

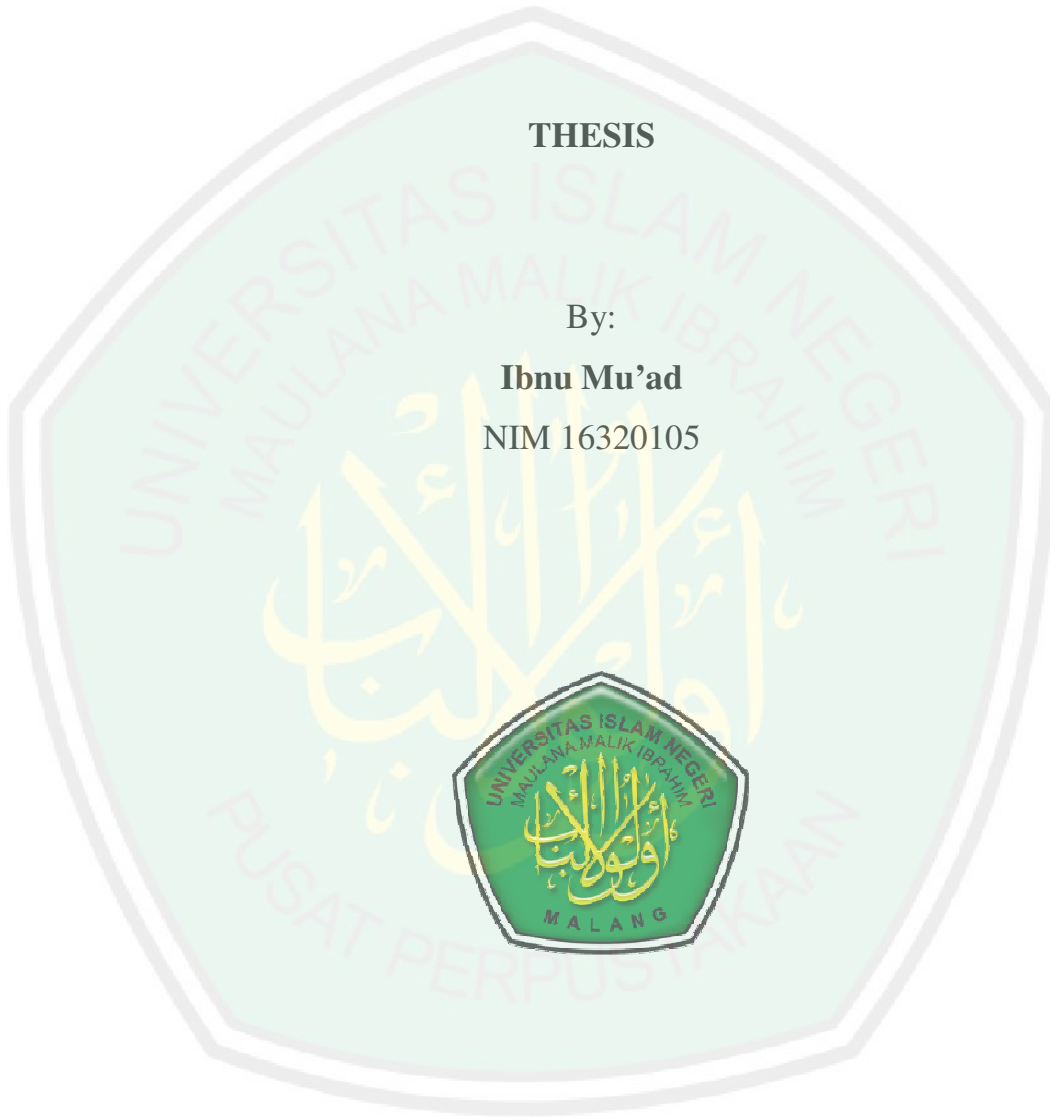
**RELIGIOUS DISCRIMINATION AGAINST CHRISTIAN  
PAKISTANI PORTRAYED IN NADEEM ASLAM'S  
*THE GOLDEN LEGEND***

**THESIS**

By:

**Ibnu Mu'ad**

NIM 16320105



**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2020**

**RELIGIOUS DISCRIMINATION AGAINST CHRISTIAN  
PAKISTANI PORTRAYED IN NADEEM ASLAM'S  
*THE GOLDEN LEGEND***

**THESIS**

Presented to  
Universitas Islam Negeri Maulana Malik Ibrahim Malang  
in Partial Fulfilment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

By:  
**Ibnu Mu'ad**  
NIM 16320105

Advisor:  
**Ahmad Ghozi, M.A.**  
NIP 19830214201608011034



**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM  
MALANG  
2020**

## STATEMENT OF AUTHORSHIP

I state that the thesis entitled **“Religious Discrimination against Christian Pakistani Portrayed in Nadeem Aslam’s *The Golden Legend*”** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, June 16, 2020

The Researcher,



Ibnu Mu'ad

NIM 16320105

## APPROVAL SHEET


This to certify that Ibnu Mu'ad's thesis entitled **Religious Discrimination against Christian Pakistani Portrayed in Nadeem Aslam's *The Golden Legend*** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S.).

Malang, June 16, 2020

Approved by  
Advisor,

  
**Ahmad Khozi, M.A.**  
NIP 19830214201608011034

Head of Department  
of English Literature,

  
**Rina Sari, M.Pd.**  
NIP 197506102006042002

Acknowledged by

Dean,



**Dr. Hj. Syafiyah, M.A.**  
NIP 196609101991032002

## LEGITIMATION SHEET

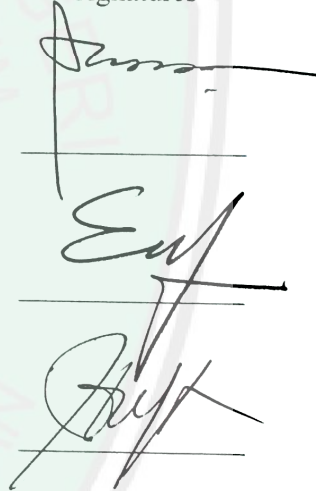
This is to certify that Ibnu Mu'ad's thesis entitled "**Religious Discrimination against Christian Pakistani Portrayed in Nadeem Aslam's *The Golden Legend***" has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra* (S.S.) in Department of English Literature.

Malang, June 26, 2020

### The Board of Examiners

1. Miftahul Huda, M.Pd.  
NIP 198403292011011009 (Main Examiner)
2. Muhammad Edy Thoyib, M.A.  
NIP 198410282015031007 (Chair)
3. Ahmad Khozi, M.A.  
NIP 19830214201608011034 (Advisor)

### Signatures



Approved by  
Dean of Faculty of Humanities



Dr. H. Syafiyah, M.A.  
NIP 196609101991032002

## MOTTO

*“Do best to be the best”*

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾  
[الحجرات: ١٢]

« O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful »

[Al-Hujurat: 12]

## DEDICATION

This thesis is proudly dedicated to

My beloved father, Yahya, and my mother, Muidah,

Who always give endless love, pray, and support all the time.



## ACKNOWLEDGMENT

*Alhamdulillah* *robbil 'alamin*, all praises and gratitude be to Allah SWT, the Lord of the universe who gives me an opportunity and ability to write and finish this thesis entitled *Religious Discrimination against Christian Pakistani Portrayed in Nadeem Aslam's The Golden Legend* to fulfill the requirement of achieving the degree of *Sarjana Sastra* (S.S.) in Department of English Literature at Universitas Islam Negeri Maulana Malik Ibrahim Malang. May peace and salutation always be given to the Prophet Muhammad SAW who has brought the light of Islam to the entire world.

This thesis would have not been completed without any support and contribution from many people. Special gratitude is expressed to my advisor, Ahmad Khozi, M.A, for guiding me genuinely with critical advice and knowledge which contributed a lot toward the accomplishment of this thesis. Also, my deepest gratitude goes to Rina Sari, M.Pd, as my academic advisor and all lecturers at English Literature Department who have taught me the insightful thoughts and knowledge throughout my study at the university.

Furthermore, I would like to express a million thanks to my parents and family who always support my process and give me unconditional love and prayer so that every step I take is always blessed. Further, a deep thanks to all my friends that I cannot mention their name one by one, who gave me valuable experiences, friends at the university especially in my department, friends in YIPC Malang, all members of Advanced Debate Community (ADC), *Musyriifah* and *Murobbi'ah*

'78, and also MSAA family. Last, I thank a lot to all those who have directly or indirectly helped me in accomplishing this thesis.

Finally, I realize the imperfection and weakness found in this thesis I write. Therefore, any constructive criticism and suggestions are highly expected. Hopefully, this thesis can give a valuable contribution to anyone.

Malang, June 16, 2020



Ibnu Mu'ad



## ABSTRACT

**Mu'ad, Ibnu** (2020) *Religious Discrimination against Christian Pakistani Portrayed in Nadeem Aslam's "The Golden Legend"*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Ahmad Ghazi, M.A.

*Keyword: Sociological Approach, Religion, Religious Discrimination, Christian Pakistani*

---

The existence of the religious majority and minority in a country often leads to various conflicts in society. One form of conflict is religious discrimination. Pakistan is an Islamic country. However, 97% of the population is Muslim. The other religions are Christianity, Hinduism, Buddhism, Jainism, Zoroastrianism, and Baha'i. As the majority religion, Islam in Pakistan has the power to dominate and discriminate against religious minorities. *The Golden Legend* novel portrayed the religious discrimination against Christians in Pakistan. The aims of this study are: (1) to describe the kinds of religious discrimination against Christian Pakistani portrayed in *The Golden Legend* novel, (2) to describe the causes of religious discrimination against Christian Pakistani portrayed in *The Golden Legend* novel, (3) to reveal that *The Golden Legend* novel reflects religious discrimination against Christians in Pakistan.

This study is a literary criticism in which the researcher conducts interpretation and analysis of a literary work. The theory used in this research is the theory of religious discrimination. This study analyzes the religious discrimination portrayed in *The Golden Legend* novel. Moreover, this study applies the sociological approach by viewing the literary work as a reflection of the social conditions of society in real life. The researcher analyzes the relevance of *The Golden Legend* novel to cases of religious discrimination that occurred in Pakistan.

The result of this study indicates that there are several kinds and forms of religious discrimination in *The Golden Legend* novel. The kind of religious discrimination includes direct religious discrimination and indirect religious discrimination. Direct religious discrimination is directed against a person or group of Christian in Pakistan in the form of verbal and physical treatments. Indirect religious discrimination is obvious in unfair practices, criteria, and provisions against persons or groups of Christians in Pakistan. Furthermore, the causes of religious discrimination include religious prejudice and religious hatred. This research also shows that *The Golden Legend* novel reflects religious discrimination that occurs in Pakistan in real life. This is evidenced by the existence of several cases of religious discrimination in Pakistan that are similar to those portrayed in the novel.

## ABSTRAK

**Mu'ad, Ibnu** (2020) *Diskriminasi Agama terhadap Umat Kristen Pakistan dalam Novel "The Golden Legend" Karya Nadeem Aslam*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Ahmad Khozi, M.A.

*Kata kunci: Pendekatan Sosiologi, Agama, Diskriminasi Agama, Kristen Pakistan*

Keberadaan agama mayoritas dan agama minoritas di sebuah negara sering kali memunculkan bermacam konflik dalam masyarakat. Salah satu bentuk konflik tersebut yaitu diskriminasi agama. Pakistan merupakan negara Islam dimana 97% penduduknya adalah Muslim, sedangkan sisanya menganut agama lain, seperti Kristen, Hindu, Budha, Jainisme, Zoroastrianisme, dan Baha'i. Sebagai agama mayoritas, Islam di Pakistan memiliki kekuatan untuk berkuasa dan mendiskriminasi agama-agama minoritas. Novel *The Golden Legend* menggambarkan diskriminasi agama terhadap orang-orang Kristen di Pakistan. Tujuan dari penelitian ini yaitu: (1) untuk mendiskripsikan jenis diskriminasi agama terhadap orang Kristen Pakistan yang digambarkan dalam novel *The Golden Legend*, (2) untuk mendiskripsikan penyebab diskriminasi agama terhadap orang Kristen Pakistan yang digambarkan dalam novel *The Golden Legend*, (3) untuk mengungkap bahwa novel *The Golden Legend* merefleksikan diskriminasi agama terhadap orang Kristen di Pakistan.

Penelitian ini merupakan kritik sastra dimana peneliti melakukan interpretasi dan analisis terhadap karya sastra. Teori yang digunakan dalam penelitian ini adalah teori diskriminasi agama. Penelitian ini menganalisis diskriminasi agama yang digambarkan dalam novel *The Golden Legend*. Selain itu, penelitian ini mengaplikasikan pendekatan sosiologi dengan memandang karya sastra sebagai refleksi dari kondisi sosial masyarakat di kehidupan nyata. Peneliti menganalisis keterkaitan antara novel *The Golden Legend* terhadap kasus-kasus diskriminasi agama yang terjadi di negara Pakistan.

Hasil dari penelitian ini menunjukkan bahwa terdapat beberapa jenis dan bentuk diskriminasi agama dalam novel *The Golden Legend*. Jenis diskriminasi agama tersebut meliputi diskriminasi agama secara langsung dan diskriminasi agama secara tidak langsung. Diskriminasi agama secara langsung ditujukan secara langsung terhadap orang atau kelompok Kristen Pakistan dalam bentuk perkataan maupun perlakuan fisik. Sedangkan diskriminasi agama secara tidak langsung diimplementasikan pada sebuah praktik, kriteria, dan ketentuan yang tidak adil terhadap orang atau kelompok Kristen Pakistan. Selain itu, penyebab diskriminasi agama meliputi prasangka agama dan kebencian agama. Penelitian ini juga menunjukkan bahwa novel *The Golden Legend* merefleksikan diskriminasi agama yang terjadi di negara Pakistan di kehidupan nyata. Hal itu dibuktikan dengan adanya beberapa kasus diskriminasi agama di Pakistan yang serupa dengan yang digambarkan dalam novel tersebut.

## مستخلص البحث

معاد، ابن (٢٠٢٠) تمييز الدين للنصراني الباكستاني الذي يصور في الرواية "الأسطورة الذهبية" لنادم أسلام. البحث الجامعي. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: أحمد غازي، الماجستير.

الكلمات المفتاح: النهج الاجتماعي، الدين، تمييز الدين، النصراني الباكستاني

يطلع موجود الدين الأعظم والأقلية في البلاد كثير التعارض مجتمعها. واحدة منها تمييز الدين. باكستان هو البلاد المسلم الذي يتكون من ٩٧٪ المسلمين، أما عصابته الدين الآخر مثل النصراني، الهندوسي، البوذا، اليانية، الزرادشتية، والبهائي. الدين الأعظم، يملك المسلم الباكستاني القوة لسيطرة وتمييز الدين الأقلية. تصور الرواية الأسطورة الذهبية تمييز الدين للنصراني الباكستاني. الهدف من هذا البحث هو: (١) لوصف الجنس التمييز الدين للنصراني الباكستاني الذي يصور في الرواية الأسطورة الذهبية، (٢) لوصف السبب التمييز الدين للنصراني الباكستاني الذي يصور في الرواية الأسطورة الذهبية، (٣) لتبيين أن الرواية الأسطورة الذهبية تنعكس تمييز الدين للنصراني الباكستاني.

هذا البحث هو النقد الأدب الذي يفعل الباحث ترجمة وتحليلًا للأدب. تستخدم الطريقة في هذا البحث طريقة تمييز الدين. يختبر الباحث ان يحلل تمييز الدين الذي يصور في الرواية الأسطورة الذهبية. سوى ذلك، يستخدم الباحث النهج الاجتماعي بالرأي الأدب ترجمة من أحوال المجتمع في الحياة الحقيقة. يحلل الباحث العلاقة بين الرواية الأسطورة الذهبية لإصابات تمييز الدين الذي يحدث في باكستان.

يدل حصيلة البحث أنّ موجود أجناس وأشكال تمييز الدين في الرواية الأسطورة الذهبية. يتكون ذلك الجنس التمييز الدين من تمييز الدين مباشرة وغير مباشرة. يدل تمييز الدين مباشرة إلى الشخص أو جماعة النصراني الباكستاني في القول أو الجسم. أما غير مباشرة يطبق ممارسة، معياراً، والثقة الظلمة للشخص أو جماعة النصراني الباكستاني. سوى ذلك، سبب تمييز الدين يتكون من تحيز الدين وبغض الدين. يدل هذا البحث أن الرواية الأسطورة الذهبية تنعكس تمييز الدين الذي يحدث في باكستان في الحياة الحقيقة. يدل ذلك الحال بوجود إصابات تمييز الدين في باكستان تشبه بتصوير على تلك الرواية.

