

minority  
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## Survey Report - 2021

### Discrimination and Harassment in Employment Against Minorities in Balochistan, Pakistan



**Commissioned by:** Health And Rural Development (HARD) Balochistan

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## Abbreviations

CSO	Civil Society Organizations
HARD	Health and Rural Development Balochistan
HRCP	Human Rights Commission of Pakistan
PwDs	Persons with Disabilities
MRGI	Minority Rights Group International
NDEG	Non-Discrimination in Employment Group
SoPs	Standard Operating Procedures

## Acknowledgements

The survey has been made possible because of the contributions and support of a number of stakeholders and partners. It is not possible to acknowledge the contribution of all of them. However, I would like to thank the men and women from different minority groups who participated in the survey and shared their opinions with us. Without their input it would not be been possible to complete this report. They have helped us in developing valuable insights, which will not only improve the quality of the organization's work in this project, but will also help in designing more responsive projects in future as well.

The team of data collectors, who participated in the study, collected, reviewed and cleaned that data are deserving of our gratitude and praise. The data collection was going on midst the third wave of Covid-19, which was much severe than the previous two waves. They had to follow all the SoPs and protocols, which were necessary keeping in view the Covid-19 situation despite all these limitations, they did a wonderful job.

I would also like to thank the HARD team, especially Mr. Nisar Ahmed, Mr. Ziaullah and Ms Sundas Shabir, not only did they provide excellent backend support for carrying out the survey, but also provided valuable inputs in the data analysis phase. Their understanding the issues and on ground situation is outstanding and that helped in improving the quality of the survey findings.

I would also like to thank the social activists who collected the data. They worked hard and tirelessly for completing the task. I would also express my deepest gratitude to the HARD team in Quetta, not only for their continuous support and collaboration throughout this assignment, but also for having given me an opportunity to work on this project. This is an important study and will immensely help in ensuring a better working environment for women, persons with disabilities and persons from vulnerable and marginalized groups.

*Aftab Ahmed Awan*

## The Assignment

The project titled "Promoting Right to Non-Discrimination and Equal Access to Employment of Religious Minorities" is being implemented by HARD Balochistan with support from Minority Rights Group International. The project aims to Promote Right to Non-Discrimination in Employment & Labor Laws for minority groups, especially during COVID-19.

Workplace discrimination comes in many different forms, but generally it means that an employee or a job applicant is treated differently or less favorably because of their sex or gender, or because the person is affiliated with an organization or group that is associated with a particular sex or gender<sup>1</sup>. This discrimination seems to have been exacerbated during Covid-19. COVID-19 has a broad range of disproportionate and adverse impacts upon national, ethnic, religious and linguistic minority communities. Some minority groups have suffered death rates several times higher than other groups during the pandemic. Emergency measures, including lockdowns, in response to COVID-19 have had a profound impact on people from minority groups, particularly migrants. Minority communities also face greater impacts from the economic downturn engendered by the pandemic. In countries where official data exist, a disproportionate number of deaths affecting minorities has been confirmed, revealing substantial structural inequalities in society<sup>2</sup>.

The survey on the "Discrimination Faced by Minorities in the Society" was an important part of the project. The survey was conducted to get detailed information about the discrimination faced by the minorities in different walks of life and especially in their employment. The information gathered through the survey formed the basis of the advocacy strategy of the project and was used to develop the charter of demand shared with different stakeholder. To carry out the assignment and to lead the survey, HARD engaged the services of a consultant through a transparent and comprehensive process according the HR policies of the organization. The consultant not only led the process of the development of the questionnaire in consultation with the advocacy group, HARD team and other stakeholders, but also supervised the process of data collection to ensure the quality of the data collected. Later on, the data collected through the survey tool was analyzed a detailed report was developed. The findings of the report provided the basis for developing the advocacy strategy of the project.

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<sup>1</sup> <https://www.equalrights.org/issue/economic-workplace-equality/discrimination-at-work/>

<sup>2</sup>

[https://www.ohchr.org/Documents/Issues/Minorities/OHCHRGuidance\\_COVID19\\_MinoritiesRights.pdf](https://www.ohchr.org/Documents/Issues/Minorities/OHCHRGuidance_COVID19_MinoritiesRights.pdf)

## Introduction

The project "Promoting right to non-discrimination and equal access to employment for religious minorities" intended to focus on discrimination and harassment in employment experienced by persons belonging to different minority groups. The special focus was on any increase in discrimination faced by minority groups during the pandemic.

The objectives of the project included:

- To organize and develop the capacity of 20 men, women, youth and PwD religious minorities to monitor the labour laws and advocate for their rights particularly right to employment
- To monitor, collect and document discrimination and harassment cases against religious minorities and develop a guiding research report to inform reporting, policy makers, and produce evidence for advocacy and legislation
- To foster an employment discrimination free environment for religious minorities through advocacy with Govt authorities and raising awareness of minorities, public and private employers on right to non-discrimination in employment

The objectives of the project were achieved through a number of activities including awareness raising among minorities, about their employment rights and labour laws, advocacy with stakeholders, especially the members of the provincial assembly for improving the working conditions for the minorities, capacity building the advocates to enable them to raise their voice for the rights of the minority groups.

The Constitution of Pakistan guarantees freedom of religion and protection of minorities and there are no direct discriminatory laws, official policies or actions against sects or religious minorities. However, unfortunately, the on-ground situation has not been ideal for religious minorities and some sects. Discrimination against religious minorities in Pakistan manifests in myriad forms, ranging from restrictions on political participation and limited economic opportunities to outright violence. These different forms of discrimination do not operate in isolation, but rather work together and reinforce one another. Similarly, religious discrimination does not function separately from other systems of oppression that take hold in Pakistan, but alongside them<sup>3</sup>. Violent extremism is on the rise in all parts of Pakistan and specially in Balochistan province, where a consistent series of violent acts against Hazara Shia community, Christians and Hindus in different part of Balochistan.

Religious minorities in Pakistan encounter discrimination in a variety of public spaces on a daily basis, including school, work, local neighborhoods and the media. Graffiti and banners on city walls, voices from the loudspeakers of mosques, popular television programs, and even children's textbooks carry messages

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<sup>3</sup> <https://minorityrights.org/wp-content/uploads/old-site-downloads/mrg-searching-for-security-pakistan-report.pdf>

that incite hatred towards minorities. Stereotypes of religious minorities also deeply impact their interactions with the Muslim majority: for example, because of negative associations Christians are often restricted from drinking water from the same source as Muslims.<sup>4</sup>

Employment remains one of the key areas, where the religious minorities face extreme discrimination. Though some members of the religious minorities have managed to reach important and high-level positions, yet majority of them find it very difficult to break the barriers and are thus forced to take up low level, low wage jobs which require menial work. Most of the times these are jobs which have limited opportunities for growth and development. This can be attributed to lack of educational opportunities, which is one of the major barriers being faced by religious and sectarian minorities. There is also the issues of workplace discrimination and harassment both on the basis of faith and gender. Many members of the religious minorities are of the view that sexual harassment is a very common issue being faced by women belonging to minority groups. The issues of abuse and harassment by employers are also regularly reported by members of minority groups.

The advent of Covid-19 pandemic exacerbated the issues being faced by minority groups in many ways. Outbreaks create fear, and fear is a key ingredient for racism and xenophobia to thrive. The coronavirus disease 2019 (COVID-19) pandemic has uncovered social and political fractures within communities, with racialized and discriminatory responses to fear, disproportionately affecting marginalized groups<sup>5</sup>. Throughout the world and likewise in Pakistan and Balochistan religious minorities often belong to the poorest segments of the population; they have less access to education and healthcare, their housing situation is inadequate, their job situation is more insecure and their income lower than the majority population. In relation to COVID-19, this means that they, together with other vulnerable and marginalized groups, have fewer possibilities for prevention and less access to treatment if they get sick<sup>6</sup>. If there is downsizing or salary cuts due to the economic impact of the pandemic, the members of the minority groups are usually the first ones to bear the brunt.

Awareness of the labor rights of the religious minorities and the capacity to advocate for the rights at the right forum can contribute significantly in reducing these incidents of stigma and discrimination and violation of basic human rights. One of the basic requisites for developing an effective advocacy strategy is the availability of data from the field. HARD conducted the survey to gather information from the field about the incidence of discrimination on the basis of religion and sect, so that an effective advocacy strategy

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<sup>4</sup> <https://minorityrights.org/wp-content/uploads/old-site-downloads/mrg-searching-for-security-pakistan-report.pdf>

<sup>5</sup> [https://www.thelancet.com/journals/lancet/article/PIIS0140-6736\(20\)30792-3/fulltext](https://www.thelancet.com/journals/lancet/article/PIIS0140-6736(20)30792-3/fulltext)

<sup>6</sup> <https://www.openglobalrights.org/will-covid-19-increase-religious-hostilities-and-discrimination/>

could be developed for the project for creating a better and more supportive environment for the minorities in the province.

## **Methodology**

The process of data collection started in the April with the formation of the advocacy group. The group consisted of 20 members. These members were provided a detailed orientation about the role of the advocacy group and their responsibilities. The members of the advocacy group were identified and selected through a transparent process following all protocols of accountability, transparency and confidentiality. All the members were selected on particular criteria described in detail below and were required to fill consent form. During the orientation, the roles and responsibilities of the group members were discussed in details. These responsibilities included monitoring the human rights violations against minority groups in Balochistan, collecting data and documenting cases of discrimination and harassment in employment against minorities during or before Covid-19. The members of the advocacy group also provided inputs and feedback on questionnaire, which was developed for survey with minorities in Quetta.

## **Identification of the Data Collectors**

The criteria for the selection of advocacy group members was developed through a consultive process. The criteria included:

- Knowledge of data collection procedure (interviews, tests);
- Previous experience of working with marginalized groups
- Knowledge of gender and discrimination Issues
- Able to work accurately
- Able to work independently
- Have good communication skills;

## **Training of The Data Collectors**

A one-day training workshop was organized for the 20 members of the advocacy group. Training was planned ahead of time. Before training the data collectors, HARD team had translated and pre-test the questionnaires and instructions for filling in the questionnaire and the field procedures for the survey.

The training was conducted by the project coordinator Mr. Aftab Ahmed. The training was carried out in a central location. The length of training was decided keeping in view the content of the questionnaire, as well as the complexity of field procedures and the characteristics of the field staff.

