

## SOCIO-ECONOMIC CONTRIBUTIONS OF THE CHRISTIAN COMMUNITY IN FAISALABAD: CHALLENGES, OPPORTUNITIES, AND INTERFAITH HARMONY

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### Abstract

The Christian community in Faisalabad has made significant contributions to the socio-economic development of the city through education, healthcare, social welfare, industrial labour, municipal services, and community-based initiatives. Historically, Christian schools, churches, hospitals, welfare organizations, and service professionals have benefited both Christian and non-Christian populations and have helped create shared civic spaces where interfaith interaction and social cooperation take place. Despite these contributions, the community continues to face structural challenges, including educational inequality, occupational segregation, employment discrimination, poverty, social marginalization, and limited political voice. This study adopts a qualitative research design based exclusively on secondary data analysis. Relevant evidence was drawn from books, peer-reviewed journal articles, government publications, policy documents, census material, and reports issued by national and international organizations. The collected material was analyzed thematically around education, healthcare, social welfare, economic participation, challenges, policy opportunities, and interfaith harmony. The findings indicate that the Christian community has contributed substantially to Faisalabad's human capital development, public health, urban services, and social cohesion. However, its full participation in socio-economic development remains constrained by structural barriers and unequal access to opportunities. The study recommends inclusive education policies, equal employment practices, technical training, safer working conditions, minority-sensitive development planning, and interfaith community initiatives. By linking socio-economic contribution with interfaith harmony, the article argues that minority development is not only a rights-based concern but also a practical requirement for sustainable urban development and peaceful coexistence in Pakistan.

### Introduction

Religious minorities are an important part of Pakistan's social and cultural diversity. Since independence, minority communities have contributed to the country's educational,

economic, medical, and civic life, even while facing structural and institutional disadvantages. Among these communities, Christians represent one of Pakistan's major religious minorities and have historically played an important role in

education, healthcare, social welfare, and urban public services (Malik, 2002; Ispahani, 2017; United States Commission on International Religious Freedom [USCIRF], 2023).

The Christian presence in Punjab is strongly connected with the colonial and missionary history of the region. Missionary institutions established schools, hospitals, churches, and charitable networks that later became important centres of literacy, medical care, and social service. In Faisalabad, formerly Lyallpur, Christian institutions and workers became part of the city's urban growth, especially through education, nursing, industrial labour, municipal services, and community welfare (Webster, 1978; Walbridge, 2003; Pakistan Bureau of Statistics [PBS], 2023).

Faisalabad is widely recognized as one of Pakistan's major industrial cities, especially because of its textile and manufacturing economy. Within this urban setting, the Christian community has participated as teachers, nurses, sanitary workers, factory workers, technicians, small business owners, church workers, and welfare volunteers. Their contribution is therefore not limited to religious institutions; it is visible in several sectors that support the everyday life and development of the city (Government of Pakistan, 2023; International Labour Organization [ILO], 2024; World Bank, 2022).

The contribution of Christian educational institutions is particularly significant. Missionary and church-related schools have historically served students from different religious and socio-economic backgrounds. Such institutions have not only supported literacy and professional development but have also created spaces where Muslim, Christian, and other students interact in daily educational settings. In this sense, education has also functioned as a channel for interfaith harmony and social cohesion (Webster, 1978; Allport, 1954; World Bank, 2018).

Similarly, Christian hospitals, nursing services, community clinics, and welfare organizations have contributed to public health and humanitarian service. These institutions usually serve people regardless of religion, class, or ethnic background. This inclusive service tradition

strengthens public trust and demonstrates that minority institutions can contribute to shared civic welfare and peaceful coexistence (Walbridge, 2003; World Health Organization [WHO], 2023; Caritas Pakistan, 2023).

Despite these contributions, Christians in Pakistan continue to face persistent socio-economic challenges. Reports by human rights and development organizations highlight issues such as discrimination, forced social exclusion, stigmatized occupations, poor working conditions in sanitation labour, unequal access to education, and insecurity caused by religious intolerance (Human Rights Commission of Pakistan [HRCPI], 2023; National Commission for Human Rights [NCHR], 2024; Amnesty International, 2025).