## TABLE OF CONTENTS

<b>TITLE SHEET .....</b>	<b>i</b>
<b>STATEMENT OF AUTHORSHIP .....</b>	<b>ii</b>
<b>APPROVAL SHEET .....</b>	<b>iii</b>
<b>LEGITIMATION SHEET .....</b>	<b>iv</b>
<b>MOTTO .....</b>	<b>v</b>
<b>DEDICATION .....</b>	<b>vi</b>
<b>ACKNOWLEDGMENT .....</b>	<b>vii</b>
<b>ABSTRACT .....</b>	<b>ix</b>
<b>TABLE OF CONTENTS .....</b>	<b>xii</b>
<b>CHAPTER I: INTRODUCTION</b>	
A. Background of the Study .....	1
B. Problems of the Study .....	9
C. Objectives of the Study .....	9
D. Significance of the Study .....	9
E. Scope and Limitation .....	10
F. Definition of Key Terms .....	11
G. Previous Studies .....	11
H. Research Method .....	15
1. Research Design .....	15
2. Data Source .....	15
3. Data Collection .....	16
4. Data Analysis .....	17
<b>CHAPTER II: REVIEW OF RELATED LITERATURE</b>	
A. Sociological Approach in Literary Criticism .....	18
B. Religion and Belief .....	21

C. Discrimination in the basis of Religion .....	24
D. Kinds of Religious Discrimination .....	27
1. Direct Discrimination .....	28
2. Indirect Discrimination .....	30
E. Causes of Religious Discrimination.....	32
1. Religious Prejudice .....	33
2. Religious Hatred .....	35
F. Religious Discrimination in Pakistan .....	36

### CHAPTER III: FINDING AND DISCUSSION

A. Kinds of Religious Discrimination against Christian-Pakistani Portrayed in Nadeem Aslam's <i>The Golden Legend</i> .....	39
1. Direct Religious Discrimination .....	41
2. Indirect Religious Discrimination .....	50
B. Causes of Religious Discrimination against Christian-Pakistani Portrayed in Nadeem Aslam's <i>The Golden Legend</i> .....	56
1. Religious Prejudice .....	57
2. Religious Hatred .....	61
C. How <i>The Golden Legend</i> Reflects Religious Discrimination against Christian-Pakistani in Real life .....	65

### CHAPTER IV: CONCLUSION AND SUGGESTION

A. Conclusion .....	73
B. Suggestion .....	74

BIBLIOGRAPHY .....	76
--------------------	----

CURRICULUM VITAE .....	80
------------------------	----

APPENDIX .....	81
----------------	----

## CHAPTER I

### INTRODUCTION

In this chapter, the researcher presents the introduction of the research which is divided into several parts. The background of the study discusses the basic reason for choosing the topic of this research. The problem of the study and its objective determine the specific concern that will be looking for in this research. Furthermore, the significance of the study puts on the benefits of the research, while the scope and limitation convey the boundaries of the study. Moreover, the definition of key terms is provided to ease the reader in apprehending this research. The previous studies show some research relevant to this research. Last, the research method provides clear information about research design, data source, data collection, and data analysis.

#### A. Background of the Study

Today, the issue of religion is becoming very sensitive. Religion is supposed to be a means of spreading goodness and peace, but by certain groups, it is often used as a weapon to trigger conflict. As Robbins said, conflict is a social process in society between two or more groups that have certain interests and have negative impacts on one another (Robbins & Judge, 2017). One type of conflict that often occurs in society is a religious conflict. Religious conflicts occur because of differences in belief (Mayer & Neil, 2013).

The difference between people in terms of beliefs should be made a celebration, but in practice, it is rarely the case. Most conflicts in the past and

present are a rejection of differences reflected in discriminatory behavior, intolerance, persecution, and even genocide (Boyle, 1997). Religions are in ideological conflict with each other when they claim to be the only true religion (B. & Allport, 1951). Two religions which until now often experience conflicts are Islam and Christianity. Both religions are the religions with the largest number of adherents in the world (Khadafi, n.d.). Based on Tirto.id written by Khadafi, in 2010 the number of Christian was 31.4% and Muslim as much as 23.2% worldwide (Khadafi, n.d.).

One form of religious conflict between Islam and Christianity that often occurs today is discrimination. Religious discrimination often occurs in countries that have "Multi-Religion". Discrimination in the basis of religion can occur between individuals of different faiths or individuals who have the same beliefs but differ in their level of commitment or interpretation (Vickers, 2008). The existence of the religious majority and religious minority in a country can also lead to discriminatory behavior. The religious majority will feel they have the power to rule and discriminate against minority religions.

The concept of majority and minority religion is the basis for the emergence of discrimination cases in the West and East. For example, in America where the majority of the population is Christian, often found cases of discrimination against followers of Islam or commonly called Islamophobia. Likewise in Asia and the Middle East. In a country whose majority embraced Islam very vulnerable in case of discrimination against

Christians. Attacks on religious minorities occurred in some predominantly Muslim countries, from Egypt to Indonesia, including in Pakistan (Ispahani, 2017). Religion is an inherent and fundamental piece of the way of life in Muslim countries. The phenomenon of religious intolerance in various forms is characteristic of most Muslim countries (Boyle, 2004).

According to Henslin, discrimination is an act or unfair treatment aimed at someone (Henslin, 2014). Discrimination can be classified in many characteristics, those are based on skin color, sex, religion, ethnicity, education, age, politics, and disability (Henslin, 2014). While Neil Addison said that someone 'A' discriminates against another person 'B' based on religion or belief, and person A treats person B less favorably than treating others (Addison, 2007).

There are two kinds of discrimination in society, those are direct discrimination and indirect discrimination. Direct discrimination applies if someone in a group treats other people unfavorably because that person is part of another group (Coutinho, 2014). Whereas indirect discrimination describes situations when an organization or institution makes decisions or implements certain policies, practices, or procedures unequally, causing certain groups to be treated unfavorably (Coutinho, 2014).

Furthermore, religious discrimination can occur in various fields, such as discrimination in employment or education. In employment, in the case of a company does not allow employees to wear any type of head covering and requires all female employees to wear knee-length skirts. The enactment of

this policy will harm Muslim female employees who choose to wear headscarves or long skirts (Addison, 2007). Such policies can also occur in education or schools. Boyle said that the treatment of religious discrimination can be caused by many behaviors, such as religious prejudice and religious hatred (Boyle, 2004).

Some literary works raised the issue of religious discrimination, including *Incantation* by Alice Hoffman, *About The Night* by Anat Talshir, and another is *The Golden Legend* by Nadeem Aslam. *The Golden Legend* novel was first published in 2017 in the UK. Nadeem Aslam is a British-Pakistani novelist who was born in 1966. At the age of fourteen years old, he moved to the UK with his family. Most of his books told about religious conflict, especially in South Asia. For example his first novel, *Season of the Rainbirds* in 1993, then in 2004 he wrote his second novel *Maps for Lost Lovers*, the others are *The Wasted Vigil* (2008) and *The Blind Man's Garden* (2013). His most recent novel is *The Golden Legend* published in 2017.

The researcher chose *The Golden Legend* novel as the research object because it has an interesting story about the conflict between two religions: Islam and Christianity. A prominent theme in the novel is discrimination enacted in the name of religion. This novel illustrates how religious discrimination occurs in Pakistan.

The story of the novel takes place in the fictional city of Zamana, Pakistan. Nargis and Massud is a middle-aged couple of architects. Nargis and Massud's housekeeper, Lily, is a Christian, a faith persecuted in the

largely Muslim country of Pakistan. His wife was murdered three years ago, and he cares for his nineteen-year-old daughter, Helen, using his income as a housekeeper and also as a part-time rickshaw driver. Nargis and Massud are very kind family. Before Massud's death, they saw their servants as part of the family and even paid for Helen's education. The problems came after Massud died, and Nargis was demanded to forgive the killer. Nargis, Lily, and Helen continue to receive discriminations from the people there. Pakistan as a place that is expected to be a safe home for them, but in reality makes them insecure.

Based on history, before becoming an independent country, Pakistan was the part of the Indian state under British power (Wynbrandt, 2008). However, the domination of Hinduism and tensions between religions in India at that time made it uncomfortable for various religious groups, one of which was Islam. In 1930, the great Islamic poet and philosopher, Muhammad Iqbal proposed to form a separate state in a sub-continent that was predominantly Muslim (Pakistan, n.d.). Therefore, The Muslim communities in India led by Muhammad Ali Jinnah who is considered as the father of Pakistan approved and began to break away from the Indian state dominated by Hindus. Thus, on August 15, 1947, Pakistan's dream of independence had been achieved (Wynbrandt, 2008).

The independence of Pakistan led to a massive migration by some religious communities. Various regions dominated Muslim communities began to merge with Pakistan, while regions dominated by non-Muslim

communities remained part of the Indian State (Mashad, 2004). Although most Sikh and Hindu communities migrated to India, and also Indian Muslims, especially from eastern Punjab, sought homes in Pakistan, Christians in Punjab did not move massively across new borders. So that Christian groups are divided into part of Pakistan and India (Malik, 2008).

Pakistan is one of the Asian countries with the third-largest Muslim population in the world ("Pakistan," 2019). Based on data from the Pakistan Bureau of Statistics, in 2017 the Muslim population in Pakistan reached 96.28% and the Christian population was only 1.59% while the rest were followers of other religions such as Hinduism, Buddhism, Jainism, Zoroastrianism, and Baha'i (Search | Pakistan Bureau of Statistics, n.d.). Based on the total Muslim population of Pakistan, the majority are followers of Sunni Islam, and around 5-15% are Islamic Shias ("Religion in Pakistan," 2020).

Christians in Pakistan have experienced oppression, especially since Islam was declared as the state religion of Pakistan in 1956 (Ruck, 2005). Political leadership and military regimes have used Islam to legitimize rules that can harm Christianity and other minority religions (Religious Discrimination in Pakistan, 2002). The emergence of Islamic nationalism will have an impact on the exclusion of religious minorities from political, citizenship, and economic processes, as well as marginalizing them and leading to the possibility of conflict and counter-nationalism (Gabriel, 2007). Religious minority groups are of course too small to demand secession or

autonomy, but if they are discriminated against or excluded from national affairs, there will be dissatisfaction and reactions that can disrupt national life (Gabriel, 2007).

According to Open Doors, Pakistan had the highest number of Christians persecuted in the world in November 2017 (Tanner, 2017). During twelve months (2015 to 2016), 76 Christians were being killed in Pakistan. Christians in Pakistan suffer from institutionalized discrimination. Many Christians who experience poverty and some even become victims of forced labor. But there are also middle-class Christians, but this cannot prevent them from being marginalized or persecuted (*Pakistan - Open Doors USA - Open Doors USA*, n.d.). Violence against minorities, especially Christians has increased. Even though the current government is very opposed to that choose silence as they see the American and Western wars against Islam (Gabriel, 2007).

Several studies used the object of *The Golden Legend* novel by Nadeem Aslam. The first study was conducted by Vandana Sukheeja in 2017 (Sukheeja, 2017) entitled *Violence and Hope in Nadeem Aslam's The Golden Legend*. The objective of this study was to comprehend the novel and its characters in the light of the speculations of violence and hope given by famous researchers, for example, Frantz Fanon, M.K. Gandhi, Thomas W Blume, Rene Girard, and C.R. Snyder. This study discussed the violence and its effects on psychological trauma toward characters in the novel. The

violence in question was more inclined towards social and not too offensive to religious issues.

Further, another study entitled *Contesting the Myth of Purity: An Analysis of Nadeem Aslam's The Golden Legend in the Light of Jean-Luc Nancy's Insight* by Sumandeep Kaur. This study analyzed the phenomenon in the community by using the theoretical perspective of Jean-Luc Nancy. Kaur examined how the myth of "purity" and attempts to homogenize a religious community can trigger violence and oppression. This study also focused on how the novel *The Golden Legend* recognized diversity, complexity, and difference as constitutive elements of the community as a way of life (Kaur, 2018).

*The Golden Legend* novel in the first previous study was examined by the theory of violence, and the other was viewed from the mythological perspective. Therefore, in this study, the researcher uses a sociological approach and describes religious discrimination portrayed in *The Golden Legend* novel by Nadeem Aslam. Last, this research is titled *Religious Discrimination against Christian Pakistani Portrayed in Nadeem Aslam's The Golden Legend*.

## **B. Problems of the Study**

Based on the background of the study that has been elucidated above, the researcher formulates the problems of the study as follows:

1. What are the kinds of religious discrimination against Christian Pakistani portrayed in Nadeem Aslam's *The Golden Legend*?
2. What are the causes of religious discrimination against Christian Pakistani portrayed in Nadeem Aslam's *The Golden Legend*?
3. To what extent does Nadeem Aslam's *The Golden Legend* reflect religious discrimination against Christians in Pakistan?

## **C. Objectives of the Study**

Based on the problems of the study above, the objectives to be achieved in this study are:

1. To describe the kinds of religious discrimination against Christian Pakistani portrayed in Nadeem Aslam's *The Golden Legend*.
2. To describe the causes of religious discrimination against Christian Pakistani portrayed in Nadeem Aslam's *The Golden Legend*.
3. To reveal that Nadeem Aslam's *The Golden Legend* reflects religious discrimination against Christians in Pakistan.

## **D. Significance of the Study**

This research is supposed to contribute to the development of the religious discrimination theory, considering that so far the theory of discrimination is more focused on the theory of discrimination on racial,

ethnic, and gender. The theory of religious discrimination mostly refers to Muslims as victims or commonly called Islamophobia. Whereas in this study, the theory used focuses on Christians as victims of religious discrimination behavior. This study uses the religious discrimination theory from Kevin Boyle, which is still rarely used in literary studies.

This research is also expected to provide useful information for academics, students, and future researchers. For academics, this study may be material information about the sociological approach method and theory of religious discrimination. For students, this research will help to understand how to analyze literary works especially *The Golden Legend* novel from a sociological approach and use the theory of religious discrimination from Kevin Boyle. For future researchers, this research is expected to be a reference in literary research using a sociological approach and the theory of religious discrimination.

#### **E. Scope and Limitation**

To clear up this study, the researcher gives scope and limitations to this study. The researcher simply used the novel of Nadeem Aslam's *The Golden Legend*, published in 2017 (Aslam, 2017). The researcher only analyzes the novel from a social aspect that refers to one social conflict, namely religious discrimination. The theory used is the theory of religious discrimination from Kevin Boyle.

Religious discrimination is classified into two parts. The first is the kind of discrimination including Direct Religious Discrimination and Indirect

Religious Discrimination. The second is the causes of religious discrimination, including Religious Prejudice and Religious Hatred. The researcher only analyzes religious discrimination against Christian Pakistani portrayed in the novel. Besides, using the sociological approach to reflect on the novel with the real conditions in which the story took place, Pakistan.

#### F. Definition of Key Terms

To avoid misunderstandings, the key terms are defined as follows:

1. **Sociological Approach:** An approach used to analyze literary works by relating them to human behavior and its relationship with society as a whole.
2. **Religion:** A set of beliefs held by a group of people reflected in worldviews and beliefs and actions that are often ritualized.
3. **Religious Discrimination:** An unfair treatment given to someone consciously or unconsciously due to religious differences held.
4. **Christian Pakistani:** Pakistani people who are Christians and become a minority group in Pakistan country.

#### G. Previous Studies

Several previous studies are relevant to be used as a reference in writing this research. There are two previous studies that analyzed *The Golden Legend* novel. The first study was conducted by Vandana Sukheeja in 2017 entitled *Violence and Hope in Nadeem Aslam's The Golden Legend*. She wrote in her journal article about violence and hope in *The Golden Legend*

novel by Nadeem Aslam. However, she only focused on the theory of violence that was sparked by several figures such as M.K. Gandhi, Frantz Fanon, Rene Girard, Thomas W Blume, and C. Snyder, but she did not mention religion in her research. The result of this research showed that violence and suffering in the novel under consideration gave traumatic experience to characters who are pan-national and pan-religious (Sukheeja, 2017).

The research that also used the object of *The Golden Legend* novel was the research from Sumandeep Kaur, published in 2018. That research was entitled *Contesting the Myth of Purity: An Analysis of Nadeem Aslam's The Golden Legend in the Light of Jean-Luc Nancy's Insight*. The research discussed the myth of purity and attempts to homogenize a community in the name of religion are proven to be oppressive and often triggers violence. Although this research discussed violence, it did not classify the types and forms of violence that occur (Kaur, 2018).

The next research related to discrimination was a study from Prita Dianti Putri in 2016 entitled *Discrimination in Alison Cherry's Red*. She investigated the issue of discrimination in the novel entitled *Red* by Alison Cherry. The type of discrimination examined in the study was discrimination based on differences in hair color or could be categorized as racial discrimination. Putri used a socio-psychological approach and the theory of discrimination from Charles Stangor, a psychology professor from the University of Maryland. There were four levels of discrimination used in his

research, those were Avoidance, Segregation, Physical attack, and Extermination (Putri, 2016).

Research on racial discrimination was also conducted by Riski Arif Fanani in 2013 entitled *Racial Discrimination Suffered by Black People as portrayed in Flannery O'Connor's Short Stories*. He used the object study of a collection of short stories from Flannery O'Connor. In contrast to Putri, in his research, Riski analyzed racial discrimination cases based on differences in skin color that was experienced by black people. He used a sociological approach and classified racial discrimination into three fields, those were Social, Economic, and Political (Fanani, 2013).

