

STUDY ON THE IMPACT OF COVID-19 ON THE LIVELIHOOD OF **CHRISTIANS** IN PAKISTAN



COMMISSIONED BY

Pakistan Partnership Initiative (PPI) is registered as a development organization under the society's act of 1860. PPI is a Christian Faith based organization that works with all segments of society regardless of their religion, colour or political affiliation. The major focus of PPI being on leadership, youth & children development, building capacity of local institutions/initiatives and business development. Currently PPI is working with around 25 local organisations, building their capacity + supporting them in resource mobilization and also comply with government regulations.

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PAKISTAN PARTNERSHIP INITIATIVE

A MESSAGE FROM THE CHAIR, PAKISTAN PARTNERSHIP INITIATIVE (PPI)

Dear All

Greetings!

Last few months have really been challenging due to COVID-19 situation in the country and globally. Thousands have been affected by testing positive to COVID-19 and millions more affected by the lockdown and direct impact on their livelihoods. Due to the lockdown everything has been affected, normal life has been disrupted, people confined to their homes, businesses closed down, people losing jobs & livelihoods and especially the poor are finding it hard to make ends meet. On the other hand, we are pleased that the Church and Christian organizations have responded well and helped people at this critical time. Where COVID-19 has brought about despair it has also brought hope to work together and overcome this crisis. I am really impressed by the work of PPI in brining Church's and organizations together for a joint National level response for a greater impact. I would also like to take this opportunity to appreciate the government in taking a proactive approach in making sure that people in the lower tire of society do not suffer too much.

It is difficult to predict when this COVID-19 situation will improve or things will come back to normal but long-term repercussions demanding responsible behaviours require our top priority. This is to keep the spread to different levels. Livelihoods of people have seriously been jeopardized, poverty has increased and it may take years for people to get back to normal. A joint and well-planned effort would be required on part of all the different stakeholders to restore people's lives.

I am happy to share this study "Impact of COVID-19 on the livelihoods of Christians in Pakistan" as it provides the basis for us all. The report will go a long way in assisting all the different stakeholders in planning their response to restore the lives of people compressed by this COVID-19 cri-

sis. I on behalf of PPI and its team would like to thank you for all your support and cooperation in putting this study together and wish you all the best as you plan and respond and together, we become a source of healing for many around us.

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." **(Matthew 25: 35-26)**

May God bless and keep you under His loving protection.



Sincerely yours

The Rt. Rev. Humphrey Sarfaraz Peters
Chair, Pakistan Partnership Initiative (PPI)
Bishop of Peshawar & Moderator Church of
Pakistan.

ACKNOWLEDGEMENT

I owe this report to minorities particularly Christians in ten districts across Pakistan. Listening to them was indeed an enlightening exercise that reinforced my belief, once again, in the knowledge and wisdom of the minorities in Pakistan. For them the poverty of their areas and vulnerability that make up their daily lives have not deterred their determination to dream a better future.

The development of this document has been no less than a pleasure and learning for us from its conception to its completion. I wish to express my gratitude to all Pakistan Partnership Initiative (PPI) partners and beneficiaries who bestowed on me their ideas and their knowledge of the current COVID-19 situation. Most of the primary information contained in this report has come from them and I have tried to articulate their views to an extent allowed by my understanding and humble capacity. Any gaps that one may find in this report are solely mine.

All the respondents must be credited who spared time for the discussions. I have benefitted from their information in triangulation and preparation of this report.

Given the limitation posed by COVID-19, the field work (Data collection, key informant interviews and Focus Group Discussions) for this report was completed following a very demanding time schedule, so a word of praise goes to all PPI partners for their support and providing insights to the

I am highly indebted to the PPI Leadership and its partners including National Strategic Partner PMS, Provincial Lead REEDs and Provincial Lead SSEWA-Pak. For their valuable inputs and active support towards the successful completion of this report. A very special thanks to Ashraf Mall and Sebastian Justin for revision and technical feed backs for the improvement of the documents.

Lead Author
Waheed Yousuf

TABLE OF CONTENTS

	Acronyms	6
	Summay	7
Chapter 1	Introduction and Background	10
	1.1 COVID-19 Global Context	10
	1.2 COVID-19 Pakistan's Context	10
	1.3 Pakistan's Response to COVID-19	11
	1.4 COVID-19 and Christians in Pakistan	12
	1.5 Demography of Christians in Pakistan	13
	1.6 Objectives of the study	14
	1.7 Scope of the Sudy	15
	1.8 Stakeholders of the Study	16
	1.9 Methodology	16
	1.10 Limitations and Challenges	16
	1.11 Compliance to Ethical Standards, Data Collection and Analysis	17
Chapter 2	Glimpse of Study Findings	18
Chapter 3	Consolidated findings of the Study	22
	2.1 Consolidated Trends/ Findings	24
Chapter 4	Conclusion and Recommendations	25
	3.1 Conclusion	25
	3.2 Recommendations	26
Annexure-A	Discrimnation Highlighted in Print Media	29
Annexure-B	Glimpse of Survey with COVID-19 Response Beneficiaries	31
Annexure-C	Glimpse of Survey with COVID-19 Response Beneficiaries	35

ACRONYMS

AWARD	Association for Women's Awareness and Rural Development
BHC	British High Commission
CAPI	Computer-Assisted Personal Interviews
DoH	Diocese of Hyderabad
EAD	Economic Affairs Division
FGA	Full Gospel Assemblies
FGA	Fellowship of Brethren Churches of Pakistan
FGDs	Focus Group Discussions
GDP	Gross Domestic Product
GTS	Gujranwala Theological Seminary
HEN	Hayat-e-Nau Society
KCDA	Kachhi Community Development Association
KIIs	Key Informant Interviews
KP	Khyber Pakhtunkhwa
LTS	Life through Sports
MDTA	Multan Diocesan Trust Association
MERS	Middle East Respiratory Syndrome
NDMA	National Disaster Management Authority
NOAD	Network of Organizations for Agricultural Development
NOC	No Objection Certificate
OTS	Open Theological Seminary
PEP	Primary Education Project
PKR	Pakistani Rupees
PMS	Pakistan Mission Society
PPI	Pakistan Poverty Initiative
PVDP	Participatory Village Development Program
REEDS	Rural Education and Economic Development Society
SaCHA	Sahara Community Health Association
SME	Small and Medium Enterprises
SRD	Society for Relief and Development
SSEWA-Pak	Society for Safe Environment and Welfare of Agrarians
TCWS	The Call Welfare Society
TMA	Tehsil Municipal Administration
UBTC	United Bible Training Centre
UCC	United Council of Churches
USCIRF	US Commission for International Religious Freedom
VfK	Vision for Kingdom
WHO	World Health Organisation
WWL	World Watch List

SUMMARY

COVID-19 has shattered the economic outlook of the Christian communities in Pakistan. It has exposed the vulnerability, poverty and under development of Christians in the country. The effect of COVID-19 on Christians in Pakistan are drastic while the long-term impacts are yet to be evaluated. Around 100 Christians have so far lost their lives to COVID-19 in various parts of the country. In the backdrop of COVID-19, seven (7) out of ten (10) families' livelihood in Christian communities have been affected, 70% Christian community particularly daily wage workers, labourers and job holders have lost jobs or have reported reduced income, around 25% of Christian community members are at the brink of losing jobs, 60-70% reduction in monthly income is observed, and 80% businesses were closed or collapsed in Christian communities during the lockdown and 60% Christian community members have reported to having exhausted their savings.

The crisis has come about because of the lockdown and loss of economic activity in the country. Daily wagers and labourers lost their livelihoods within days of the lockdown. It is anticipated that this crisis will have lasting effects that disproportionately affects Christians.

More than half of Christian community in Pakistan is dependent on majority i.e Muslims (which makes up 96% of total population of Pakistan) for their livelihood. Both majority and minorities have been badly affected by COVID-19 due to lockdown and the resultant loss on income.

In Pakistan where extreme poverty haunts the lives of 1/3⁽¹⁾ of its population, governance in doldrums and political and economic disorder is the order of the day, the recent COVID-19 is unfolding with many painful dimensions. Around 60% of Christians in Pakistan are living below the poverty line. Where millions of people particularly Christians are in the dire need of relief to keep

tying their souls with their bodies, the situation demands long term international, national and local commitments to make an early recovery and rehabilitation of those affected, possible.

The wave of Coronavirus Disease 2019 (COVID-19) continues in Pakistan, with the official death toll increasing to **5,787** while **268,859** confirmed patients are being reported. **236,597** patients admitted to various hospitals across the country have reported to have recovered⁽²⁾. For a country like Pakistan which is grappling with a long list of issues on social, economic, political and environmental fronts and where development indicators are dwindling; COVID-19 is complicating the already prevailing challenges. These include food insecurity and unsustainable livelihood systems, to name but only a few. The list seems to be unending. According to NDMA, the recent attack of locust in over 60 districts⁽³⁾ of all the four provinces caused financial loss worth 600 billion rupees (\$3.72 billion). This will ultimately reduce agricultural production during the year and will contribute to food insecurity of minorities and poorest of the poor in Pakistan.

The findings from discussions with Christian community confirms the impact of COVID-19 on their livelihood, health and education. Around 70% Christian community members lost their income and many are at the brink of losing more because of the continuous lockdown in the country and economic outlook of the majority. Given the situation posed by lockdown the literate community members who lost their income requested for digital learning for online business as an alternative. While many who lost their income were of the view to receive support in terms of cash in kind or for small business start-ups. Those who sold their livestock's and assets requested for cash grant support. The devastating side of disasters and emergencies were also observed where the community members are falling victim

1 United Nations multi-dimensional poverty Index

2 Government of Pakistan (www.covid.gov.pk) accessed on 25th July 2020.

3 National Disaster Management Authority (NDMA)- Pakistan focal agency for managing and responding to natural calamities and emergencies in Pakistan. <https://www.thenews.com.pk/latest/664894-ndma-says-locust-attacks-causing-damage-in-more-than-60-districts-across-pakistan>

to loans on higher interest rates. More and more are falling victim to this.

The discussion with faith based organisation revealed that COVID-19 resulted in disruption and shut-down of regular and donor funded programmes. Their funding has significantly reduced and their resources have been cut down. This reduction is mainly attribute to the strict government regulations and reduced flow of funds from international community. FBOs were not ready, professionally skilled or trained for responding to such emergency. Against this backdrop, donor support and flexibility is key in order that organisations are able to address the rapidly changing needs of the Christian community in Pakistan. The representatives of various faith based organisations were of the view of linking the current relief and rehabilitation efforts with long term development of Christians in Pakistan. They listed the themes of Livelihood as a primary area of programming coupled with Education and Health as the most needed in current situation and for next 12-18 months. All organisations emphasised to work on these themes. They also requested short term and long term training programs on new ways of working which includes fundamental crises/emergency programming, emergency preparedness and online business and livelihood. The need for improved coordination is higher ranked for faith-based organisations and also the proposal and report writing. The organisations need to come up with planning for 3-7 years while focusing on the themes of Livelihood, Education and Health. For livelihood programming the conventional ideas won't work. The organisations need to come-up with innovative ideas and should focus on using online platforms. New start-ups should be encouraged and the support should be extended to youth for business start-ups which should be contingent upon the mapping of successful trades in the district.

The obtaining of NOC from the Economic Affairs Division (EAD) is a requirement set by the government to receive foreign funding as well as to undertake operations in any part of the country. The lengthy, unclear and time consuming process is hindering the FBOs and Churches capacity to support our communities.

The findings from the discussions with pastors of various Churches revealed that Income of Churches have reduced significantly up to 80% in total. This is mainly attributed to the decline in service demand being extended by the Churches. People are not paying visit to Churches which were centre of religious, social and cultural activities which in turn is impacting harmony. The lives of Churches have been completely disrupted as how the Churches were operating prior to mid-March came to a complete halt. Due to lock down SOPs, people are not able to visit Churches which are a holy place, place of worship and centre of social and cultural activities. The pressure on Churches has increased as the vulnerable segments in Christian communities are looking towards them for help. The Churches did support people to the extent their capacity had allowed. The Churches were not ready and trained for responding to such emergency. Moreover around 80% pastors are also vulnerable to this situation. It is pertinent to mention here that the pastors should be provided technical training enabling them to earn from other sources. It was requested by the Churches to provide them with bail-out package which should sustain the Church working for some time. The pastors should also be trained on extending their services for counselling people. The theme of emergency should be introduced in the syllabus of seminaries.

The impact of Covid-19 on Church institutions may be observed through a summary of the deficit amount of the institution presented by a Church from Southern part of Pakistan, currently a deficit of 7.4 million is being faced. This deficit being faced is on the account of various heads pertaining to operational cost including salaries, running expenses, utility bills, repair and maintenance. The summary was presented in the Urgent Executive committee meeting held on 28th of July. The details are annexed to this document.