Training and practice sessions were conducted in a participatory fashion. Trainer encouraged trainees to ask questions and make sure that everything was clear and understood before the actual fieldwork started.

In addition, trainers also asked questions of trainees, asked them to read the questionnaires aloud, and practice the administration of questionnaires as much as possible

The training sought to achieve the following objectives:

- Develop a common understanding of the objectives of the survey.
- Become more familiar with the data-collection instruments and the type of data collected; relate instruments to research objectives and revise draft instruments as needed.
- Review research processes; identification and recruitment of respondents and administration of survey instrument.
- Develop a shared understanding of the ethical and confidentiality issues involved in conducting the Research.
- Develop a shared understanding of the roles of field workers (supervisors, and interviewers).
- Provide an opportunity to rehearse/pilot test the interview techniques.
- Share information and learn from each other about how best to conduct the Research.

HARD team was also trained for conducting FGDs with different groups. The questions asked of the group were focused on personal stories and person experiences and were developed to elicit detailed information about how the people thought about the issue. The participants of FGDs were chosen based on common characteristics, such as age, sex, educational background, religion and sect to encourage the group to speak freely. In all ten FGDs were conducted by HARD team.

## **Data Quality Assurance**

Several quality-assurance measures were adopted to ensure that data were of high quality. In addition to the training described above, a supervisor monitored the fieldwork to ensure homogeneity, completeness, accuracy, and consistency of data, and ensure adherence to the protocol.

## **Data Analysis and Data Quality Management**

The quantitative data were entered and cleaned using SPSS. Graphs and tables were developed using SPSS. For the qualitative part, discussion during FGDS were transcribed. Data was categorized and themes were identified, and a summary of the conclusions was developed after careful analysis.

## **Limitations**

Because of the Covid-19 situation, the idea of conducting an online survey was proposed. The idea was discussed with HARD team. It was decided not to move on with the idea of online data collection and

instead because HARD team pointed out that the project activities were carried out in many low-income areas, where the beneficiaries of the project had limited access to internet and computer and would not be able to participate in the online survey, thus affecting the accuracy of the data.

Gender and Discriminations remains a sensitive topic, preceded by many socio-cultural barriers, However, as result of the training most of the NDEG members were able to get the respondents to talk freely about these issues.

## **Findings**

### **Section A: Demographic profile and Personal Information**

As discussed earlier, a total of 200 interviews were planned. i.e., 100 men and 100 women. In the survey total 200 interviews were conducted. Out of these 98 were female and 102 were male. Majority of the respondents, i.e., around 62 % were less than 29 years of age. This is in accordance with the population distribution ratios of Pakistan and Balochistan.

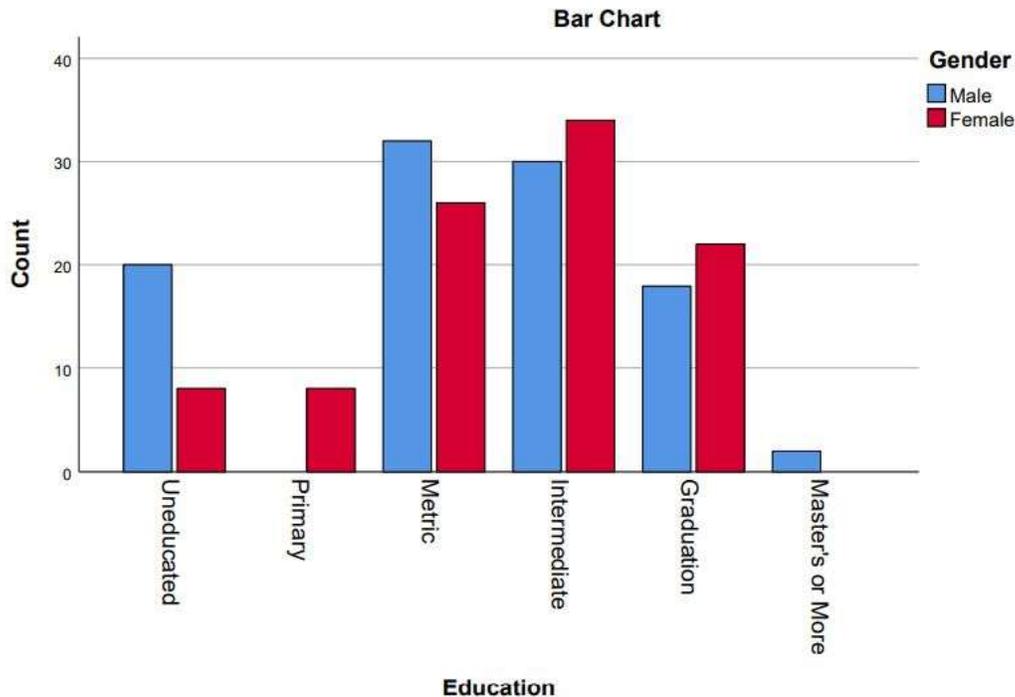
Table 1: Age of the Respondents

**Age \* Gender Crosstabulation**

Age			Gender		Total
			Male	Female	
Bellow 25 Years	Count		38	4	42
	% within Gender		37.3%	4.1%	21.0%
25 to 29 Years	Count		46	36	82
	% within Gender		45.1%	36.7%	41.0%
30 to 39 Years	Count		10	38	48
	% within Gender		9.8%	38.8%	24.0%
40 to 49 Years	Count		6	10	16
	% within Gender		5.9%	10.2%	8.0%
More Than 50 Years	Count		2	10	12
	% within Gender		2.0%	10.2%	6.0%
Total	Count		102	98	200
	% within Gender		100.0%	100.0%	100.0%

A significant number of respondents i.e., 18% were either uneducated or had only received primary Education. 61% were either matriculate or intermediate. Only 21% of the respondents were graduates or masters. Only 1% were masters' degree holder. The only two Masters' degree holders were women. Though the illiteracy ratio among minorities is less than the illiteracy ration among gene real population yet, the ratio of higher education is much less.

Table 2: Educational Level of the Respondents



Around 48% of the respondents claimed to have some sort of professional diploma or certificate, while 51% claimed that they had some other qualification. However, this claim does not match with their educational status and their positions in the organization, so this might be an exaggerated number.

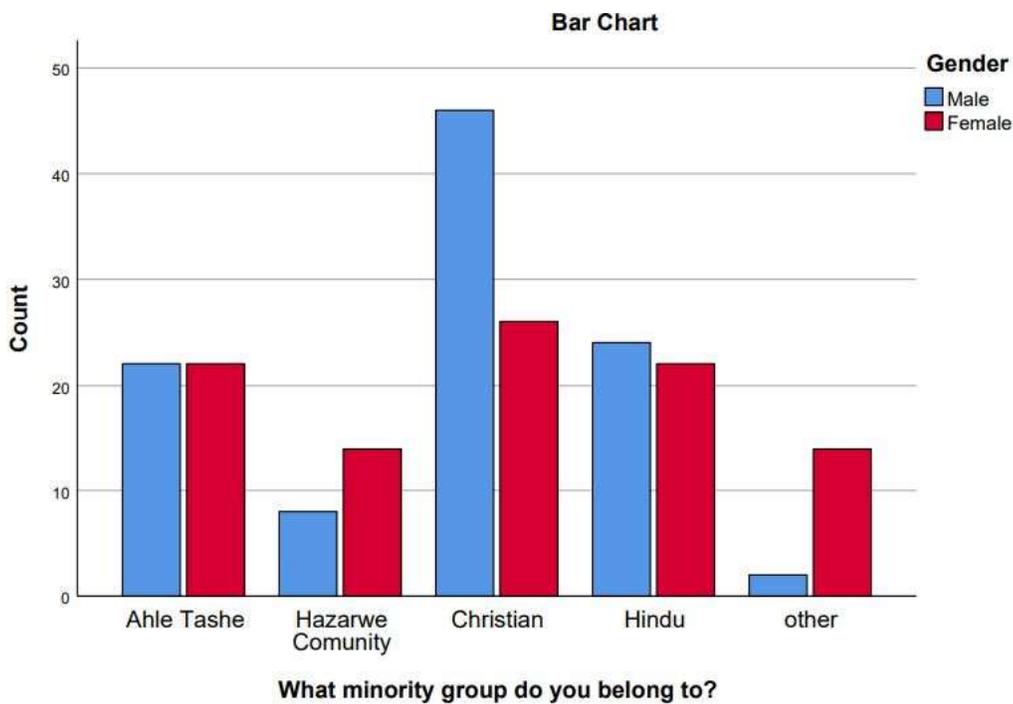
Table 3: Professional Degree or Qualification

		Gender		Total	
		Male	Female		
Professional Diploma or Certificate	Professional Certificate	Count	28	38	66
		% within Gender	33.3%	39.6%	36.7%
	Professional Diploma	Count	2	20	22
		% within Gender	2.4%	20.8%	12.2%
	Any other	Count	54	38	92
		% within Gender	64.3%	39.6%	51.1%
Total	Count	84	96	180	
	% within Gender	100.0%	100.0%	100.0%	

As the survey was focused on religious or ethnic minorities, therefore all the respondents belonged to different minority groups. The distribution of the respondents reflects the great religious and ethnic diversity which exists in Quetta city. Quetta city is home to Sunni Muslims. Ahle Tashee, Christians, Hindus, Sikh and other religious groups. Similarly, there is also a lot of ethnic and linguistic diversity as people from different ethnic and linguistic groups reside side by side in Quetta. Majority of the respondents i.e., 36% were Christians. 22% respondents were Hindus and if we count Ahle Tashee and Hazara community together 33 % were Ahle Tashee. 16% respondents belonged to other groups such as Sikhs, Zakris and other groups.