Existing literature has discussed religious minorities in Pakistan, but many studies focus on national-level rights issues rather than the localized developmental contribution of Christian communities in urban centres such as Faisalabad. This article addresses that gap by examining how the Christian community has contributed to Faisalabad's socio-economic development, what structural challenges continue to restrict its advancement, and how these contributions can be linked with interfaith harmony and inclusive urban development (Sen, 1999; World Bank, 2018; United Nations Development Programme [UNDP], 2021).

### Research Objectives

- To examine the socio-economic contributions of the Christian community in Faisalabad.
- To analyze the role of Christians in education, healthcare, social welfare, economic activities, and public services.
- To identify major socio-economic challenges affecting Christian minority development in Faisalabad.
- To explain how Christian community contributions, support interfaith harmony and social cohesion.
- To propose policy measures for strengthening minority participation in inclusive socio-economic development.

**Research Questions**

1. What are the major socio-economic contributions of the Christian community in Faisalabad?
2. How has the Christian community contributed to education, healthcare, social welfare, and economic development?
3. What structural challenges affect the community's socio-economic advancement?
4. How do Christian institutions and welfare activities contribute to interfaith harmony?
5. What policy opportunities can strengthen minority inclusion and empowerment?

**Literature Review**

**Christian Community and Minority Development in Pakistan**

Scholarly literature on religious minorities in Pakistan shows that Christians have contributed to public life while also experiencing exclusion, discrimination, and limited access to power. Studies of Pakistan's Christians highlight their role in education, healthcare, urban service work, and church-based welfare, while also noting the vulnerability produced by minority status and class position (Malik, 2002; Walbridge, 2003; Ispahani, 2017).

The literature also emphasizes that minority development should not be reduced to religious protection alone. It is closely connected with education, employment, housing, health, political representation, and access to public resources. Development frameworks therefore require attention to capabilities, equal opportunity, and institutional fairness (Sen, 1999; UNDP, 2021; World Bank, 2018).

**Missionary Education and Human Capital Formation**

Christian missionary and church-related institutions have been central to the educational history of Punjab. Webster's work on Christianity in Punjab shows that Christian communities were shaped by social transformation, education, and the changing political context of the region. In Pakistan, Christian schools continued to serve both Christian and Muslim students, creating a wider contribution to human capital development (Webster, 1978; Walbridge, 2003).

Education is also a key pathway for social mobility. When minority students have access to quality schooling, scholarships, technical education, and higher education, their employment chances and social participation improve. However, poverty and unequal access to quality schooling continue to restrict many Christian households, particularly those living in low-income urban settlements (Sen, 1999; UNESCO, 2022; World Bank, 2018).

**Healthcare, Nursing, and Humanitarian Service**

Christian healthcare institutions and nursing professionals have historically contributed to medical service in Pakistan. Mission hospitals, clinics, dispensaries, and nursing networks have provided care to people beyond religious boundaries. Such institutions are significant not only because they offer health services but also because they represent a humanitarian tradition of service to the wider public (Walbridge, 2003; WHO, 2023).

Healthcare contribution is also linked with social trust. When minority-run hospitals and clinics provide services to all communities, they create practical examples of interfaith cooperation. This is particularly important in societies where religious identity can become a source of division; inclusive health service can reduce social distance through everyday interaction and shared welfare (Allport, 1954; World Bank, 2018).

**Occupational Segregation and Sanitation Labour**

A major theme in recent human rights literature is the concentration of Christians and other marginalized minorities in sanitation and low-status urban labour. NCHR and Amnesty International reports describe sanitation work in Pakistan as stigmatized, unsafe, and linked with systemic discrimination against marginalized groups, including Christians and Hindus (NCHR, 2024; Amnesty International, 2025).

This occupational pattern is not merely an employment issue; it reflects inherited social hierarchies, weak labour protections, and limited access to alternative professional opportunities. Without technical education, safe working conditions, social protection, and anti-

discrimination enforcement, sanitation workers remain economically vulnerable despite performing essential public services (ILO, 2024; HRCP, 2023a; Amnesty International, 2025).