In the backdrop of COVID-19, Pakistan Partnership Initiative (PPI) initiated a relief project titled Humanitarian Emergency Livelihood Project (HELP) through its partners across Pakistan. A provincial network of partner organisations was established at each province. The aim of establishing these networks at provincial level were to implement a coordinated humanitarian response and to provide clear leadership in the main areas of COVID-19 response. The approach enhanced the ownership of partner organisation at one end

while it also build the capacity of partner organisations in responding to emergencies. To date HELP project has reached out to 2,846 Christian families from all over Pakistan with food package and 2,227 Christian families with a cash grant.

Minorities make up 4% of the Pakistan's estimated population of 207.8 million⁽⁴⁾. Out of the 4% around 1.59% are Christians⁽⁵⁾. Their voices, concerns and suggestions remain absent from research records and databases; that could otherwise provide solid grounds to place the development decisions. This situation translates into development investments that often do not benefit poor and vulnerable minorities in Pakistan. Concerning disaster relief and emergency response efforts like COVID-19; the absence of

minorities participation in response processes makes these efforts aloof from minorities actual needs, vulnerabilities and capacities. Thus an important opportunity to make these programs contribute to long term human development gains which minorities being a reality, is simply missed. This study is an effort towards this end. It does not aim to make score against any of the above mentioned actors, nor is intended to spoil their COVID-19 response efforts. Its sole purpose is to identify their needs to guide future support programming for the Christians in Pakistan in short as well as in long terms. The findings of this study are not absolute as COVID-19 is not over and may unfold in future however the needs identified would prevail for another, at least, 2-3 years.

4 Preliminary Results, Pakistan Census 2017, Bureau of Statistics, Government of Pakistan

5 Preliminary Results, Pakistan Census 2017, Bureau of Statistics, Government of Pakistan



Chapter 01 Introduction and Background

1.1 COVID-19 GLOBAL CONTEXT

The COVID-19 pandemic has affected communities all over the world with devastating impacts on individuals and communities worldwide. Governments and International aid organisations are also heavily impacted by the situation. The pandemic presents unprecedented challenges, and has exposed the state of its response capacity at all levels in order to support effective response and support programmes. COVID-19 has already surpassed the death toll of the more recent outbreaks of Ebola, MERS and SARS. At the moment, it is hard to calculate and forecast the true impact of coronavirus beyond the estimated human toll. The outbreak is on-going, and researchers are continuing to learn about this new form of virus. While the SARS outbreak cost the world **\$50 billion**, initial estimates for coronavirus are already suggesting a loss of **\$360 billion**⁽⁶⁾.

Globally, as of 25thth July 2020, there have been **15,837,024** confirmed cases of COVID-19, including **640,227** deaths, reported to WHO⁽⁷⁾. The detail of the top twelve countries affected by COVID-19 are presented as under.

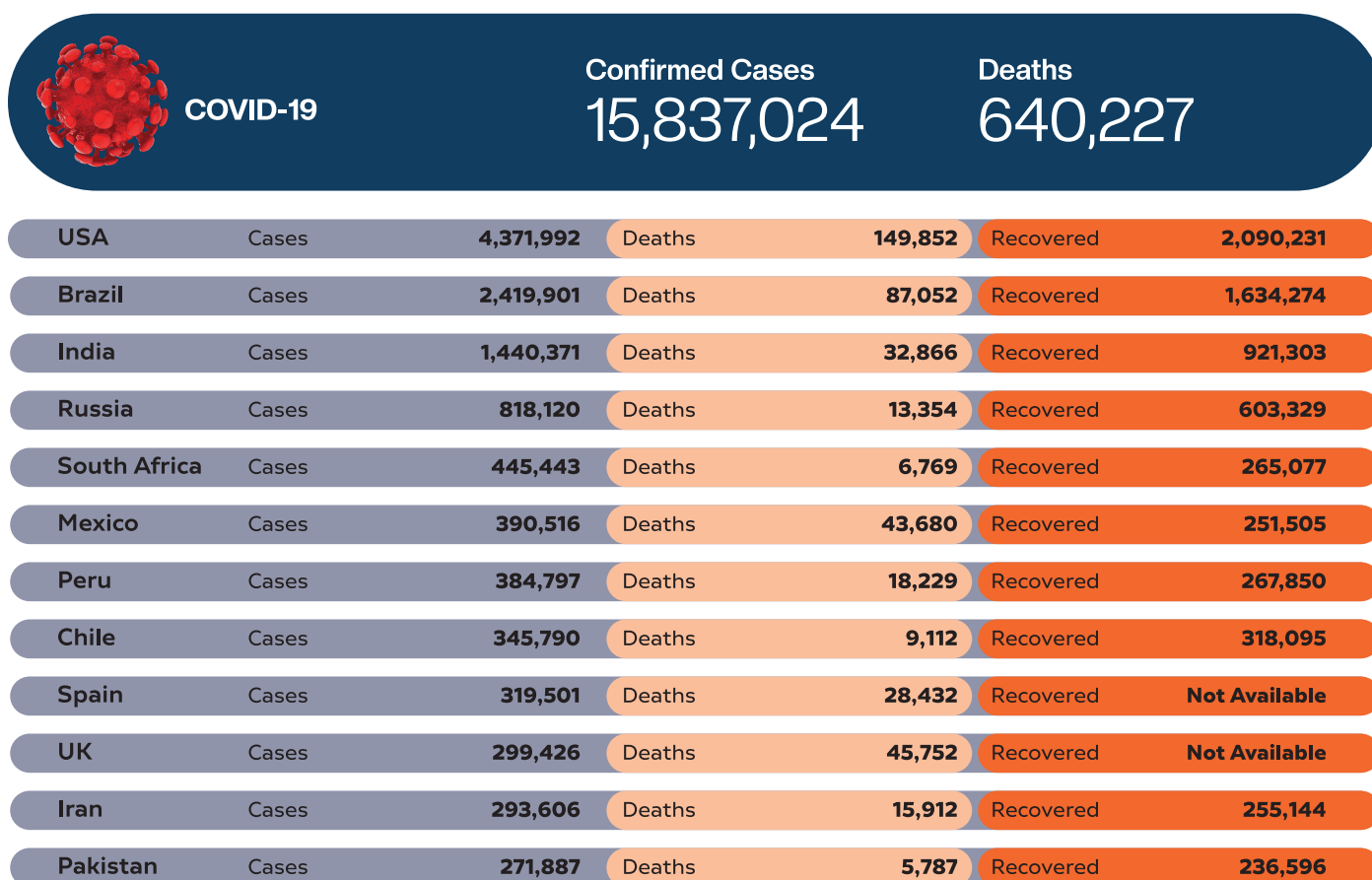


Figure 1: COVID-19-Twelve Most Affected Countries

There are now clear warnings of a global economic recession as economic activities are on halt, workers continue to fall sick, factories remain shut, and healthcare systems become overwhelmed. Mitigating the health emergency and extent of economic loss is not easy for any country particularly underdeveloped countries.

6 World Bank <http://documents1.worldbank.org/curated/en/101511468028867410/pdf/wps4466.pdf>

7 World Health Organization Coronavirus Disease (COVID-19) Dashboard <https://covid19.who.int/>

1.2 COVID-19 PAKISTAN'S CONTEXT

Pakistan is amongst the 180+ countries dealing with the coronavirus pandemic. The spread of disease within and into Pakistan cannot be separated from the global context.

The COVID-19 has badly affected Pakistan's already stagnating economy and exposed the vulnerability, poverty and underdevelopment of its citizens including minorities particularly Christians. The advocates of alternative perspective of looking at emergencies, maintain that where emergencies bring widespread destruction, can also provide an opportunity to correct many wrongs by integrating relief and response efforts into development and governance. However materializing such an opportunity is not as simple as it sounds. This goal cannot be achieved unless all the stakeholders including affected communities and different groups in them, civil society organizations, all tiers of governance and multilateral and bilateral development actors; work together.

In Pakistan the COVID cases and deaths are low by comparison, but that the economic impact has been profound. The wave of Coronavirus Disease 2019 (COVID-19) continues in Pakistan, with the official death toll increasing to 5,787 while 271,887 confirmed patients are being reported. 236,597 patients admitted to various hospitals across the country have reported to be recovered⁽⁸⁾. The first case of Corona was reported on 26th February, and have reached a total of 271,887 cases as of now. Despite all the challenges and ills, the Government of Pakistan has been actively taking measures for the prevention and the containment of the COVID-19, since the start of the outbreak. The summary of COVID-19 in Pakistan is presented in the figure below;

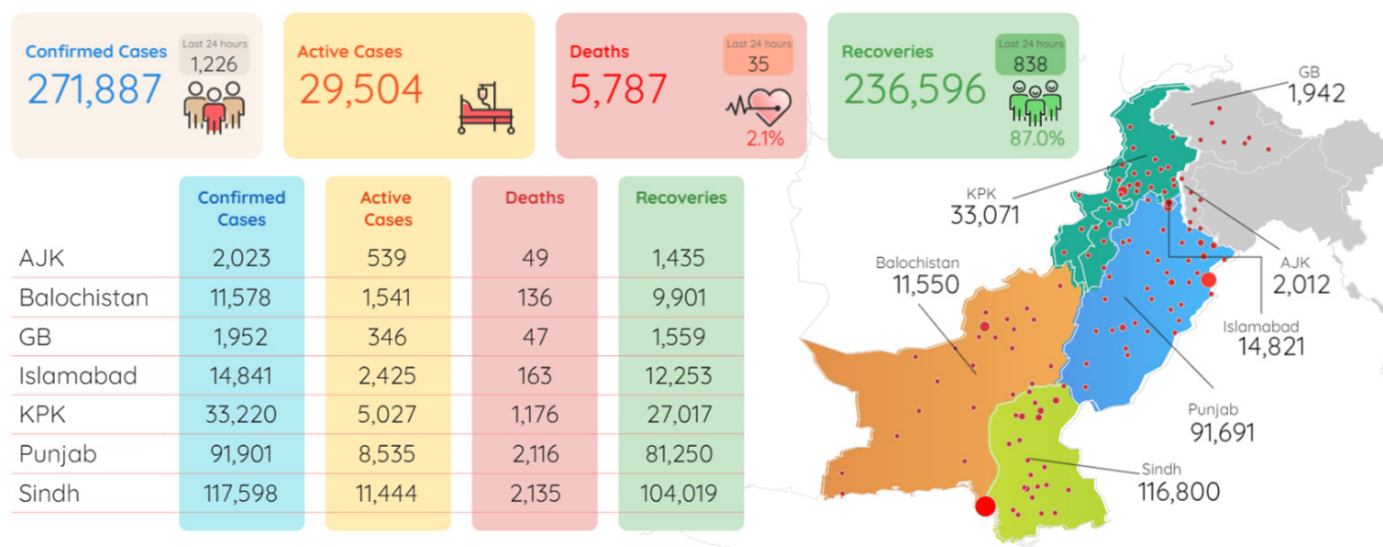


Figure 2: Summary of COVID-19 in Pakistan (25th July 2020)

1.3 PAKISTAN'S RESPONSE TO COVID-19

The government of Pakistan has unveiled a PKR 1.13 trillion (\$6.76 billion) rescue and stimulus package with a good balance between providing direct assistance to the vulnerable and protecting industry and businesses. The allocation is sizeable but its true impact can only be assessed by how it is implemented. Some of this is being funded by support from the World Bank and Asian Development Bank coming in over the next few months.

Like many other countries, the government is experimenting with various forms of a lockdown. Sindh was the first province to implement a curfew-like lockdown. Karachi faces the most stringent meas-

8 Government of Pakistan (www.covid.gov.pk) accessed on 25th July 2020.

ures compared to anywhere else in the country. Meanwhile, Punjab has implemented a milder form of the lockdown and Khyber Pakhtunkhwa (KPK) a partial lockdown. The Prime Minister, Imran Khan, has been adamant against a complete nation-wide lockdown, stating Pakistan's inability to handle its far-reaching economic ramifications.

Direct investments into healthcare infrastructure and services have also been undertaken. At the beginning of COVID-19, only half the 2,200 ventilators in Pakistan were functional to treat coronavirus patients. An amount of PKR 50 billion (\$298.94 million) was set aside to purchase medical equipment. Pakistan's testing capacity has also been enhanced from 3,000 to 50,000 tests per day. Punjab is using the WHO's Strategic Preparedness and Response Plan (SPRP) for coronavirus to cost future health related interventions.

