

Physical Education, Health and Social Sciences

<https://journal-of-social-education.org>

E-ISSN: 2958-5996

P-ISSN: 2958-5988

Unveiling The Silenced: Minorities in Bapsi Sidhwa's the Crow Eaters

Dr. Muhammad Ali Khan¹, Dr. Nazakat Awan², Mr. Bilal Ahmed³

¹ English Lecturer, Department of English at Hazara University, Mansehra. KP Pakistan. Email: roomiee@hotmail.com

² Chairman Department of English, Hazara University Mansehra, KP Pakistan. Email: nazakat.nazakat@gmail.com

³ PhD Department of Linguistics and Literature, The University of Haripur, KP Pakistan. Email: malikb421@gmail.com / 1473@student.uoh.edu.pk

DOI: <https://doi.org/10.63163/jpehss.v3i1.208>

Abstract

The current study demonstrates the challenges faced by minority communities, particularly in Pakistan, where some of the cultural, social and political structures marginalize religious and ethnic minorities. This article examines the struggles of the Parsi community in the Indian subcontinent as depicted in Bapsi Sidhwa's novel *The Crow Eaters* (2006). As a member of the Parsi community and a witness to the partition, Sidhwa depicts the religious rites, traditions, customs, and cultural conventions of this minority group. The study investigates critical issues for instance; insecurity, cultural clashes poverty and identity related issues emphasizing the struggles of a marginalized community in an unaccustomed and often hostile community. Through the depiction of domestic tale in the select text, Sidhwa narrates the adjustment in the new country, difficulties, marriage customs, interfaith relations and social segregations faced by Parsi families. In conclusion, the study pursues to analyze the novel's representation of minority struggles and contribute to the broader narratives on identity politics and minority rights in Pakistan English literature.

Keywords: Minority, Identity, Tradition, Culture, Religion, Post-colonialism, Discourse, Economy, Parsee

Introduction/Review of Prior Knowledge Production On Minority Studies

Literature has long been a mirror reflecting the struggles and revolt of disregarded communities; in Pakistani English fiction, the voices of minorities often emerge through the pens of local authors, explaining their complex socio-political realities. Bapsi Sidhwa, one of Pakistan's most notable English-language writers, splendidly narrates the experiences of the Parsi community as minority in *The Crow Eaters* (2006) provides a satirical yet thought-provoking portrayal of the Parsi community, a small but influential religious minority in colonial India. By the use of, irony, humor and powerful social observation, Sidhwa foregrounds the struggles of minorities as they see cultural preservation, social acceptance, and economic survival in a situation dominated by larger religious and political forces. One of the key issues of the select novel is to what extent Parsi minorities exchange and negotiate their existence within dominant cultural structures of Pakistan.

The selected novel depicts Parsis community that not only prides itself on its unique customs and traditions but also faces burden to meet colonial expectations. However, as a result, this duality gives birth to identity crisis wherein Parsi minorities sensibly balance cultural enactment with the requirement for assimilation. The issue of gender also plays very pivotal part in framing the exclusionary minority's experiences, especially women such as Freddy's wife Putli and his mother-in-law Jerbanoo, who experience numerous levels of marginalization, not only being the part of minority group, but also as women in male dominated society. Parsi minority women suffer from the additional burden of safeguarding the Parsi cultural traditions which make their roles even more restrictive and rigid. This study seeks to answer the following question and objective: how does Sidhwa represent minority identity, particularly the Parsi community, in *The Crow Eater*? And the objective includes to explore the socio-political encounters faced by minorities *The Crow Eaters* particularly in relation to power structures and cultural negotiations. Having defined the objective of the study, the next part delves into the review of prior knowledge production, where various scholars have explored themes related to minority representation, identity struggles, and cultural existence.