### Interfaith Harmony and Social Cohesion

Interfaith harmony refers to peaceful coexistence, mutual respect, and cooperation among communities of different religious backgrounds. It is strengthened when people interact in shared institutions such as schools, hospitals, workplaces, welfare organizations, and neighbourhood associations. Allport's intergroup contact theory suggests that meaningful contact under cooperative conditions can reduce prejudice and build trust between groups (Allport, 1954).

In Faisalabad, Christian schools, hospitals, churches, and welfare organizations can be understood as spaces of interfaith contact because many of their services are extended to people beyond the Christian community. Their contribution therefore has a double value: it supports socio-economic development and also strengthens social cohesion by encouraging everyday cooperation between religious communities (World Bank, 2018; United Nations, 2023).

### Research Design

This study employed a qualitative research design based exclusively on secondary data analysis. A qualitative documentary approach was considered appropriate because the article seeks to interpret existing evidence on the socio-economic contribution of the Christian community and the structural barriers affecting minority development in Faisalabad. The study does not claim to use interviews, surveys, or primary field data (Bowen, 2009; Flick, 2018).

The design allows the study to synthesize historical, academic, policy, and institutional evidence into coherent themes. This approach is suitable for exploratory and analytical research where the aim is to understand social patterns, institutional contributions, and development challenges through available documentary material (Bowen, 2009; Flick, 2018).

### Sources of Data

The study relied on secondary sources, including peer-reviewed journal articles, academic books, government publications, census material, policy documents, and reports produced by national and international organizations. Major sources included works on Christians in Pakistan, reports by HRCP, USCIRF, NCHR, UNDP, ILO, World Bank, UNESCO, and relevant publications on social inclusion, religious freedom, labour, and development (HRCP, 2023a; NCHR, 2024; USCIRF, 2023; UNDP, 2021).

Sources were selected on the basis of relevance, credibility, and connection with the research objectives. Preference was given to official reports, recognized international organizations, peer-reviewed literature, and established academic books. Unverified references and unpublished thesis-based claims were removed from the revised article to reduce reliability and plagiarism concerns.

### Data Analysis

The collected secondary material was analyzed through thematic analysis. The sources were reviewed and organized around major themes: historical development, education, healthcare, social welfare, economic participation, occupational segregation, socio-economic challenges, policy opportunities, and interfaith harmony. Repeated ideas across different sources were compared to identify patterns and analytical connections.

The analysis was interpretive rather than statistical. It does not present numeric findings from respondents because no primary respondents were used. Instead, it provides a structured synthesis of existing evidence and explains how the Christian community's contribution to development is connected with broader issues of social inclusion and interfaith harmony.

### Historical Overview of the Christian Community in Faisalabad

The historical presence of Christians in Faisalabad is linked with the colonial development of Lyallpur and the wider history of

Christianity in Punjab. Missionary activities in Punjab contributed to the development of educational and welfare institutions, while Christian communities became connected with both religious life and urban service structures. These institutions helped form a visible Christian presence in the region (Webster, 1978; Walbridge, 2003).

Christian institutions were not limited to worship and religious instruction. Schools, churches, hospitals, and welfare networks also served broader social purposes by providing education, medical care, charity, and community support. Because such services often reached people from different religious communities, they contributed to shared civic life and daily interfaith contact (Webster, 1978; Allport, 1954). After the creation of Pakistan, Christians continued to participate in urban life through

education, healthcare, public service, labour, and welfare. However, their socio-economic position was shaped by both contribution and marginalization. Many Christians gained recognition as teachers, nurses, and welfare workers, while others remained concentrated in low-paid occupations and minority neighbourhoods (Malik, 2002; Ispahani, 2017; HRCP, 2023a).

In present-day Faisalabad, the Christian community remains visible in settlements, churches, schools, public service occupations, welfare groups, and industrial labour. The community’s experience reflects a combination of resilience, contribution, and exclusion. Its developmental role is therefore best understood through both positive contribution and structural challenge (UNDP, 2021; World Bank, 2018).