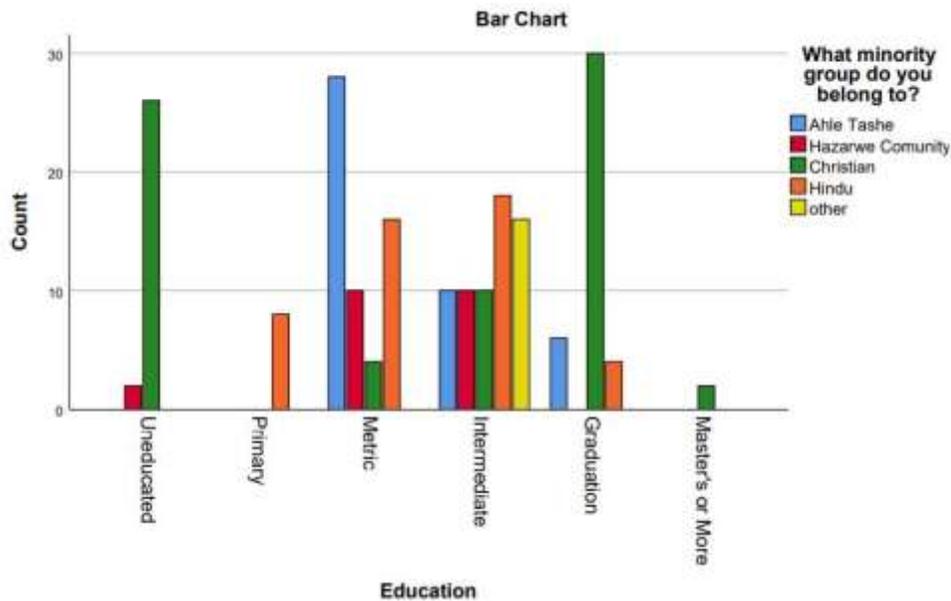
This distribution shows the need for promoting religious harmony and tolerance as Quetta is a city of great religious, ethnic, linguistic and cultural diversity. Without promoting tolerance and harmony, it would be difficult to maintain peace and ensure security in this diverse city.

Table 4: Religious or Sectarian Identity



If we look at the educational status of different minorities, we find an alarming situation. The of illiteracy is highest among the Christian community, while the respondents from other communities had relatively better educational status. This points to the need of pay special attention to the educational need of Christian community. Respondents from Ahle Tahsee and Hindu communities were mostly well educated. This also points towards better economic status of these two groups.

Table 5: Educational Status of Different Minorities



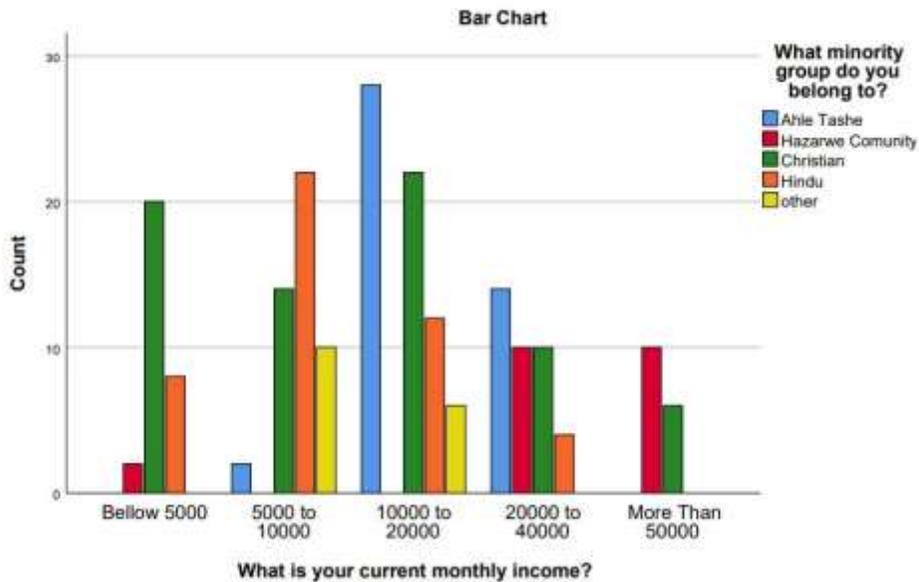
39 % respondents reported that they were earning 10,000/- or less. It is interesting to note that among those who were earning 50,000 or higher, the ratio of women is much higher than the men. Apart from that earning of most of the members of the religious minorities are not commensurate with their education and they are earning much less than their education.

Table 6: Current Salary/Income per Month by Gender

		Gender		Total	
		Male	Female		
What is your current monthly income?	Bellow 5000	Count	26	4	30
		% within Gender	25.5%	4.1%	15.0%
	5000 to 10000	Count	22	26	48
		% within Gender	21.6%	26.5%	24.0%
	10000 to 20000	Count	28	40	68
		% within Gender	27.5%	40.8%	34.0%
	20000 to 40000	Count	12	26	38
		% within Gender	11.8%	26.5%	19.0%
	More Than 50000	Count	14	2	16
		% within Gender	13.7%	2.0%	8.0%
Total		Count	102	98	200
		% within Gender	100.0%	100.0%	100.0%

As discussed earlier, the ratio illiteracy is much higher in Christian community. This is also reflected in their income as majority of the Christian responders fall in the lower wages' category and earn less than 10,000 per month. Similarly, the majority of the members of the Hindu community also fall into lower income categories. However some of the Christian responders also showed higher income.

Table 7: Income Level by Religious Identify



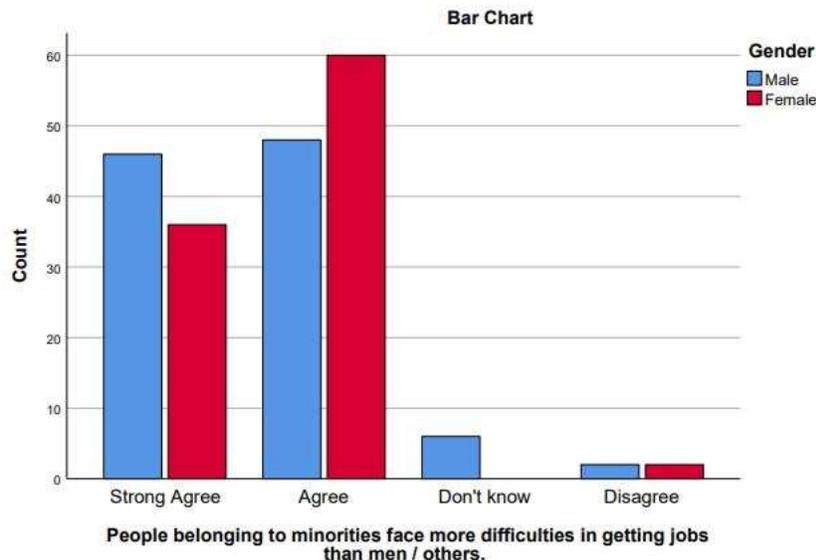
## Section B: Discrimination in Offices/Workplace on Basis of Religious and Ethnic Identity

### Discrimination in Finding a Job

Overwhelming majority of the respondents i.e., 95% respondents were of the view that persons belonging to minorities find it difficult to find job. The ratio was almost similar for both men and women as 94% men and 96% women were of the view that getting a job as member of minority was much tougher than the one belonging to majority groups.

Table 8: Difficulties for Minorities in Finding a Job

			Gender		Total
			Male	Female	
People belonging to minorities face more difficulties in getting jobs than men / others.	Strong Agree	Count	46	36	82
		% within Gender	45.1%	36.7%	41.0%
	Agree	Count	48	60	108
		% within Gender	47.1%	61.2%	54.0%
	Don't know	Count	6	0	6
		% within Gender	5.9%	0.0%	3.0%
	Disagree	Count	2	2	4
		% within Gender	2.0%	2.0%	2.0%
Total	Count	102	98	200	
	% within Gender	100.0%	100.0%	100.0%	



When asked about their personal experience of finding a job, around 73% respondents said that they had to work harder than persons from majority for getting a job. Women from minorities find it even more difficult than their men to find a job as compared to 56 % men reporting difficulties, 89 % women reported that they had work harder to get a job. 65% of the respondents complained that people are usually reluctant to hire persons from minority groups and to give them jobs in their organizations or establishments.

Table 9: Working Harder to Get a Job

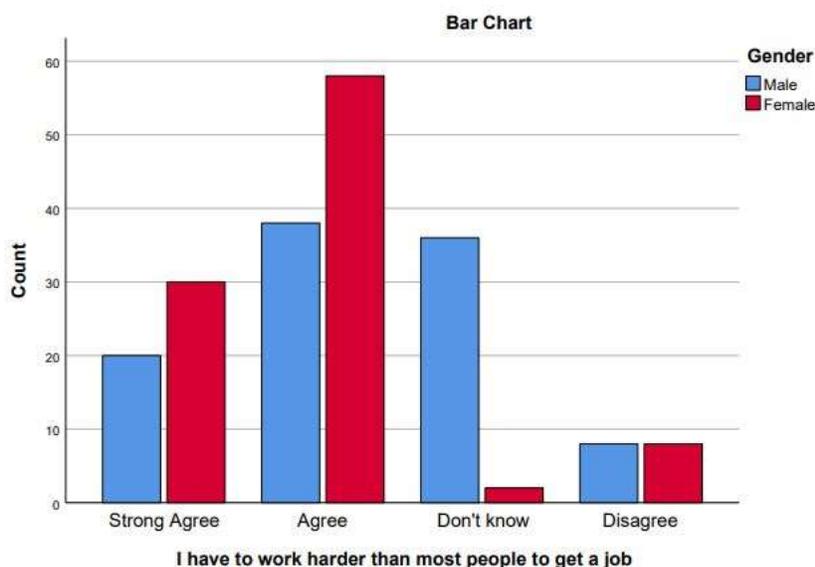


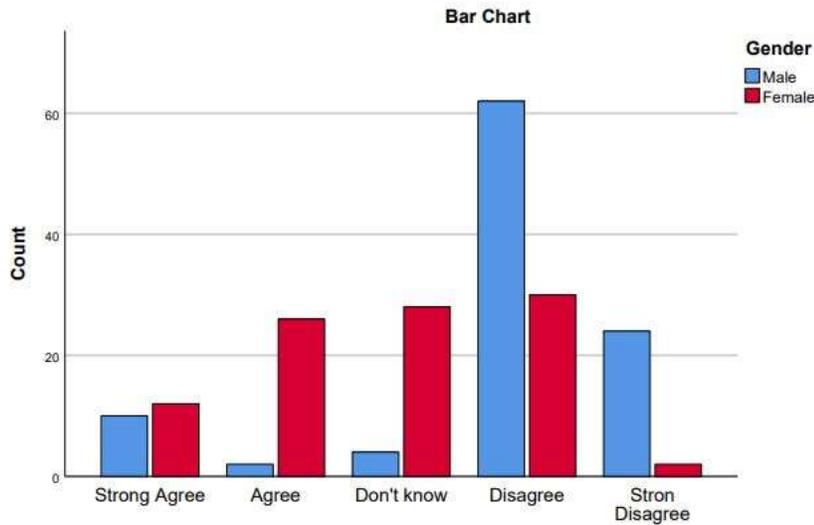
Table 10: Reluctance of People in Hiring Women and Persons with Disabilities

**People in offices are usually reluctant to hire people from minority groups. \***  
**Gender Crosstabulation**

		Gender		Total	
		Male	Female		
People in offices are usually reluctant to hire people from minority groups.	Strong Agree	Count	26	36	62
		% within Gender	25.5%	36.7%	31.0%
	Agree	Count	16	52	68
		% within Gender	15.7%	53.1%	34.0%
	Don't know	Count	32	10	42
		% within Gender	31.4%	10.2%	21.0%
	Disagree	Count	28	0	28
		% within Gender	27.5%	0.0%	14.0%
Total	Count	102	98	200	
	% within Gender	100.0%	100.0%	100.0%	

Some of the respondents i.e., 25% reported that undue and unjust demands and favors were asked from them in return for offering them the job. The survey did not explore what kind of demands were made or what type of favors were asked from them. Understandably the ratio of women was higher i.e. 38% women as compared with 12 % men. This means that most of the times these demands and favors are asked from minority women.