The other response to COVID-19 by government includes;

- **Using technology to create awareness:** Pakistan has coming up with innovative smart solutions and exploring the use of technology to create awareness, mitigate the risks, and contain the shock created by such pandemics. To promote public knowledge, the government has, in collaboration with the telecommunication industry, replaced ringtones with an awareness message to the caller about the dangers of Covid-19 and measures that can be taken to remain safe. The government regularly sends an SMS to encourage people to wash hands and practice social distancing. Authorities are also contacting suspects of confirmed cases through mobile tracking and pushing them to get their tests done.
- **Ensuring food security:** Ensuring food security and access to a safety net are just as critical as having a sound health system. The government plans to temporarily abolish all taxes on food items and has announced a significant reduction in oil prices. Payment of utility bills has been deferred for three months for households with bills falling below a certain threshold. A sum of PKR 50 billion (\$298.94 million) has been earmarked for government-run utility stores to ensure the constant availability of food and other necessities. PKR 280 billion (\$1.68 billion) has been allocated to ensure wheat farmers do not face cash flows and to smooth wheat procurement. The government has also kept funds for logistical support to the National Disaster Management Authority (NDMA), the federal authority mandated to deal with a wide spectrum of disasters, to ensure food supplies.
- Furthermore, cash transfers are being leveraged in the country. In fact, Pakistan already has in place one of the world's most well targeted cash transfer programmes – the Benazir Income Support Programme (BISP). As an immediate top-up to the existing five million families under BISP, the government has enhanced their monthly stipend from PKR 2000 (\$13) to PKR 3000 (\$20). More recently the government has announced a basic income scheme to provide an emergency cash transfer of Rs 12,000 (compared to a minimum legal monthly wage of Rs. 17,500 using data analytics to decide who is eligible to receive cash transfers. It is further expanding the inclusion criteria to provide relief to those on the margins of hunger such as daily wage workers, street vendors, rickshaw drivers, particularly during the lockdown period.
- The provincial governments are also gearing up. The government of Sindh is providing relief in cash and kind through a mechanism of self-targeting where the needy call a designated telephone line. The process to determine eligibility is being refined alongside the rollout.
- **Protecting businesses:** Setting the right foundation to kick-start the economy is imperative for the government. The economic stimulus package contains a whole range of fiscal measures (tax breaks, financial support via utilities, fuel and transport subsidies, concessions and tax refunds) to

protect exporters and businesspersons. The government has also announced a separate package worth PKR 100 billion (\$600.42 million) just for SMEs, which form close to 90% of all enterprises in Pakistan and generate 40% of non-agriculture employment. The State Bank of Pakistan (SBP) has announced a Temporary Economic Refinance Facility to fuel new investment. This will offer subsidised loans to the manufacturing sector and a Refinance Facility to allow banks to get loans at zero mark-up, which they can offer to hospitals at 3% for five years. The SBP has also reduced the interest rate to 11%, still much higher than other countries that have cut down, but 150 basis points lower than before.

1.4 COVID-19 AND CHRISTIANS IN PAKISTAN

Minorities make up 4% of the Pakistan's estimated population of 207.8 million. Out of the 4% around 1.59 % are Christians. Their voices, concerns and suggestions remain absent from research records and databases; that could otherwise provide solid grounds to make proper development decisions. This situation translates into development investments that often do not benefit poor and vulnerable minorities in Pakistan.

Concerning disaster relief and emergency response efforts like COVID-19; the absence of minorities' participation makes these efforts aloof from minorities' actual needs, vulnerabilities and capacities. Thus an important opportunity to make these programs contribute to long term human development gains which minorities being a reality, is simply missed.

This study is an effort towards this end. It does not aim to make score against any of the above mentioned actors, nor is intended to spoil their COVID-19 response efforts. Its sole purpose is to identify their needs to guide future support programming for the Christians, Church, and Christian based organizations in Pakistan in short as well as in long terms.

1.5 DEMOGRAPHY OF CHRISTIANS IN PAKISTAN

The demographics of Christians living in Pakistan are mentioned in below table;

Population

The estimated number of Christians living in Pakistan varied greatly. Official estimates from the 1998 census (the most recent published official statistics) cited 1.59 per cent of the total population (132 million at that time) were Christian. In 2018, an official at the British High Commission (BHC), Islamabad, estimated that there were 2.8 million Christians in Pakistan. According to Open Doors World Watch List (WWL) 2018, there were 3.9 million Christians in Pakistan. The US Commission for International Religious Freedom (USCIRF) noted in its 2017 Annual Report 'After the 2017 census was released, non-Muslim leaders have complained that increases in their communities' population were not fully disclosed or reflected. Some activists have implied that the non-Muslim census figures have remained confidential because the non-Muslim population is likely entitled to more reserved seats in parliament based on its growth.

Table 1: Christians by Administrative Units (Percentage)

Administrative Unit	Urban	Rural	Total
Khyber Pakhtunkhwa	1.06	0.03	0.21
FATA (now KP)	1.17	0.07	0.07
Punjab	3.27	1.87	2.31
Sindh	1.84	0.14	0.97
Balochistan	1.49	0.06	1.49
Islamabad	5.70	0.94	4.07
Pakistan	2.59	1.10	1.59

According to BHC official noted that the majority of Christians resided in Punjab, the largest religious minority in the province and estimated that 2 million Christians lived in and around Lahore and Faisalabad, and 0.5 million in the rest of Punjab.

Church Networks in Pakistan	<ul style="list-style-type: none"> • Roman Catholics: All Christians in communion with the Church of Rome. • Protestants: Christians in churches originating in or in communion with the Western world's 16th-century Protestant Reformation. Includes Anglicans, Lutherans, Presbyterian and Baptists • Independents: Believers who do not identify with the major Christian traditions (Orthodox, Roman Catholic, Protestant). • Unaffiliated Christians: Persons professing publicly to be Christians but who are not affiliated to Churches. • Doubly-affiliated Christians: Persons affiliated to or claimed by 2 denominations at once. • Evangelicals: Churches, denominations, and individuals who identify themselves as evangelicals by membership in denominations linked to evangelical alliances (e.g., World Evangelical Alliance) or by self-identification in polls. • Renew lists: Church members involved in the Pentecostal/Charismatic/Independent Charismatic renewal in the Holy Spirit.
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Major Occupations	Christians in Pakistan are largely confined to low-wage, menial employment with little opportunity to improve their socio-economic position. There are, of course, Christians who do hold influential positions, but a glass ceiling remains and the socio-economic ladder is much more difficult to climb.
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In whole Country	<ul style="list-style-type: none"> • 80% of the sweeper jobs in the whole country. • 20% of the paramedics (nurses, mid wives, technicians) in the whole country.
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Out of Christian Population	<ul style="list-style-type: none"> • Around 40% are sanitary workers • Around 25% are health workers (nurses, paramedics and technicians). • Around 7% are in government jobs (excluding sanitary workers). • Around 10% are skilled workers (mechanics and drivers). • Around 10% are daily wagers/labours. • Around 10% are businessman/entrepreneurs.
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These statistics are based on the discussions with partner organisations and with Churches. These are in approx.

Number of Churches in Pakistans	<ul style="list-style-type: none"> The exact number of total Churches in Pakistan is not known however according to rough estimates there are over 10,000 Churches in Pakistan.
Faith based Organisations	<ul style="list-style-type: none"> Estimated there are over 300 faith based organisations working in Pakistan for the wellbeing of Christians.

1.6 OBJECTIVES OF THE STUDY:

The main objective of this study is to collect and amplify the voices of Christians from across 10 districts across Pakistan. This is an effort to get these voices factored and prioritised in the COVID-19 response. It is expected that this document will contribute to promoting commitments by the government and humanitarian and development quarters to support the well-being of Christians. However the specific objectives of the study undertaken are as follows;

- To understand the degree of COVID-19 impact on livelihoods of people (particularly Christians), the Church and Christian Faith Based Organizations/Church Based Organisations
- Impact of COVID-19 and consequent lock down on Church income
- To understand the community-level impacts of COVID-19 especially to the poor and vulnerable peoples' daily poverty and livelihood struggles (e.g. livelihood displacement; income; food supply; disposition of community members, fears, mental health; etc).
- To understand how local communities respond and adapt to COVID-19 shocks and impacts
- Highlight key challenges and gaps that communities perceive in dealing with COVID-19 shocks and impacts, (e.g. observed shortages, difficulties, problems and issues, public clamours in all aspects of responding with the COVID-19 impacts at the community). This will point out key aspects in the communities that need support.
- Highlight any success stories of resilience through local mobilization efforts of local communities, CSOs, CBOs
- 10-to-20-word inspiring quote from key person (maybe from local government, CSO, community, etc).

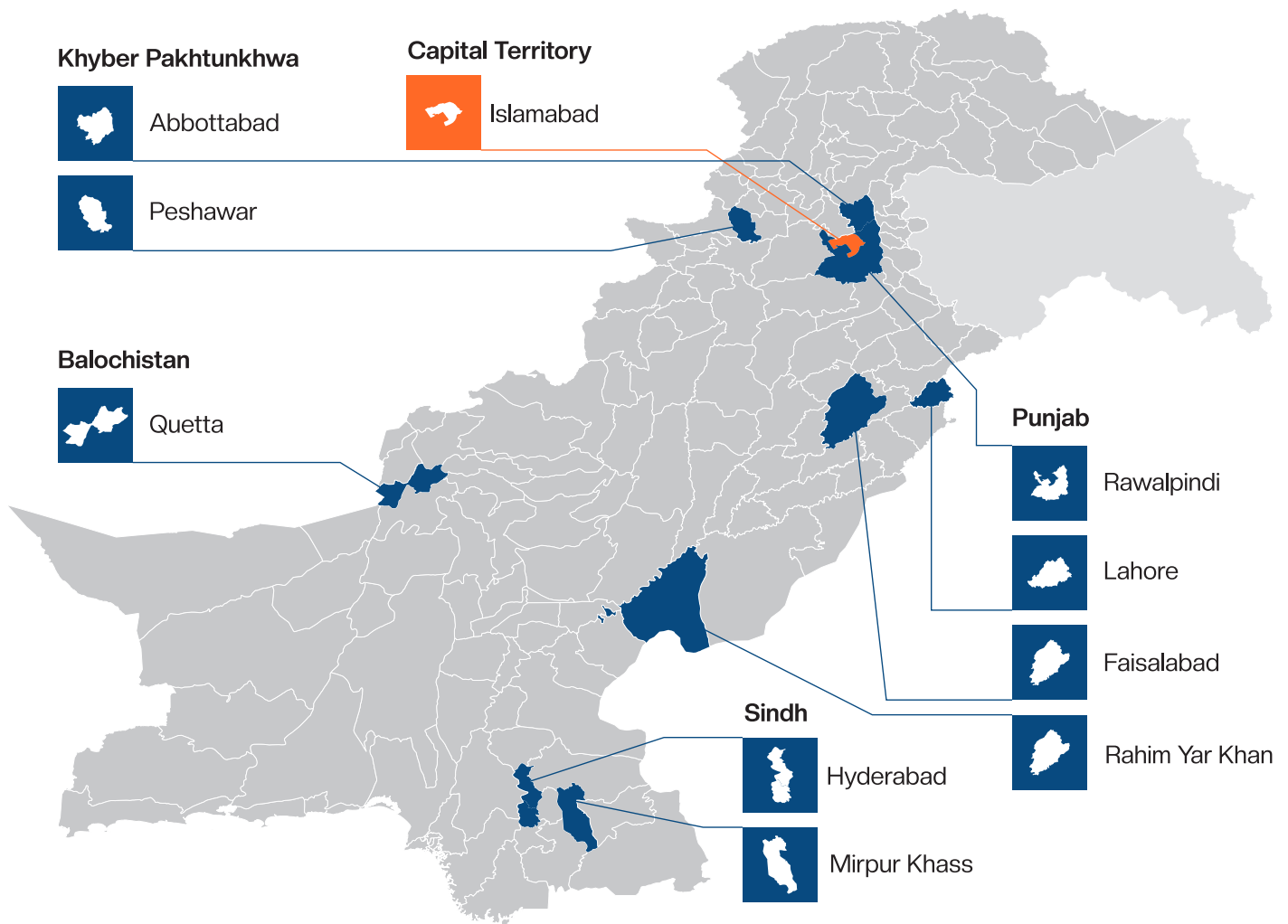
1.7 SCOPE OF THE STUDY

This study is undertaken in nine districts of four provinces and Islamabad Capital Territory. The geographical outreach of the study is presented in the table and figure below;

Administrative Unit	Districts
Khyber Pakhtunkhwa	Peshawar and Abbottabad (2 Districts)
Punjab	Lahore, Rawalpindi, Faisalabad, Rahim Yar Khan (4 Districts)
Sindh	Hyderabad and Mirpur Khas (2 Districts)
Balochistan	Quetta (1 District)
Islamabad Capital Territory	Islamabad (1 District)

1.8 STAKEHOLDERS OF THE STUDY:

The stakeholders who participated in the (the list given below is not exhaustive) study are mentioned below.



1.9 METHODOLOGY

Keeping in view the rationale, specific objectives, intended uses and users, expected outputs/deliverables and the limitation posed by the emergency time frame; the robust and workable methodology was employed to undertake the study. This study is based upon the data and information from primary as well as secondary sources.

Primary Information: Primary information was collected from the Christian communities, beneficiaries of the Cash Disbursement under COVID-19, representatives of Churches and Faith Based Organizations. The data was collected through

FGDs, KIs and Survey. The collected data was triangulated to analyse the livelihood status of the Christian communities

Secondary Information: The documents, situational reports, government reports, media reports on COVID -19 available in public domain were collected and reviewed using a secondary data framework. The collected secondary information was analysed using the lens of impact of COVID 19 on livelihood of Christian community and income of Churches and Faith Base Organisations.

