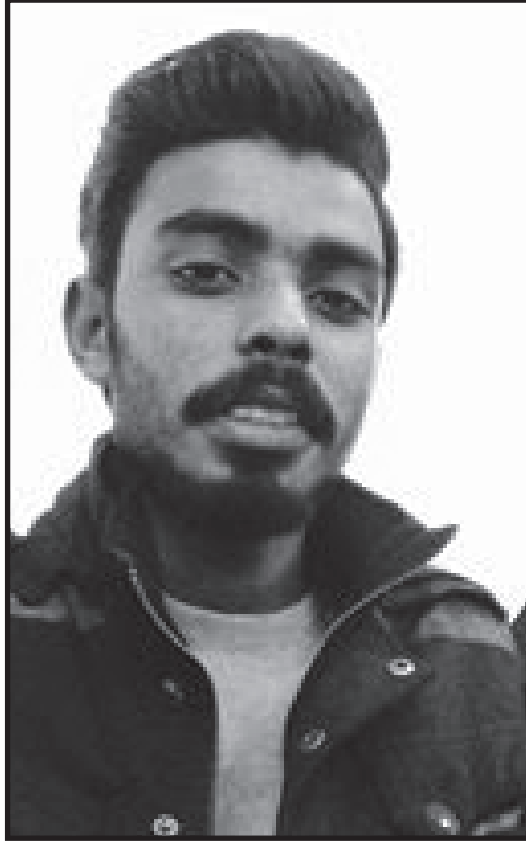
WWC member churches in the USA

The World Council of Churches promotes Christian unity in faith, witness and service for a just and peaceful world. An ecumenical fellowship of churches founded in 1948, today the WCC brings together 350 Protestant, Orthodox, Anglican and other churches representing more than 550 million Christians in over 120 countries, and works cooperatively with the Roman Catholic Church. The WCC acting general secretary is Rev. Prof. Dr Ioan Sauca, from the Orthodox Church in Romania.

Human Rights Violation Which Minorities Being Faced in Pakistan



MINORITIES RIGHTS AND THE 1973 CONSTITUTION OF PAKISTAN



Rehboam Anjam

The Constitution of Pakistan 1973 depicts Pakistan as an "Islamic State". It is a predominately Muslim State however there are a few non-Muslims groups living here as citizens. Pakistan's Constitution stands for fairness of all natives regardless of religion, cast, language, and sexual orientation. Islam the state religion of Pakistan stands for regard and toleration for all religions. Minorities merits the best rights and regard since they are likewise the fundamental piece of majority rules system. They have opportunity to pursue their way of life. We should

comprehend that the constitution of Pakistan is made for all the resident of Pakistan and to secure their rights and in no way, shape or form it is constrained to Muslims of Pakistan. It is likewise evident that specific determination has been set down in the constitution to guarantee the privileges of the Muslim to lead their lives as indicated by instructing of Islam however it doesn't imply that it removes privileges of other individuals having a place with other religions. At that point, are minorities getting their fundamental rights? My contention in this essay, is that according to 1973 constitution of Pakistan, the basic rights of minorities are not protected in this country because of pressure of influential peoples and bad governance.

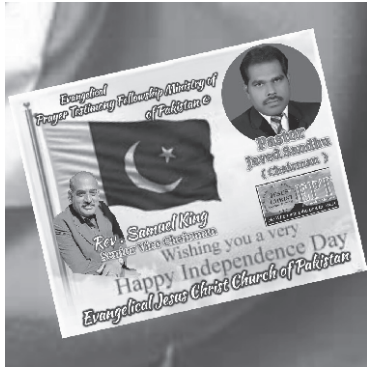
According to Article 20 which is basically about each national will have the privilege to pronounce, practice and spread his religion and each religious division and each group thereof will have the privilege to build up, keep up and deal with its religious organizations (Government of Pakistan). If that so then who are they who burnt the Minorities Holy Books and furthermore their sacred places and houses. If there something went wrong from minorities side, there is as well the courts who decides what to do with that person who is wrong. Why people make the decision by their own self as we all know the Judiciary is here and dedicated to deal with all this stuff and what about the constitution and what about state's writ. Minorities have the privilege to their life, wealth and respect. The state is subject to secure these rights. In this specific situation, Pakistan as an Islamic state must be to rehearse the genuine lessons of Islam by guaranteeing its obligation as the sole defender of its non-Muslim Communities. (Salim 2009, 133)

According to article 36 the State will defend the genuine rights and interests of minorities, incorporating their due representation in the Federal and Provincial administrations (Government of Pakistan). It tends to be said that it isn't Islam that is the reason for abuse of minority gatherings yet it is awful administration and the disappointment of the security device

to ensure helpless groups. “Aside from the fundamental right of life, freedom and property, the Constitution additionally perceives and defends the religious convictions of the considerable number of nationals of Pakistan.” (Shahjehan 2014). One of our federal minister who belongs from minorities was killed brutally and also one of our governor was killed because he was in support of minorities. Peoples would even now misuse the religion and with the more noteworthy exemption. “ The Constitution of Pakistan from 1973 gives on one hand to the equity of the considerable number of residents and for non-segregation based on sex, creed or race, and so on yet then again and, in a similar expansiveness, it obviously and explicitly accommodates oppression non-Muslims and for the matchless quality of Muslims over non-Muslims.” (Khaki 2009, 119). The arrangement lies in enhancing administration and guaranteeing the state's writ with the goal that minorities and other defenseless sectors are secured. The Constitution additionally guarantees to protect the dialect, content and culture everything being equal, regardless of their religion and doctrine (Khel 1984, 48). As Muslims are allowed to save their societies, there is no segregation with respect to the state to boycott minority celebrations. Islam and the Constitution are no obstacles in the social equality of minorities. At that point, for what reason do we know about instances of brutality against non-Muslims?