In the essay *Changing Places: Religion and Minority in Pakistan* by Devji (2020) exposes that the term minority is to be defined, emphasizing on quantifiable numbers, he stresses that numbers are an important part in defining a group as a minority or majority. Majority or Minority are said to have belonged to particular religious groups as a result of being a certain number. The individual especially does not have any opinion as such and is dependent on what they are told by their opinion leaders i.e., religious leaders or political leaders. Online Oxford Learner's Dictionary (2025) defines the term 'minority' as "a small group within a community or country that is different because of race, religion and language". "Or the smaller part of a group; less than half of the people or things in a large group" minority refers to people, defined by law and differentiated from majority. The differentiation can be based on one or more measured human characteristics, including: race, religion, hereditary social class, gender, ethnicity, wealth and health. Minority are people, smaller in number than the majority population and they are permanent citizens of the state. Religious minority refers to that group which held different faith from the majority. Identity of the minority is everything which specially and particularly belongs to them. The conventions are rules and regulation or law but not in written form and are followed within that community or area. Ali (2015) asserts that religious minority groups are marginalized and perceived as the 'other' due to their distinct religious identity. He further argues that these groups often face institutional discrimination based on their identity, which in turn fosters a sense of insecurity among their members, reinforcing their status as an out-group. Fuchs and Fuchs (2020) argue that members of religious minority groups possess multiple, overlapping identities, such as religious and caste identities, which are constantly evolving. They further contend that religious minorities face challenges because their diverse identities disrupt the rigid national identity that the state seeks to enforce. According to Schaflechner (2018) that a major challenge faced by religious minority groups is the forced conversion of their women and girls. Reports indicate that they are often abducted, coerced into converting to Islam, and forcibly married to Muslim men under duress. Ahmed et al. (2024) discussed Sidhwa's discourse found in *Ice-Candy-Man* pertaining to the necro-politics and its regulation over the vulnerable bodies, where politics has been framed and exercised on the religious identities of the bodies. "Sidhwa resists these forces through her portrayal of the Parsee community, who embody resilience and counteract the necropolitical narrative" (p.2234). In *Christian Citizens in an Islamic State* Theodore Gabriel (2007) states that minorities in 'pluralistic democratic states' have been facing a large number of problems he further states that it is absolutely imperious to 'uphold/preserve minority rights and the state should treat

minorities equally, and preserve their cultural and religious identity, by allowing them to practice their religion, providing them with the opportunities in economic and political spheres of the country. Marriam Faruqi (2011) in her paper titled *A Question of Faith—A Report on the Status of Religious Minorities in Pakistan* discusses that media is required to highlight ‘unbiased and accurate reportage’ of events and incidents according to her media should be propagating dialogue and understanding between different religious communities and encourage peaceful relations. Rais (2007) states that religion becomes very lethal weapon in a situation when the religious majority gets involved in the framing and modification of national identity to the religion of majority. Javid and Martin (2020) are of the view that social life in Punjab is marked by paradox, on both sides of the border there exists sheer discrimination against the minorities. They further argue that scheduled castes may vary from country to country, minorities may be in terms of religious or ethnic do confront certain level of biases from majority community. Kozar (2005) referred article 2 of the constitution that was promulgated in 1992 pertaining to minorities in Pakistan, “persons who belong to any kind of minority have the right to enjoy their own culture, to practice their religion, to use their language, in private and in public, freely and without any kind of discrimination”.

Discussion

Plot Summary

Bapsi Sidhwa’s protagonist in *The Crow Eaters*, Faredoon Junglewalla, migrates to Pakistan from Gujarat, India, with his children, his wife Putli, and his mother-in-law Jerbanoo. Initially very poor, he finds it difficult to adjust immediately among the majority in Lahore, Pakistan. A man of wisdom and ambition, he starts a business and eventually becomes the supreme leader of the Parsi community. A renowned businessman, he builds relationships with the British masters and the local police to survive and sustain his business. He opens stores in Peshawar, Amritsar, and Delhi. By obtaining money from an insurance company, he expands his business. Throughout his journey, he faces several challenges, not only the attack by a buffalo on his mother-in-law Jerbanoo but also the hardships of overcoming poverty to survive. The most significant problems he and his family face are differences in culture, religion, customs, and conventions in Lahore. His son, Yazdi, falls in love with an Anglo-Indian girl named Rosy Watson. However, Faredoon rejects his son’s proposal due to cultural, religious, and conventional differences. The Parsi community is deeply rooted in its traditions, and its members are always recognized by their distinct attire. They remain steadfast in their cultural and religious practices and do not easily assimilate into other cultures.