**Table1**  
**Historical Evolution of the Christian Community in Faisalabad**

Period	Major Developments	Socio-Economic Significance
Colonial period c. 1890s-1947	Missionary presence, churches, schools, welfare and medical services	Formation of organized Christian institutions and social service networks
Early Pakistan period 1947-1970	Continuation of education, healthcare, church and welfare work	Contribution to urban human development and community support
Industrial expansion 1970-2000	Participation in textile labour, municipal services and informal economy	Support for industrial growth and essential public services
Contemporary period 2000-Present	Increased attention to minority rights, sanitation labour, education and social inclusion	Need for policy reform, interfaith harmony and inclusive development

### Contributions of the Christian Community to Education

The Christian community has made a substantial contribution to educational development in Faisalabad through schools, church-related education initiatives, teaching services, and support for disadvantaged students. Christian educational traditions in Punjab have historically emphasized literacy, discipline, moral training, and professional formation, thereby contributing to broader human capital development (Webster, 1978; Walbridge, 2003).

Christian educational institutions have served students from diverse religious and socio-economic backgrounds. This inclusive educational role is important because it creates daily contact among Muslim, Christian, and other students. Such interaction can reduce prejudice and strengthen mutual respect when it takes place in cooperative and equal learning environments (Allport, 1954; World Bank, 2018).

Christian teachers, principals, and educational workers have also contributed to school administration, classroom instruction, and student formation in both public and private educational settings. Their contribution supports not only minority students but also the wider education system of the city (UNESCO, 2022; World Bank, 2018).

At the same time, many poor Christian households continue to face barriers to quality education. School fees, transport costs, books, digital access, and higher education expenses limit opportunities for many minority youth. This weakens social mobility and reproduces poverty across generations (UNDP, 2021; HRCP, 2023a).

Overall, education remains one of the strongest areas of Christian contribution and one of the most important opportunities for minority empowerment. Scholarships, technical education, digital skills, and inclusive school policies can strengthen both socio-economic development and interfaith understanding (Sen, 1999; UNESCO, 2022).

### Contributions to Healthcare and Nursing

Christian institutions and professionals have contributed to healthcare through hospitals, dispensaries, clinics, nursing, and community health service. Mission-based healthcare traditions in Pakistan have historically served people beyond religious boundaries and have helped provide medical support to underserved communities (Walbridge, 2003; WHO, 2023).

Nursing has been one of the important areas in which Christian women and men have contributed to public health. Christian nurses and healthcare workers have served in hospitals, clinics, emergency units, maternity care, child health, and community health programmes. Their contribution has strengthened patient care and medical service delivery (WHO, 2023; World Bank, 2018).

Healthcare work also supports interfaith harmony because hospitals and clinics serve patients on the basis of need rather than religious identity. Inclusive medical care creates trust among communities and demonstrates shared humanitarian values in practice (Allport, 1954; United Nations, 2023).

However, Christian healthcare workers and institutions may face financial constraints, limited professional advancement, discrimination, and weak institutional support. Addressing these barriers would allow the community to contribute more effectively to public health and social welfare (HRCP, 2023a; USCIRF, 2023).

### Contributions to Social Welfare and Community Service

The Christian community has contributed to social welfare through churches, charitable organizations, parish committees, community centres, food assistance, educational support, health camps, and emergency relief. These welfare practices are important in low-income urban areas where poverty and limited access to state resources affect vulnerable households (Caritas Pakistan, 2023; UNDP, 2021).

Churches and Christian welfare groups often provide support to widows, elderly persons, children, students, patients, and unemployed families. Such initiatives may include food

packages, medicine distribution, fee support, counselling, vocational training, and community relief. These activities contribute to poverty reduction and social resilience (Caritas Pakistan, 2023; World Bank, 2018).

Social welfare also has an interfaith dimension when assistance is provided beyond religious boundaries. Community service initiatives that include both Christian and Muslim beneficiaries can help reduce social distance and encourage mutual respect. Shared welfare work can therefore become a practical platform for peaceful coexistence (Allport, 1954; United Nations, 2023).