Table 11: Unfair / Undue Demands in Return for Offering a Job



### Discrimination in Office/Workplace on the Basis of Religious or Ethnic Identity

Discrimination in the workplace occurs when an individual or groups are treated unfairly or unequally based on certain characteristics – including religion, ethnicity, sex, age, family status and sexual orientation. Scenarios for workplace discrimination vary greatly and may include situations where individuals are denied the opportunity for employment or promotions, denied equal pay for equal work, denied entitlements such as overtime pay, or are harassed based on certain characteristics<sup>7</sup>. Though the constitution of Pakistan and different labor laws prohibit discrimination on any basis at work place, yet the practice persists and it is often reported that persons belonging minorities face stigma and discrimination at work place. The findings of this survey also corroborate the findings of the similar previous studies and researches. This is the first study of its kind in Quetta Balochistan and findings are very much similar to other places. A large percentage of respondents i.e., around 80% respondents reported that they had faced discrimination in office because of their religious identity. This number is alarmingly high and needs

<sup>7</sup> <https://www.minkenemploymentlawyers.com/employment-law-issues/discrimination-in-the-workplace-when-its-prohibited-and-when-its-permitted-employment-discrimination-lawyers-2/>

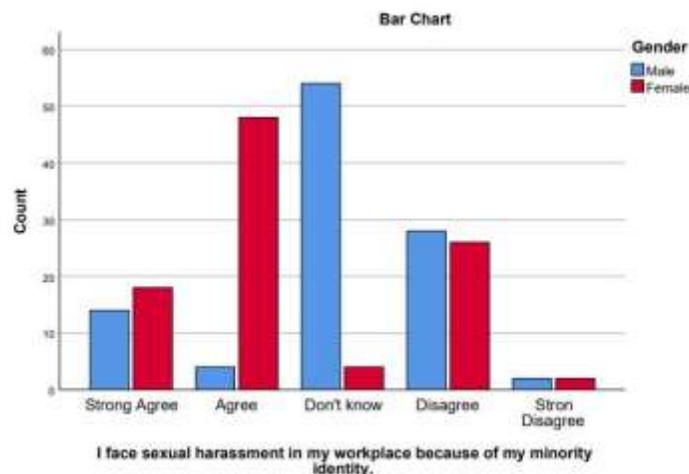
to be further explored. There is a need to introduce stronger legislation to discourage and discontinue the practice in offices and workplaces. The experience was almost similar for both men and women as 76% men and 84 % women reported facing discrimination.

Table 12: Discrimination in Office/Workplace Because of Religious or Ethnic Identity

			Gender		Total
			Male	Female	
I face discrimination because of my minority identity in my office or workplace.	Strong Agree	Count	34	20	54
		% within Gender	33.3%	20.4%	27.0%
	Agree	Count	42	64	106
		% within Gender	41.2%	65.3%	53.0%
	Don't know	Count	2	8	10
		% within Gender	2.0%	8.2%	5.0%
	Disagree	Count	22	6	28
		% within Gender	21.6%	6.1%	14.0%
	Stron Disagree	Count	2	0	2
		% within Gender	2.0%	0.0%	1.0%
	Total	Count	102	98	200
		% within Gender	100.0%	100.0%	100.0%

The issue of sexual harassment was also reported both by women and men with disabilities. 42 % of the respondents reported facing sexual harassment. As expected, the ratio was much higher among the female respondents. 67 % female respondents reported facing sexual harassment, while among men the ratio was 17.6 %.

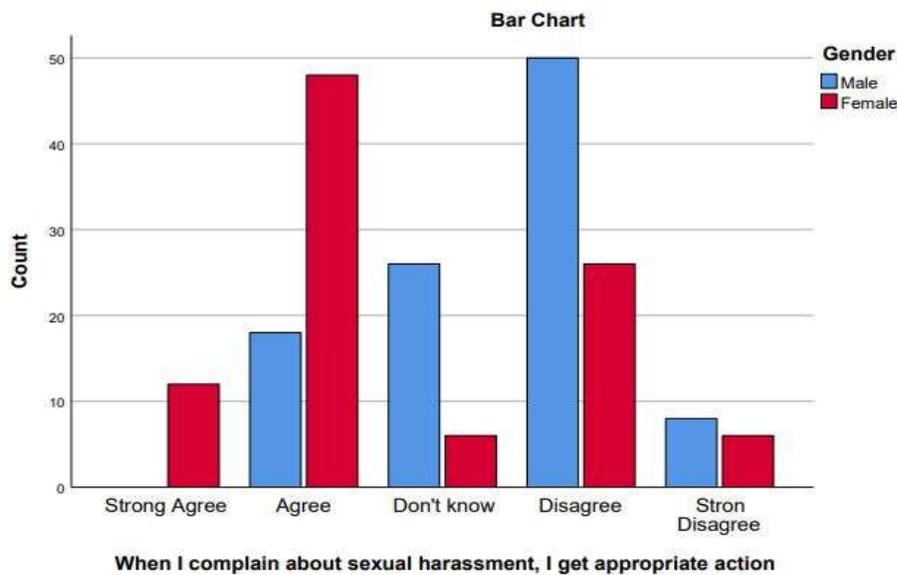
Table 13: Sexual Harassment in Office/Workplace



People are usually reluctant to report such cases and talk about them. So, it is feared that the number might actually be much higher.

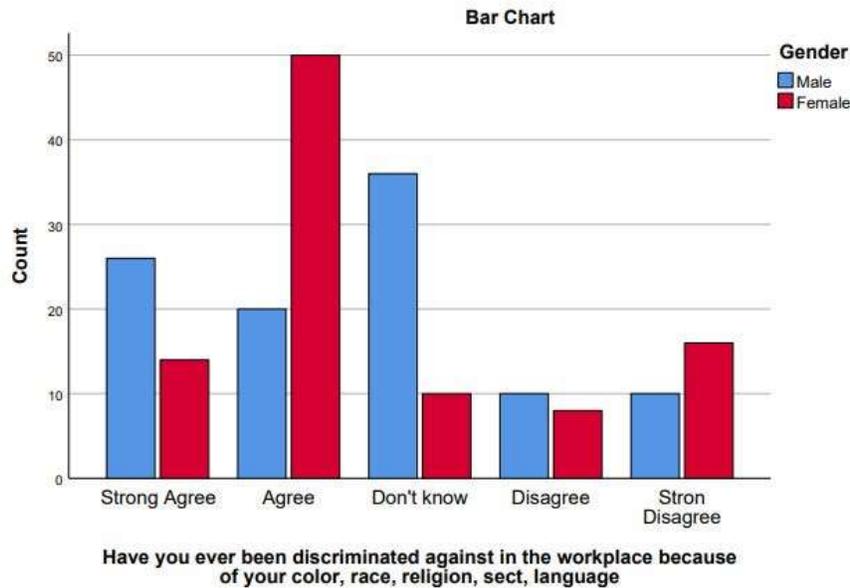
Unfortunate thing is that majority of the respondents feel that even if such cases are reported, no appropriate action is taken by the authorities or relevant persons to address the issue or to punish the culprit. 16 % reported that they did not even know about it whether action is taken or not, while 45% said that no action is taken. This attitude discourages reporting and encourages such behavior in workplaces and offices resulting in further marginalization of women and persons with disabilities.

Table 14: Complaint Redressal



HARD had conducted a survey on 2020 to assess the situation of discrimination in workplace against PWDs. An alarming finding of that survey was regarding discrimination office/workplace on the basis of color, Race, religion and language. A very high number of respondents i.e., 57 % had reported that they had faced discrimination on this basis. Similar findings were reported in this survey as well, as 55 % respondents reported facing discrimination on the basis of color race or religion. This survey focuses only on the issues of minorities, so all the respondents in this survey are from different ministry groups. This gives a concerning scenario that PWDs, men women and members of minority groups all are facing similar issues in workplace. This is a serious concern and needs to be a part of the advocacy agenda of the project. This discrimination is stronger against the people from Hazara community as they are double discriminated, on the basis of their race as well their beliefs.

Table 15: Discrimination in Office/Workplace on the Basis of Color, Race, Religion, Language



### Discriminations in Salaries

Women, members of minority groups and persons with disability have face different types of discrimination at workplace. However, the most common type of discrimination at work place is the discrimination in the pay structure. When members of a group are paid less for the similar kind work, because of their identity, be it gender identity, religious identity or racial identity it is termed as dissemination. However, the number of such persons is not extraordinarily high. Only 26% men and women felt that that other persons with similar qualifications and expertise were being paid more, while around 50 % though that this was not the case. There was not much difference between the dissatisfaction levels in men and women.

On the other hand, when it came to dissatisfaction with yearly rise in the salary, the respondents were more dissatisfied and felt that when it came to yearly increase in the salaries, they were discriminated against. More than 57 % felt that they were not being treated fairly when it came to salary raises. This feeling was similar in both men and women. This dissatisfaction may not be the result of the any discrimination based on religious or ethnic identity but it could be the general dissatisfaction which most employees have with their yearly pay rise.

Table 16: Difference in the Salaries.