Analysis and Interpretation of Collected Data

All diseases, moans, and bad luck enter a home when they ‘guard poverty on their way and stay as an uninvited guest.’ During the partition of India and Pakistan, two communities, Buddhists and Jains, remained in Indian territory, while Parsis, despite being fewer in number in Karachi and Lahore, remained outside the communal division and were less affected by the partition. In the same context, Sidhwa’s *The Crow Eaters* depicts a clear picture of the Parsee community and its traditions and culture. The select novel also discovers how some younger generations of Parsees adopt elements from other cultures, leading to a cultural fusion. Sidhwa’s primary concern is the challenges minorities face in rapidly changing times. The story begins when Faredoon Junglewalla, or ‘Freddy,’ travels with his mother-in-law Jerbanoo (eleven years his senior), his wife Putli (six years younger), and their child. It is narrated that their journey is full of hardships, including exhaustion from the scorching sun. Jerbanoo, in particular, suffers the most. Left alone in

unfamiliar land, she is terrified by a buffalo, but the farmer controls the beast, and later, Freddy arrives to help her when she is already out of breath. She also experiences great fear when the cart's wheel breaks and a fox howl in the stillness of the night. This microscopic family endures these struggles in search of a better life. What is need? It is a force that can turn a king into a beggar, a strong person into a weak one. Although the novel focuses on the Zarathushti race, the struggles of minorities are universal, regardless of religion. Ania Loomba (1993) confirms that postcolonial writers highlight religious fundamentalism, caste, gender, and class. Minorities worldwide face similar challenges—livelihood, adjustment, relationships, marriages with new generations, and even feelings of inferiority. How should they live in society? How do they interact with others? The novel particularly highlights the difficulties faced by minorities during the partition of the subcontinent into India and Pakistan. As Freddy's family migrates to Lahore, a detailed list of their struggles unfolds. Nilufer E. Bharucha (1995) states that Parsi writing highlights key aspects of the diaspora, including identity struggles, a sense of loss, and nostalgia in the host country. Among these, family problems take precedence. Freddy, already struggling with poverty, finds his mother-in-law Jerbanoo worsening the family's situation, discouraging him step by step.

Freddy exclaims to Jerbanoo, "You obstinate fiend, have you no idea how we are suffering" (Sidhwa: p.10). Poverty and life's hardships often lead to an inferiority complex. One community or family may be superior to another, making it difficult for the poor to establish relationships. In both cities and villages, people strive to align themselves with powerful families, while the elite relentlessly seek further dominance, disregarding spiritual values. Love marriages are rare; marriages are decided by families, not the bride or groom. Advertisements for wives in newspapers further dehumanize the process, pushing both bride and groom into an inferiority complex. Sidhwa describes this reality: "Billy was filled with awe and the beginning of an inferiority complex. In this city, he felt like a country bumpkin" (Sidhwa: p.182). Shakespeare famously remarked, 'Poverty is the biggest crime against humanity.' For a newly migrated family like Freddy's, poverty creates misery, anxiety, and weakness. Freddy feels tormented by his mother-in-law at every turn, while his wife Putli consistently supports her. His daily struggles stem from poverty, which acts as a lion in his path, a frog in his chamber, a sour in his milk, and a hail in his crops. Momina Cheema (2013), in her essay *Shaping the Future of Pakistan*, quotes Bertrand Russell: "If one man offers you democracy and another offers you a bag of grain, at what stage of starvation will you prefer the grain to the vote?" Poverty forces people into desperate circumstances, compelling them to make choices they would otherwise reject. Freddy's hardships deepen when he realizes his helplessness: "I thought something was terribly wrong with her—her breath was choking her or something... I might as well have left her to die unattended!" (Sidhwa: p.30). Everyone living in a society is influenced by its powerful force and interactions. The proverb "society molds the man" holds true. Freddy sent Yazdi to Karachi for education, hoping to distract him from his love for Rosy Watson, an Indian girl. However, after Soli's death, Yazdi became disheartened. His sister, Yasmin, later writes to their father about Yazdi's deteriorating condition in Karachi: "He had become a college dropout. He squandered his allowance and fees on beggars. He drifted about the city and slept on park benches and pavements" (Sidhwa, p.171). Yazdi's transformation shocks the family. He neglects his education and distances himself from them. Whether he is avenging his parents for their opposition to his love or acting under societal influence is unclear. Unlike Freddy, who accidentally stumbles into Hira Mandi, Yazdi spends his money not on vice but on helping the needy. This behavior deeply troubles the Parsee family. With Soli gone, Yazdi's future appears uncertain, leaving the family without a traditional successor. Putli and Jerbanoo, once critical of Freddy, now stand by him against Yazdi's choices.