Despite their value, many Christian welfare initiatives face financial limitations and depend heavily on donations and volunteer labour. Stronger partnerships between government departments, civil society, universities, and faith-based organizations can improve the sustainability and impact of these services (UNDP, 2021; World Bank, 2018).

**Contributions to Economic Development and Urban Services**

The Christian community has made an important economic contribution to Faisalabad through industrial labour, municipal services, domestic work, skilled trades, small businesses, and informal-sector activity. As an industrial city,

Faisalabad depends on diverse labour groups that support manufacturing, transport, services, sanitation, and urban maintenance (Government of Pakistan, 2023; PBS, 2023).

Christians have participated in textile-related labour, factory work, repair services, tailoring, small retail, transport, and local enterprises. These activities generate household income and contribute to the city’s everyday economy. Even when such work is low-paid, it remains essential to urban productivity and service delivery (ILO, 2024; World Bank, 2022).

Municipal services and sanitation work are especially important but also highly stigmatized. Reports indicate that sanitation labour in Pakistan is often associated with marginalized religious minorities and is marked by unsafe working conditions, social stigma, and weak labour protection. This reveals a contradiction: the work is essential for public health, but the workers are often denied dignity and mobility (NCHR, 2024; Amnesty International, 2025).

Economic empowerment requires shifting from occupational confinement to opportunity expansion. Technical education, entrepreneurship support, fair recruitment, labour protection, social security, and access to finance can help Christian youth move into wider professional and business sectors (ILO, 2024; World Bank, 2022; Sen, 1999).

**Table 2 Interfaith Harmony Linkages in Christian Community Contributions**

Contribution Area	Interfaith Mechanism	Possible Social Outcome
Education	Students from different faiths learn together in shared institutions	Mutual respect, tolerance and reduced social distance
Healthcare	Patients are treated according to medical need rather than religious identity	Public trust and shared humanitarian values
Social welfare	Charity and relief can support vulnerable people across communities	Social solidarity and cooperation
Workplaces	Muslim and Christian workers cooperate in factories, hospitals and public services	Everyday contact and practical coexistence
Community events	Festivals, charity drives and local outreach involve neighbours and civil society	Stronger local relations and reduced prejudice

**Major Socio-Economic Challenges**

Despite its contributions, the Christian community continues to face structural barriers that restrict full participation in socio-economic development. These include poverty, educational inequality, occupational segregation, employment discrimination, social marginalization, unsafe sanitation labour, and weak political voice (HRCP, 2023a; USCIRF, 2023; UNDP, 2021).

Occupational segregation is one of the most serious challenges. Many Christians remain concentrated in sanitation, domestic labour, low-paid industrial support work, and informal service occupations. These jobs are important for urban functioning, but they often provide low income, poor safety, limited promotion, and low social status (NCHR, 2024; Amnesty International, 2025).

Educational inequality is another barrier. Many minority households face difficulties in accessing quality schooling and higher education because of poverty, social exclusion, limited scholarships, and lack of professional networks. Without educational mobility, young people are more

likely to remain in low-income occupations (UNESCO, 2022; World Bank, 2018).

Employment discrimination and social stereotyping further restrict advancement. Bias in recruitment, promotion, workplace interaction, and occupational assignment can reduce the community’s access to professional jobs and leadership positions. Equal opportunity policies therefore require practical enforcement, not only legal recognition (HRCP, 2023a; ILO, 2024).

Mob-led violence against Christians in Jaranwala, Faisalabad district, in August 2023 shows how religious accusations can rapidly damage trust, threaten minority safety, and destroy shared community life (HRCP, 2023b; USCIRF, 2023).

Political underrepresentation limits the community’s ability to influence local development priorities. Even where constitutional protections and minority seats exist, effective participation in resource allocation, development planning, and local governance remains necessary for inclusive development (Constitution of Pakistan, 1973; Ispahani, 2017).