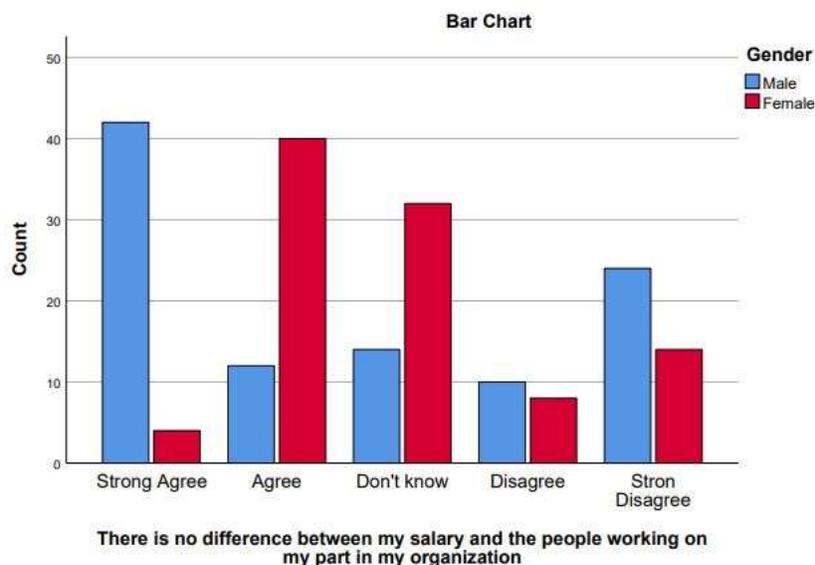
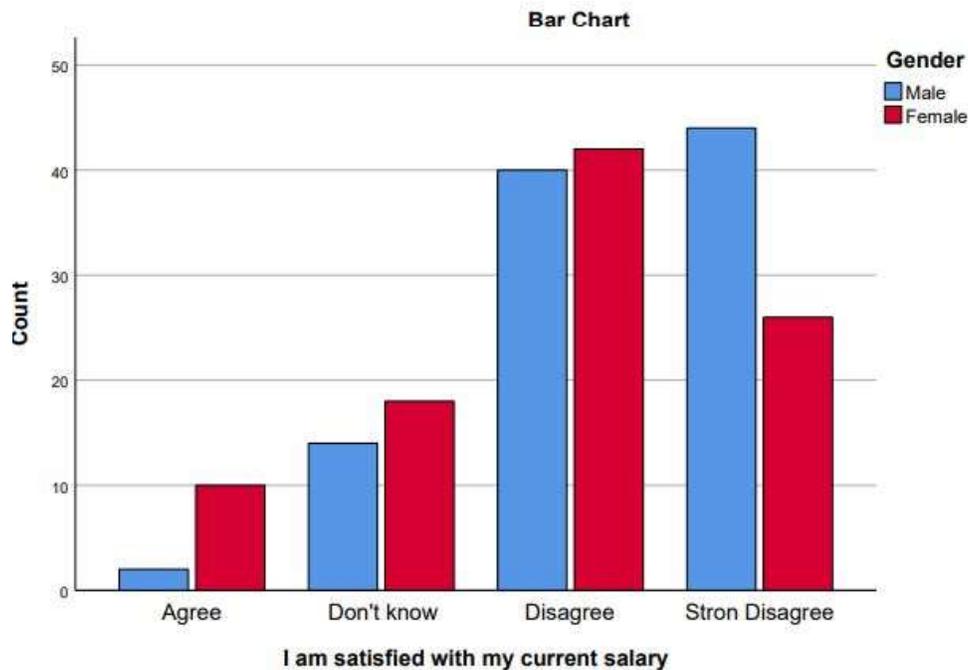


Table 17: Injustice in Salary Increase

		Gender		Total	
		Male	Female		
In my organization, I face injustice when it comes to salary increases	Strong Agree	Count	16	18	34
		% within Gender	16.0%	18.8%	17.3%
	Agree	Count	34	46	80
		% within Gender	34.0%	47.9%	40.8%
	Don't know	Count	32	14	46
		% within Gender	32.0%	14.6%	23.5%
	Disagree	Count	18	12	30
		% within Gender	18.0%	12.5%	15.3%
	Stron Disagree	Count	0	6	6
		% within Gender	0.0%	6.3%	3.1%
	Total	Count	100	96	196
		% within Gender	100.0%	100.0%	100.0%

One of the primary reasons for job dissatisfaction results from companies underpaying workers. Not only must employees deal with stagnant wages but perhaps also the high cost of health coverage and rising costs for housing, utilities and food. The stress of paying bills with limited income causes many workers to feel dissatisfied with their jobs. Sometimes, employees just feel that they're underpaid when they may be paid fairly<sup>8</sup>. This dissatisfaction increases when the employees feel that they are being paid less because of the religious or ethnic identity. The perception may be true or may be false but is a very important reasons for lack of performance. As expected, most of the respondents were not satisfied with their current salaries and felt that these either not enough or not according to their qualification and experience. 75 % respondents were dissatisfied with their current salaries. This dissatisfaction was higher among men as 74 % men were dissatisfied as compared with 70 % women.

Table 18: Satisfaction with Current Salary



### Discrimination in Promotion

A lack of career growth and advancement is another reason why workers are dissatisfied at their jobs. Employees who feel stuck in their job positions are less motivated to maintain high productivity than those who do not. Workers feel valued when employers include them in their long-term plans and show their appreciation through promotions. Employees who move up in an organization and receive just

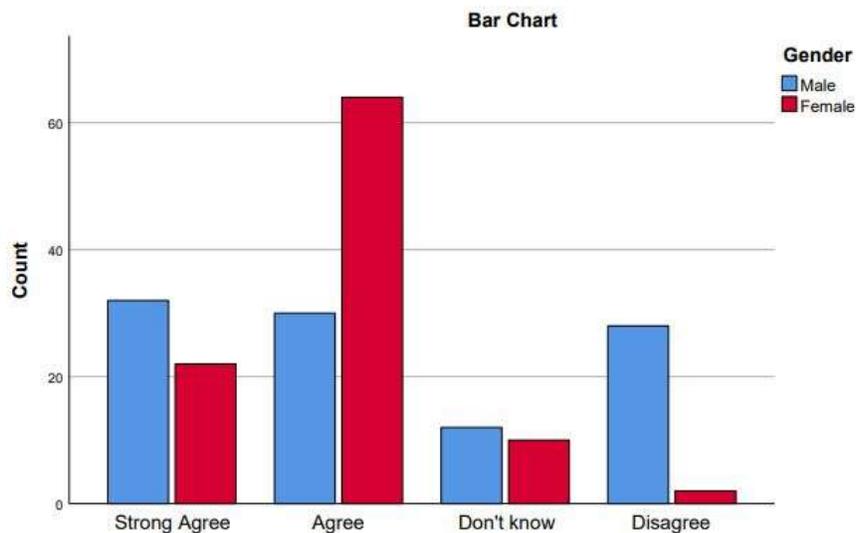
<sup>8</sup> <https://smallbusiness.chron.com/key-reasons-job-dissatisfaction-poor-employee-performance-25846.html>

compensation to reflect their title and responsibility changes usually commit themselves to the company for the long term<sup>9</sup>. However, among the many forms of discrimination, which the persons belonging to different minorities face in their workplaces, the discrimination in promotion is also very common.

A significant majority of the respondents held the view that they were not being treated equally and whenever there were opportunities for promotion, preference was given to persons from majority groups and those who belong to minority groups were overlooked.

Over all 74 % respondents felt that treatment was not just and equal and they were neglected when opportunities of growth and promotion was available. This feeling was much higher among women as 87 % women felt that they were being denied their rightful opportunities as compared with 60% men. This shows that women from minorities are facing double discrimination. They are being discriminated for being women and they also face religious and ethnic discrimination.

Table 19: Organizations preferring persons from majority groups over members of minority groups for promotion.



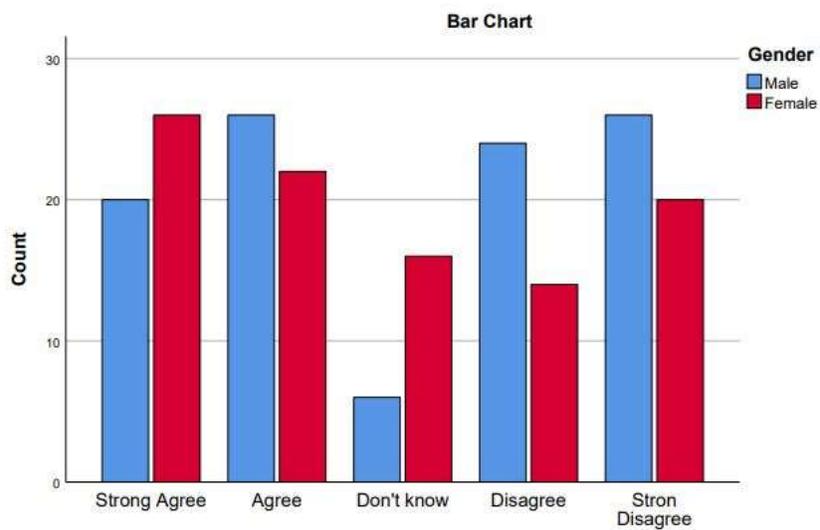
Sometimes the employees that they have a right or claim to rewards, assistance, attention, or special treatment. (It's important to note that this trait can vary from very low levels to very high levels. Sometimes this feeling is well placed and employees actually merit a higher position and sometimes this feeling or perception can be misplaced. However, discrimination against minorities is a real think and it

<sup>9</sup> <https://smallbusiness.chron.com/key-reasons-job-dissatisfaction-poor-employee-performance-25846.html>

does happen many times that persons from minority groups are denied opportunities because of their identity.

However, this feeling was not high in the respondents and only 47 % respondents felt that they merited a higher position in their organization, based on their qualification and experience. The ratio was more or less similar in both men and women. Keeping in view the fact that this a general feeling and most of the employees regardless of their identity feel this way, this is not such a high number and does not reflect any significant form of discrimination against persons belonging to minority groups.

Table 20: Satisfaction with Current Position in the Organization



## **Section C: Increase in Discrimination Due to Covid-19**

The COVID-19 pandemic has been instrumental in creating a dramatic shift from people's need to live in mutual association toward a desire to stigmatize distinctive others. Pandemic seems to be causing othering. People have been witnessed to undergo a dramatic shift from their willingness to live in mutual association to an urge to practice stigmatization of individuals, groups, and nations who are comprehended as potential sources of virus contagion to others. In other words, the pandemic seems to be causing othering, manifesting at the global as well as at the local context leading to a tremendous loss of social capital<sup>10</sup>.