1.10 LIMITATIONS AND CHALLENGES

Though the Christians across Pakistan are being affected by COVID-19 and the sample taken are mere fractions when compared to the total size of Christian's communities in Pakistan. However this study is an effort by PPI to bring forth a perspective of Christians guided by the voices, vulnerabilities and needs of the Christians. Some of the limitations posed during this exercise are mentioned below;

- The COVID-19 pandemic had a profound impact on the methods proposed for this study. However consequent to the situation analysis, Remote Data Collection Plan was chalked out and employed in response to current COVID-19 situation as due to the state of lock down.
- The Christians data pertaining to their demographics, number of Churches and occupation was hard to find, however some estimations were made on the basis of discussions with pastors and related Faith Based Organisations. The data is made part of this report.
- The report does not claim to provide in-depth analysis of the state of Christians and their needs. Such an analysis requires more rigorous research studies and assessment exer-

cises.

- At number of locations, the participants were found shy of sharing information and expressing their views.
- The small profiles of Christians with specific districts are based upon the information provided by the community members and the relevant Churches. These may differ from official statistics.

1.11 COMPLIANCE TO ETHICAL STANDARDS, DATA COLLECTION AND ANALYSIS

The consultant complied with generally accepted ethical Standards on undertaking researches, data collection and analysis: Following were taken into account while collecting data.

- **Informed Consent:** Participants will be duly informed with the purpose and scope of the evaluation.
- **Privacy of Participants:** Privacy & Confidentiality of participants was maintained, and findings were summarized to appropriate aggregation level.
- **Storage of Data:** The collected data was encrypted and was only accessed by the authorized person.



Chapter 02

Glimpse of Study Findings

GLIMPSE OF STUDY FINDINGS

The overview of findings are presented below and make part of the summary;

Overview of Findings	
Profile	
35%	Of the Christian community members are literate.
Occupations	<p>Around 40% are sanitary workers.</p> <p>Around 25% are health workers (nurses, paramedics and technicians).</p> <p>Around 7% are in government jobs (excluding sanitary workers).</p> <p>Around 10% are skilled workers (mechanics and drivers).</p> <p>Around 10% are daily wagers/labours.</p> <p>Around 10% are businessman/entrepreneurs.</p>
Findings of Study (At Community Level)	
75-100	Christians lost their lives to COVID-19 in various parts of the country.
70%	Christian community daily wage workers, labourers and job holders have lost their income to COVID-19.
25%	Christian community members are at the brink of losing jobs.
60-70%	Reduction in monthly income is observed.
7 out of 10	Families' livelihood in Christian communities have been affected.
80%	Businesses were closed or collapsed in Christian communities during the lockdown.
60%	Christian community members have reported to having exhausted their savings.
5-7%	Christian community members have reported to get benefit from the government run Ehsaas programme.
Around 10%	Christians have reduced food intake and brought it down to 1 meal a day from 3 meals a day.
Around 25%	Christian workers claimed to having not received their monthly salary for the past 2-3 months.
10-15%	Literate members of the Christian communities, who have lost their jobs have started selling fruits and vegetables over a cart or bicycle.
Falling Victim to Loans	Christians who are poorest of the poor are falling victim to numerous loans which they are taking on high interest rate.
Selling Assets	The community members are selling their livestock which was source of milk and other nutritional requirements on one hand and was a symbol of prosperity on the other hand.
Significant number	Christian community have reported to having received food package as well as cash grant from various Faith Based Organisations and Churches. To date 2,846 Christian families from all over Pakistan are supported through the provision of food package and 2,227 Christian families with a cash grant.
Religious Discrimination	Reported by small number of Christian community members that they have experienced religious discrimination in accessing aid.
Visiting Church	People are not visiting Churches which were centre of religious, social and cultural activities which in turn is impacting harmony.

Child Protection	Most of the children of Christian communities are studying in government schools which are closed and children are roaming around in streets. They may fall victim to bad habits and intoxication.
Domestic violence	Increased to great extent given the COVID situation the male members are staying at home and the financial pressures are leading to extreme domestic violence.
Findings of the Study (At Church Level)	
80%	Reduction in the income of Churches.
Decline	In services demand being extended by the Churches. These services include marriages as well as counselling and funerals.
Schools	Operated by Churches are also closed which also contributed adversely to Church income.
Disrupted Churches	The lives of Churches have been completely disrupted as how the Churches were operating prior to mid-March came to a complete halt. Due to lock down SOPs people are not visiting Churches which are a holy place, place of worship and centre of social and cultural activities. Some Churches moved to online ministry during the Coronavirus disease (COVID-19) pandemic, however they are very low in number. Only those, who have accessibility to internet are being benefitted from online Churches.
Pressure	On Churches increased as the vulnerable segments in Christian communities are looking towards them for help. The Churches did support people to the extent of their capacity had allowed. Churches are facing extreme spiritual, social, economic, physical pressure. The income of Churches in rural areas reduced by 90% while in Urban areas to 70%.
Not Prepared	The Churches were not prepared in dealing with or responding to such emergencies and disasters.
Guilt Feeling	Many pastors are also experiencing feelings of guilt about not going out to work or supporting their congregations in the same ways as before.
Risking Lives	Many priests are risking their lives as they are extending their crucial and generous services during this period.
Getting Difficult	It is difficult for most of the Churches to even pay their utility bills and other expenditure.
Support provided	Many Churches have supported the poor Christian communities to some extent however there are hundreds of the community members in need of support.
Findings of the Study (At Faith Based Organisation level)	
Shifting Programme Priorities	COVID-19 has led to suspension of programmes or a shift in focus to COVID-19 programming across the sector. As a result, respondents are having to undertake more remote management and delivery of programmes. Much interest has arisen around COVID-19 related programmes, while at the same time organisations are making great efforts to keep existing programming going.
Not Prepared	The Faith Based Organisations were not prepared for dealing with and responding to such emergencies.
New Ways of Working	Staff for some time were working from home which in turn had weaken their bond with the Christian communities to some extent.
Support	Christian communities were supported through provision of some cash grants as well as ration (given our financial capacity).

EAD-NOC

The obtaining of NOC from the Economic Affairs Division (EAD) is a requirement set by the government to receive foreign funding as well as to undertake operations in any part of the country. The lengthy, unclear and time consuming process is hindering the organisations capacity to support our communities.

The summary of study are presented below;

OVERVIEW OF NEEDS

At Community Level

Economic Support: The COVID-19 has shattered the economic outlook of the Christian communities in Pakistan. A loss in economic growth and cut on the development budgets means more squeezed economic and employment opportunities for the Christians. And those who have lost their livelihoods in the COVID-19 are made to stand outside the job markets. They shall be in real trouble in the days to come. Most of the Christians who lost their jobs, daily labourers require financial support to sustain their basic needs.

Livelihood Support:

- The Christians who lost their income or are at the brink of losing their income requested to support them to learn new ways of working online. They asked for providing orientation and trainings to be able to work from home. They also demanded to provide necessary gadgets for working.
- The daily wage earners requested financial support in terms of setting up small businesses so that they are not confronted with such situation again.
- The entrepreneurs/business holders who rented out shops are facing difficulty in paying rents. To sustain their livelihood they requested to support them in paying rent and utility bills as economic activities are not fully revived and some 25% of these small business owners are thinking to close their business.
- Those who have sold out their livestock requested to support them to buy livestock again as it's their only source of income.
- Those who fall victim to loans on high interest rates asked for help to repay the loans.
- Special focus and support should be provided to Brick kiln workers and the effectees of financial scam of Quetta.
- More than 10% of Christian households who are living on rent prioritized support to shelter, including support to the payment of rent and public services. Over 5% of households reported being at risk of eviction.
- The most demanded support was in terms of guidance to access government support programmes like Ehsaas Emergency Cash Grant Support.

Food Support: A severe food security issue among Christian communities has developed and is deepening with every passing day. The household requested support in terms of food package/ration package which in the absence of their livelihood options can sustain them for some time. They asked for the food pack enough for 2-3 weeks' time.

Health Support: 20% of households interviewed indicated that one or more members required medical treatment since the start of the lockdown. A significant number of those households did not have access to adequate treatment, primarily due to the inability of the person to leave the house and secondly due to non-availability of financial resources. They requested to have some mechanism to access to health services free of cost.

Education: Even before COVID-19 there were hundreds of Christian settlements in all part of Pakistan without any educational facility. The government has extended lockdown on schools till September 15. This trend will however be affecting the education for Christian children across Pakistan. Some sort of communal education service need to be started so that the education of children are not hampered. The service can be started using the teachers in the community for teaching purposes

At Church Level

Revival of Church Gatherings: It is vital to keep contact with government authorities, to follow their directives on the limits on how many can gather for religious services. As of now, the government has banned mass gatherings or restricted gathering to a maximum of 100 or less. These restrictions mean that normal Church services cannot be held until the pandemic has abated. However given the permission for small gatherings the revival of Church activities is must. People should be provided with confidence to attend Churches with all protection.

Using Technology: While most Churches have successfully transitioned to livestream and conference calls, Churches are looking for help in leveraging new technology to create engaging experiences for their people and/or to reach out to those spiritually interested in their communities.

Strategy for the revival of Services and Church Schools: A proper short to medium and long term strategy along with financial resources needed to be developed for revival of Church income.

Getting Prepared: The pastors and Churches should be provided with the training to deal with and responding to such emergencies. The syllabus of seminaries should be revised and a section on emergencies should be included. The Churches were not prepared for dealing with and responding to such emergencies. This is mainly attributed to their training and orientation for responding to such emergencies. They didn't have the prior experience nor training for counselling of Population.

Bailout Package: Churches should be provided with emergency bailout package to support their ongoing operations and to meet their regular liabilities. This package should be on the basis of size of Church and the services being offered by the Church.

Join Hands: The Church should join hands with FBOs so that they should play an active role in community development and for the consolidation of efforts towards wellbeing of community.

At Faith Based Organisation Level

Technical Support: Technical support is required to write proposals for grants aimed at supporting Christian communities.

Financial Support: Financial resources are required to undertake relief and support activities for the Christian communities. This support include the financial support and ration support.

Turning into Opportunity: They should be supported to turn emergency into the preparedness. They should be supported to undertake the district wise reach on the business and trade. Based on this research they should prepare 3-7 years business plan for the communities and should support people on start-ups.

Getting Prepared: The FBOs should be provided with the training to deal with and responding to such emergencies as well as disasters. Pakistan is prone and exposed to multitude of disasters including recurring floods (particularly urban flooding), earthquakes. FBOs were not prepared for dealing with and responding to such emergencies. This is mainly attributed to their training and orientation for responding to such emergencies. They didn't have the prior experience nor training for counselling of Population.

Obtaining NOC Support: Mechanism to obtain NOC from EAD needs to be established without any fail. The obtaining of NOC from the Economic Affairs Division (EAD) is a requirement set by the government to receive foreign funding as well as to undertake operations in any part of the country. The lengthy, unclear and time consuming process is hindering the organisations capacity to support our communities. This is the kind of issue that needs to be taken up at the national level by Christian MNAs as well as other influential Christians.



Chapter 03

Consolidated Findings

This section presents the consolidated findings of the study.

3.1 CONSOLIDATED TRENDS:

These are the consolidated findings/trends from nine districts.