Freddy, weighed down by sorrow, loses hope for his son's recovery and laments: "It is insane to look beyond the narrow confines of one's destined sphere" (Sidhwa, p.173). A newly migrated family faces difficulties in every aspect of life, including customs, traditions, and funeral rites. Minority Rights Groups International (2016) conducted a survey in Bangladesh, where a Buddhist woman stated that she feels secure wearing her community's traditional dress, yet faces frequent comments. It is natural to love one's culture and remain attached to traditions. Jerbanoo, in her old age and nearing death, criticizes the burial customs of Muslims and Christians. She reminds Freddy and Putli of their ancestral traditions in Persia, where open-walled graveyards—known as 'The Tower of Silence'—allowed vultures to consume the dead. However, in Lahore, such facilities are unavailable, creating a major issue for the small Parsee community. It is difficult for them to bury their dead in the same graveyards as Muslims or Christians. Beyond burial issues, newly migrated families face various challenges. Freddy, for instance, suffers humiliation at the hands of the police "Three firemen ran after him and hauled the struggling, grief-stricken man to their chief... 'So, you are the owner... your poor son of a bitch,' said the Irishman sympathetically" (Sidhwa, p.73). Freddy's insult at the hands of authority reflects the plight of minorities worldwide. Today, Afghan refugees experience similar hardships in Peshawar and other parts of Pakistan, resembling the struggles of Sidhwa's Parsee family in Lahore. Sidhwa portrays the Parsee family's suffering as a microcosm of marginalized communities worldwide. In such dire circumstances, social isolation and exclusion inevitably lead to an inferiority complex and a crisis of identity. Everyone living in a society is shaped by its powerful influence. The proverb 'society molds the man' holds true. Yazdi was sent to Karachi for education, as his father hoped to divert him from his love for the Indian girl, Rosy Watson. However, after enrolling in college and losing his brother Soli, Yazdi became deeply disheartened. His sister Yasmin, after her marriage in Karachi, writes to their father about Yazdi's state: "He had become a college dropout. He squandered his allowance and fees on beggars. He drifted about the city and slept on park benches and pavements" (Sidhwa p. 171). Yazdi undergoes a complete transformation, neglecting both his education and family. Whether his actions stem from heartbreak or societal influence, he chooses to serve the poor rather than follow in Freddy's footsteps, who once mistakenly entered Hira Mandi. However, Yazdi's choices place his Parsee family in a difficult position. With his brother gone and Yazdi showing no signs of fulfilling his traditional responsibilities, his mother, Putli, and grandmother, Jerbanoo, are filled with sorrow. They stand by Freddy against Yazdi's perceived recklessness. Freddy, constantly plagued by misfortune, loses hope for his son's recovery, lamenting, "It is insane to look beyond the narrow confines of one's destined sphere" (Sidhwa p. 173). When a well-mannered individual of good social standing moves to a foreign land, adjusting to the new environment can be extremely challenging. Beyond securing employment, even simple tasks like integrating into a new neighborhood can be daunting. The struggles are even greater when seeking a marriage alliance in a community where one belongs to a minority. These individuals often face alienation due to cultural differences, traditions, racial discrimination, and societal hierarchies, which can lead to an overwhelming sense of inferiority. Bapsi Sidhwa's novel *The Crow Eater* vividly portrays the stark contrast between different cultural and traditional backgrounds, highlighting the struggles faced by both minority and majority communities. The difficulties of daily life are never-ending, particularly for marginalized groups. These challenges, though invisible at times, persist as an underlying force that minorities must constantly contend with.