**Table 3 Major Socio-Economic Challenges Faced by the Christian Community**

Challenge	Description	Likely Impact
Educational inequality	Limited access to quality schooling, higher education, digital learning and scholarships	Low professional representation and reduced mobility
Occupational segregation	Concentration in sanitation, domestic work and low-paid labour	Persistent poverty and social stigma
Employment discrimination	Bias in recruitment, promotion and workplace relations	Restricted career advancement
Unsafe working conditions	Weak protection for sanitation and municipal workers	Health risks and loss of dignity
Economic constraints	Limited access to business finance, technical training and secure jobs	Slow household income growth
Social marginalization	Residential segregation, prejudice and insecurity	Weak social integration and vulnerability
Political underrepresentation	Limited influence in local planning and resource distribution	Weak policy response to community needs

**Opportunities for Minority Development**

Several opportunities exist to strengthen minority development in Faisalabad. Pakistan's Constitution provides a legal foundation for equality, religious freedom, non-discrimination in

public employment, and protection of minority rights. The central challenge is implementation through education, labour, welfare, local governance, and public safety systems (Constitution of Pakistan, 1973; HRCP, 2023a). Education is the most important long-term opportunity. Scholarships, fee support, digital literacy, technical education, and career counselling for Christian youth can improve professional mobility. Partnerships among government schools, universities, churches, civil society organizations, and private institutions can strengthen human capital development (UNESCO, 2022; World Bank, 2018). Economic empowerment is another major opportunity. Microfinance, entrepreneurship training, SME support, vocational programmes, and market access can help Christian households move beyond low-paid labour and create sustainable livelihoods. These measures would

support both minority welfare and Faisalabad’s wider economy (World Bank, 2022; ILO, 2024). Labour rights reform is especially necessary for sanitation and municipal workers. Protective equipment, health insurance, written contracts, hazard pay, social security, promotion channels, and anti-discrimination enforcement can improve dignity and safety in essential public services (NCHR, 2024; Amnesty International, 2025). Interfaith harmony programmes can further strengthen inclusive development. Schools, universities, churches, mosques, civil society groups, and local government can organize shared community service, dialogue sessions, youth initiatives, health camps, and environmental campaigns. Such cooperative action helps build trust through practical engagement rather than symbolic statements alone (Allport, 1954; United Nations, 2023).

**Table 4 Policy Opportunities for Strengthening Minority Development**

Policy Area	Recommended Intervention	Expected Outcome
Education	Scholarships, technical education, digital literacy and career counselling	Higher educational attainment and professional mobility
Employment	Transparent recruitment, merit-based promotion and anti-discrimination enforcement	Equal opportunity and reduced occupational segregation
Sanitation labour	Safety equipment, contracts, insurance, hazard pay and promotion channels	Improved dignity, health and labour protection
Entrepreneurship	Microfinance, SME training and market access for minority youth and women	Increased household income and local business growth
Healthcare	Support for inclusive clinics, health camps and community health education	Improved access to health services
Governance	Christian representation in local planning and development committees	Better response to community needs
Interfaith harmony	Joint community service, school activities and local dialogue programmes	Reduced prejudice and stronger social cohesion

**Discussion**

The findings of this documentary study show that the Christian community has contributed to Faisalabad’s socio-economic development in multiple sectors. Its role is visible in education,

healthcare, social welfare, industrial labour, municipal services, and small-scale economic activity. These contributions support human development and everyday urban functioning

(Webster, 1978; Walbridge, 2003; World Bank, 2018).

The educational contribution is especially important because schools can serve both developmental and interfaith functions. Christian educational institutions have historically supported literacy and professional formation, while also allowing students from different religious backgrounds to share learning spaces. This supports Allport’s argument that structured contact can reduce prejudice when it is built around cooperation and equal participation (Allport, 1954; Webster, 1978).

Healthcare and welfare contributions also demonstrate the civic value of Christian institutions. Hospitals, nursing service, charity, and community support programmes operate through humanitarian principles that can benefit people beyond the Christian community. These services help create trust and practical cooperation between religious groups (Walbridge, 2003; WHO, 2023; Caritas Pakistan, 2023).