Variables	Description
Christian Profiles	
Major Occupations	<p>Christian communities in Pakistan remain among the poorest sections of society and often still do menial jobs. Christians in Pakistan have been assigned jobs described as “degrading and defiling.” Road sweepers are mostly Christian and are called “untouchable”. It is estimated that they make out about 80% of the sweeper jobs in the whole country. This job position can be mainly attributed to low literacy rates and poverty in Christians communities.</p> <ul style="list-style-type: none"> • Around 40% are sanitary workers • Around 25% are health workers (nurses, paramedics and technicians) • Around 7% are in government jobs (excluding sanitary workers) • Around 10% are skilled workers (mechanics and drivers) • Around 10% are daily wagers/labours • Around 10% are businessman/entrepreneurs
Literacy	<p>Though the literacy rate among Christians vary from district to district however the Christians living in Urban centres are more literate than those residing in rural settings. The average literacy rate among Christians was found to be around 35 percent. The main attributers to the low literacy rates are poverty and access to education.</p>
Number of Churches	<p>The total number of Churches in the geographical areas under the study are not known however a rough estimation based on the discussions with pastors suggests that each district have anywhere 100 to 200 Churches on average. However from the discussions at various points during the study, the following were revealed.</p>
COVID-19 Precautions and Reactions	
<p>In totality more than 65 % of the respondents, primarily sweepers and daily wagers reported that they do not know how to protect themselves or their families. A significant number stated that they know about the precautionary measures e.g. using masks and social distancing and no body touching. Overall, 50-60 % stated that they do not take any precautions when they leave house.</p>	
Precautions	<ul style="list-style-type: none"> • Around 54% of the Christian community members are staying at home. • Around 40% of the Christian community members are observing social distancing while out of homes.
Access to Prevention Aids	<ul style="list-style-type: none"> • Around 54% have access to face masks. • Around 67% have access to soap. • Around 28% have access to hand sanitizer.
Major Trends at various levels	

At Community level

- **75-100** Christians lost their lives to COVID-19 in various parts of the countries (*approximately*)
- **Around 60%** of Christian community daily wage workers, labourers and job holders have lost their jobs to COVID-19.
- **Another 25%** of the Christian community members are at the brink of losing jobs. This is mainly attributed to the slow pace of the economic activities in the country.
- **Around 60-70%** reduction in monthly income is observed. It was mentioned that the income of Christians living in Rural Communities have reduced to over 60% while the income of communities living in urban localities have income reduced to 70%.
- Livelihood of around **7 out of 10 families** in Christian communities have affected.
- **80% businesses** were closed or collapsed in Christian communities during the lockdown.
- **Around 60%** of the Christian community members have reported to having exhausted their savings.
- **Falling Victim to Loans:** The Christians who are poorest of the poor are falling victim to the bunch of loans which they are taking on high interest rate. This in turn is dragging them to the vicious circle of poverty. The question remains that how they will manage to return this loan.
- **Selling Assets:** Given the COVID situation, the community members are selling their livestock which was source of milk and other nutritional requirements on one hand and was a symbol of prosperity on the other hand. The situation has forced them to sell their livestock below the market price.
- **Around 5-7%** of Christian community members have reported to get benefit from the government run Ehsaas programme.
- **Around 10%** of the Christians have reduced food intake and brought it down to 1 meal a day from 3 meals a day.
- **Around 25%** of Christian workers claimed to having not received their monthly salary for the past 2-3 months. This claim was put forward by sanitary workers and daily wagers.
- **Significant number** of Christian community have reported to having received food package as well as cash grant from various Faith Based Organisations and Churches.
- **Job Alternatives:** Around 10-15% literate members of the Christian communities, who have lost their jobs have started selling fruits and vegetables over a cart or bicycle.
- **Religious Discrimination:** small number of Christian community members have reported to experienced religious discrimination in accessing aid.
- **Visiting Church:** People are not paying visit to Churches which were centre of religious, social and cultural activities which in turn is impacting harmony.
- **Child Protection:** Most of the children of Christian communities are studying in government schools which are closed and children are roaming around in streets. They may fall victim to bad habits and intoxication.
- **Domestic violence** have increased to great extent given the COVID situation the male members are staying at home and the financial pressures are leading to extreme domestic violence.

- At Church level**
- **80% reduction** in the income of Churches. This is mainly attributed to the decline in service demand being extended by the Churches. People are not paying visit to Churches which were centre of religious, social and cultural activities which in turn is impacting harmony.
 - The schools operated by Churches are also closed which also contributed adversely to Church income.
 - **Disrupted Churches** the lives of Churches have been completely disrupted as how the Churches were operating prior to mid-March came to a complete halt. Due to lock down SOPs people are not paying visit to Churches which are a holy place, place of worship and centre of social and cultural activities.
 - **Pressure** on Churches have increased as the vulnerable segments in Christian communities are looking towards them for help. The Churches did support people to the extent their capacity had allowed.
 - **Guilt Feeling:** Many pastors are also experiencing feelings of guilt about not going out to work or supporting their congregations in the same ways as before.
 - **Getting Difficult:** It is difficult for the most of the Churches to even pay their utility bills and other expenditure.
 - **Risking Lives:** Many priests are risking their lives as they are extending their crucial and generous services during this period.
 - **Support provided:** Many Churches have supported the poor Christian communities to the some extent however there are hundreds of the community members in need of support.

- At faith Based Organisation Level**
- **Shifting programme priorities:** COVID-19 has led to a suspension of programmes or a shift in focus to COVID-19 programming across the sector. As a result, respondents are having to undertake more remote management and delivery of programmes. Much interest has arisen around COVID-19 related programmes, while at the same time as organisations are making great efforts to keep existing programming going.
 - **New ways of working:** Staff for some time were working from home which in turn had weaken their bond with the Christian communities to some extent.
 - **Support:** Christian communities were supported through provision of some cash grants as well as ration (given our financial capacity)
 - **EAD-NOC:** The obtaining of NOC from the Economic Affairs Division (EAD) is a requirement set by the government to receive foreign funding as well as to undertake operations in any part of the country. The lengthy, unclear and time consuming process is hindering the organisations capacity to support our communities.



Chapter 04

Conclusion and Recommendations

This chapter outlines the consolidated major findings identified and recommendations.

4.1 CONCLUSION

This report outlines the study findings in the context of COVID-19. The findings show what respondents identify as key areas of need, as well as what challenges they face. The discussions with Christian community at various tiers shows that individuals, organisations and Churches have been strongly impacted by COVID-19, through suspension of, or a shift in, activities, and face challenges to maintain pre-existing operations.

In Pakistan, even prior to COVID-19 Christian leaders and human rights organizations regularly expressed concerns that the minorities particularly Christians are facing denial of inclusion in mainstream governance and development. The COVID-19 has further exposed the vulnerability and underdevelopment of Christian communities in Pakistan. The denial to minorities' rights as outlined in the Constitution of Pakistan, absence of support mechanisms coupled with power dynamics in country further complicates the issue of minorities' particularly Christians wellbeing.

The findings from discussions with Christian community confirms the impact of COVID-19 on their livelihood, health and education. Most of the community members lost their jobs and many are at the brink of losing jobs. Those who lost their jobs requested for digital learning for online business at an alternative. While many who lost their jobs were of the view to receive support in terms of cash in kind or for small business start-ups. Those who sold their livestock's and assets requested for cash grant support. The devastating side of disasters and emergencies were also observed where the community members are falling victim to loans on higher interest rates. More and more are falling victim to this.

The discussion with Faith Based Organisation revealed that COVID-19 resulted in disruption and shut-down of regular and donor funded programmes. FBOs were not ready and trained for responding to such emergency. Against this backdrop, donor support and flexibility is key in order that organisations are able to address the rapidly changing needs of the Christian community in Pakistan. The representatives of vari-

ous Faith Based Organisations list the themes of Livelihood, Education and Health as the most needed in current situation and for next 12-18 months. All organisations emphasised to work on these themes. They also requested training on new ways of working which includes fundamental crises/emergency programming, emergency preparedness and online business and livelihood. The need for improved coordination is higher ranked for Faith Based Organisations and also the proposal and report writing.

The findings from the discussions with pastors of various Churches revealed that Income of Churches have reduced significantly up to 80% in total. This is mainly attributed to the decline in service demand being extended by the Churches. People are not paying visit to Churches which were centre of religious, social and cultural activities which in turn is impacting harmony. The functioning of Churches have been completely disrupted as how the Churches were operating prior to mid-March came to a complete halt. Due to lock down SOPs people are not paying visit to Churches which are a holy place, place of worship and centre of social and cultural activities. The pressure on Churches have increased as the vulnerable segments in Christian communities are looking towards them for help. The Churches did support people to the extent their capacity had allowed. The Churches were not ready and trained for responding to such emergency. Moreover the pastors are also vulnerable to this situation. It is pertinent to mention here that the pastors should be provided technical training enabling them to earn from other sources. It was requested by the Churches to provide them with bail-out package which should sustain the Church working for some time. The pastors should also be trained on extending their services for mentoring people. The theme of emergency should be introduced in the syllabus of seminaries.

When analysing the findings by type of respondents (communities, Faith Based Organisations and Churches), again these three themes (Livelihood, health, education) were ranked as the highest priority coupled with capacity building initiatives for 12-18 months' time.

The findings of this study are not absolute and may unfold in future however the needs identified would prevail for another 2-3 years.

4.2 RECOMMENDATIONS:

The recommendations are based on discussions with various stakeholders during various stand points of the study.

Strategy and Measures:

- It is recommended that given the COVID-Situation some measures need to be taken which include;
- **Short-term measures** to minimize, manage and mitigate the most urgent impacts of COVID-19 on christian's lives and livelihoods, including access to services and rights.
- **Medium- to long-term measures** to ensure a structural response to COVID's impacts – grounded on sustainable development, 're-covering better' and leaving no one behind. These include institutional measures (Faith Based Organisations and Churches) coupled with social, economic and environmental transformation.
- **Strategic Planning of 3-7 years at all levels** (communities, Churches and Faith Based Organisation): It is suggested that a long term 3-7 years strategy should be devised i.e invest in Christian community, Churches and Faith Based Organisations to break the vicious circle of poverty and to reduce dependence on the majority. The COVID-19 response efforts should be linked to the long term development efforts of churches and Faith Based Organisations.

Targeting the Vulnerable and Poor Christians

The most vulnerable at-risk groups in Christian communities should be the focus of COVID-19 recovery and rehabilitation activities and interventions. They include:

The poorest of the poor Christian, who are vulnerable and at-risk because of:

- Limited skills, a lack of savings and dependence on daily wages;
- Reduced economic activities – especially in the transportation, agriculture, trade and retail – and limited income generation opportunities;

- Their concentration in the informal sector and lack of access to social protection;

Children, who are highly vulnerable and at-risk because of:

- The interruption of education/learning opportunities (short, medium and long-term);
- Food shortages and food insecurity, resulting in malnutrition;
- Violence and exploitation, including domestic violence, abuse, neglect and child labour.

Women, who are vulnerable and at-risk because of:

- A loss of direct economic and income generation opportunities (especially for home-based workers)
- Food shortages and food insecurity that may cause malnutrition
- Gender-based and domestic violence and abuse; and
- An increased demand for unpaid care work at home due to the lockdown.

The elderly and persons with disabilities, who are vulnerable and at-risk because of:

- The interruption of essential and life-saving health services;
- Poor access to basic health care and other social services;
- A lack of access to social protection, including community support systems;
- Food shortages and food insecurity which increase malnutrition and household management pressure; and
- The specific, varied preventive needs of persons with disabilities (e.g. wheelchair users and people with visual impairments must touch their surroundings to move, putting them at risk of exposure to the virus).
- Women with disabilities, and women who care for dependents – especially mothers, and the mothers of children with disabilities – are especially at risk.

Recommended Response Measures

At Community Level

- Expand the support coverage and outreach to provide unconditional cash assistance to

vulnerable Christian communities, in order to curb hunger, poverty and inequalities, and to sustain consumption and markets. Include those who have become unemployed, those who have returned to their villages and are without work, farmers facing labour shortages and women-headed households in rural areas.

- Support vulnerable Christians to link them to cash transfers through the Ehsaas emergency programme and the Prime Minister's Relief Fund for COVID-19 to vulnerable households.
- Support home-based workers, daily wage labourers, domestic workers and MSMEs led by women, alongside measures to safeguard their health, incomes and ensure protection from any form of violence.
- Provide unconditional food assistance (in-kind transfers) to the most vulnerable Christian families, alongside information on nutrition and COVID-19. Consider nutrition-specific support (e.g. community-based management of acute malnutrition)
- Prioritize capacity development of the Christian communities on technologies and online earning platforms. This should be initiated immediately
- Provide technical and financial support to Christian households in setting up small businesses. Priority should be given to those who have lost their jobs or income source.
- Devise modalities to collect COVID-19-specific Christian labour force data which could be employed while programming.
- Set-up communal support fund to support poorest of the poor, who are taking loans on high interest rates.
- The idea of community kitchen should be promoted in the Christian community so that people who are not able to prepare the food due to financial limitations could be supported. This will also provide an opportunity to women to get engaged in a routine which they are familiar. It can also be a good psychosocial therapy for them. The food should be distributed through community participation. However dry ration should be given priority to the cooked food.
- Establish child friendly education centres in the Christian communities with the purpose

of educating children. The human resource in the communities could be used for the purpose of teaching students. The Church space could be utilised in this regard.

At Church level

- Churches should work jointly with Faith Based Organisation for the consolidation of efforts towards supporting vulnerable Christians.
- For the optimum utilisation of resources the Church should work closely with FBOs.
- Develop a central database/profiles of Christians in the area, their skills, including informal and self-employed workers.
- Church leadership should be trained on leadership in emergencies enabling them to responding such emergencies and disasters in future.
- The pastors should also be trained on extending their services for counselling people. The theme of emergency should be introduced in the syllabus of seminaries.
- A proper resource planning for the Church needs for 1-2 years, to be worked out.
- Pastors should be provided technical training enabling them to earn from other sources.
- The seminary syllabus should be reworked to align it with modern techniques and technology.
- The seminaries should adopt modern way of teaching involving technology.

At Faith Based Organisation Level

- Provide support, career guidance and digital skills development for learners. Develop their eLearning capacities to meet local and foreign market demands. Increase distance and short course learning options on core, entrepreneurial and employability skills.
- Institutional support to Faith Based Organisations in writing technical and financial proposals so that they could apply for grants aiming at supporting Christian communities.
- Expand their financial resource base to enable them to reaching out to more and more Christians for support purposes.
- 80 percent of the Christian population in Quetta, Islamabad and Faisalabad are taking loans on high interest rates from loans sharks and its turning out to be a nightmare for many

who borrowed loans. Taking this as an opportunity FBOs should establish their own micro finance loan facility to support Christian community. FBOs could think of entering into the partnership with AKHUAT Support programme initially for three years followed by the independent ways of working.