Besides racial discrimination, there were some studies on gender discrimination. One of them was a study conducted by Fian Fajri Mulaika Tiska entitled *Gender Discrimination Experienced by the Main Character of Barbara Quick's A Golden Web* in 2014. In her thesis, she examined gender discrimination in the main female characters. She used a feminist literary criticism approach that focused on gender studies. Tiska used the theory from Filip Spagnoli in 2008. In the novel that was examined, she found that there were five factors causing gender discrimination, those were Religion, Education, Discrimination, Family Law, Workplace, and Physical Factors (Tiska, 2014).

Furthermore, there were studies on intolerance. One of them was a study conducted by Niswatun Khasanah and Wiyatmi in 2019 with the title *Intolerance in Maryam and Pasung Jiwa Novels by Okky Madasari*. Their

research raised social issues about intolerance. That intolerance was based on differences in religious activities. They also used a sociological approach and found that the novels by Okky Madasari were a reflection of religious life in Lombok and West Nusa Tenggara. In analyzing research objects, they divided intolerance into several forms, such as Language, Stereotype, Discrimination, Sexual Harassment, Expulsion, Segregation, Repression, and Destruction (Khasanah & Wiyatmi, 2019).

Last, there was a research on religious conflict conducted by Nilgün Şenol Admeş in 2018 entitled *Religious Conflict in Muriel Spark's Novel: The Bachelors, The Comforters, and Memento Mori*. He examined the literary work using the author-oriented approach. In all those novels, religion was the main theme in Spark's writing. Admeş found that in writing these novels, Spark was orienting to his religious experience, especially the religious conflict he experienced (Admeş, 2018).

In addition, two previous studies used the object of *The Golden Legend* by Nadeem Aslam viewed in terms of violence and myth. Moreover, other previous studies that discussed about racial discrimination, gender discrimination, or religious intolerance did not use *The Golden Legend* novel as the object of the study. Meanwhile, In this study, the researcher examines *The Golden Legend* novel from the sociological perspective and uses the theory of religious discrimination from Kevin Boyle to describe the kinds and the causes of religious discrimination portrayed in the novel *The Golden Legend* by Nadeem Aslam. Furthermore, as a literary work that reflects the

social conditions of society, the researcher tries to reveal cases of discrimination that exist in Pakistan related to *The Golden Legend* novel.

## H. Research Method

This part discussed the method used in this research. There are several parts to the research method. Those are research design, data source, data collection, and data analysis.

### 1. Research Design

This study is literary criticism. The researcher analyzes the story of *The Golden Legend* novel by using a sociological approach. This approach is appropriate for analyzing literary works that focus on religious discrimination against Christian Pakistani in Nadeem Aslam's *The Golden Legend* and reveal religious discrimination that occurs in Pakistan.

The theory used is the theory of religious discrimination from Kevin Boyle which focuses on the kinds and the causes of religious discrimination. Kinds of religious discrimination include direct religious discrimination and indirect religious discrimination. Then, the causes of religious discrimination include religious prejudice and religious hatred. Besides, the sociological approach is used to reflect the real conditions of religious discrimination that occur in Pakistan.

### 2. Data Source

In this research, there are two kinds of data source, those are primary and secondary. Primary data sources come from words, statements, and expressions used in *The Golden Legend* novel by Nadeem

Aslam. The novel consists of 282 pages published by Faber & Faber Limited in London. The e-book version was downloaded from <https://libgen.is/>.

The researcher also needs secondary data sources to support the primary data sources. The secondary data sources are used to reveal the real conditions and show various cases of religious discrimination that occur in Pakistan. The secondary data sources come from books, articles, newspapers, reports, or other sources of information related to the phenomenon of religious discrimination in Pakistan.

### 3. Data Collection

The data in this study are taken from *The Golden Legend* novel by Nadeem Aslam related to the phenomenon of religious discrimination against Christian minorities in Pakistan. Therefore, the most appropriate data collection techniques in this research done by the following steps:

- a. Reading *The Golden Legend* novel to understand the story at a glance as well as discover the vocabulary considered difficult and write them down on sticky note put on per pages to make it easier to interpret.
- b. Re-reading carefully *The Golden Legend* novel to understand the content of the novel and find out the primary data related to the research problems in the form of words and expressions in the novel.
- c. Categorizing the data based on discrimination cases and classifying according to the appropriate kinds of religious discrimination and the causes of religious discrimination, then put them into tables.

- d. Finding out the secondary data by searching in books, newspapers, articles, or websites relating to cases of religious discrimination that occur in Pakistan.

#### 4. Data Analysis

After the data are collected, then the data are analyzed using the following steps;

- a. Interpreting the data from *The Golden Legend* novel based on the theory of religious discrimination from Kevin Boyle.
- b. Analyzing the data from *The Golden Legend* novel based on the kinds of religious discrimination, including direct religious discrimination and indirect religious discrimination, and also the causes of religious discrimination, including religious prejudice and religious hatred.
- c. Analyzing the primary data from *The Golden Legend* novel and verifying with the secondary data from several sources based on both relations on reflecting the real phenomenon of religious discrimination in Pakistan.
- d. Concluding the data analysis to answer the research problems.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the researcher explains and elaborates relevant literature related to the study of religious discrimination and the sociological approach. It is commenced with the explanation of the sociological approach in literary criticism. Then, it is continued with the definition of religion and belief. Afterward, it is followed by understanding discrimination based on religion and describing the kinds of religious discrimination and the causes of religious discrimination. Furthermore, the discussion will be supported by an explanation about the historical background of religious discrimination in Pakistan.

#### A. Sociological Approach in Literary Criticism

Literature is a social creation which in its creation uses language as a medium. Literature and society have a very close relationship. The relationship between literature and society created to define and describe the influence of people on literature and to determine and assess the position of literature in society (Wellek & Warren, 1949). Plato has analyzed that society is an integrated and structured system in layers of work and social inequality. Social welfare or social order is a product of the wisdom of legislation in which the public interest is given priority over the interests of each section (Swingewood, 1991).

Etymologically, sociology comes from Latin word *Socius* which means friend, while *Logos* means science. The term was first used in a book

entitled *Cours de Philosophie Positive* by August Comte (1798-1857). Whereas in terms, sociology defines a study of society, patterns of social relations, social interaction, and culture of everyday life (Henslin, 2014).

Sociology is a science-based on the aggregation of categories that make up the intellectual structure, while the category and the structure itself is a social fact carried by sociology (Goldmann & Boelhower, 1980). Sociology must consider society as a whole, but that does not mean the whole of the number of individuals, but only the aggregation of relationships or interactions among individuals themselves (Goldmann, n.d.).

The most common approach used to connect literature and society is by defining literary works as social documents that describe social reality (Wellek & Warren, 1949). According to Goldmann, a person can give individualistic meaning to human actions as well as to all forms of written texts implicitly (Goldmann & Boelhower, 1980).

Bennett argues that there is a relationship between 'texts and the world'. However, the use of the phrase 'texts and the world' indicates that there is a distinction between text on one side and the world on the other. This is implied in the understanding of certain mimesis or imitations, also in terms of realism, naturalism, and metaphors that describe literary texts as a window to the world or as a support for the reflection of nature (Bennett & Royle, 2005).

Bulmer explains the concept of real-type and ideal-type analysis in a sociological approach. The real-type analysis is used to uncover some

conflicts with methods and theories that are built using ideal-type constructions. While ideal types are fictitiously built-in imagination, it is agreed that real-types can be found in the real world (Bulmer, 1984). The sociological approach analysis concerns the relationship between certain elements of the contents of fictional literature (ideal-type) and the existence of social reality (real-type) which they reflect without transposition or through transparent transposition (Bulmer, 1984).

Regarding Sociology, there is a controversial statement by Jacques Derrida, in his book entitled *Of Grammatology* stated: "There is nothing outside the text" (Derrida, 1995). This does not mean that there is no such thing as another reality in a text, but there is no access to that reality. The way to understand a text as a representation of reality is by considering a text as part of reality itself, and to believe that literary texts produce reality (Bennett & Royle, 2005). English believes that book historians need to know that the actual substance of their research is not a text, but the sociology of a text, it indicates that books in all its forms always include the history as the evidence of the human behavior patterns (English, 2010).

In the book *Novel Readings* (1990), it has been revealed how the novel can be used as a source of sociological data, but it depends on how the readers of the novel have a collective understanding of the novel besides the meaning that might be intended by the author of the novel (Singer, 2011). According to Goldmann, in the beginning, the novel is a biography and social chronicle. There is always a possibility to show that the social chronicle

reflects a better rate at a certain period and one's community does not have to be a sociologist to view it (Goldmann, n.d.).

## **B. Religion and Belief**

Durkheim has discussed religion in the book *The Elementary Forms of the Religious Life*, in which there are three main findings: (1) world religions are so diverse that they do not share the same beliefs or practices. (2) all religions develop communities that are centered on their beliefs and practices, (3) all religions separate the sacred from the profane (Durkheim, 1995).

Hinnells believes that sociology has explained the definition of religion that religion is a group. No one denies that religion consists of beliefs and practices that are directed to God rather than to the group (Hinnells, 2005). Although there are many recognized religions in the world, a simple attempt to define the term 'religion' is always difficult. Belief in God adhered to by several religions such as Judaism, Islam, and Christianity does not adequately explain the term religion, because some religions such as Hinduism are polytheistic (Vickers, 2008).

The word "Religion" etymologically comes from the Latin *Religio* which has the root meaning associated with the idea of binding together and containing an organized cultural meaning. The sociologist Emile Durkheim (1995) defines religion as 'a unified system of beliefs and practices relative to sacred things'. Anthropologist Clifford Geertz sees religion as, (1) the acts of a symbol system (2) building a strong and pervasive mood and motivation in humans (3) formulating a conception of the order of public existence (4)

wearing conception with the aura of factuality so that the mood and motivation seem uniquely realistic (Boyle, 2004).

Durkheim defines religion as a system of beliefs or practices that are united relative to sacred things; things that are separated and prohibited, beliefs and practices that unite a single moral community called the 'Church' or a house of worship and its adherents (Durkheim, 1995). An action or thought is religious when the person concerned thinks they are practicing their religion. Organizations can be said to be religious when the people involved think that they function religiously (Hinnells, 2005).

According to Eller (2007), religion contains certain ideas and conceptions concerning the matters contained in the world life. It could be called "ontology" which is embodied by each religion that presents its existence, namely in the form of a creature, power, and the facts of religious reality. This is usually referred to as religious beliefs. Religious beliefs are beliefs about supernatural beings. Eller proposed that belief was not specific to religion. Religious beliefs are part of general beliefs where religious beliefs are 'cognition' and 'assumed to be correct' by people who have such cognition (Eller, 2007).

According to Allport, an individual is not aware of the extraordinary and amazing mysterious reality on which he relies, that the real 'completely different' than humans themselves (B. & Allport, 1951). For this reason, religion and beliefs can be used to establish the necessary beliefs as the dignity and integrity of the individuals (Vickers, 2008:13).

Religion and belief must have a connection to humans in the world, it becomes important to help people believe in understanding unknown things, and becomes a means for individuals to develop the meaning of virtue (Vickers, 2008:13). Meanwhile, according to Henslin, religious beliefs not only include values (what is considered good and desirable in life, how we should live) but also cosmology, which is an integrated picture of the world (Henslin, 2014).

According to Deal (2004), religion is a resistive response to the invasion of other creatures, a rejection of anything foreign that might contaminate its integrity and integrity. Religion is like an immune system, which functions to protect the body of the community from immunity from foreign contamination. Religious beliefs, practices, and institutions work to immunize against the threat of outside contamination, in other words, to protect social integrity (Deal & Beal, 2004).

Boyle (2004) argues that religions are prime models of this chance with their participative communities focused on restricted groups in areas, towns, and cities but which, simultaneously, are associated with more extensive transnational networks in which essential allegiance is owed to value systems which case to transcend the national, ethnic and legitimate systems of every human culture. Hence, at the end of decades of the twentieth century, a shift started to take place in which, with regards to creating identity politics, religion indeed emerged as the main consideration in the public sphere (Boyle, 2004).

According to Addison (2007), religion and belief are part of humankind for every person. They are an integral piece of individuality and personality. In a civilized society, individuals respect each other's trust. It allows them to live in harmony (Addison, 2007). This is also one of the characteristics of civilized society. Unfortunately, such characteristics have been rarely visible presence. Mutual tolerance has had a dark history in recent years. The historical backdrop of most countries has been harmed by the terrible consequences of religious discrimination, intolerance, and so on (Addison, 2007).

### **C. Discrimination in the Basis of Religion**

Discrimination is an act or unfair treatment aimed at someone. According to Henslin (2014), discrimination can be based on many characteristics: age, religion, sex, skin color, height, sexual orientation, weight, education, clothing, disability, speech ability, marital status, income, illness, and politics (Henslin, 2014). Smith confirmed that in discriminating, certain people with reasons such as race, sex, or religion do not treat them as equals (Smith, 2016:77).

At the most general level, discrimination means simply to distinguish. In broad terms, discrimination is not always a bad thing, for example, we talk about "discriminating buyers" or "different tastes." However, in general, the use of the word discrimination has a narrower and more negative meaning: not only differential treatment but discriminatory treatment unfairly (Corvino et al., 2017:71).

One form of discrimination that often occurs in the community is discrimination based on differences in religion or belief (Henslin, 2014). According to Boyle, the terminology of Religious Discrimination is the most easily understood term as an abbreviation of discrimination based on religion (Boyle, 2004:65). This term is used to describe attitudes, actions, circumstances, and dynamics related to religious factors, in which an individual or group is treated less favorably than other individuals or groups from different religions, or non-religious groups (Boyle, 2004:66). Such treatment in the empirical study of religious discrimination is most specifically characterized as an unfair treatment based on religion (Boyle, 2004:67).

When discussing the dynamics and dimensions of religious discrimination, in addition to the historical context and group differences, there are also significant things to be gained from history (Boyle, 2004:61). Vierdag assumes that religious belief tends to command the whole social and political perspectives on individuals with moral and political cases so defensive measures are desperately required (Vierdag, 1973). Religious differences have a much less likely related to social and economics where unfair and unfavorable treatment of individuals must be eliminated (Vierdag, 1973).

According to Vierdag, the prohibition of discrimination based on religion seems to intend to separate religious considerations from the public, except for fields that include religion itself (Vierdag, 1973). From this, it can

likewise be presumed that religion isn't implied in the sense of pure religious beliefs internally, but rather religious practices and religious sayings. The meaning of the term 'religion' of earlier can be found in the form of security of minorities, where the accentuation is put on religious groups (Vierdag, 1973).

In the mid-twentieth century, the debate about religious discrimination that began in the 19th century had died down. But since the 1960s and thereafter, it has been assumed that religion is part of the process of secularization and will be seen as a private matter, and distinguished from the public sphere (Boyle, 2004). In the 1970s and early 1980s, the politics of identity and diversity has become a major concern which is marked by the emergence of issues related to race and ethnicity. However, although it is clear there will be a shift towards religious beliefs and practices, but the nature of secularization itself is still debated today. Religion began to re-emerge as a sign of community and individual identity for most people (Boyle, 2004:61).

So many people perpetuate the assumption that religious discrimination is only one variation in the case of discrimination, and it is not too important to be regulated in legislation regarding discrimination, but that is wrong. Religion is different from race. The race is permanent but religion can change (Addison, 2007).

According to Addison, in all history, no one has ever changed their race, but millions of people have changed their religion. Moreover, there is no

level of a race that individuals can change or choose for themselves, but religious choices do exist; someone can choose to believe or not believe, can be very obedient, or just obey. Finally, of course, there are situations where religious discrimination can be understood differently than understanding racial discrimination (Addison, 2007).

#### **D. Kinds of Religious Discrimination**

Henslin divides discrimination into two forms, namely individual discrimination and institutional discrimination. According to him, the sociologists emphasize that we should go beyond thinking in terms of individual discrimination and negative treatment of one individual against another person. Such behavior can create a problem, especially among individuals. Sociologists also encourage us to think of institutional discrimination, which is to perceive how discrimination is woven into the fabric of society (Henslin, 2014). While Addison (2007) uses the terms of direct discrimination and indirect discrimination in his study, both terms have the same meaning as the terms of individual discrimination and institutional discrimination.

The terms direct discrimination and indirect discrimination are also used by Kevin Boyle (2004) in the book *The Challenge of Religious Discrimination at the Dawn of the New Millennium*. According to him, there are several forms of religious discrimination, namely Direct Religious Discrimination and Indirect Religious Discrimination (Boyle, 2004).

## 1. Direct Religious Discrimination

According to Henslin, Discrimination is an act or unfair treatment aimed at someone (Henslin, 2014). In the UK, this is defined as an act or rule that treats one individual less favorably than another because of certain protected characteristics, such as race, gender, or religion. The most common way to see that the act of discrimination has occurred is to show that the perpetrator intended to distinguish between the individual and other people using certain characteristics. But in cases where the intention is difficult to prove or where the actors have something closer to unconscious bias against members of the group (Collins & Khaitan, 2018).