Incorporating religious Minorities into the national political and into our society as equivalent natives will require social changes and certifiable enactment to give them privilege to arrive and living space in urban regions and employments. Minorities have made their quality felt in instruction, exchange and expressions of the human experience. Since freedom of the different groups has lived in relative harmony in the country. The government ought to guarantee that the minorities confront no issues in watching their religious and social exercises. Such

measures are bound to bring generosity for the nearby population and help to advance an equitable picture of the nation up street. In the country territories especially in the Punjab region, they are for the most part poor landless laborers, similarly the same number of Muslims there are additionally the current government to console the Minorities of its insurance, regardless of whether it be their lives or their monetary, social and political interests. That the rights and benefits of the Minorities, as reserved in our constitution, will be completely ensured. Islam orders upon its supporters to ensure the life, property and respect of non-Muslims. The privileges everything being equal and denied individuals in the nation for setting up a liberal and pluralistic culture in Pakistan in which each subject is permitted to take an interest unreservedly in the social political and monetary improvement of Pakistan regardless of his cast, greed or color. All minorities are to be treated as measure up to resident of state.



Dr. Tahir Khan/Peter Jacob The Centre of Social Justice (CSJ)

Lessons In Brief

Conclusion:

CSJ's survey confirmed that as of June 2020; From the 118 schools in Punjab and Sindh, only 50% schools had been denationalised. Two out of five colleges nationalised were still under government control, excluding Edwards College Peshawar. 25% of the Catholic Church's schools were yet to be denationalised while the Presbyterian Church got the management and building of 57% of its schools. In Sindh 72.73% schools and all colleges had been denationalised whereas in Punjab out of 97 nationalised schools, only 43.59 percent had been returned to the Churches.

Over the past 48 years, literature on the subject, public reactions and measures taken by the government of Punjab and Sindh, suggest that the nationalisation policy of 1972 produced extremely damaging results vis-à-vis policy and governance. The subsequent measures also had a multifaceted and multi-layered impact. This policy measure left the Christian community, in particular, with a number of challenges to deal with:

- The nationalisation policy created a sense of fear and alienation amongst the Christian minority. Religious identity increasingly became part of the political expression by the Christian minority.
- The Christian community lost institutional capacities, social vibrancy, and relevance however, the worst was, the community developing a tendency of self-exclusion. From having been a major player in the social sector particularly education, the community started lagging behind considerably in terms of its literacy rate and representation in judicial and administrative positions.
- Nationalisation weakened Church institutions across the board and lay Christians economically. Different layers of this ill-conceived policy in 1972 and partial denationalisation measures in 1984 and 2003-2004, further drained resources, squeezed the equalizing potential, opportunities and strengths which the community could produce and enhance on their own.
- The standard of education declined in the nationalised schools in particular, though all government run educational institutions suffered.
- Evidence suggests that government control on education is neither in the interest of education, academic freedom and innovation, nor does it help freedoms in other areas including religious freedom, business and economic liberty.

Recommendations:

To the Government:

In regard to the collective and individual right to freedom of religion or belief, right to property, right to development, economic, social and cultural wellbeing, especially to give effect to the constitutional guarantees under Articles 20 (religious freedom), 22 (discrimination free education), 25 (equality before law),

25-A (right to free and compulsory education), 27 (representation in all services), 36 (rights and interest of minorities) and 38 (Social justice, removing deprivation and poverty, etc.), the provincial governments in Sindh and Punjab and the federal government is invited to seriously consider the following recommendations:

- To work out a plan and strategy for completing the denationalisation of remaining institutions along with a financial grant for full scale rehabilitation of the infrastructure, etc.
- Set up an implementation committee involving key stakeholders including Christian representatives.
- To build confidence amongst the Church organisations by making an open declaration that Church run schools are seen as partners in the cause of education and that the government wants to undo the damage caused to these institutions in the past.
- Assess the 59 denationalised schools to see if they require any assistance, which must be provided in an efficient and timely manner.
- Sensitize officers dealing with Church schools on minorities' issues before being assigned handling of responsibilities.
- Encourage all minorities run educational institutions (Church or Non-Church) to seek assistance with financial grants and use of schemes for promoting literacy and quality education.

To Church Organisations and community leaders:

Centre for Social Justice urges the Church organisations / denominations dealing with education:

- To proactively engage with governmental departments.
- Ensure that all legal and procedural requirement including audit and transparency requirements are met for governmental or any other funding.
- Train and appoint capable human resource.
- Inculcate professionalism and democratic running of the institutions.
- Ensure that political representatives of minorities are involved and their cooperation in the affairs of the concerned communities and denominations is sought.
- Community leaders including political leaders must guard the educational institutions against any interference, unfair and illegal practices.