- The leadership of Faith Based Organisations should be trained on leadership in emergencies enabling them to responding such emergencies and disasters in an effective and coordinated way. They should also be equipped with proposal and report writing skills.
- Prepare a joint workable strategy to deal and respond with the issue of registration and obtaining NOC from EAD.
- Prepare emergency response plan of each single faith based organisation to guide the interventions in case of such emergency in future. This plan should identify the most vulnerable Christian population. Financial resources

should be made part of this plan.

- Sharing of best practices from the COVID-19 response should be developed and disseminated among faith based organisations for shared learning purposes.
- The organisations need to come up with planning for 3-5 years while focusing on the themes of Livelihood, Education and Health. For livelihood programming the conventional ideas won't work. The organisations need to come-up with innovative ideas and should focus on using online platforms. The organisations need to think of supporting youth through establishing enterprises. Moreover the support should be extended to youth for business start-ups which should be contingent upon the mapping of successful trades in the district. The workable, contextually aligned strategic plan for 3-5 years should be developed and followed.



Annexure A-B

ANNEXURE-A DISCRIMINATION HIGHLIGHTED IN PRINT MEDIA

NGOs and Muslim leaders in Pakistan stand accused of refusing to give COVID-19 emergency aid to Christians and other religious minorities though they are among those worst affected by the pandemic.

The screenshot shows the top portion of a news article on 'THE DIPLOMAT' website. The article title is 'COVID-19 Fans Religious Discrimination in Pakistan'. The sub-headline reads: 'Referring to COVID-19 as "the Shia virus." Denying aid to Christians and Hindus. These are only a few examples of faith-based discrimination in Pakistan.' The author is 'By Jaffer Abbas Mirza' and the date is 'April 28, 2020'. A paywall notice states: 'This article is free. The Diplomat has removed paywall restrictions on our coverage of the COVID-19 crisis.' The main text begins with: 'One would expect a global crisis to unite the whole of humanity, but examples of discrimination around the world amid the COVID-19 pandemic are sadly numerous. In Pakistan, even during a global pandemic, discrimination on the basis of religion continues. From referring to the virus as "the Shia virus" to requiring Christians to recite the kalima to receive aid to denying ration bags to the Hindu community in Lyari after seeing their national identity cards (CNIC) — these are only a few examples of faith-based discrimination in Pakistan, where so far more than 14,000 confirmed cases of COVID-19 have been reported and over 300 deaths.' An image shows volunteers distributing food to daily wage workers. A caption below the image reads: 'Volunteers distribute free food to daily wage workers and others for breaking their fast on the second day of Ramadan.' The article is categorized under 'FEATURES | SOCIETY | SOUTH ASIA'. A sidebar on the left contains three other article teasers: 'Japan's Pragmatic Approach to COVID-19 Testing', 'Governing Ineffectively: Has Pakistan's Ruling Party Turned a Health Crisis Into a Political Crisis?', and 'How Brunei Beat COVID-19'.

Source: <https://thediplomat.com/2020/04/covid-19-fans-religious-discrimination-in-pakistan/>

The screenshot shows an article from ACN News titled 'Christians in Pakistan are deprived of urgent aid'. The sub-headline is 'Pleas to government to provide domestic and sanitary workers with gloves and masks'. The article text states: 'NGOs and Muslim leaders in Pakistan stand accused of refusing to give COVID-19 emergency aid to Christians and other religious minorities – though they are among those worst affected by the pandemic.' The author is 'By John Pontifex, ACN United Kingdom' and it was 'Adapted by Amanda Griffin, ACN Canada' and 'Published on line May 25, 2020'.

Source: https://acn-canada.org/covid19_pakistan_christians_deprived/

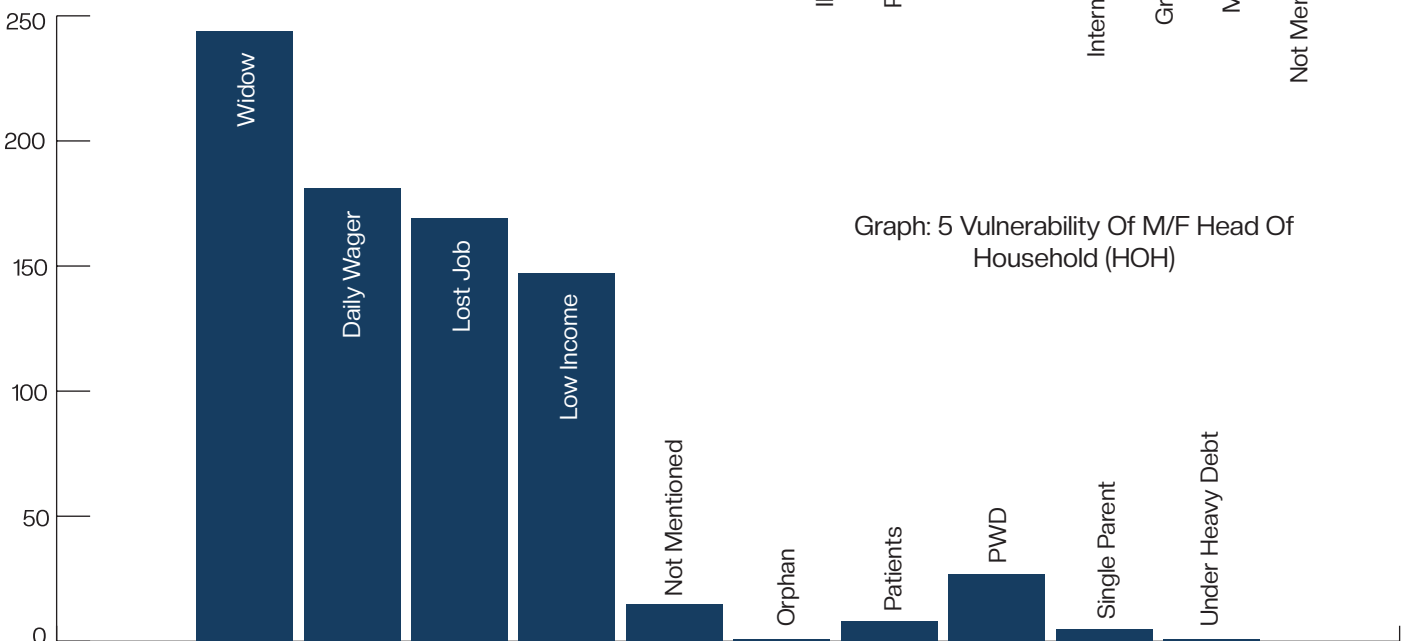
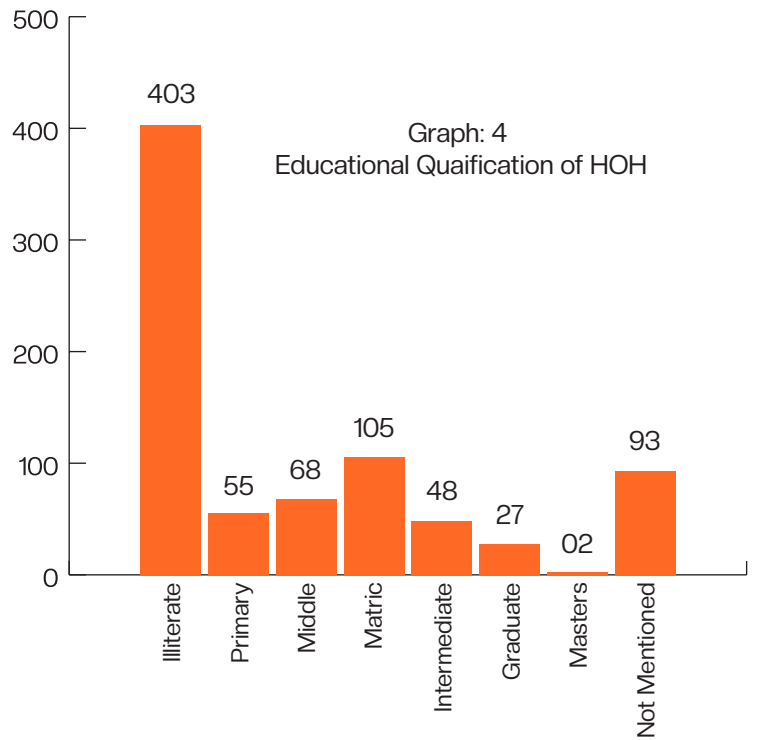
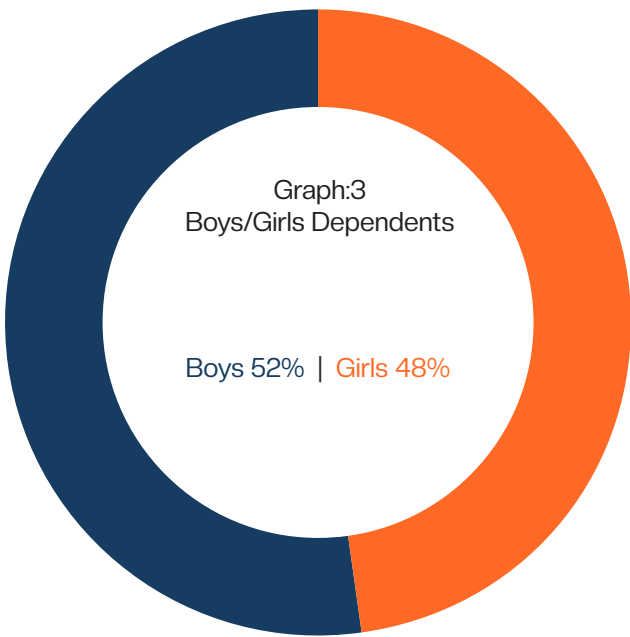
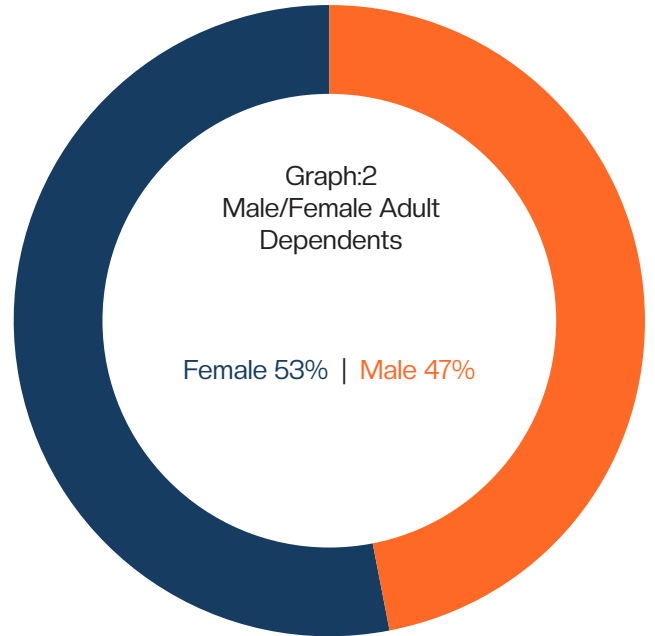
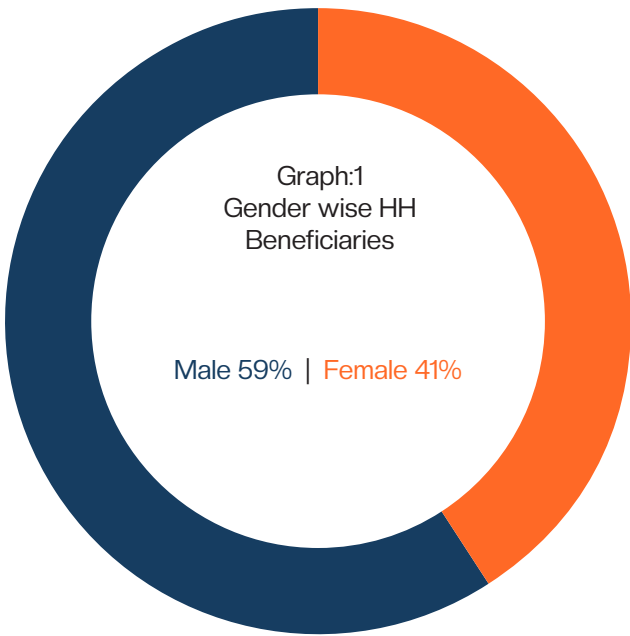
The screenshot shows an article from Asianews titled 'Coronavirus: Karachi NGO denies food to poor Hindus and Christians'. The date is '03/30/2020, 17.09' and the location is 'PAKISTAN'. The author is 'by Shafique Khokhar'. The article text states: 'The Saylani Welfare International Trust was founded in 1999 to support homeless people and seasonal workers. For Muslim, turning non-Muslims away goes "beyond the limits". Hindu lawmaker donates her salary to emergency fund.' There are social media sharing icons for Facebook, Twitter, Google+, Pinterest, Telegram, and WhatsApp. A 'Send to a friend' button is also present.