Under British law, to see the categories of individuals who are harmed and the categories of those who are disadvantaged, it correlates exactly with each category that is distinguished only by applying the prohibited classification (Collins & Khaitan, 2018). One of the discriminatory behaviors that result in religious harm, is in the form of crime. According to Sadique, religion and beliefs have long been regarded as driving factors for crime. The debate around the issue of religious crime is more centered on religious oppression, persecution of those who are different or do not comply with designs and norms determined by God (Sadique & Stanislas, 2016).

In other words, direct discrimination involves actions that consciously or unconsciously intended to harm certain individuals because they have or are considered to have certain characteristics. It is, therefore,

reasonable to assume that the perpetrators of direct discrimination can be blamed (Collins & Khaitan, 2018).

According to Boyle, Direct Religious Discrimination happens where there are intentional exceptions to individuals from circumstances or services for reasons related to their religious identity, beliefs, or practices (Boyle, 2004). Direct discrimination can incorporate decisions made by prospective employers to expel Muslims from a job because of their religious identity, beliefs, or practice (Boyle, 2004).

Addison assumes that someone ('A') discriminates against another person ('B') based on religion or beliefs of B or others except A (whether that is also religion or belief A or not), or that A treats B less favorably than treats or will treat other people (Addison, 2007). Boyle further illustrates that someone 'A' treats a person 'B' less well than treating someone else 'C' in a comparable situation or 'A' treats 'B' for disadvantages (Boyle, 2004). Many people assume that direct discrimination is very bad, even worse morally than indirect discrimination, because the perpetrator intended to discriminate against or have been discriminated against consciously (Collins & Khaitan, 2018).

According to Boyle, religious prejudice, hatred, and disadvantage do not always lead to direct religious discrimination (Boyle, 2004). But as with racial prejudice, these dimensions and dynamics allow it to be applied directly to discriminatory behavior when they make decisions taken by

individuals who hold positions of power in the public, private and voluntary sectors (Boyle, 2004).

According to Boyle, discrimination can impact religious disadvantage, it is a structural expression of unfair treatment based on religion which, at least in some cases, can be experienced by all weak religious groups. Established religions have a tradition of historical existence and access rights to various social institutions that are not available for weak religions or, if to some extent available, are not available with the same conditions as powerful religions. These factors can have a significant impact on the possibility of social inclusion that is open to religious minorities (Boyle, 2004).

Discriminatory behavior (including indirect discriminatory behavior) is a very wrong action because it has a detrimental impact on the group concerned. This impact makes those who are subject to suffer because their membership is normatively irrelevant (including some cases that have normative value) (Collins & Khaitan, 2018).

## **2. Indirect Religious Discrimination**

According to Addison, a person indirectly discriminate against others in which he applied the criterion, provision or practice which seems neutral applied to people who are members of the relevant group, or would prejudice the proportion is much greater among group members compared to others; or it will affect group members placed at a particular disadvantage when compared to others (Addison, 2007).

According to Boyle, Indirect Religious Discrimination is rooted in organizational policies and practices that can produce exclusive recruitment policy patterns, employment practices, and service provision. Therefore, such discrimination must be understood in terms of the exclusionary effect of historical decisions, contemporary structures, or patterns of behavior and organization that may not experience religious prejudice or religious hatred at all, even though they may be related to aspects of religious harm (Boyle, 2004).

Collin considers that the policies that contain indirect discrimination are often adopted for purposes that are truly not wrong or even good, but ultimately have unfavorable side effects on groups that have protected characteristics (Collins & Khaitan, 2018). A practice or rule treated indirect discrimination under the law if it is detrimental to people who have certain characteristics that are protected, but they are indirectly harming (Collins & Khaitan, 2018).

In such cases, the perpetrator may not deliberately trying to harm the group concerned, and may not hide the unconscious bias against them. Indirect discrimination is only prohibited by law if it can not be proven, as stated by the UK Equality Act 2010 if legal evidence can not be presented, often appears actions that harm certain groups more than others. However, if the loss becomes excessive and unreasonable then the law treats indirect discrimination as prohibited by law and is potentially morally wrong (Collins & Khaitan, 2018).

According to Collins, Indirect discrimination can occur without overt prejudice or even unconsciousness on the part of the perpetrator, and usually, there are some legitimate purposes that the perpetrator acted as a further destination. Collin tends to assume that the actors involved in indirect discrimination are less to blame, and their policies are less disturbing (Collins & Khaitan, 2018).

According to Boyle, the context of the plurality of religious communities requires the establishment of a foundation concerning education, the law, and the constitution that have substantial consequences for people other than the religious traditions that have been established. Examples of such religious disadvantages can be found in connection with the provision made for religious services in public institutions such as prisons, health services, and the armed forces, as well as in institutions of higher education (Boyle, 2004).

#### **E. Causes of Religious Discrimination**

As with the category of race, so also with religion, it is important to distinguish between dimensions of unfair treatment as well as to consider how these dimensions might relate to one another so that possible responses are appropriate to the nature of the issues involved. In respect of the agendas set by 'race' and 'ethnicity', it has proved important to distinguish between 'racial prejudice', 'racial hatred', 'racial disadvantage'. Racial prejudice and racial hatred are the causes of discrimination, while racial disadvantage is the impact of discrimination. it is to parallel analytical categories used concerning

unfair treatment based on religion (Boyle, 2004). Thus, according to Boyle, there are two causes of religious discrimination, namely Religious Prejudice and Religious Hatred.

### **1. Religious Prejudice**

Discrimination is the result of an attitude called prejudice (Henslin, 2014). Such prejudice is usually in the form of negative things, namely stereotypes (Brown, 1995). Meanwhile, there are also positive prejudices, which exaggerate group values, such as when people think that one group is superior to another. However, most prejudices are negative and involve the assumption that the group is inferior (Henslin, 2014).

Prejudice is a phenomenon that comes from group processes. According to Brown (1995), three things are closely related. First, prejudice is an orientation towards all categories of people rather than isolated individuals. Second, prejudice must be considered a group process, which is most often interpreted as a socially shared orientation. Third, prejudice is usually directed by certain groups by several other groups, so we should not be too surprised to find that the relationships between these groups play an important role in their determination (Brown, 1995).

According to Boyle, religious prejudice involves stereotypes of certain religious groups through attitudes that can hurt individuals and form the basis for exclusion and unfair treatment. The stereotype is deeply rooted concerning the perception of Muslims in western society (Boyle,

2004). According to Higgins, stereotypes in groups also regulate behavior towards group members. Discrimination based on stereotypes arises when a person is treated differently as a function of group membership based on the belief that the group as a whole (Kruglanski & Higgins, 2007).

Religious prejudice is often rooted in the historical legacy of conflicting relationships that have developed over the centuries involving overlapping religions, politics, and warfare (Boyle, 2004). Religious prejudice is often manifested in ignorance which is one of the reasons most often adopted for unfair or discriminatory treatment based on religion. Despite coexisted for decades, a large number of people from religious and minority communities feel that members of the religious majority know less about them (Boyle, 2004).

Prejudice must be considered as a set of wrong or irrational beliefs, wrong generalizations, or an unreasonable tendency to behave negatively toward other groups (Brown, 1995). According to Boyle, those who are not religious often show a degree of fear and suspicion towards people who have strong religious identities and commitments. It was noted that, if other people have bad experiences about religion or religious people, they can tend to generalize this to all members of that particular religious group, or even to all religious groups (Boyle, 2004).

The type of prejudice experienced by many people in the world today that requires our understanding is in the negative form: being alert,

afraid, suspicious, insulting, hostile, or killing one group of people by another group (Brown, 1995).

## **2. Religious Hatred**

According to Boyle, the attitude of religious prejudice does not always directly lead to the emergence of certain discriminatory behaviors. However, when both are intensified and developed in the mind, emotions, and will; the attitude of religious prejudice can expand into themselves, it can foster and manifest religious hatred (Boyle, 2004). When such religious hatred becomes intense, in certain circumstances it can lead to intimidation and / or violence towards other people of different religions. Religious hatred can also be stimulated and fostered by organized cadres such as racist groups and extreme fascists (Boyle, 2004:69).

Religious hatred is defined as hatred against a group of people who refer to religious belief or lack of religious belief. Hatred itself is not defined in the Law but is defined in the Oxford English Dictionary as emotions or feelings of hate, active dislike, detestation, enmity, ill will, malevolence. Hate is defined as holding a very strong aversion to hate and evil bear, the opposite of 'love' (Addison, 2007:141).

The existence of religious hatred can also be caused by a lack of understanding of religion. Lack of understanding of religion or belief can occur to anyone other than people who believe in a particular religion so that it will bring up the mind to kill people of different religions anywhere. It will be an incentive for hatred and violence directed at anyone who can

be considered truly a person who does not believe what we believe (Addison, 2007).

Furthermore, the word 'lack of religious beliefs' can mean those who do not have specific interpretations of religious beliefs held by certain people or groups. This shows that there may be situations where a group of fanatics in a particular religion incites hatred towards other members of the same religion that they deem lacking in religious observance, or compromise with an enemy religion called an infidel (Addison, 2007:141).

#### **F. Religious Discrimination in Pakistan**

Pakistan, which was one of the largest countries with the most populous Muslim in the world, remains an important factor in regional and global affairs. Pakistan is idealized by South Asian Muslims to be a country where the power of tradition and modernity will unite, offering economic prosperity and peaceful coexistence for its population (Malik, 2008). Before independence, Pakistan was part of British India. In 1947, the Muslim community in the Indian subcontinent wanted to build their own country, namely Pakistan, separated from Hindu-dominated India (Mashad, 2004).

The struggle for independence was constitutionally led by Muhammad Ali Jinnah under the banner of all India Muslim League (Malik, 2008). Various Muslim-dominated regions joined in Pakistan, while the regions of non-Muslim majority remain in the Indian state (Mashad, 2004). Although Pakistan was established as a Muslim country (because Islam is a common denominator for most of the population in the Indus Valley and also in the

lower Ganges delta), Jinnah and her colleagues are assertive concerning equal rights and opportunities for all Pakistanis (Malik, 2008).

Muhammad Jinnah in his speech in 1948 has declared freedom and equality to all religions in Pakistan without any discrimination: “You are free, you are free to go to your temples, you are free to go to your mosques or any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State.” Although Muslims make up the absolute majority, around less than 10 percent of Pakistanis belong to various other religious traditions. Besides, the further Islamization of the country is never excessively far away from the public discourse and agenda of the religious political parties (Malik, 2008).

Then, in May 1950, the law minister of Pakistan, Jogendar Nath Mandal, secretly told an Indian journalist that most Hindus in the east of the new country felt they had no place in Pakistan and were determined to leave. He indirectly expelled Hindus from Pakistan. Mandal assumed that there should be no Hindus left in Pakistan. It shows that Pakistan would not be able to live again in peace with India after expelling Hindus (Ispahani, 2017).

The conflict between Pakistan and India has also affected non-Muslim minority groups in Pakistan, including Christians. When Hindu religious groups in Pakistan chose to migrate to India, Christian groups chose to remain in Pakistan, because even if they moved to India, they would still be a minority group (Mashad, 2004). Religious minorities such as Christians certainly too small to demand secession or autonomy, but if they are

discriminated against or excluded from national affairs, there will be dissatisfaction and reactions that can disrupt national life (Gabriel, 2007). With a large number of Muslim populations in Pakistan, Muslims have the power to discriminate against minority religious groups such as Christians.



### CHAPTER III

#### FINDING AND DISCUSSION

Based on the objectives of the study, this chapter is divided into several parts. The first describes the kinds of religious discrimination against Christian Pakistani portrayed in Nadeem Aslam's *The Golden Legend*. The second part describes the causes of religious discrimination against Christian Pakistani portrayed in Nadeem Aslam's *The Golden Legend*. In the last part, the researcher reveals and analyzes how *The Golden Legend* reflects religious discrimination against Christian-Pakistani in real life.

#### **A. Kinds of Religious Discrimination against Christian-Pakistani in Nadeem Aslam's *The Golden Legend***

*The Golden Legend* written by Nadeem Aslam in 2017 is a novel that raises a religious issue that occurs in Pakistan. The religious issue described in the novel is the conflict between Islam and minority religions, especially Christianity. Various kinds of negative treatment were obtained by Christians there, one of which is discrimination.

Before the researcher explains the kinds of religious discrimination against Christians in Pakistan portrayed in the novel *The Golden Legend*, the following are statements that describe a little about the background of the story:

By the time the twenty-first century began, Badami Bagh was the poorest neighbourhood in Zamana, a ghetto. The city had continued to grow and had approached, half-circled and finally swallowed it, spreading far beyond. Surrounding the enclave of Christian houses with Muslim ones on all sides (p.6).

The statement above shows that Badami Bagh is the poorest neighborhood in the city called Zamana which is now trying to develop. In Badami Bagh, the Christian minority lives side by side with the Muslim majority. Because of Christian minority and Muslim majority in Pakistan live side by side, there is always religious intolerance in the form of criminal acts and discriminatory treatments committed by Muslim majority against Christian minority, as evidenced in the following statement:

There were several witnesses to the crime, but the murderer was a Muslim and this was Pakistan (p.4).

*The Golden Legend* novel tells the story about Nargis and her closest people in facing the discrimination that befell them. In Badami Bagh, Nargis lives with her husband, Massud, who later died in a firing incident. That Muslim family has a Christian servant named Lily and her daughter named Helen. Nargis has a childhood name, Margaret. At the age of fourteen, Margaret pretended to be Muslim to avoid discriminatory treatments from the surrounding environment and then changed her name to Nargis. Nargis, Lily, and Helen along with other Christian society must face discrimination from Muslims there, where Islam is the majority religion.

Based on the previous chapter, there are several kinds of religious discrimination, those are Direct Religious Discrimination and Indirect Religious Discrimination. In this novel, the researcher has discovered the kinds of religious discrimination against Christian Pakistani. The following is the kinds of religious discrimination portrayed in the novel *The Golden Legend* and its evidence.

## 1. Direct Religious Discrimination

The first kind of religious discrimination is direct religious discrimination. *The Golden Legend* novel has described some of the direct discrimination experienced by the Christian minority in Pakistan, especially the characters in the story. Direct religious discrimination is an unfair treatment that directly addressed to someone of a different religion.

Discrimination treatment usually has an impact in the form of disadvantage to certain religions. What is meant by the religious disadvantage is the unfair attitude or behavior of a person or religious group against another weak religious group that is a minority. Religious groups that have power will make minority religious groups feel disadvantaged. The disadvantage of behaviors is often manifested in several forms of criminal acts such as humiliation, expulsion, violence, harassment, and even murder. Religious disadvantage often refers to the act of direct religious discrimination.

Based on the data from the novel, religious discrimination can occur everywhere, including in schools, workplaces, the surrounding environment, and others.

Every time Helen came home in distress, at having been maltreated for not being a Muslim, Massud would tell her to keep her mind on her education as much as humanly possible. *‘There are rocks that shatter into small pieces when struck,’* he had said to her once. *‘And there are rocks that withstand the blows. These are carved and worshipped as gods and goddesses’* (p.30).

The statement above shows that Helen got direct discrimination from her friends at school. She got discrimination treatment because she was not a Muslim. Helen was suffering every day from acts of discrimination against her. The school was supposed to be a place to get education and protection, but in reality, she instead had a bad experience. Discrimination experienced by Helen gives a disadvantage and a bad impact on her, that she experienced distress and trauma.

However, there was the role of a Massud who tried to calm her down. Massud himself is the employer of Helen's father, Lily. He was very kind to Lily and Helen even though Massud himself was a Muslim. But it is quite rare to find someone who is kind-hearted like Massud and his wife, Nargis.

Direct discrimination does not only involve the unfair treatment of an individual against other individuals but also of groups against other groups directly.

*'We need to drive out these Christians,' he said, almost to himself.... 'Sometimes I find it hard to believe that this is Pakistan,' he said. 'I am surrounded by Christians. Our mosque is a stone's throw from a place that openly sells alcohol, and there is no restriction on the noise they can make with their church bell on Sunday morning' (p.64).*

The statement above shows the discrimination in the form of the rejection of Christians to live there. Muslim groups there assume that Christians have no right to live in Pakistan and are trying to expel them. They feel disturbed by the sound of the bell from the Church every Sunday morning. That is an injustice and the Christians have a disadvantage. Muslim feels disturbed by the sound of the Church bell,

but do they also not think that Christians will be disturbed by the call to prayer from the mosques there every five times a day.

Direct discrimination is not only carried out by Muslim civilians, but also by the state apparatus, such as the police. They treat Christians unfairly.

Solomon went to the police station and was told to wait. Over the coming hours he watched as one by one the other cashiers were released. At midnight only Seraphina remained in detention. It did not escape his notice that she was the only Christian (p.139).