In the novel, Freddy's son, Yazdi, is enrolled in St. Anthony's School, a co-educational institution where he falls in love with a girl named Rosy Watson. Although Rosy initially appears detached, her first interaction with Yazdi deeply influences him, leading him to develop strong feelings for her. However, the cultural divide between a Parsee and an Anglo-Indian girl is insurmountable.

When Yazdi expresses his desire to marry Rosy, his father, Freedy, reacts with anger and disbelief. After hearing that Rosy's parents allow men to visit her in solitude, he rebukes Yazdi, saying: "You do not love the girl; it is your pity upon her. She is not Parsee. She is Anglo-Indian" (Sidhwa p. 110). Freedy's disapproval escalates as he furiously exclaims: "You have the gall to tell me you want to marry an Anglo-Indian? Get out of my sight, Get out!" (Sidhwa, p. 110). Tears well up in Yazdi's eyes as he realizes that his father stands as an obstacle to his love. Such generational and cultural conflicts are not unique to this Parsee family but are found across societies. While the older generation seeks alliances based on social status, modern perspectives value individual relationships beyond traditional constraints. Freedy reinforces his stance by warning Yazdi that if he marries an Anglo-Indian, his children may appear beautiful but will be spiritually and culturally lost: "They might look beautiful, but they will be shells—empty and confused; motifs to come" (Sidhwa, p. 116). Freedy firmly refuses to allow his son to marry a Hindu girl, despite Yazdi's insistence that she is, above all, a human being and more beautiful than any girl in the Parsee community. However, his father remains steadfast in his stance, declaring, "I'd be ashamed to even think of such rubbish" (Sidhwa, p. 116). Ethnic tensions remain at their peak in many societies, deeply rooted in history and shaped by space and time. These conflicts often escalate in multicultural settings where various communities coexist. Abdul Majid (n.d.) highlights that cultural diversity is threatened in societies where ethnic and religious minorities are denied their rights and identities. For a true Parsee, living freely and happily is a challenge as long as they remain victims of ethnic discrimination. However, societal changes over centuries—or personal adaptation to contemporary norms—can reshape this reality. As the saying goes, 'society molds the man.' A Parsee child born in Lahore, for instance, becomes more attuned to the evolving cultural landscape than their elders. The fusion of Eastern and Western traditions creates a new identity, as Sidhwa illustrates: "One leg in India and one leg in England. We are citizens of the world! ... The cultures of the East and West met in these two worthies" (Sidhwa, p. 208).

This shift reflects the evolving nature of identity—one that transcends rigid cultural boundaries. Horner (1990) argues that tradition is a process through which customs and beliefs are passed down through generations, but younger generations are often less inclined to strictly follow them. With time, young couples adapt to society, forming friendships and relationships across cultural divides, determined to break with tradition. The modern world no longer adheres to the strict ethnic and cultural boundaries that once dictated social interactions. People are increasingly free to choose their paths, unburdened by the rigid expectations of their ancestors. Behram Junglewalla embodies this shift, advocating for business growth while surrounded by a diverse group of couples who embrace new ways of living: "They made friends with modern couples equally determined to break with tradition... They were utterly ashamed of traditional habits... The parties were fashionably cosmopolitan, including the various religious sects of India: Hindus, Muslims, Sikhs, and Christians, as well as Europeans and Anglo-Indians" (Sidhwa, p. 230)