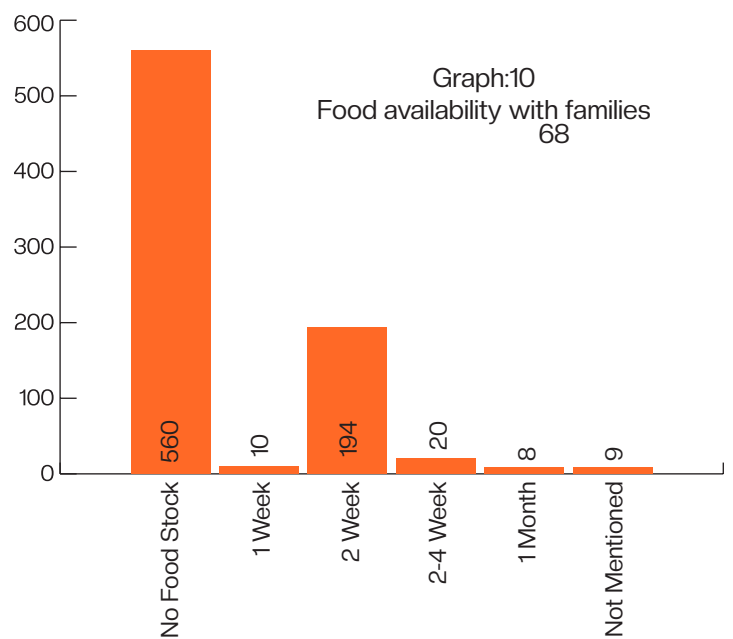
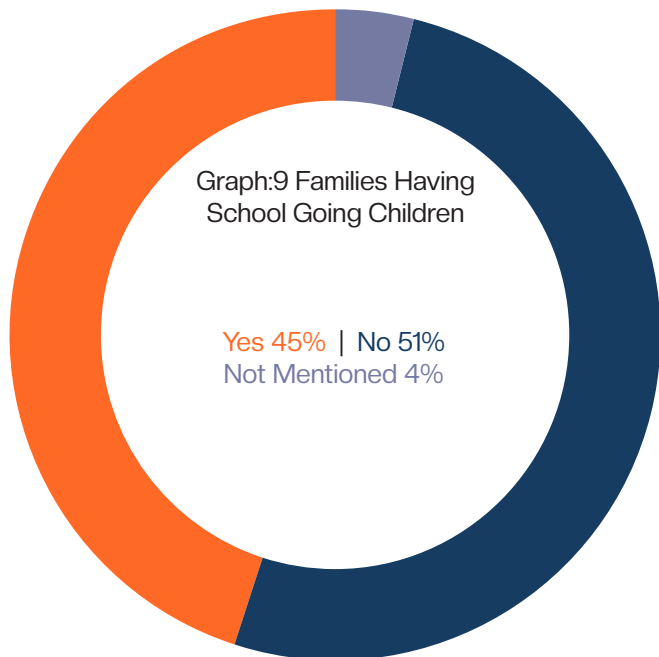
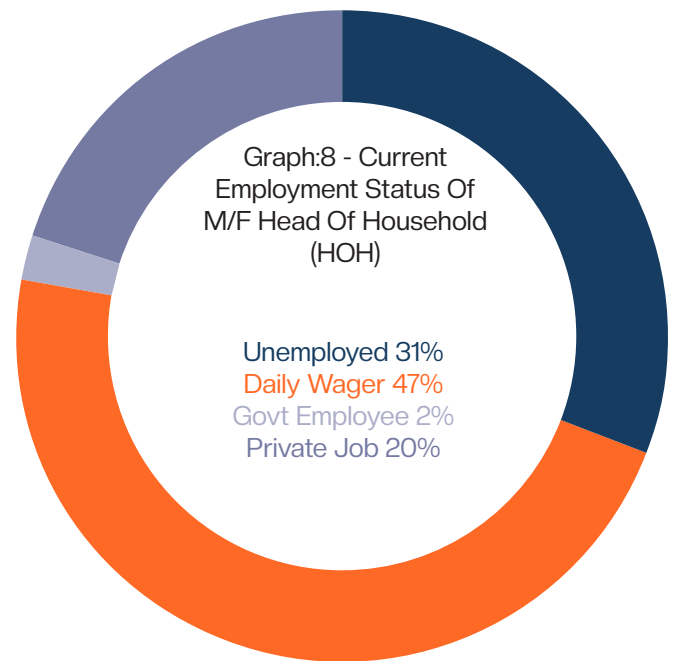
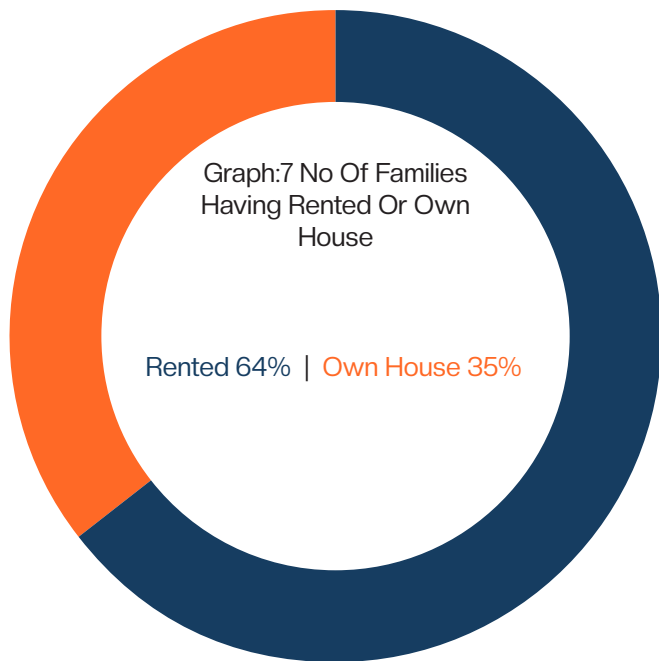
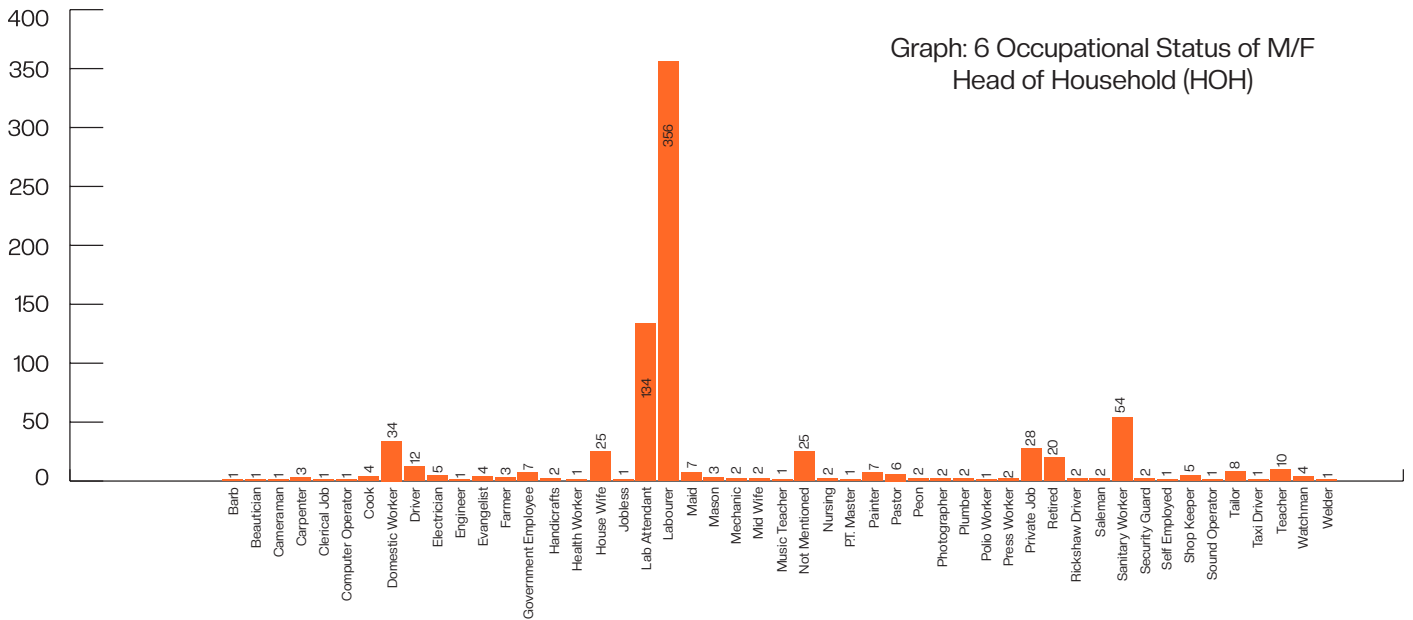
Source: <http://www.asianews.it/news-en/Coronavirus-Karachi-NGO-denies-food-to-poor-Hindus-and-Christians-49699.html>