The statement above shows that there was a direct practice of discrimination by the police against a figure named Seraphina at the police station. Seraphina, Nargis's sister is one of the employees at a jewel shop. At that time, all employees of the store were examined because of allegations of embezzlement of money in the store. Bishop Solomon, who is the uncle of Seraphina, intends to pick her up, but there Bishop Solomon suspected the injustice that Seraphina received. Other employees were allowed to go home after being interrogated, but Seraphina was kept there only because she was the only Christian employee. There is no clear evidence of whether she is guilty or not. On the other hand, the family might have the right to obtain information about Seraphina. However, Bishop Solomon did not get his rights and returned home with the anxiety.

When she appeared at home the next day, there were marks on Seraphina's face and neck. Her hair was dishevelled and the Pierre Cardin tunic was torn at the shoulder (p.140).

There is a surprising fact that after being treated unfairly, she also receives disadvantages those are harassment and torture treatment at the

police station. It can be seen in the data above, there are a lot of marks on her face and neck as well as the hair and clothes she wears are messy after she comes home from the police station. The discrimination received by Seraphina was in the form of physical violence which was directly carried out by the police there.

After her sister had been brutalised by the policemen, Margaret had come to university in Zamana and become Nargis (p.183).

The impact of the harassment and abuse experienced by Nargis' sister, Seraphina, resulted in trauma to her and Nargis herself. Nargis became afraid when she would continue her studies at Zamana, which is a Muslim majority area. Therefore, she who has the real name, Margaret, deciding to change her identity became Nargis. By changing her identity, she will not suffer the disadvantages and discrimination from Muslims in Zamana.

Discrimination in the form of harassment and abuse is more commonly experienced by women and children. That is what makes Pakistan become an insecure country for women and children, especially those who are Christian.

During an evening of conversation some months ago, he and seven of his friends had realised that there wasn't a single street in the entire city where they or their wives and children hadn't been abused for being Christians (p.155).

From the data above, it can be seen that crime such as harassment and abuse is very common in the streets of Zamana. There are no roads in the city that are free from criminal behavior. The victims of crime in the city streets are people who are Christians, especially women and

children. This shows that children and women in Pakistan also experience discrimination. Of course, it has an impact on Christian children and women in Pakistan who will always feel fear and anxiety.

*The Golden Legend* novel shows that direct religious discrimination also occurs in public space. Discrimination was obtained by Nargis when she used the name Margaret when returning to her childhood area, Lyallpur. At that time she got unfair treatment from health officials when she was about to get the vaccine.

When she returned to Lyallpur from the debate she was Margaret again, of course, but now she became angry when for vaccination the doctor used a different syringe for her than he used for Muslims (p.138-139).

The statement above explains how Margaret received different health services from Muslims. When vaccinating, the doctors used a syringe that is different from what is used in the process of administering vaccines to Muslims. Of course, this is an unfair practice. Every patient should get the same service and treatment by putting aside the religion adopted by the patient. In the provision of health, there is no provision for handling differently based on religion, all patients are human beings and are entitled to receive the same treatment.

The older Muslim boys did not make as many coarse remarks about Muslim girls as they did about her, she noticed anew. They did not think they could waylay Muslim girls as they could her, to demand certain favours. The Muslim girls held each other's hands; they borrowed each other's veils and sweaters. She had suffered from cramps throughout her life because she was forbidden from using the bathrooms at school and had to wait till she got home; now the pain was mixed with anger (p.139).

Margaret also receives direct discrimination from her friends at school, especially the boys. The senior male students often say harsh

words, but the harsh words are only addressed to her, which is the only Christian female student. However, other Muslim female students did not receive such treatment. Besides, Margaret was also ostracized by her friends and she was not allowed to use the toilet at her school. Of course, Margaret suffered a disadvantage over the treatment. Like Nargis, Lily also suffered discrimination when was his childhood.

At nine years old he had split open the head of an older Muslim boy, who had grabbed him by the hair and slammed his head repeatedly into the wall: ‘*Convert! Convert!*’ But in the rains there was never any glimpse of any kind of harshness in him (p.223).

The statement above shows that Lily when he was nine years old experienced the persecution of older Muslim children. They forced Lily to convert to be a Muslim, *Muallaf*. But their way was very wrong by using violence. Everyone certainly has the right to have their respective beliefs and religions without coercion from others.

Lily sat and watched. When he was a teenager, angry at the daily – sometimes hourly – humiliations he had to endure at the hands of Muslims, he had often felt that if Pakistan were a person he would kill it. Tired of being a non-citizen – a half-citizen at best (p.48).

The discrimination experienced by Lily has an impact on him. Besides often gets insults directly from Pakistani Muslims, he also often felt that he was not part of Pakistan. As a Pakistani citizen, he should be entitled to the same treatment as other citizens. However, based on religion he obtained this unfair treatment detrimental to him. As a teenager, there must be angry and insecurity in him. But he could not return his anger because it would bring more disadvantages to him later.

In addition to violence, direct religious discrimination is also carried out in more vicious ways, such as murder. The novel also tells the bombing incident intending to kill different groups of beliefs.

*‘Kill non-Muslims for not being Muslims. Kill Muslims for not being the right kind of Muslims’.*

A bomb in Peshawar had killed 130 people in 2009, and the suspect Sayar Khan was caught in Sardinia, hiding in the large Pakistani community there, in a town called Olbia (p.220).

As explained in the previous chapter, cases of religious discrimination are not only aimed at people or groups of different religions but also people or groups of the same religion but have different levels of belief. The statement above shows the existence of cases of mass murder using where the victims are not only non-Muslims but also Muslims of different sects who they consider to be heretical. Different Muslim sects considered to have been taught false doctrine, and they will be matched with a Christian, as infidels. So that it can threaten their safety.

The disadvantage of religious discrimination is not only felt by one victim of discrimination but is also felt by all members of religious groups. It was due to the impact of religious hatred that has been generalized so that Christians who also received the same discrimination act and feel the religious disadvantage.

The men were raising fists. *‘Let’s burn down every Christian house before daybreak’* (p.100).

The prejudice and hatred of the Muslim population at Badami Bagh against Lily then led to acts of discrimination against the Christian population there. The Muslim population is planning to burn down every

Christian home in the Christian area. They no longer want to accept the presence of Christians in their community. Therefore the act of forced eviction was carried out by burning down houses of Christian residents in Badami Bagh.

Discrimination is not only aimed at people whose identities are non-Muslim, but also to non-Muslims who pretend to be Muslim. This phenomenon is very common in Pakistan. Many Christians change their identities or pretend to be Muslim. This is certainly to prevent them from discriminating. However, Muslims hate that person, because they are considered blasphemy. Muslims will do bad things to Christians who pretend to be Muslims.

She read the message from the military-intelligence man again. She would have dealt with him in exactly the same manner even if she did not have anything to hide. She would not have wished to see him or anyone of his kind, for what they had done to Pakistan. Massud would not have wanted her to. But increasingly there were moments when she became anxious that he would find out the truth. A Christian who had spent her life pretending to be a Muslim. She didn't know what the result would be. The charges of blasphemy were a possibility. And Bishop Solomon knew the truth also, had known it all along (p.71).

When she decided to change her identity by pretending to be Muslim, Nargis was very agitated. So she always tried to hide the truth of her identity for years, even to her husband. There is a sense of worry if her identity is finally exposed, of course, it will threaten her safety. She will get more cruel treatment than the treatment received by Christians in general.

In her grief-stricken mind, to pretend to be Nargis would be expedient while in Zamana, the deception freeing her from the daily aggressions of Muslims (p.141).

As explained in the previous chapter, unlike race and ethnicity, religion is dynamic. A person is free to choose a religion or a belief that they believe in. It is also permissible to change identities according to the religion they hold. The statement above explains the reason Margaret pretended to be Muslim by changing her identity to Nargis. Nargis wants to free herself from the discrimination that she might get from Muslims if she uses the name, Margaret.

A person from the minority religion often gets discriminatory treatment and arbitrary behavior from the religious majority. A person who comes from a majority religious group often feels that he has the power to act discrimination arbitrarily. This form of arbitrary treatment often results in some disadvantages.

It was from the military-intelligence agency, he knew. A major named Burhan had visited him a while ago. Wishing to know the names and whereabouts of his nieces. After the first visit he had returned twice, and each time Bishop Solomon had responded as evasively as possible. *'Seraphina was dead and Margaret had converted to Islam as a young woman and broken all contact with him. The last he heard she had moved abroad. Australia, Canada, Singapore – he couldn't be sure'*. The man went away, seemingly satisfied, but not long after the most recent visit the bishop's house was broken into. They tore the doors off cupboards and wardrobes, destroyed cushions and book bindings (p.232).

As the data above show that there is an arbitrary treatment by a man against Bishop Solomon. The man was named Burhan who was the major of the intelligence military agent. He tried to find information about Nargis from Bishop Solomon. Bishop Solomon was the uncle of Nargis, therefore he tried to hide the true identity of Nargis from the man. However, major Burhan knew that Bishop Solomon lied to him, then he

damaged all the furniture in Bishop Solomon's house and threatened him to confess. Finally, Burhan and the other agents succeeded in revealing the true identity of Nargis.

From some of the evidence above, it can be concluded that there is some direct discrimination that is described in *The Golden Legend* novel. The discrimination was experienced by characters and Christian Pakistanis in the novel. The perpetrators of discrimination are not only from the Muslim societies but also include the state apparatus and also health professionals, with victims of non-Muslim residents, especially Christians and Muslim communities who have different sects. Besides, in the novel, cases of direct religious discrimination also occur in various places, such as the environment, schools, hospitals, and even police stations.

## **2. Indirect Religious Discrimination**

The previous chapter has made clear that indirect discrimination occurs where a person or group applies the provision, criterion or practice which seems neutral, but only provides benefits on the one hand and harms other parties or groups. Practice and such a provision would be detrimental to religious minorities, especially Christians, as portrayed in the novel *The Golden Legend*.

One practice of indirect discrimination that is detrimental to Christians is that it is related to workplace and residence. This is illustrated in the following statement:

The orchard was owned by a single extended family, and they decided to build the smallest possible houses and rent them out mostly to Christians, who worked as servants in the houses of Zamana's Muslims, or cleaned the city's roads and sewers, and were docile and obedient (p.6).

Most Christians in Zamana are employed as cleaners, and also as servants in Muslim houses. They are required to always obey the Muslims who employ them. They live in houses rented by a Muslim family and must pay rent to them.

He needed to make money from the Christians, by letting them live in the houses he owned, by finding work for them (p.100).

The practices and provisions made by Muslims there seem fair but in reality, there are benefits taken by Muslims there. Christians accept the disadvantage where they are given jobs but only as laborers as if they are demeaning Christians by placing them in a caste under Muslims. Whereas what they want is money from Christians. This indirectly discriminates against the Christians thereby making policies that demean one side of the religious group.

Walking towards the Grand Trunk Road, Nargis and Massud took the lane that was the only way in or out of the neighbourhood. There used to be many others but they all opened into Muslim areas, and the Muslims had objected to Christians walking past their homes, and so eventually everything except one lane was walled off (p.6).

The statement above also indicated that there are restrictions on the area of residence. In Badami Bagh, there is only one main road that is used as a public road, while the other roads are roads leading to a private area specifically for Muslims where there are provisions that Christians are prohibited from crossing or entering the area. This certainly limits the Christian space where they only have one main road to travel. they

cannot freely cross the street or the area there. Such provisions indirectly indicate the existence of unfair treatment for Christians there. Besides, other provisions indirectly treat Christians differently by giving signs to each house.

*‘Why is there a mark on some of the houses here in Badami Bagh?’ he asked. ‘A small circle of white paint.’*  
Helen turned to Nargis with a frown and said, *‘I think the mark is there only on the Muslim houses’* (p.76).

Every Muslim house in Badami Bagh is marked. The sign aims to distinguish between Muslim houses and Christian houses. Such different provisions are one type of indirect discrimination. This distinction will trigger disharmony in life. As with road regulations, a sign in every Muslim house indicates that not all people can visit the house, only fellow Muslims are allowed to visit.

Indirect discrimination is not only manifested in the regulations in society but also contained in the law in court. In Pakistan, there is law enforcement, where a person can be free from criminal punishment if he memorizes the Qur'an. For Muslims, of course, it is very beneficial, especially for memorizing the Qur'an. However, for non-Muslims or Christians, it gives disadvantage, they will feel discriminated against by the existence of the law. Of course, only Muslims memorize the Qur'an, which means only Muslims benefit from that provision.

Eventually, however, the man was sentenced to life imprisonment – but the day before yesterday Nargis and Massud learned that Grace's killer had been released, as a reward for having memorised the entire Koran. He had served less than a year in prison (p.4).

Based on the statement above, Grace's killer was released from prison for the award given for his memorization of the Qur'an. However, the killer was in prison for less than one year, far from the proper punishment. Grace is Helen's mother. He died when Helen was sixteen years old.

Every time he thought of the man who had taken Grace's life, it was followed in his mind by pictures of great brutality. Guns, blades, hammers, hands that somehow acquired the strength of claws – he was shocked at how instantaneously the savagery appeared in his head, and how complete it was, and how satisfying (p.50).

She herself had been unable to speak for almost three months after Grace's death, the mind overcome with grief, unable to see or discover a way out of loss. She had almost lost a year of education at school (p.13).

Lily and Helen, both deeply felt tremendous loss. Lily always imagined the murder of Grace and Helen experiencing a deep sadness that affected her education. Surely it is very unfair if the killer can be free with only being able to memorize the Qur'an. The existence of such practices is because Pakistan uses Sharia law in running the judicial system.

The implementation of Sharia law in Pakistan has become a very serious polemic. Although Pakistan has declared itself as the Islamic State, but not entirely Muslim population, there are several other minority religions such as Hindus, Sikhs, and Christians must expect a fair law. Sharia law imposed in Pakistan is considered biased and indirectly discriminates against religious minorities.

In Sharia law, the term 'Blood Money' is also known, which is very vulnerable to misuse. A suspect or murderer can be freed if the

victim's family forgives the murderer, then the suspect or murderer must provide 'Blood Money' as compensation for the lives that have been killed.

*'Our politicians and army men are very shrewd,' he declared. 'They will say that under Sharia Law the relatives of the dead can accept blood money in exchange for pardoning a murderer. And indeed they can. But I implore you in the name of Islam, in the name of Pakistan which was created in the name of Islam, to not do that. You must refuse' (p.39).*

The statement above illustrates that sharia law is widely used arbitrarily. Politicians and soldiers who have power often take the benefit of sharia law to prevent them from criminal punishment. As Muslims, they will be protected by Sharia law. While the law has severely weakened Christians and other minority religions.

In the previous chapter, it was explained that indirect discrimination can originate from a well-meaning regulation, but is often misused to the detriment of others. In addition to Sharia law, the law that is often misused in Pakistan is the Blasphemy Law. The law applies if there is someone who insults Islam or says inappropriate to God or the prophet Muhammad, that person can get a criminal sentence. Blasphemy Law will indirectly discriminate against non-Muslims. Surely the perpetrators of insults will be more numerous than non-Muslims because it is highly irrelevant if a Muslim insults his religion.

*'It's a story about Pakistan's blasphemy laws and how you think they should be repealed.'*  
*'The laws are being misused. You can go to a police station and say I heard my neighbour say something rude about God or Muhammad, peace be upon him, and the police arrest the neighbour and you can move into his house. Innocent people are dead or in jail because of that law. Entire Christian neighbourhoods have been reduced to ashes by mobs accusing Christians of blasphemy. Just last week a Christian*

*couple was thrown into the furnace of a brick kiln by a mob, for blasphemy.'*

*'That has nothing to do with the blasphemy law.'*

*'Yes, it does. People think they have the support of the state, they feel emboldened' (p.84).*

From the statement above, it can be seen that Blasphemy Law is used by a group to reduce the Christian environment they hate. Of course, they can freely do that because they have the support of the government. Many innocent people died in prison in the presence of the law. In other words, Blasphemy's law is very unfairly implemented. Even people who kill a Blasphemer will be given the highest appreciation.

The killer of a blasphemer became a hero to a vast number of Pakistani Muslims. His prison cell was said to smell of roses. The weapon with which he killed would be auctioned off as a holy instrument (p.101).

The blasphemy law has a very detrimental effect on the perpetrators who are mostly Christians. Besides, they are hated by Islam and punished, they will be hated by fellow Christians because they have been threatening their existence in Pakistan. So that Christians will stay away from the Blasphemer. This is what Lily also experienced.

Lily was ultimately held responsible for the deaths of eleven Christian and of the hundred or so injured, Lily the blasphemer, who deserved the death penalty, and his daughter too (p.113).

Besides regarded as a blasphemer by Muslims, he also eventually opposed by the Christian population there. He was asked to be responsible for the deaths of eleven Christians and hundreds of victims of the tragedy of burning Christian areas in Badami Bagh. Of course, he and Helen felt very disadvantaged in this situation. He and Helen were the

victims of an act of discrimination of Muslims, is also regarded as the perpetrator by the Christian population.

Blasphemy's Law is used by the government as an effort to Islamization. The law requires all people in Pakistan to respect Islam and trust the prophet, Muhammad. Of course, that cannot be done by non-Muslims because they have their respective beliefs.