At the same time, the study shows that contribution does not automatically produce equality. Christians continue to face poverty,

occupational segregation, unsafe sanitation labour, social stigma, discrimination, and limited political influence. This tension between contribution and marginalization is central to understanding minority development in Faisalabad (HRCP, 2023a; NCHR, 2024; Amnesty International, 2025).

The link between socio-economic development and interfaith harmony is therefore important. When minority institutions serve the wider society, they create shared civic spaces; when the state and society recognize these contributions, mutual respect can increase. Conversely, discrimination and violence weaken trust and reduce the possibility of peaceful coexistence (USCIRF, 2023; United Nations, 2023).

The study suggests that minority development should be treated as a development issue, a human rights issue, and a social cohesion issue at the same time. Policies that improve education, labour dignity, healthcare, entrepreneurship, representation, and interfaith cooperation would benefit the Christian community and strengthen Faisalabad’s inclusive urban development (Sen, 1999; UNDP, 2021; World Bank, 2018).

Table 5 Summary of Key Findings

Research Focus	Key Finding	Policy Implication
Socio-economic contribution	Christians contribute to education, healthcare, welfare, industry, public services and small enterprise	Recognize minority contribution in local development planning
Education	Schools and teachers support human capital and interfaith contact	Expand scholarships, digital skills and inclusive school programmes
Healthcare and welfare	Christian institutions serve wider public needs	Support inclusive health and welfare partnerships
Economic role	Christians support urban labour, municipal services and informal economy	Improve labour protections and entrepreneurship access
Challenges	Occupational segregation, discrimination and poverty remain persistent	Enforce equal opportunity and social protection policies
Interfaith harmony	Shared institutions and services can reduce social distance	Promote joint community service and dialogue-based programmes

**Recommendations**

- The government should introduce targeted scholarships for Christian students to improve

access to higher education, technical training and digital skills.

- Technical and vocational training programmes should be established in Christian-

majority localities and low-income urban settlements.

- Minority employment quotas and equal opportunity policies should be implemented transparently in public-sector departments.
- Anti-discrimination mechanisms should be strengthened in schools, workplaces, hospitals, municipal departments and local government offices.
- Christian youth and women should be supported through entrepreneurship loans, business training, microfinance, and market access schemes.
- Sanitation and municipal workers should receive safety equipment, written contracts, health insurance, hazard allowances and promotion pathways.
- Local government bodies should include Christian representatives in development planning, housing, sanitation, education and welfare committees.
- Christian healthcare, education and welfare institutions should be engaged as development partners through transparent government-civil society collaboration.
- Interfaith harmony programmes should be promoted through schools, universities, churches, mosques, media and civil society organizations.
- Joint Muslim-Christian community service initiatives should be encouraged in health camps, environmental campaigns, disaster relief and educational support.
- District-level data on minority education, employment, income, health, sanitation labour and housing should be collected for evidence-based policymaking.

### Conclusion

The Christian community has played a significant and enduring role in the socio-economic development of Faisalabad. Through education, healthcare, social welfare, industrial labour, municipal services, small enterprise, and community support, the community has contributed to the city's human development and urban functioning. These contributions show that Christians have been active participants in

Faisalabad's development, not passive beneficiaries of public policy.

The study also shows that the contribution of Christian institutions has an interfaith dimension. Schools, hospitals, welfare organizations, workplaces, and community services create spaces where people from different religious backgrounds interact and cooperate. Such everyday interaction can strengthen mutual respect, social cohesion, and peaceful coexistence when supported by fair institutions and inclusive policies.

Despite these contributions, structural challenges continue to restrict the community's full participation. Educational inequality, occupational segregation, unsafe sanitation labour, employment discrimination, poverty, social marginalization, and weak political voice prevent many Christians from realizing their full potential. These barriers also limit the benefits that the wider city could gain from a more empowered and fully included minority community.

Minority development should therefore be understood as a matter of justice, social cohesion, and sustainable development. Policies that expand education, protect labour dignity, support entrepreneurship, strengthen healthcare and welfare partnerships, and promote interfaith harmony can benefit both the Christian community and Faisalabad as a whole. A society that values the contribution of all citizens is better positioned to achieve equitable growth, national unity, and long-term peace.

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