The first two sections of the survey explored and analyzed the discrimination faced by minority groups in normal circumstances. The findings of the first two sections have proven that high level of discrimination is being faced by persons belonging to minority groups in daily life and especially in workplace. The situation worsened manifold with advent of Covid-19 pandemic. The pandemic has disrupted lives across all countries and communities and negatively affected global economic growth in 2020 beyond anything experienced in nearly a century. Estimates indicate the virus reduced global economic growth in 2020 to an annualized rate of -3.4% to -7.6%, with a recovery of 4.2% to 5.6% projected for 2021<sup>11</sup>. Overall economy in Pakistan and specifically the economy in Balochistan was severely hit by the pandemic. Businesses were closed, offices were shut down and thousands of people lost their jobs and income generating opportunities. Unfortunately, once again the worst hit were women and persons from minority and vulnerable groups. They were usually the first ones to lose their jobs and to face salary cuts. The third section of the survey focused on the issues faced by these minority groups during during and after the pandemic.

### **Downsizing and Reduction in Salaries**

There is strong perception among the members of the minority groups that when the process of downsizing was started due to the impact of Covid-19, members of the minority groups were the first victims of this process. More than 81% respondent believed that this was the case. This might be just a perception, as no corroborating data is available yet this a very strong perception and needs to be addressed. Otherwise, it can create a very strong feeling of resent and unrest among the minorities in the province. Similarly, when asked about the salary cuts, 62 % respondents felt that minorities had been impacted more and whenever the salaries were reduced, members of the minority groups were the first ones to suffer and face these cuts.

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<sup>10</sup> <https://www.frontiersin.org/articles/10.3389/fpubh.2020.577018/full>

<sup>11</sup> <https://fas.org/sgp/crs/row/R46270.pdf>

Table 21: Minorities as Victims of Downsizing

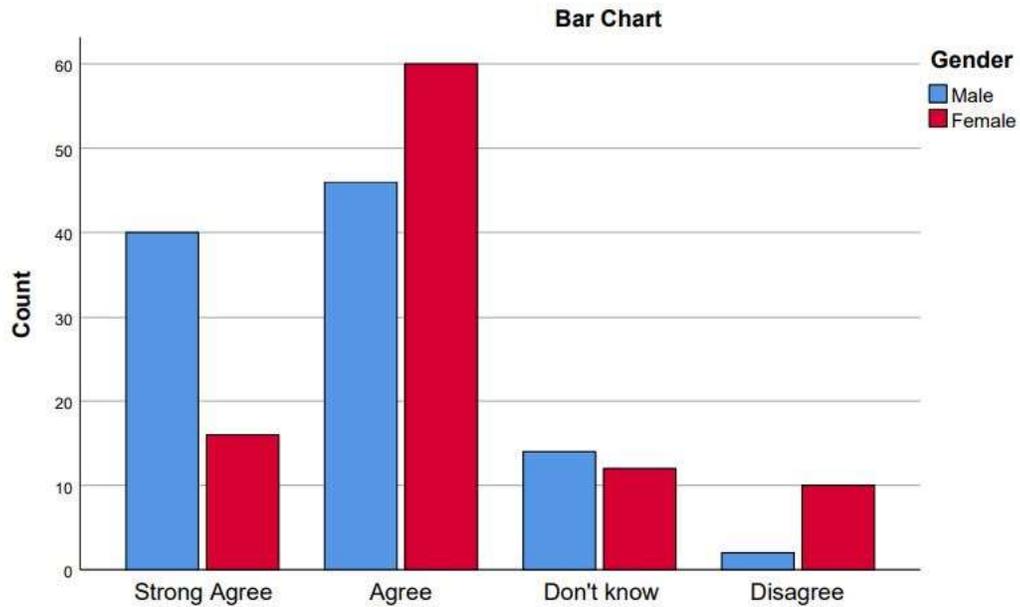
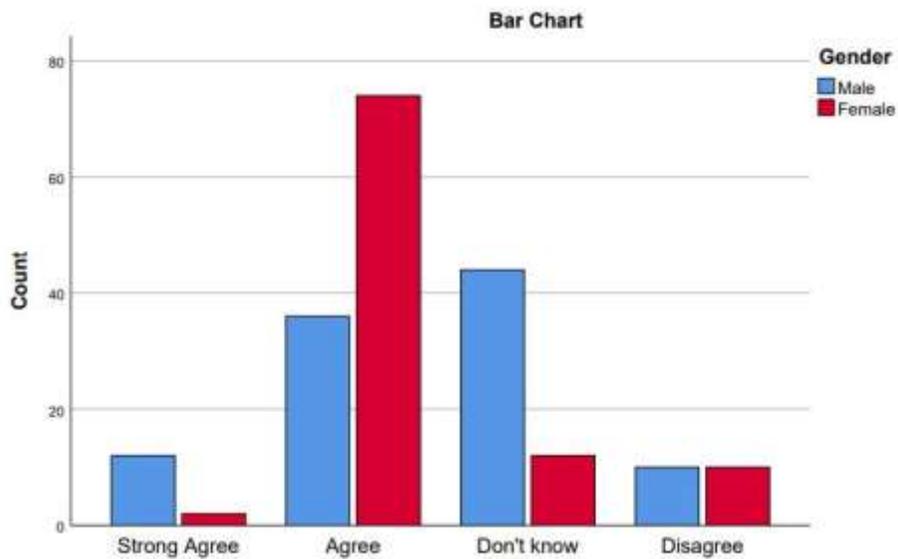


Table 22: Reduction in Salaries

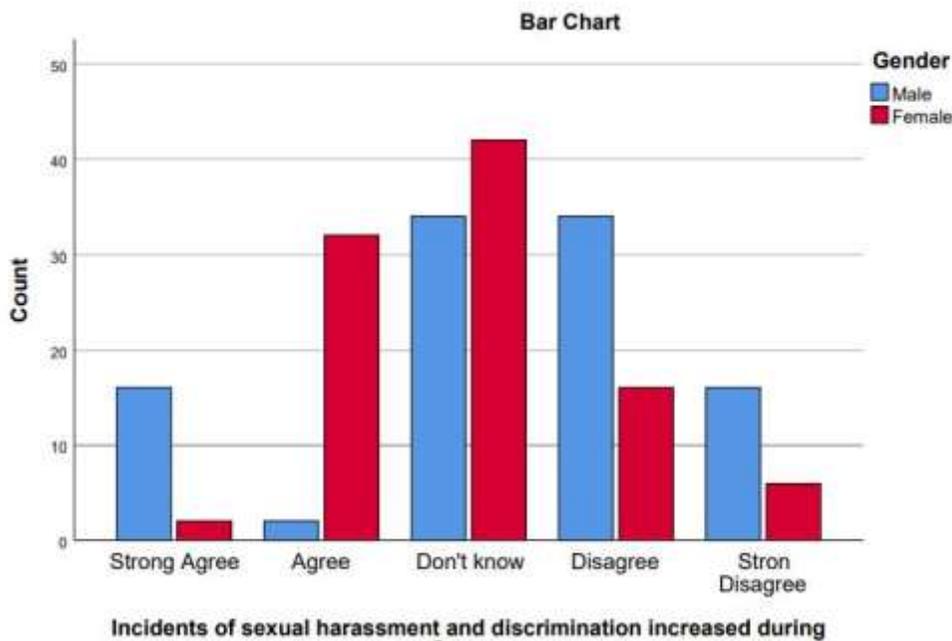


### Increase in Sexual Harassment

When the offices were closed down due Covid-19 restrictions and SoPs, most of the offices and companies introduced work from home. It was generally expected that with most of the work being done from the safe environment of home, the cases of sexual harassment would decrease drastically. However, the work from home culture gave rise to other forms of sexual harassment such as online harassment. According to UNWOMEN, sexual harassment and other forms of violence against women continue to occur on

streets, in public spaces and online. Unfortunately, the survivors have limited information and awareness about available services and limited access to support services. It was also observed that in some countries, resources and efforts have been diverted from violence against women response to immediate COVID-19 relief<sup>12</sup>. However, among the respondents only 26 % felt that cases of sexual harassment had increased. As could be expected the ratio was higher among women as overall as compared with 17% men, 34 % women said that in their opinion the cases of sexual harassment had increased.

Table 23: Increase in Incidents of Sexual Harassment



### Loss of Personal Jobs

As discussed earlier, there is a strong perception that persons from minorities and vulnerable and marginalized groups are first ones to face the consequences in case of emergencies and disasters. The false reporting of Shia/Hazara pilgrims being responsible for spread of Covid-19 in Quetta was also a reason for increasing stigma and discrimination against minorities and vulnerable groups and many members of Shia/Hazara community lost their jobs in the aftermath of Covid-19 pandemic. 61% respondents said that they had lost their jobs due to the situation created by Covid-19 pandemic and that the reason for their loss of job was their identity. Most of them have not been employed again and still

<sup>12</sup> <https://www.unwomen.org/en/news/in-focus/in-focus-gender-equality-in-covid-19-response/violence-against-women-during-covid-19>

remain unemployed. More than 90 % respondents from the Hazara community reported that they had lost their jobs as result of the pandemic. This points to the need to developing social security networks for people belonging to the vulnerable and marginalized groups. Around 52 % of the respondents were of the opinion that their religious or ethnic identity was the main reason behind their termination. Most of the respondents said that it was very difficult for them to find new jobs because of their religious and ethnic identity.