Her husband had 'liked' a disrespectful comment about Muhammad on Facebook five years ago, and had been arrested for blasphemy. The judge had said to Alice's husband, *'You claim to respect and honour Muhammad, peace be upon him. Then why don't you convert to Islam?'* (p.231).

The statements above describe the efforts of the Islamization of Blasphemy law. Alice's husband was deemed not to respect the Prophet Muhammad so he was arrested on the charge of Blasphemy. While in court, he denied the accusation that he respected the prophet, Muhammad. The judge also did not believe him by stating that if he respected the prophet Muhammad, surely he must convert to Islam. In conclusion, the enactment of laws such as Sharia law, Blood Money, Blasphemy Law, etc. indirectly discriminates against Christians in Pakistan.

## **B. Causes of Religious Discrimination against Christian-Pakistani**

### **Portrayed in Nadeem Aslam's *The Golden Legend***

In the previous chapter, it was explained that religious discrimination can be caused by several behaviors. Not all of these behaviors directly refer to religious discrimination, but some will have an impact on the occurrence of

discriminatory behavior. There are two causes of religious discrimination described in *The Golden Legend* novel, those are religious prejudice and religious hatred. Such behavior is usually carried out in the form of words and actions that will impact physically and morally.

### 1. Religious Prejudice

Religious discrimination is the result of prejudice against other religious groups. Prejudice is not always a bad assumption, it can be a good assumption for a group. But the prejudices that occur in Pakistan are stereotypes of minority religions or beliefs which are negative.

The four sects lived in mutual mistrust and resentment, in prejudice and ignorance, and were always accusing each other of being heretics, infidels and innovators. '*These so-called holy men!*' Massud had said once. '*Never mind accepting other faiths, I sometimes fear that a Muslim cleric would declare himself an apostate if he ever read his own words under another cleric's name*' (p.123).

The statement above shows that there is an unharmonious relationship between several religious groups where they disbelieve one another. It arises because of suspicion, hatred, prejudice against other religious groups. On the other hand, prejudice can also occur because of the result of ignorance of the teachings of other religions that lead to misunderstandings. It also often happens because it is a result of the doctrines of the closest person or religion that is embedded in him. These doctrines can produce wrong understandings and views towards other religious groups. Such cases have been illustrated in the novel *The Golden Legend* where discrimination against Christians is the result of a wrong understanding of Christianity.

'What do you want?'

In a tranced, slightly submerged voice, he said, 'I have to see.'

*'What do you have to see?'*

*'Christians have black blood.'*

She recognised the bone-handled knife as being from the kitchen out there.

*'Who told you that? It's red, just like yours.'*

She could see both his determination and his fear much more clearly now.

*'My mother told me. I have to see'* (p.15).

From the conversation between Helen and a boy above, shows an incident of discrimination as a result of prejudice. A Muslim boy assumes that Christians have black blood, so he is very curious and wants to prove it. This prejudice indicates a different view of Christians by judging Christians who have black blood that has a bad meaning. The boy tried to prove it by injuring Helen using a kitchen knife. Of course, it is wrong. Helen then proves it by injuring her hand and then it appears blood red like most people and the boy's assumption is wrong.

The prejudice held by the boy does not come from himself, but some people teach and invest wrong thoughts into him. From the conversation above it can be seen that the person who doctrines these thoughts was his mother. The family and the closest people become the main source of the emergence of prejudice. Hatred for other religious groups is revealed and taught to other family members in the form of prejudice.

Besides, prejudice does not only come from the family but can also come from the environment. The environment can affect a person's prejudice to another person or another group, so there would be discriminatory behavior either directly or indirectly.

Another form of prejudice against Christians is to regard them as dirty people. Pakistani Muslims consider their existence merely as rubbish that will pollute Pakistan. This prejudice has been embedded in Muslim Pakistanis hereditary, making it difficult to dispel.

*'Look at him ... Just look at the dirty bastard looking at me with his eyes, with his Goddamned Christian eyes!'* (p.159).

Lily had suffered discrimination caused by prejudice that has developed in the community. The prejudice came out in the form of diatribe against Lily. They call Lily a dirty bastard and they hate Lily.

There was a tap and he splashed water onto his face and then began to drink deeply – gulp after gulp as fast as he could. This hurry was the result of an ever-present fear. If someone were to discover he was a Christian, he could be accused of polluting the water. As a child he had had numerous beatings (p.155).

The statement above also shows that in Pakistan, Christians are prohibited from touching or drinking water that is in the neighborhood of Muslims. They assume Christians will contaminate water sources in their environment if they touch it. Therefore, as described in the novel, Lily secretly drinks water in the tap so that people don't get caught. He did not want to get a bad experience back to what he had as a child where he had received a lot of discrimination and violence from Muslims.

She wanted to spare her the worst. Stepping into the mosque: in a country where Christians were in prison for drinking water from a Muslim's glass (p.98).

The statement above shows that Christians should not drink water from the same glass as Muslims, or they will be in prison. This indicates that Christians in Pakistan have a lower position than Muslims.

In Pakistan, each minaret not only functions to voice the Adhan but also has another function, which is to announce every incident or event that occurs among the people in Pakistan. But the news delivered on the loudspeakers is not always true, sometimes they preach a lie that discriminates against the non-Muslim population. That is what often leads to false assumptions or prejudices from people who listen to the news.

The loudspeaker informed the listeners that the cleric's daughter Aysha had developed a sinful, immoral and criminal association with Lily Masih, the Christian. And that he had been blasphemously entering the mosque for their night-time trysts (p.97).

*'That is merely gossip and mischief. We all know that not everything announced by the minarets has been true' (p.99).*

The statement above shows the information announced to the public about the existence of illicit relations between Lily and the daughter of a cleric, Aysha. Aysha is a widow who has a son named Billu. Aysha's husband was killed because of missile attacks launched by drones belong to America. That is what makes the cleric hates Christians. In Pakistan, Christians are prohibited from entering the mosque area because they are considered dirty people. The incident occurred after the cleric found the crucifix in the mosque allegedly belonging to Lily.

Nargis stood surrounded. *'We don't know if that is Lily's crucifix,'* she said. *'Ask that ugly black dog to show himself and tell us the crucifix isn't his,'* Babur said. *'Where is his daughter?'* (p.100).

Various nicknames are accepted by Christians, especially Lily. Besides being considered dirty, he was said as a dog because he had

entered the mosque area and had an affair with an Islamic woman, Aysha.

And if the Christians were to take up arms, they would be called traitors (p.144).

Based on the statement above, Christian Pakistanis can not deny the accusations or prejudices directed at them because they do not have enough strength to defend. They also do not dare to resist. If they dare to fight, even to the point of taking up arms, they will be considered as traitors or terrorists. Of course, that will make matters worse, so that they can only accept it.

## 2. Religious Hatred

In addition to prejudice, the other attitude that can lead to acts of discrimination that religious hatred. As explained in the previous chapter, if religious prejudice is intensively entered into the mind, emotions, and heart, then religious prejudice will foster and manifest a religious hatred. As described in the novel *The Golden Legend*, Pakistani Muslims hate non-Muslims because they already have the prejudices against them. The hatred is not only directed at people who follow non-Islamic religions, but also non-Islamic countries.

At their feet, here and there on the tiles, the national flags of the USA, Israel, India, France and Denmark had been painted. For customers to walk on and defile (p.7).

In the statement, there is a practice that shows the existence of religious hatred. Placing images of flags of non-Islamic countries on the floor so that everyone can step on and defile them symbolizes a hatred of these countries. However, not all non-Muslim countries are hated by

Muslims of Pakistan, only countries that have bad relations with Pakistan or non-Muslim countries have discriminated against Muslims in their countries, such as the USA, Israel, France, and Denmark.

Religious hatred which was originally intended only at a few Christian groups or countries will gradually become generalized into hatred towards people and Christian groups as a whole. Cases of religious discrimination and religious harassment against Islam in these countries have sparked the anger of Pakistani Muslims so that this has led to resentment and hatred towards non-Muslims in Pakistan.

From the balustrade she looked down into the lane, the brick wall where yesterday she had seen a man begin to paint a sign, some slogan or advertisement. He had just finished making a large white rectangle on the brickwork when she saw him, and was sitting on the ground, waiting for the paint to dry before adding the words. Now she read what he had written, a message sponsored by the youth wing of a militant party (p.56).

*BREAK RELATIONS WITH DENMARK & FRANCE  
FOR BLASPHEMOUS CARTOONS,  
WITH SWITZERLAND FOR BANNING MINARETS.  
FREE PALESTINE. FREE KASHMIR.*

It can be seen from the data above that Pakistani Muslims express their hatred through slogans or writings on the wall. They hate countries that have discriminated against Muslims. For example, Denmark and France insult Islam through the cartoons they make, Switzerland bans minarets from voicing the call to prayer, Israelis invading Palestine and India which also invades Kashmir, where many Muslim residents are victims of discrimination and violence.

Religious hatred is not only aimed at people who are truly Christians, but also Muslims who have converted to Christianity or are called apostates. The person will be hated and despised by the surrounding environment, even the family also hates him. This was experienced by Lily's friend.

One of Lily's friends was a Muslim who had converted to Christianity some years ago and was now lost somewhere in Pakistan, fleeing both the police and his own family. His own brothers and father were searching for him in the towns and cities in order to kill him. To aid a convert was as shocking as being one, but Lily and Grace had helped their friend, hiding him in the house for almost two weeks. Later he paid a human smuggler to take him to Europe, where he hoped to seek asylum, moving from Pakistan to Turkey to Greece to Italy and then Germany (p.127).

After deciding to convert to Christianity, Lily's friend was hated by her family. Because he had converted himself to Christianity, he was jailed on charges of blaspheming Islam. But he tried to escape from prison and also his family. His brother and father intended to kill him because they were very disappointed and hated him. Therefore, the decision to convert is greatly feared by Muslims in Pakistan, because there is a threat from the state and even the family. Muslims and Christians prefer to take cover behind Islamic identity to prevent them from religious hatred and discrimination.

His asylum application remained in an indeterminate state, and so he eventually returned to Pakistan, missing his wife and four-year-old boy, having been away from Pakistan for twenty months. His wife had gone to live with her parents in his absence. A month later their son had died, poisoned, everyone suspected, for being the child of an apostate, by someone in her family. Such was the abhorrence (p.127).

The disadvantage of discrimination caused by prejudice also happened to Lily's friend who converted to Christianity. After he escaped

from Pakistan with the help of Lily and Grace to avoid discrimination and violence, he returned to Pakistan. The reason he returned was to meet his wife and child. But when he returned, he discovered the terrible thing that his wife had left and lived with his parents. A month later his child was killed because he was poisoned by one of his family. Of course, many people suspect that the child was killed because his parents were apostates.

Besides religious hatred can lead to discriminatory behavior, it can also result in rejection of the existence of a religious community. Of course, someone will never be able to live side by side with someone who is hated. The rejection can be realized in the act of expulsion of Christians in an Islamic environment.

They had asked her her name and had immediately connected it with the piece of writing in which the djinns were mentioned without due reverence.

They had asked her what she thought she was doing in Zamana, what she thought she was doing in Pakistan. *'You should go and live in a Christian country. This is a country for Muslims'* (p.89).

The act of eviction was experienced by Helen when she got into trouble while working in the news agency. She was accused of mocking Islam in the news that she wrote. When in fact, she only wrote about Blasphemy Laws that discriminate against the Christian minority in Pakistan. As a result, she was asked to leave Pakistan by the police and live in a Christian country.

In the previous chapter has made clear that religious hatred can also be stimulated and fostered in an organized manner by a cadre of

racist or fascist extreme groups. The act of eviction is the result of provocation of hatred towards other people of the same religion so that the action extends communally.

There were hundreds of men out there in the lanes and alleys, brought in by the men with the prayer-stained brows. They wanted to drive Christians out of Badami Bagh, kill as many of them as possible in the dead-end streets (p.102).

The statement above illustrates the expulsion of Christians in Badami Bagh. The hatred came from one person, but then a lot of people are provoked to motivate them to take action against the expulsion of the Christians who are in Badami Bagh. Moreover, not only expulsion but they also provoked to slaughter the entire society of Christians there.

Based on the analysis above, it can be concluded that the two causes of the religious discrimination portrayed in the novel *The Golden Legend* are religious prejudice and religious Hatred. The prejudice against Christians in Pakistan emerged as a result of a misunderstanding and it has been ingrained in the Muslims that the longer turn into hatred. Then, the hatred of Muslims towards Christians is manifested in an act in the form of discriminatory behavior.

### **C. How *The Golden Legend* Reflects Religious Discrimination against Christian-Pakistani in Real life**

*The Golden Legend* novel as a whole has described how religious discrimination occurs in a fictional place called Zamana in Pakistan. There are several incidents and cases regarding religious discrimination against Christian Pakistanis which are described in terms of words, sentences,

paragraphs, and expressions in *The Golden Legend* novel. These incidents and cases are the results of real reflection of events and cases that occurred in Pakistan, such as prejudice, hatred, violence, murder, to Blasphemy Law.

Before independence, Pakistan was part of British India which stood under the authority of the British colonial regime. At that time Christianity had freedom in living. But after Pakistan broke away from British India and officially declared as the State of the Islamic Republic, Christians no longer have a place in Pakistan. Being part of a Muslim country where 97% of the population are Muslims made Christianity highly at risk of discrimination. Various kinds and forms of discrimination against Christians occur as a form of rejection of the existence of Christianity.

It is not as if the Christians of Pakistan had given any provocation for this discriminatory attitude by Muslims. They are not *ahl al Dhimma*, i.e. subject to the Muslims or the Muslim state by virtue of having been conquered. They just happened to be living in the Pakistan region when the subcontinent was partitioned 1945. They saw no reason to emigrate to Hindu India. They are more of *ahl al Zulh*, people of a treaty, people who had become subject to the state of Pakistan by virtue of a treaty between the British and the state of Pakistan, without any intervention of their own. Alternatively they could be described as *ahl al Amn* (people who are safe) which is as they should be though the reality may be different (*Christian Citizen in An Islamic State: The Pakistan Experience*, 2007:43).

living as a minority religious group places them at a lower level of power than majority Muslims. *The Golden Legend* novel shows how the Christian religious group lives in poverty and they only work at low jobs such as farmers, tailors, sweepers, and become laborers who work for Muslims. That is exactly what happened in Pakistan.

Christian communities remain among the poorest sections of society and often still do menial jobs. Entire villages in parts of Punjab are Christian and their inhabitants work as labourers and farmhands (BBC News “Why Are Pakistan’s Christians Targeted?,” 2018).

Christians in Pakistan are often looked down upon owing to their origins from the lower echelons of society such as the Chuhra (sweepers) (Christian Citizen in An Islamic State: The Pakistan Experience, 2007:44).

The treatment of religious discrimination that occurs in Pakistan often manifests itself in unfair treatment directly against individuals. Christians are treated differently from those received by Muslims. This often gives a negative impact on the form of disadvantage and even death. Like the incident that was experienced by Margaret in *The Golden Legend* novel, where she received different services from Muslims by health officials. In Pakistan, there is also a similar incident which shows the discrimination of a doctor against patients who are Christians.

Irfan Masih was clearing a blocked sewer in Pakistan's Sindh Province when he was overcome by toxic fumes. The 30-year-old, who is Christian, died in hospital. His family say that doctors initially refused to treat him and allege he is a victim of growing discrimination from the Muslim majority. The BBC's Riaz Sohail in Umakot and M Ilyas Khan in Islamabad report (BBC News "The Last Hours of a Christian Sanitary Worker in Pakistan," 2017).

As reported by BBC News, a Christian, Irfan Masih experienced discrimination from a doctor. He died in the hospital before receiving treatment from the medical team after he breathed in poison gas while cleaning the drain pipe. The doctor refused to handle Irfan Masih because he was in a dirty condition. Due to delays in handling, finally, Irfan Masih died. The hospital denies any acts of discrimination. However, the family believes that the doctor discriminated against Irfan Masih because he was a Christian.

Discrimination against Christians in Pakistan is a result of hatred towards Christians. As described in *The Golden Legend* novel, religious hatred in Pakistan is the result of generalized hatred. Initially, the hatred arose

because they saw many cases of discrimination and violence against Christians in Muslim countries so that Pakistani Muslims reciprocated their actions by hating Christian Pakistanis.

Graffiti and banners on city walls, voices from the loudspeakers of mosques, popular television programmes, and even children's textbooks carry messages that incite hatred towards minorities ("Searching for Security: The Rising Marginalization of Religious Communities in Pakistan," 2014:19).

The data above show that there is hatred towards religious minorities that manifests itself in various forms, such as graffiti on the walls and announcements on the minarets. As told in *The Golden Legend* novel, Pakistani Muslims use loudspeakers in the minarets as a tool to spread hatred towards Christians. This was experienced by Lily in the novel. The minarets of the mosque announced that he had an affair with Muslim women, so residents were provoked to hate him. In Pakistan, a Muslim expresses hatred towards minority religions that is natural and there are no laws to regulate.