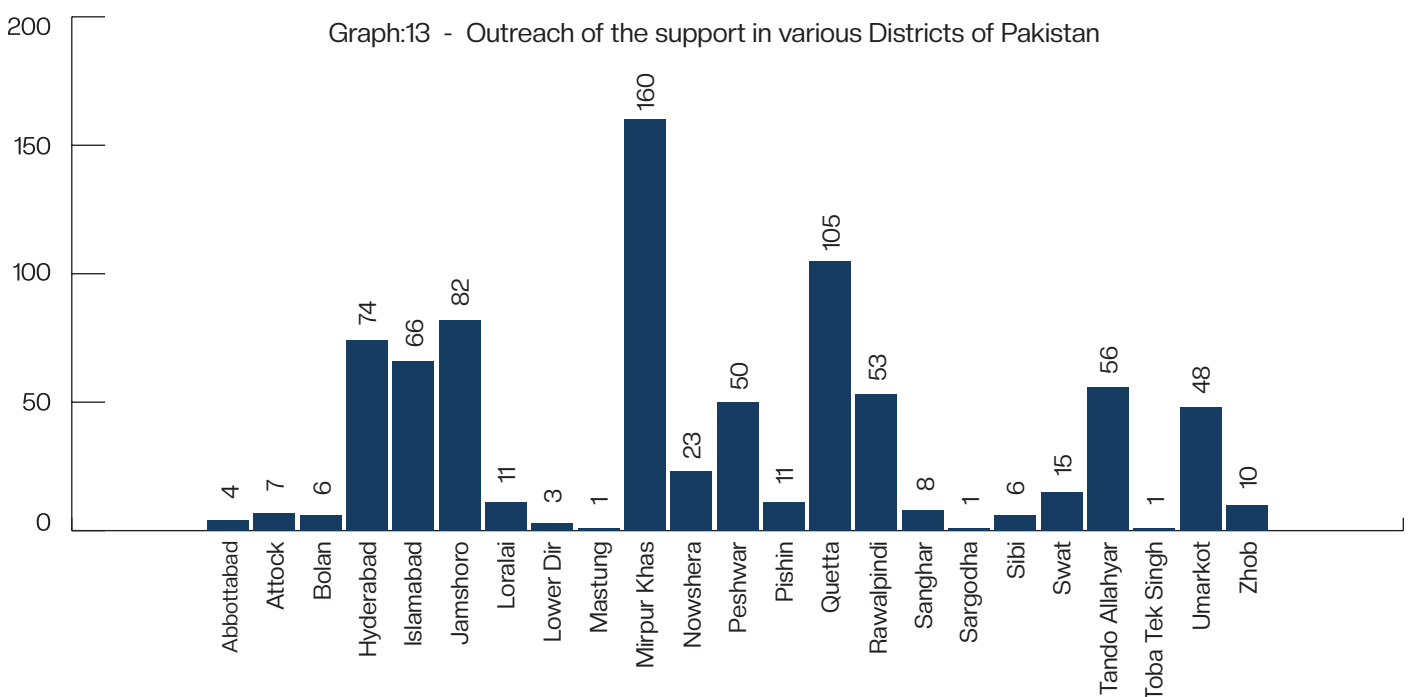
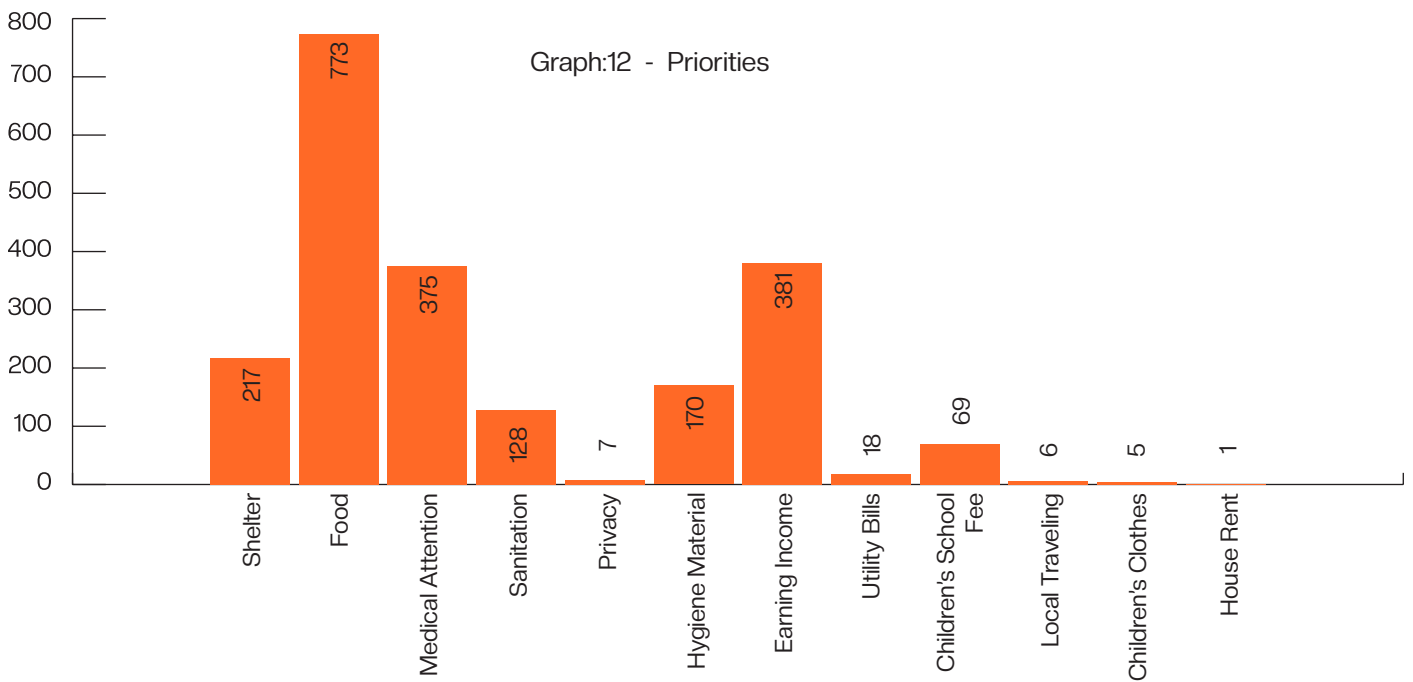
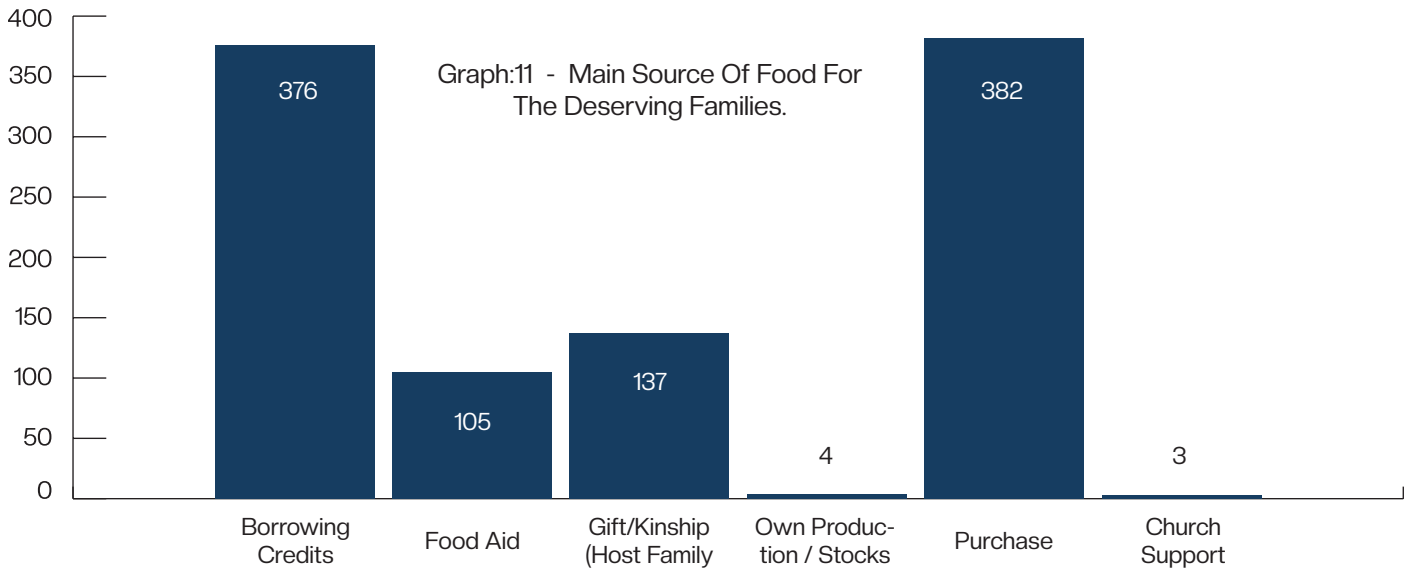
ANNEXURE-B GLIMPSE OF SURVEY WITH COVID-19 RESPONSE BENEFICERIES

These are the preliminary findings of the survey with the beneficiaries of COVID-19 response. These findings are made part of various sections in the report.

Sr. #	Data Indicator	Correct Output
01	Total Number of beneficiaries (Head of Households – HOH)	801 (Male:475, Female:325, Undefined:1) Graph:1
02	Male/Female	Male:832 / Female:949 Graph:2
03	Boys/Girls	Boys:812 / Girls:736 Graph:3
04	Total Nos of family members (all individuals comprising HOH, M/F, Boys & Girls in 378 families entered so far)	4130 Beneficiaries
05	Average Family Size	5 Members
06	How many families have 7 and above (8, 9, 10) family members	198 Families with ≥ 7 members
07	Average Age of M/F Head of Household (HOH)	47 years
08	Educational Qualification of M/F Head of Household (HOH)	Graph:4
09	Vulnerability of M/F Head of Household (HOH)	Graph:5
10	Occupational Status of M/F Head of Household (HOH)	Graph:6
11	No of families having Rented or Own House	Graph:7
12	Current employment status of M/F Head of Household (HOH)	Graph:8
13	Current monthly average income of M/F Head of Household (HOH)	Rs.7,974
14	How many families have school going / no school going children	Graph:9
15	For how long do the various families have food stock available for (No Food Stock, 2 weeks etc.)	Graph:10
16	Average situation of main source of food for the deserving families.	Graph:11
17	Three Highest Priorities (Shelter, Food, Medical Attention etc.)	Graph:12
18	Outreach of the support in terms of various Districts of Pakistan	Graph:13







PPI PARTNER ORGANISATIONS

PMS (Pak Mission Society) was founded by a group of Christian professionals with a collective vision to bring hope and love by responding to human suffering and disasters. For more details, please visit www.pakmissionsociety.com

UCC (United Council of Churches) United Council of Churches is a community of Christian denominations that covenant to engage in a common ministry focused on Church unity and spiritual transformation. For more details, please visit: www.en-gb.facebook.com/UCCPakistan

SRD (Society for Relief and Development) is a non-profitable Christian organization with a vision of a socially just and peaceful society with equal opportunities for development for all. For more details, please visit: www.web.facebook.com/Society-for-Relief-development-SRD

GTS (Gujranwala Theological Seminary) has been training leaders for the Christian Churches with a mission to train, develop and equip men and women ordained to fulfil the Great Commission of Jesus Christ. For more details, please visit: www.gtspk.org

SSEWA-Pak (Society for Safe Environment and Welfare of Agrarians) focuses on marginalized communities of lower rural Sindh and is working for their sustainable development helping small land agrarian families and landless tenants with economic, social and environmentally sustainable assistance. For more details, please visit: www.ssewa-pak.org

REEDS (Rural Education and Economic Development Society) is working for the development of the rural marginalized communities without any discrimination of race, creed, and religion in district Rahim Yar Khan. For more details, please visit: www.facebook.com/ReedPakistanSociety

HEN (Hayat-e-Nau) With a vision of a society with equal opportunities for all and a mission to empower marginalized and vulnerable people in general and persons with disabilities in particular. For more details, please visit: www.web.facebook.com/hayatenau.hyderabad

DoH (Diocese of Hyderabad) The Diocese of Hyderabad vision is a strong, sustainable, worshipping community that is a light to the people of Sindh, committed to serving them for the glory of God. For more details, please visit: www.web.facebook.com/DioceseofHyderabad

VFK Pakistan (Vision for Kingdom) is reaching the community with holistic approach by planting Churches, training women & youth in spiritual and vocational skills, educating children, providing medical assistance, and by responding in disaster and humanitarian outreach. For more details, please visit: www.facebook.com/Vision-for-the-kingdom-in-Pakistan

SaCHA (Sahara Community Health Association) SaCHA is a community based health program of Diocese of Hyderabad (DoH) Church of Pakistan. For more details, please visit www.facebook.com/Sahara-Community-Health-Association-DoH

PVDP (Participatory Village Development Program) envisions holistic socio-economic empowerment of marginalized communities for peaceful co-existence in Sindh. For more details, please visit www.pvdpsindh.org

AWARD (Association for Women's Awareness and Rural Development) is dedicated to community development work without any gender, caste or religious discrimination. For more details, please

visit: www.awardpakistan.org

LTS (Life Through Sports) is a Christian sports ministry that exists to reach Children & young people for Christ through Sports and games. For more details, please visit: www.facebook.com/pg/Life-Through-Sports

FGA (Full Gospel Assemblies) is engaged in training Church planters and indigenous missionaries since its founding in 1967 by Swedish missionary and celebrating God's faithfulness to his people for over 50 years. For more details, please visit: www.facebook.com/Full-Gospel-Assemblies-of-Pakistan

FBCP (Fellowship of Brethren Churches of Pakistan) is working all over Pakistan with ultimate aim is to promote spiritual, physical, mental and social development of all people, particularly poor and under privileged. For more details, please visit: www.facebook.com/Fellowship-of-Brethren-Churches-of-Pakistan-Trust

KCDA (Kachhi Community Development Association) has the mission to empower the Kachhi community through awareness raising education & leadership training in Sindh. For more details, please visit: www.kcda.org.pk

TCWS (The Call Welfare Society) envisions a society understanding its own economic, social & environmental problems equipped with appropriate technology to organize and fight for its needs sharing happiness, peace and love. For more details, please visit: www.facebook.com/NGO-/The-Call-Welfare-Society

OTS (Open Theological Seminary) is a strategic extension-based theological program for equipping and training God's people in Pakistan, and beyond. For more details, please visit: www.ots-trust.org

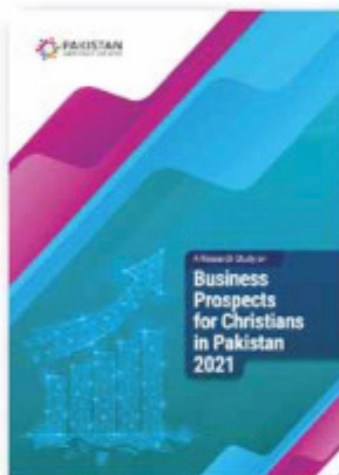
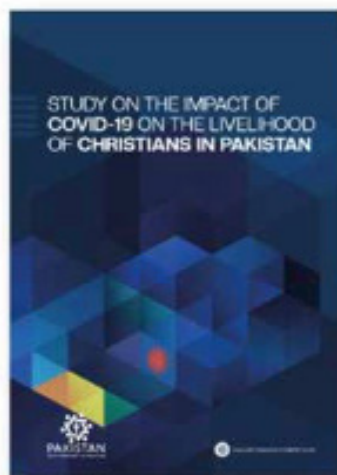
MDTA (Multan Diocesan Trust Association) established in 1976 as a charity to serve the marginalized and disadvantaged communities of south Punjab is one of the eight dioceses of Church of Pakistan and has an area consisting of 11 districts of South Punjab. For more details, please visit: www.facebook.com/multandiocese

NOAD (Network of Organizations for Agricultural Development) NOAD is a non-profit, non-governmental, network with a vision to strengthen the capacities of the rural population enabling them to contribute towards sustainable development. For more details, please visit: www.facebook.com/Network-of-Organizations-for-Agricultural-Development

PEP (Primary Education Project) is transforming the lives of rural communities in Sindh by providing sustainable, quality education to children. For more details, please visit: www.primaryeducationproject.org

UBTC (United Bible Training Centre) The United Bible Training Centre was founded in 1939 with the objective of training women to better understand their faith, and help others to do so. For more details, please visit: www.facebook.com/United-Bible-Training-Centre-Gujranwala

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 Email:- info@pakistanpartnershipinitiative.org

Legal Status:

Pakistan Partnership Initiative (PPI) registered under the Societies Act 1860 in 2019 and signed a Memorandum of Understanding (MoU) with the Economic Affairs Division (EAD), Government of Pakistan in December, 2020.