Table 24: Loss of Personal Job

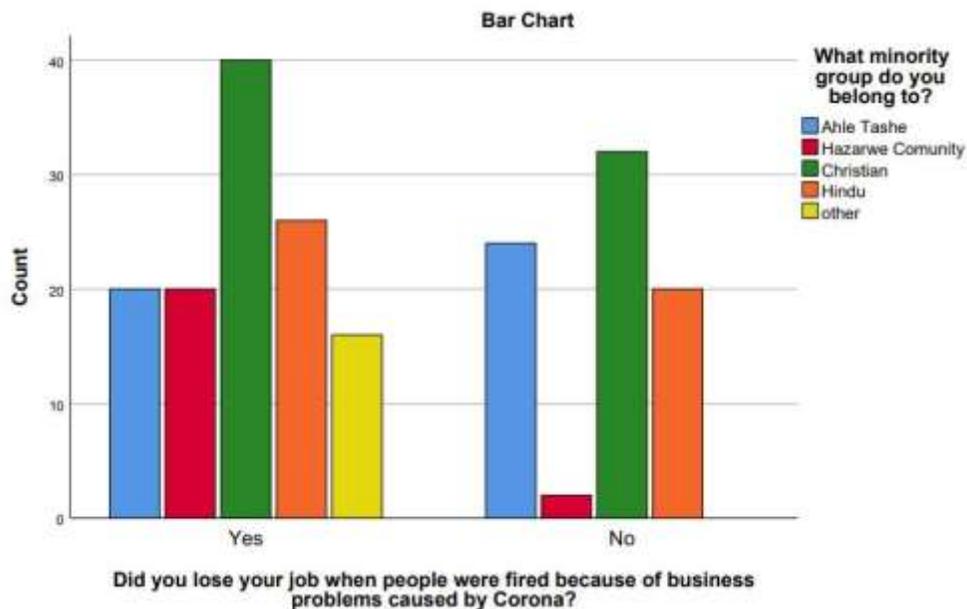
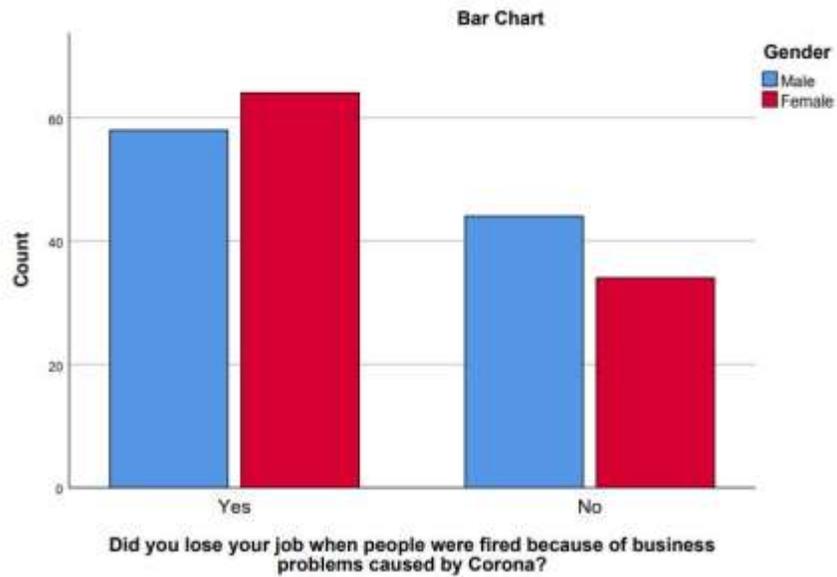


Table 25: Religious and Ethnic Identity as Reason of Termination

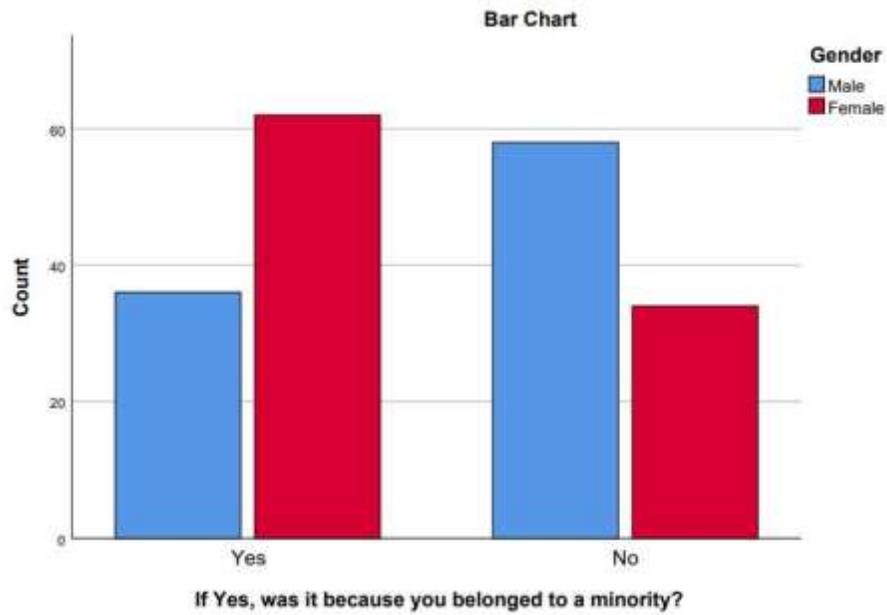


Table 26: Getting Employment Again

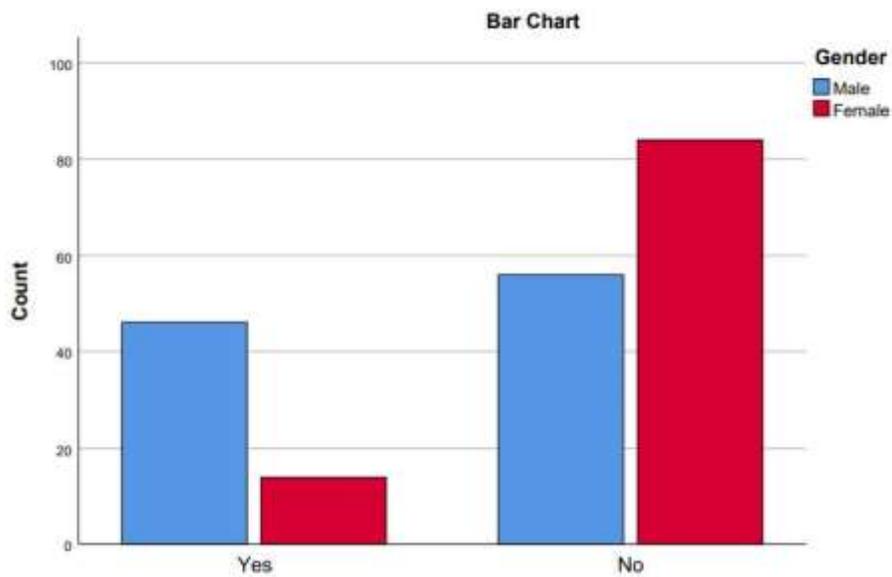
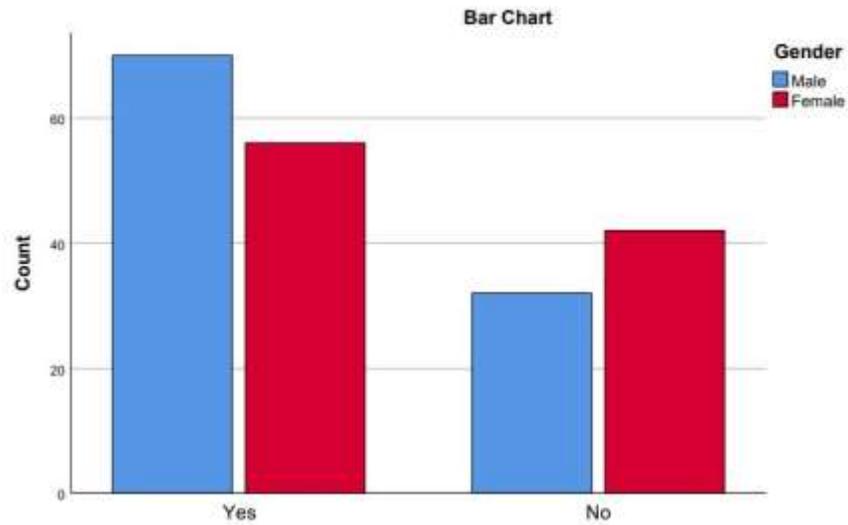


Table 27: Difficulties in Finding a Job Due to Religious and Ethnic Identity



## Findings from FGDs

As per the original plan a total of 10 FGDs were planned. These FGDs had to be conducted with members of different minority religious groups in almost all locations of Quetta. The guidelines for the FGDs were developed by the consultant in consultation with the HARD team. The members of the HARD team were oriented on the guidelines by the consultant and the FGDs were conducted in different parts of the city by the team. In these FGDs the understanding of

the participants about the labor laws and their labor rights, the issues being faced by minorities in workplace and the strategies for their redressal were discussed and probed in detail with the participants. The impact of Covid-19 was also an important topic discussed in the FGDs. The findings of the FGDs corroborated the findings of the survey.

The impact of Covid-19 on minorities has been more severe in many ways, and there are many reasons for that. Though during different FGDs, different minority groups shared different experiences but there are a number of areas of

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*I am Sara (name changed) and I belong to a Christian family. I am a sale worker at a Mall in Quetta city. Mall is very far away from my home and I used public transport in order to reach and get back home. I belong to a poor family and for me it is important to work outside in order to fulfill the requirements of my family. The situation I found during Covid-19 is not usual but has badly damaged us financially. Because during that situation when I used to return to home I could not get any transport. I was badly abused by words like Corona spreaders et, at work the customers and as well as the co-workers didn't come close to me. Even I was prohibited to come to job for almost one month and I was not paid my salary too. That was the most difficult time of our lives.*

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concern that have quickly emerged as common themes and have been shared by minorities in many locations. The pandemic has been most devastating for the lives, health and well-being of those with lower socio-economic status and unfortunately most the minorities belong to this category. In Quetta, minorities are mostly living live in over-crowded housing conditions, making physical distancing and self-isolation more challenging. Most of the members of the minority groups in Quetta live in conditions with inadequate access to water and sanitation or where those utilities are communal. They ha have limited digital access and parental education gaps also make home-schooling more difficult.

As minorities are already living in poverty, most of them were less able to cope with lockdowns, as they did not have cash savings and food stocks. Because of their status in the society, minorities are on the frontlines with at-risk and low-paid jobs, such as cleaning, transport, or other services that left them more exposed to COVID-19. Even those jobs were lost during the Covid-19 pandemic.

Women from minority groups in particular faced compounded hardships during the COVID-19 crisis. Most of the minority women are disproportionately represented in informal sector jobs that were more

vulnerable to disruption and which failed to provide health coverage or paid leave. Closures of schools and day-care centers also mean that women often faced disproportionate child care responsibilities.

It was very difficult for members of the minority communities to access economic and social as it was very easily available for minorities. Minority communities are not fully integrated into policy-making processes, so that the specific concerns and needs of members of these communities are not sufficiently understood and addressed. They are less aware of their rights and especially labor rights, which leaves them more vulnerable to exploitation and abuse.