In *The Golden Legend* novel, there have been described prejudices against Pakistani Christians. Prejudices lead a person to execute discrimination. In real life, many forms of prejudice or stereotypes develop in Pakistani society. The stereotype has been internalized in the social life hereditary and therefore becomes part of the culture that is difficult to remove. Such actions would certainly result in a bad relationship between the Muslim majority and the Christian minority.

She wanted to spare her the worst. Stepping into the mosque: in a country where Christians were in prison for drinking water from a Muslim's glass (*The Golden Legend*, p.98).

Stereotypes of religious minorities also deeply impact their interactions with the Muslim majority: for example, because of negative associations Christians are often restricted from drinking water from the same source as

Muslims ("Searching for Security: The Rising Marginalization of Religious Communities in Pakistan," 2014:19).

The data above illustrate the novel *The Golden Legend* has similarities to the prejudices that develop in Pakistan. One stereotypical description of Christians is that Christians are prohibited from drinking water in the same source or glass as Muslims. Christians are considered dirty and will pollute the water that is drunk by Muslims. Such treatment was experienced by Lily when she had to secretly drink water in a Christian environment. This was done to avoid the violence that would be experienced if he was caught drinking water in a Muslim environment. Even in Pakistan, that person could be imprisoned.

Caste-vocabulary is often used to stigmatize Pakistan's Christians. In one town in the Punjab (I leave the place unnamed in deference to my informant's wishes), I met an elderly gentleman in 2002 who told me he had become Christian in the early 1960s. When his Muslim neighbors heard of his conversion, they shunned him. As word spread, shopkeepers refused him business. Neighborhood boys harassed his daughters by calling out "sweepers!" whenever the girls ventured onto the street (Pinault, 2008).

Furthermore, to assume the Christians dirty, degrading various nicknames are part of a growing stigma in Pakistan. Muslims call the Christian with the nickname "Sweeper". The nickname indicates a lower caste given to Christians. Then, the Muslims who convert to Christianity are being shunned. Christians will be despised and rejected in a variety of ways, such as education, social, and employment. On the other hand, Christians who convert to Islam are called *Musalli*. The term *Musalli* refers to Christians who are new to Islam and still poor, but when they are rich there is no longer such designation; as shown in the following data:

My friend Amir explained that the term *Musalli* is used in Pakistan to refer to "new Muslims." He added, "These are tribals, former Hindus, and

Christians. They're poor. But if one of them manages to become rich, he's no longer called *Musallī*" (Pinault, 2008)

Cases of religious discrimination in Pakistan are not only in the form of prejudice or hatred but also in physical violence or threats against minority Christian groups. Threats and violence are carried out directly against Pakistani Christians as a result of prejudice and hatred towards them. It is also a form of Islamization efforts undertaken by Muslims. Quoted from David Pinault's note (2008) in the book *Notes from the Fortune-Telling Parrot: Islam and the Struggle for Religious Pluralism in Pakistan*, there are several cases recorded in Pakistan's history of acts of discrimination against Christians in the form of threats and violence:

1. On November 12, 2005, a mob of more than 2,500 people (some from Sangla Hill, others from nearby Punjabi villages) attacked buildings in settlements belonging to a minority Christian community.
2. In May 2007, CNN and other news media reported threats directed by "pro-Taliban militants" against a Christian minority community on the Northwest border city of Charsadda.
3. In June 2007, a similar threat was made against Christians in the village of Shantinagar, Punjab: "Convert to Islam or face dire consequences."

Besides, not only discrimination directly carried out against individuals or groups in the form of adverse actions, but there is also indirect discrimination in the form of provisions or regulations imposed in Pakistan. Sharia law established by Pakistan raised many problems. Sharia law is judged to be biased and discriminates against minority religious groups. One

law in Pakistan that is considered detrimental to religious minority groups is Blasphemy Law.

Christians have been especially vulnerable in cases concerning the blasphemy laws, which easily convert into a tool of oppression against them (New York Times "*Pakistan's Persecution Christians*," 2013).

Blasphemy's Law has existed since colonial British India, but at that time it was still fair to all religions. The issue of Blasphemy Law began to rise and came under the spotlight when Pakistan came under the Zia ul Haqq regime (1977-1988). Blasphemy Law takes refuge under Sharia law and evolves in the name of Islam. Anyone who insults or does not respect Islam will be subject to criminal prisoners.

Blasphemy Law is a major factor in the emergence of religious extremism and intolerance. People who are most likely to violate Blasphemy Law are, of course, non-Muslims. Non-Muslim societies are forced to respect Islam, but on the other hand, Pakistani Muslims vigorously commit acts of discrimination against Christians. So that it gave rise to anger in the Christian and encourage them to take action against the blasphemy of Islam.

Based on reports from *Minority Rights Group International* institutions (2014) there are several cases of religious discrimination caused by the implementation of Blasphemy Law in Pakistan:

1. In 2010, a Christian, Asia Bibi was the first woman in Pakistan to be sentenced to death after she was accused of blasphemy by a Muslim woman who worked as a berry farmer in rural Punjab.
2. In 2012, Rimsha Masih, a 14-year-old Christian girl who has a disability in learning was accused of burning the text of the Qur'an.

3. In March 2014, a Christian man, Sawan Masih was sentenced to death after being found guilty of religious defamation a year earlier.

The Blasphemy Law cases in Pakistan are reflected in the novel *The Golden Legend*. In the novel, Blasphemy Law applied in Pakistan greatly against the law.

*'It's a story about Pakistan's blasphemy laws and how you think they should be repealed.' 'The laws are being misused. You can go to a police station and say I heard my neighbour say something rude about God or Muhammad, peace be upon him, and the police arrest the neighbour and you can move into his house. Innocent people are dead or in jail because of that law. Entire Christian neighbourhoods have been reduced to ashes by mobs accusing Christians of blasphemy. Just last week a Christian couple was thrown into the furnace of a brick kiln by a mob, for blasphemy.' 'That has nothing to do with the blasphemy law' (The Golden Legend, p.84).*

The number of cases of discrimination against Christians in Pakistan indicates the poor life of the nation in Pakistan. It was as if they had forgotten and denied the history of religious tolerance which was very influential on the establishment of the state of Pakistan. As the speech of Muhammad Ali Jinnah, the founder of the Pakistani state in 1948, stated that he had given the freedom and guaranteed security for all religions in Pakistan in carrying out religious life:

*"You are free, you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State" – Muhammad Ali Jinnah (Pinault, 2008:43).*

Based on the result of the analysis, it can be concluded that *The Golden Legend* novel reflects the phenomenon of religious discrimination that occurs in Pakistan. This has been proven by some data on cases of religious discrimination in Pakistan that are similar to what is described in *The Golden Legend* novel.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

After analyzing the data, the researcher provides the conclusion and suggestions regarding the result of the analysis. This chapter has two parts. In the first part, the researcher presents the conclusions of the whole analysis that have been presented in the previous chapter. In the second part, the researcher provides suggestions to the readers and future researchers relating to this research.

#### A. Conclusion

Based on the results of the analysis in the previous chapter, the researcher concluded that there are two kinds of religious discrimination against Christian Pakistanis portrayed in *The Golden Legend* novel. Those kinds of religious discrimination are direct religious discrimination and indirect religious discrimination. Direct religious discrimination is directed against individuals and minority Christian groups in Pakistan. Whereas indirect discrimination is directed through rules, practices, and provisions in the society which discriminate against Christians in Pakistan. Cases of religious discrimination occur everywhere, including in schools, workplaces, the environment, and public spaces.

Furthermore, *The Golden Legend* novel has described various causes of religious discrimination, such as religious prejudice and religious hatred. Religious prejudice arises as a result of misunderstanding or lack of knowledge about Christianity causing religious hatred. The hatred that manifested in action or behavior lead to the religious discrimination that can

harm Christian. Muslims feel that they have the power to discriminate against Christians because Islam is the majority religion in Pakistan. Besides, Christians who are victims of discrimination do not have the power to fight because they are a minority religious group.

Additionally, the researcher also concluded that *The Golden Legend* novel reflects the phenomenon of religious discrimination against Pakistani Christians in real life. There are several events described in *The Golden Legend* novel that reflect real phenomenon in Pakistan. By using a sociological approach, the researcher has revealed the social conditions of society in Pakistan that is described in *The Golden Legend* novel. In Pakistan, cases of religious discrimination are still common today. There are many reports of discrimination behaviors against Christians in Pakistan, such as prejudice, harassment, violence, and murder. It indicates the lack of tolerance that is owned by Pakistanis in the life of the nation.

#### **B. Suggestion**

This research is not complete. There are still many shortcomings that need to be completed and developed in future research. Therefore, the researcher gives some suggestions to future researchers who want to conduct a study on the same novel, *The Golden Legend*, to produce better research than this research. The future researchers are possible to examine *The Golden Legend* novel using other perspectives outside the sociological approach. Then, analysis using feminism, identity, and political theories is highly

recommended, considering that in the novel, a lot of data related to these theories.

Furthermore, the researcher hopes that this research can provide inspiration and motivation to future researchers in analyzing religious discrimination in literary works. The use of the religious discrimination theory in analyzing literary works is still rarely found. Moreover, the researcher emphasizes that the readers can take a lesson from some cases of religious discrimination that occur in Pakistan and cultivate an attitude of religious tolerance.

Finally, the researcher realizes that this research is not perfect. For this reason, criticism and suggestions are highly expected. Moreover, the researcher hopes this research can provide useful information and benefits for readers and other researchers who are interested in analyzing *The Golden Legend* novel.

## BIBLIOGRAPHY

- Addison, N. (2007). *Religious Discrimination and Hatred Law*. New York: Routledge-Cavendish.
- Admeş, N. Ş. (2018). *Religious Conflict in Muriel Spark's Novels: The Bachelors, The Comforters and Memento Mori*. Namık Kemal University, Institute of Social Sciences.
- Ahmed, A. (2013, December 23). *Opinion | Pakistan's Persecuted Christians*. *The New York Times*. Retrieved May 18, 2020, from <https://www.nytimes.com/2013/12/24/opinion/pakistans-persecuted-christians.html>
- Aslam, N. (2017). *The Golden Legend*. New York: Faber & Faber.
- B., M., & Allport, G. W. (1951). *The Individual and His Religion; A Psychological Interpretation*. *The American Journal of Psychology*, 64(2), 304.
- Bennett, A., & Royle, N. (2005). *An Introduction to Literature, Criticism and Theory* (3rd ed.). London: Pearson Longman.
- Boyle, K. (1997). *Freedom of Religion and Belief: A World Report*. UK: Taylor & Francis.
- Boyle, K. (2004). *The Challenge of Religious Discrimination at the Dawn of the New Millennium* (N. Ghanea, Ed.). Leiden: Springer Netherlands.
- Brown, R. (1995). *Prejudice: Its Social Psychology*. New York: Blackwell Publishing.
- Bulmer, M. (Ed.). (1984). *Sociological research methods: An Introduction* (2 ed). New York: Transaction Books.
- Collins, H., & Khaitan, T. (Eds.). (2018). *Foundations of indirect discrimination law*. New York: Hart Publishing, an imprint of Bloomsbury Publishing Plc.
- Corvino, J., Anderson, R. T., & Girgis, S. (2017). *Debating religious liberty and discrimination*. New York: Oxford University Press.
- Coutinho, K. (2014, July 9). *Indirect Discrimination*. Retrieved February 2, 2020, from <https://www.equality.admin.cam.ac.uk/training/equalities-law/key-principles/indirect-discrimination>

- Deal, W. E., & Beal, T. K. (2004). *Theory for religious studies*. New York: Routledge.
- Derrida, J. (1995). *Of grammatology* (12 ed). Baltimore: Hopkins University Press.
- Dilawri, S., Salim, A., Ishfaq, H., & Saleem, M. (2014). *Searching for Security: The Rising Marginalization of Religious Communities in Pakistan*. Minority Rights Group. Retrieved May 18, 2020, from [https://doi.org/10.1163/2210-7975\\_HRD-0209-2014002](https://doi.org/10.1163/2210-7975_HRD-0209-2014002)
- Durkheim, E. (1995). *The Elementary Forms of Religious Life* (K. E. Fields, Trans.). Nw York: Free Press.
- Eller, J. D. (2007). *Introducing anthropology of religion: Culture to the ultimate*. New York: Routledge.
- English, J. F. (2010). *Everywhere and Nowhere: The Sociology of Literature After "the Sociology of Literature."* New Literary History, 41(2), v–xxiii.
- Fanani, R. A. (2013). *Racial Discrimination Suffered by Black People as portrayed in Flannery O'Connor's Short Stories*. Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Gabriel, T. P. C. (2007). *Christian citizens in an Islamic state: The Pakistan experience*. Burlington: Ashgate Pub.
- Goldmann, L. (n.d.). *Sociology Approach* (A. Sheridan, Trans.).
- Goldmann, L., & Boelhower, W. (1980). *Essays on method in the sociology of literature*. New York: Telos Press.
- Henslin, J. M. (2014). *Essentials of Sociology: A Down-to-Earth Approach* (11th ed.). New York: Pearson Education, Inc.
- Hinnells, J. R. (2005). *The Routledge Companion to the Study of Religion*. New York: Routledge.
- Ispahani, F. (2017). *Purifying the land of the pure: A history of Pakistan's religious minorities*. New York: Oxford University Press.
- Kaur, S. (2018). *Contesting the Myth of Purity: An Analysis of Nadeem Aslam's The Golden Legend in the Light of Jean-Luc Nancy's Insight*. The Vedic Path, 93(no.4), 51–75.
- Khadafi, A. (n.d.). *Saat Islam Menjadi Agama Mayoritas di Dunia*. tirto.id. Retrieved January 23, 2020, from <https://tirto.id/saat-islam-menjadi-agama-mayoritas-di-dunia-cmdV>

- Khasanah, N., & Wiyatmi, W. (2019). *Intolerance in Maryam and Pasung Jiwa Novels by Okky Madasari*. Proceedings of the International Conference on Interdisciplinary Language, Literature and Education (ICILLE 2018), Yogyakarta, Indonesia.
- Kruglanski, A. W., & Higgins, E. T. (Eds.). (2007). *Social psychology: Handbook of basic principles* (2nd ed). New York: Guilford Press.
- Malik, I. H. (2008). *The history of Pakistan*. Westport: Greenwood Press.
- Mashad, D. (2004). *Kashmir, Derita yang tak Kunjung Usai*. Jakarta: Khalifa.
- Mayer, W., & Neil, B. (Eds.). (2013). *Religious Conflict from Early Christianity to the Rise of Islam*: Boston: De Gruyter.
- Pakistan. (n.d.). Kementerian Luar Negeri Republik Indonesia. Retrieved March 15, 2020, from <https://kemlu.go.id/islamabad/id>
- Pakistan. (2019). In *Wikipedia bahasa Indonesia, ensiklopedia bebas*. <https://id.wikipedia.org/w/index.php?title=Pakistan&oldid=16177266>
- Pakistan—Open Doors USA - Open Doors USA. (n.d.). Retrieved March 10, 2020, from <https://www.opendoorsusa.org/christian-persecution/world-watch-list/pakistan/>
- Pinault, D. (2008). *Notes from the fortune-telling parrot: Islam and the struggle for religious pluralism in Pakistan*. London: Equinox Pub.
- Putri, P. D. (2016). *Discrimination in Alison Cherry's Red*. 04(03), 10. Surabaya: Litera Kultura.
- Religion in Pakistan. (2020). In *Wikipedia*. [https://en.wikipedia.org/w/index.php?title=Religion\\_in\\_Pakistan&oldid=945625940](https://en.wikipedia.org/w/index.php?title=Religion_in_Pakistan&oldid=945625940)
- Religious Discrimination in Pakistan. (2002, November 8). Dominicans for Justice and Peace. Retrieved March 10, 2020, from <https://un.op.org/en/node/2159>
- Robbins, S. P., & Judge, T. A. (2017). *Organizational behavior* (17th ed.). Edinburgh: Pearson.
- Ruck, A. (2005). *Sejarah gereja Asia*. Jakarta: BPK Gunung Mulia.
- Sadique, K., & Stanislas, P. (Eds.). (2016). *Religion, Faith and Crime*. London: Palgrave Macmillan UK.

- Search* | Pakistan Bureau of Statistics. (n.d.). Retrieved January 20, 2020, from <http://www.pbs.gov.pk/search/node/religion?page=1>
- Singer, A. E. (2011). *A Novel Approach The Sociology of Literature ,Children's Books, and Social Inequality*. IJQM International Journal of Qualittive Method, 10(4), 307–320.
- Smith, N. M. (2016). *Basic Equality and Discrimination: Reconciling Theory and Law* (1st ed.). Burlington: Routledge.
- Sukheeja, V. (2017). *Violence and Hope in Nadeem Aslam's The Golden Legend*. 12. Journal Language in India.
- Swingewood, A. (1991). *A Short History of Sociological Thought*. London: Macmillan Education UK.
- Tanner, G. (2017, April 13). *Christian persecution: How many are being killed, where they are being killed*. Fox News. Retrieved March 10, 2020 from <https://www.foxnews.com/politics/christian-persecution-how-many-are-being-killed-where-they-are-being-killed>
- The last hours of a Christian sanitary worker in Pakistan*. (2017, June 11). *BBC News*. Retrieved May 18, 2020 from <https://www.bbc.com/news/world-asia-40203982>
- Tiska, F. F. M. (2014). *Gender Discrimination Experienced by The Main Character of Barbara Quick's A Golden Web*. Universitas Islam Negeri Maulana Malik Ibrahim Malang.
- Vickers, L. (2008). *Religious Freedom, Religious Discrimination, and the Workplace*. Portland: Hart Pub.
- Vierdag, E. W. (1973). *The Concept of Discrimination in International Law*. Dordrecht: Springer Netherlands.
- Wellek, R., & Warren, A. (1949). *Theory of Literature*. London: Lowe & Brydone Ltd.
- Why are Pakistan's Christians targeted?* (2018, October 30). *BBC News*. <https://www.bbc.com/news/world-asia-35910331>
- Wynbrandt, J. (2008). *A brief history of Pakistan*. New York: Facts On File.

## CURRICULUM VITAE



**Ibnu Mu'ad** was born in Pasuruan on May 14, 1997. He graduated from SMK Negeri 1 Pasuruan at the department of Computer Network Engineering in 2015. He started his higher education in 2016 in the department of English Literature at Universitas Islam Negeri Maulana Malik Ibrahim Malang and finished in 2020. During his study at university, he dedicated himself as a *Musyrif* (supervisor) and the coordinator of language division in Pusat Ma'had Al-Jami'ah Sunan Ampel Al-Aly. He is also a part of Advanced Debate Community (ADC) in order to develop his debate skill and indeed for academic purposes. He joined as a member of Young Interfaith Peacemaker Community (YIPC) Malang for having interreligious and intercultural dialogue and sharing experience. In his leisure time, he loves to read literary works and interests in multimedia.

## APPENDIX

**A. The Kinds of Religious Discrimination in Nadeem Aslam's *The Golden Legend***

No	Description	Page	The Kind of Religious Discrimination
1	Eventually, however, the man was sentenced to life imprisonment – but the day before yesterday Nargis and Massud learned that Grace's killer had been released, as a reward for having memorised the entire Koran. He had served less than a year in prison.	p.4	Indirect Religious Discrimination
2	The orchard was owned by a single extended family, and they decided to build the smallest possible houses and rent them out mostly to Christians, who worked as servants in the houses of Zamana's Muslims, or cleaned the city's roads and sewers, and were docile and obedient.	p.6	Indirect Religious Discrimination
3	He needed to make money from the Christians, by letting them live in the houses he owned, by finding work for them.	p.100	Indirect Religious Discrimination
4	Walking towards the Grand Trunk Road, Nargis and Massud took the lane that was the only way in or out of the neighbourhood. There used to be many others but they all opened into Muslim areas, and the Muslims had objected to Christians walking past their homes, and so eventually everything except one lane was walled off.	p.6	Indirect Religious Discrimination

5	Every time Helen came home in distress, at having been maltreated for not being a Muslim, Massud would tell her to keep her mind on her education as much as humanly possible. 'There are rocks that shatter into small pieces when struck,' he had said to her once. 'And there are rocks that withstand the blows. These are carved and worshipped as gods and goddesses.'	p.30	Direct Religious Discrimination
6	'Our politicians and army men are very shrewd,' he declared. 'They will say that under Sharia Law the relatives of the dead can accept blood money in exchange for pardoning a murderer. And indeed they can. But I implore you in the name of Islam, in the name of Pakistan which was created in the name of Islam, to not do that. You must refuse.'	p.39	Indirect Religious Discrimination
7	Lily sat and watched. When he was a teenager, angry at the daily – sometimes hourly – humiliations he had to endure at the hands of Muslims, he had often felt that if Pakistan were a person he would kill it. Tired of being a non-citizen – a half-citizen at best.	p.48	Direct Religious Discrimination
8	'We need to drive out these Christians,' he said, almost to himself..... 'Sometimes I find it hard to believe that this is Pakistan,' he said. 'I am surrounded by Christians. Our mosque is a stone's throw from a place that openly sells alcohol, and there is no restriction on the noise they can make with their church bell on Sunday morning.'	p.64	Direct Religious Discrimination

9	<p>She read the message from the military-intelligence man again. She would have dealt with him in exactly the same manner even if she did not have anything to hide. She would not have wished to see him or anyone of his kind, for what they had done to Pakistan. Massud would not have wanted her to. But increasingly there were moments when she became anxious that he would find out the truth. <i>A Christian who had spent her life pretending to be a Muslim.</i> She didn't know what the result would be. The charges of blasphemy were a possibility. And Bishop Solomon knew the truth also, had known it all along.</p>	p.71	Direct Religious Discrimination
10	<p>'Why is there a mark on some of the houses here in Badami Bagh?' he asked. 'A small circle of white paint.'</p> <p>....Helen turned to Nargis with a frown and said, 'I think the mark is there only on the Muslim houses.'</p>	p.76	Indirect Religious Discrimination
11	<p>'It's a story about Pakistan's blasphemy laws and how you think they should be repealed.'</p> <p>'The laws are being misused. You can go to a police station and say I heard my neighbour say something rude about God or Muhammad, peace be upon him, and the police arrest the neighbour and you can move into his house. Innocent people are dead or in jail because of that law. Entire Christian neighbourhoods have been reduced to ashes by mobs accusing Christians of blasphemy. Just last week a Christian couple was thrown into the furnace of a brick kiln by a mob, for blasphemy.'</p> <p>'That has nothing to do with the blasphemy law.'</p> <p>'Yes, it does. People think they have the support of the state, they feel emboldened.'</p>	p.84	Indirect Religious Discrimination

12	The men were raising fists. 'Let's burn down every Christian house before daybreak.'	p.100	Direct Religious Discrimination
13	Lily was ultimately held responsible for the deaths of eleven Christian and of the hundred or so injured, Lily the blasphemer, who deserved the death penalty, and his daughter too.	p.113	Indirect Religious Discrimination
14	Solomon went to the police station and was told to wait. Over the coming hours he watched as one by one the other cashiers were released. At midnight only Seraphina remained in detention. It did not escape his notice that she was the only Christian.	p.139	Direct Religious Discrimination
15	When she returned to Lyallpur from the debate she was Margaret again, of course, but now she became angry when for vaccination the doctor used a different syringe for her than he used for Muslims.	p.138-139	Direct Religious Discrimination
16	The older Muslim boys did not make as many coarse remarks about Muslim girls as they did about her, she noticed anew. They did not think they could waylay Muslim girls as they could her, to demand certain favours. The Muslim girls held each other's hands; they borrowed each other's veils and sweaters. She had suffered from cramps throughout her life because she was forbidden from using the bathrooms at school and had to wait till she got home; now the pain was mixed with anger.	p.139	Direct Religious Discrimination
17	When she appeared at home the next day, there were marks on Seraphina's face and neck. Her hair was dishevelled and the Pierre Cardin tunic was torn at the shoulder.	p.140	Direct Religious Discrimination

18	During an evening of conversation some months ago, he and seven of his friends had realised that there wasn't a single street in the entire city where they or their wives and children hadn't been abused for being Christians.	p.155	Direct Religious Discrimination
19	After her sister had been brutalised by the policemen, Margaret had come to university in Zamana and become Nargis.	p.183	Direct Religious Discrimination
20	Kill non-Muslims for not being Muslims. Kill Muslims for not being the right kind of Muslims.  A bomb in Peshawar had killed 130 people in 2009, and the suspect Sayar Khan was caught in Sardinia, hiding in the large Pakistani community there, in a town called Olbia.	p.220	Direct Religious Discrimination
21	At nine years old he had split open the head of an older Muslim boy, who had grabbed him by the hair and slammed his head repeatedly into the wall: 'Convert! Convert!' But in the rains there was never any glimpse of any kind of harshness in him.	p.223	Direct Religious Discrimination
22	Her husband had 'liked' a disrespectful comment about Muhammad on Facebook five years ago, and had been arrested for blasphemy.  The judge had said to Alice's husband, 'You claim to respect and honour Muhammad, peace be upon him. Then why don't you convert to Islam?'	p.231	Indirect Religious Discrimination
23	The man went away, seemingly satisfied, but not long after the most recent visit the bishop's house was broken into. They tore the doors off cupboards and wardrobes, destroyed cushions and book bindings.	p.232	Direct Religious Discrimination

**B. The Causes of Religious Discrimination in Nadeem Aslam's *The Golden Legend***

No	Description	Page	The Form of Discriminatory Behaviors
1	At their feet, here and there on the tiles, the national flags of the USA, Israel, India, France and Denmark had been painted. For customers to walk on and defile.	p.7	Religious Hatred
2	<p>'What do you want?'</p> <p>In a tranced, slightly submerged voice, he said, 'I have to see.'</p> <p>'What do you have to see?'</p> <p>'Christians have black blood.'</p> <p>She recognised the bone-handled knife as being from the kitchen out there.</p> <p>'Who told you that? It's red, just like yours.'</p> <p>She could see both his determination and his fear much more clearly now.</p> <p>'My mother told me. I have to see.'</p>	p.15	Religious Prejudice
3	<p>From the balustrade she looked down into the lane, the brick wall where yesterday she had seen a man begin to paint a sign, some slogan or advertisement. He had just finished making a large white rectangle on the brickwork when she saw him, and was sitting on the ground, waiting for the paint to dry before adding the words.</p> <p>Now she read what he had written, a message sponsored by the youth wing of a militant party.</p> <p>BREAK RELATIONS WITH DENMARK &amp; FRANCE</p> <p>FOR BLASPHEMOUS CARTOONS,</p> <p>WITH SWITZERLAND FOR BANNING MINARETS.</p> <p>FREE PALESTINE. FREE KASHMIR.</p>	p.56	Religious Hatred

4	They had asked her what she thought she was doing in Zamana, what she thought she was doing in Pakistan. 'You should go and live in a Christian country. This is a country for Muslims.'	p.89	Religious Hatred
5	They had asked her her name and had immediately connected it with the piece of writing in which the djinns were mentioned without due reverence. She wanted to spare her the worst. Stepping into the mosque: in a country where Christians were in prison for drinking water from a Muslim's glass.	p.98	Religious Prejudice
6	Nargis stood surrounded. 'We don't know if that is Lily's crucifix,' she said. 'Ask that ugly black dog to show himself and tell us the crucifix isn't his,' Babur said. 'Where is his daughter?'	p.100	Religious Prejudice
7	There were hundreds of men out there in the lanes and alleys, brought in by the men with the prayer-stained brows. They wanted to drive Christians out of Badami Bagh, kill as many of them as possible in the dead-end streets. Babur would resist but he would be pushed aside.	p.102	Religious Hatred
8	And if the Christians were to take up arms, they would be called traitors.	p.114	Religious Prejudice
9	The mosque lay abandoned because a murder had occurred here soon after it opened, a night of terrible violence. The four sects lived in mutual mistrust and resentment, in prejudice and ignorance, and were always accusing each other of being heretics, infidels and innovators. 'These so-called holy men!' Massud had said once. 'Never mind accepting other faiths, I sometimes fear that a Muslim cleric would declare <i>himself</i> an apostate if he ever read his own words under another cleric's name.'	p.123	Religious Prejudice

10	One of Lily's friends was a Muslim who had converted to Christianity some years ago and was now lost somewhere in Pakistan, fleeing both the police and his own family. His own brothers and father were searching for him in the towns and cities in order to kill him. To aid a convert was as shocking as being one, but Lily and Grace had helped their friend, hiding him in the house for almost two weeks. Later he paid a human smuggler to take him to Europe, where he hoped to seek asylum, moving from Pakistan to Turkey to Greece to Italy and then Germany.	p.127	Religious Hatred
11	His asylum application remained in an indeterminate state, and so he eventually returned to Pakistan, missing his wife and four-year-old boy, having been away from Pakistan for twenty months. His wife had gone to live with her parents in his absence. A month later their son had died, poisoned, everyone suspected, for being the child of an apostate, by someone in her family. Such was the abhorrence.	p.127	Religious Hatred
12	In her grief-stricken mind, to pretend to be Nargis would be expedient while in Zamana, the deception freeing her from the daily aggressions of Muslims.	p.141	Religious Prejudice
13	There was a tap and he splashed water onto his face and then began to drink deeply – gulp after gulp as fast as he could. This hurry was the result of an ever-present fear. If someone were to discover he was a Christian, he could be accused of polluting the water. As a child he had had numerous beatings.	p.155	Religious Prejudice
14	'Look at him ... Just look at the dirty bastard looking at me with his eyes, with his Goddamned Christian eyes!'	p.159	Religious Prejudice

### C. Data of Religious Discrimination in Pakistan

No	Data	Source
1	Christian communities remain among the poorest sections of society and often still do menial jobs. Entire villages in parts of Punjab are Christian and their inhabitants work as labourers and farmhands	[News] BBC News "Why Are Pakistan's Christians Targeted?," 2017
2	Irfan Masih was clearing a blocked sewer in Pakistan's Sindh Province when he was overcome by toxic fumes. The 30-year-old, who is Christian, died in hospital. His family say that doctors initially refused to treat him and allege he is a victim of growing discrimination from the Muslim majority.	[News] BBC News "The Last Hours of a Christian Sanitary Worker in Pakistan," 2017
3	Christians have been especially vulnerable in cases concerning the blasphemy laws, which easily convert into a tool of oppression against them.	[News] New York Times "Pakistan's Persecution of Christians," 2013
4	Graffiti and banners on city walls, voices from the loudspeakers of mosques, popular television programmes, and even children's textbooks carry messages that incite hatred towards minorities.	[Report] <i>Searching for Security: The Rising Marginalization of Religious Communities in Pakistan</i> (2014)
5	Stereotypes of religious minorities also deeply impact their interactions with the Muslim majority: for example, because of negative associations Christians are often restricted from drinking water from the same source as Muslims.	[Report] <i>Searching for Security: The Rising Marginalization of Religious Communities in Pakistan</i> (2014)
6	Caste-vocabulary is often used to stigmatize Pakistan's Christians. In one town in the Punjab (I leave the place unnamed in deference to my informant's wishes), I met an elderly gentleman in 2002 who told me he had become Christian in the early 1960s. When his Muslim neighbors	[Book] <i>Notes from the Fortune-Telling Parrot: Islam and the Struggle for Religious Pluralism in Pakistan</i> (2008)

	heard of his conversion, they shunned him. As word spread, shopkeepers refused him business. Neighborhood boys harassed his daughters by calling out “sweepers!” whenever the girls ventured onto the street (Pinault, 2008).	
7	My friend Amir explained that the term <i>Musalli</i> is used in Pakistan to refer to “new Muslims.” He added, “These are tribals, former Hindus, and Christians. They’re poor. But if one of them manages to become rich, he’s no longer called <i>Musalli</i> ” (Pinault, 2008)	[Book] <i>Notes from the Fortune-Telling Parrot: Islam and the Struggle for Religious Pluralism in Pakistan</i> (2008)
8	It is not as if the Christians of Pakistan had given any provocation for this discriminatory attitude by Muslims. They are not <i>ahl al Dhimma</i> , i.e. subject to the Muslims or the Muslim state by virtue of having been conquered. They just happened to be living in the Pakistan region when the subcontinent was partitioned 1945. They saw no reason to emigrate to Hindu India. They are more of <i>ahl al Zuh</i> , people of a treaty, people who had become subject to the state of Pakistan by virtue of a treaty between the British and the state of Pakistan, without any intervention of their own. Alternatively they could be described as <i>ahl al Amn</i> (people who are safe) which is as they should be though the reality may be different	[Book] <i>Christian Citizen in An Islamic State: The Pakistan Experience</i> (2007)
9	Christians in Pakistan are often looked down upon owing to their origins from the lower echelons of society such as the Chuhra (sweepers).	[Book] <i>Christian Citizen in An Islamic State: The Pakistan Experience</i> (2007)

#### **D. The Report of Religious Discrimination Cases in Pakistan**

- David Pinault's note (2008) *“Notes from the Fortune-Telling Parrot: Islam and the Struggle for Religious Pluralism in Pakistan”*
  1. On November 12, 2005, a mob of more than 2,500 people (some from Sangla Hill, others from nearby Punjabi villages) attacked buildings in settlements belonging to a minority Christian community.
  2. In May 2007, CNN and other news media reported threats directed by "pro-Taliban militants" against a Christian minority community on the Northwest border city of Charsadda.
  3. In June 2007, a similar threat was made against Christians in the village of Shantinagar, Punjab: "Convert to Islam or face dire consequences."
- Report from Minority Rights Group (2014) *“Searching for Security: The Rising Marginalization of Religious Communities in Pakistan”*
  1. In 2010, a Christian, Asia Bibi was the first woman in Pakistan to be sentenced to death after she was accused of blasphemy by a Muslim woman who worked as a berry farmer in rural Punjab.
  2. In 2012, Rimsha Masih, a 14-year-old Christian girl who has a disability in learning was accused of burning the text of the Qur'an.
  3. In March 2014, a Christian man, Sawan Masih was sentenced to death after being found guilty of religious defamation a year earlier.