Covid-19 has severely affected these marginalized communities in a number of ways but in addition to that they had to face with intensified discrimination and abuse in many places. The Shia Hazara community become more vulnerable and marginalized as they were accused of importing the pandemic to Pakistan because of their religious journeys to neighboring countries. In this situation the emergency declarations and other measures like lockdowns announced by government of Pakistan and the provincial government were been used in many places to further exclude minorities and deprive them of their rights.

It was reported in FGDs that stigmatization increased significantly and there was an increase in acts of incitement to hatred of minority communities in many locations, with Shia Hazara community sometimes being cast as scapegoats for the virus. These claims, and endemic prejudice, have exposed members of minority communities to hate speech and violence.

*My name is sunny (name changed). I belong to sikh community. I used to live in Dera Bugti with my wife and 4 children before covid-19. I worked as a gate keeper in a school; there i was given a small room where me and my family used to live happily. When corona came i was dismissed from my job as the school was closed and they took our room also. Before corona living was difficult but it got much harder after it and the world was turned upside down. We, the minorities, got affected the most, we were suffering from negligence in every field of life but after the pandemic we were even denied our right even to live and breathe freely as everyone said that the pandemic was spreading because OF minorities. From then onwards we don't have any place to live properly. I am uneducated and haven't found any job till now. Our situation got so worse in Dera Bugti that we didn't had anything to eat there, so we decided to come to Quetta city and now we are living in Gurdwara and we beg in front of people for eating and living.*

## Case Studies

The heartbreaking and heart wrenching case studies, redefecting how the life of people from different religious communities, who were already suffering because of the stigma and discrimination in the society, were adversely affected by the advent of Covid-19. The stories were collected during the data collection process following all protocols and SoPs. The names of all respondents have been changed to ensure confidentiality.

Ms Batool (original name changed) 29 years old from Shiar/Hazara community shares, “I am a young mother from Quetta, I was very excited to be back in the workforce in July 2020 after lockdown and also relieved that I was able to support my growing family. I believe that I had done all the right things and I had planned and let my employer know to complete all the remaining pending and upcoming tasks. As returning my job where I have observed everyone just talking about COVID-19 and its break out in Balochistan and on the same day, I have received a layoff letter excusing shrinking resources due to COVID-19, I have been separated from Job when situation will get batter then I will be onboarded again. Later, I came to know from sources that I have been fired just because of Shia/hazara contracted virus from Iran to Balochistan that may be spread in office”.

I am Sahar Sharif (original name changed), I am a Hazara from Quetta. I was an internee at Fatima Jinnah Hospital. I was doing my internship but as soon as Covid-19 was started we were stopped from entering Labs for safety measures. However, people around us started taunting us by calling us Chinese and as well as calling us by word “Corona”. These words were not only used by children but by adults also at different places like shops, malls, as well as in streets also. This word embarrasses everyone who belongs to Hazara community everywhere we were used to treat as a cursed nation who bought and spread this virus not only in Pakistan but in the whole world. It is such a shameful situation for not only for uneducated but for educated people. We had a very hard time because of the behavior of people around us.

**My name is Laila, I am graduated from BUITMS University Quetta in Mass Communication. I belong to Hazara Community and I am from a poor family. In 2016 I applied in a news channel and I was selected as a reporter. I was extremely happy with my job. In the beginning everything was well and good but suddenly my director started teasing me, but one day he tried to touch me, I shouted and got angry at him. He left me at that time but started harassing me continuously in office. When I refused to fulfill his demands, he stopped my salary and blackmailed me economically. I could not even breathe freely in office. I complained many times to other senior authorized persons, but no one could do anything as he was the boss and was powerful enough to give shut up call to everyone. When Covid-19 came I was more and more harassed and was continuously threatened about my job as everyone thought that we Hazara Community were the cause of the virus spread. My manager threatened me that if I would not fulfill his demands, he would fire me. After all this situation I decided to leave my job as the harassment and threatening was getting unbearable. I got a new job after much difficulty but now I am working with dignity and peace of mind.**

My name is Kumar. I am a painter and I work with a paint agency as a worker. I also do painting work in houses and before corona virus my work was good. It was all going well. Everyone treated well, but when the covid spread in the city, the whole world changed. I heard from many people who were saying that corona had speared due to minorities. One day, during the days of lock down, I went to find some job but every shop was closed. I found a man who was searching for a painter to paint his house. I went with him to his house. In the beginning, when he met, he was very nice and polite. When I introduced my self as Kumar, suddenly his behavior changed. He said that he didn't want to engage me for work in house. He told me that Virus had spread because of the minorities and he could risk letting me work his house. I came home dejected and feeling horrible.

**Rosy belongs to a Christian family. She was an employee in an insurance Company and she was very strictly ordered not to even pay greetings to her other colleagues but just sit with her manger in his office, so that she could always be in front of her manager. And she was ordered to wear a new dress every day with new looks because her manager wanted to see her in good looks daily and as always at the end of the month when the salaries were to be paid, she was always asked for some unwanted things because only then she could get her salary. But then Covid-19 started to spread and the manager harassed her more and more by saying that she belonged to a Christian family and was the cause of Corona Virus spread and that she would be fired because of this. She was more compelled to fulfill his all demands. She was so harassed in her work place and after bearing these all things she got fed up and decided to complain to her senior manager. When she went to her senior manger to talk about all the issues the senior manager instead of listening to her and sorting out the issues, blamed her for all the problems occurring. Then at the very end being fed up of these all, she thought that her self-respect and dignity was more important than everything else and finally she resigned. But because of Corona situation she hasn't found any job yet and living a very difficult life.**

I am Zaiba and I belong to Hazara Community. I study at Sardar Bahadur Khan women's University. I am also a sports girl. I play different games. I belong to a middle-class family. We are financially weak as my father doesn't have a permanent job. He is a rickshaw driver. I was working part time in an agriculture office. I was working there as a typist. There only 3 Hazara girls were working. The behavior of our co-workers was not good with us because of our community. Although, we haven't done anything wrong with them but time to time they used to abuse our community in front of us and said that we are kafir etc. Despite all this, I spent one year working there and my seniors were happy with my work. Suddenly, Covid-19 came and the locked down started. Quetta was one of those cities where Covid spread rapidly and people said that it had spread because of minorities living here specially Hazara community, so our boss asked us to take rest for a few days and then he would call us. But 3 months passed and he didn't call us back. We were very depressed about all this situation so I called my boss. He said that most of your community tests are positive that they bought virus from Iran and he cannot hire me back. The only reason that I lost my job was that I belonged to a hazara community. After losing my job our household got very disturbed because my father income was also not enough. My university expenses were also very high but because of lock down situation I cannot find any other job as well. We faced real difficulties because of Covid19 pandemic.

**My name is Haleema and I belong to Hazara community. I am a pharmacist at Civil Hospital Quetta. I am from a middle-class family. My father passed away in 2005. We don't have any elder brother who could support us after my father. I and my sister are working and financially supporting our family. We taught in different schools and in language centers as part time jobs. In 2014, I completed my Pharmacy degree from Balochistan University. I applied at different companies and hospitals for the job for about 3 years. I always used to clear the test but when they called me for interview and saw me that I am Hazara and Shia they refused to give me job. Finally, I cleared the test and interview in Mark Industry. They called me for the job. But after one week of working there, Corona virus struck the world. The supervisor called me and said that other co-workers are not comfortable working with me and their work is also not so good so he will have to fire them. He asked me to take some days off, so that he could fire them and call me again. But even after 1 month he didn't call me back, I decided to go to office myself. When I got there, I saw that they had appointed another girl of their own community as my replacement. When I asked the supervisor, he said that he couldn't hire any Hazara or Shia girl in their office because they bought corona Virus had been brought to Quetta from Iran by hazara Shia. He said that it was company's policy and nothing personal is involved. All this situation was very heart breaking for me but I didn't lose hope and applied in many other companies and hospitals. Then finally, I got Government Job in Civil Hospital as pharmacist.**

Ali belongs to Hazara community and is doing job at a government department. Initially when he applied for the job, he was discriminated on the basis of his religious identity. After much struggle and hard work, he finally got the job but he was always judged as a boy from lower class. Nobody used to behave nicely with him. He was getting mentally disturbed because everyone used to taunt him over his status. Everyone used to degrade him because of the status differences. At one time his colleagues hid his bike for two days just for teasing him. He was very depressed after facing these problems. He couldn't complain to his manager as well because this had happened before. When he had complained about these issues to the manager, he had said that if he couldn't bear those things, he could leave the job. After Covid-19 spread, the stigma and discrimination got worse as he belongs to a Hazara community. Everyone accused his community of bringing the Corona virus to Pakistan from Iran. He tried to convince them, but in vain. He still there, facing all the taunts and discrimination because he has to support his family and cannot afford to leave the job

My name is sunny and I was working in a medical store as a sweeper before corona virus came and my salary was six thousand rupees. I was very happy and satisfied with my job then COVID-19 came and spread in the world it changed the life of every one. In Pakistan also corona disturbed everyone., but specially minorities because after corona my shop owner started discriminating me. He said the virus has been spread due to minorities. And his behavior was not good to me then I decided to leave the job. But finding a new job was so difficult but I didn't give up then finally I have a new job and now I am working as a parking man in marriage hall.

## Conclusion

It is obvious from the findings of both qualitative and quantitative parts of the survey that religious and ethnic minorities in Quetta city, which were already facing high levels of discrimination have been severely affected by the Covid-19 pandemic and it has contributed in increasing discrimination against them. They were already only facing difficulties in getting jobs but also had to overcome enormous barriers and hurdles in getting ahead in their professions. Most of the respondents were underpaid and undervalued in their organizations. They also reported facing harassment and discrimination in their office and workplace. The arrival of Covid-19 pandemic is worsened the situation for them. The corona pandemic is accompanied by challenges for all members of the society but especially for the members of the religious and ethnic minorities. The pandemic has fundamentally changed work, employment, business and professional life. It has made people insecure and increased their fears. It is obvious that the Corona Pandemic and its consequences do not affect all members of the society in the same way. Those who belong to minorities have had to face extra consequences and particular pressure. Corona pandemic has increased the problems of members of religious and ethnic minorities. The situation has worsened for these groups in their aftermath of Covid-19 pandemic in Balochistan.

The findings have highlighted a strong need to design and implement programs that address the issue of discrimination being faced by minorities in workplaces and offices. There is need to educate people about their rights and especially labor rights so that they can protect themselves against any dissemination, exploitation and abuse in offices and workplace. There is also need to run comprehensive awareness campaigns in the society against the discrimination present in the society against the members of the religious and ethnic minorities.