Sidhwa presents a sharp critique of family dynamics, illustrating the complexities of adjusting to a new household. Tanya, the chosen wife for Billy, struggles to find her place in the family, particularly due to Jerbanoo, who emerges as a constant source of discord. Throughout the novel, Jerbanoo is portrayed as a meddlesome, narrow-minded figure whose interventions bring dissatisfaction, sorrow, and conflict. While the saying 'old is gold' suggests the value of experience, in this case, age becomes synonymous with rigid, outdated beliefs. The younger generation's ability to adapt is not inherently flawed, but rather, it is the influence of conservative elders that often fuels household tensions. Tanya, for instance, finds herself the subject of relentless criticism: "Everything she did was wrong" (Sidhwa, p. 234). Tanya's struggles highlight the broader challenges of marriage, whether love or arranged. Despite her relationship with Billy, their

marriage is fraught with misunderstandings and trivial quarrels. One humorous yet telling episode revolves around Tanya's request for pomegranates: 'I want pomegranates' (Sidhwa, p. 257). Billy, eager to please, searches the bazaar, only to return with poor-quality, greenish fruit. Tanya's frustration escalates when he insists, they are still nutritious: "I do not want vitamins but pomegranates!" (Sidhwa, p. 257). This seemingly trivial argument underscores the everyday strains within marriage, particularly in cases where financial constraints and differing expectations add to the tension. Tanya's exasperation culminates in her lashing out at Billy: "Get away! Get away from me!" (Sidhwa, p. 257). Sidhwa also explores the unique struggles of minority communities, emphasizing their challenges in social integration. Living within a multicultural society where traditions, customs, and religious practices vary, a person from a minority background often faces obstacles at every step of life. Minority communities frequently find themselves marginalized, struggling to assert their rights. However, Freedy adopts a pragmatic outlook, advocating for resilience and self-sufficiency: "We will stay where we are... let Hindus, Muslims, Sikhs, or whoever, rule. What does it matter?" (Sidhwa, p. 267). His perspective underscores the idea that success and stability are determined more by individual effort than by political or societal dominance. Ultimately, Sidhwa's novel highlights how cultural assimilation is an inevitable process. Just as a single drop of water is absorbed into the vast ocean, small communities are inevitably influenced and reshaped by the dominant culture over time. This interplay between tradition and modernity, resistance and adaptation, remains central to the narrative, reflecting the broader experience of immigrant and minority communities in multicultural societies.

Conclusion

The Study concludes that Bapsi Sidhwa's *The Crow Eaters* echoes the struggles confronted by minorities, mainly the Parsi community in Pakistan, as they face social, cultural, and economic challenges. The select novel explains how deeply in-built conventions, traditions and strict social expectations produce barriers for individuals like Yazdi, whose love for an Anglo-Indian girl is passionately opposed by his father, Freedy. It is found that religious and ethnic boundaries dictate personal choices, leaving characters stranded in familial and societal limitations. Similarly, women like Tanya face additional hurdles in marriage, where they must conform to the expectations of their new families, often encountering hostility from conservative figures like Jerbanoo. These conflicts illustrate how minority communities, in their effort to preserve cultural identity, sometimes create internal divisions and struggles that hinder their own progress. Despite these adversities, the novel suggests that adaptation and resilience are necessary for survival for the minority. Freedy, initially resists to change, however, at last recognizes that social mixing is unavoidable, even in a diverse and hierarchical society. The economic struggles of newly migrated families, the exploitation of the weak, and the constant tension between modernity and tradition further emphasize the difficulties minorities face in asserting their place within a dominant culture of Pakistan. However, as the younger or new generation starts to embrace cosmopolitanism, inter-community relationships, and shifting social norms, the rigid barriers of tradition and ethnicity start getting dissolved. Through satire and irony, Sidhwa presents a detailed critique of the societal structures that confine minorities, illustrating both the hardships they endure and their capacity for transformation in an ever-changing world.

References

Ahmed, B., Ali, I., & Khan, F. (2024). Politics of Death: Existence and its Dynamics Echoed in Bapsi Sidhwa's *Ice-Candy-Man*. *Social Science Review Archives*, 2(2), 2234-2248.

- Ali, Z. (2015). Identity as a Form of Human Insecurity: The Case of Religious Minorities in Pakistan. *Journal of Human Security*, 4(2), 108-126.
- Bharucha, N. E. (1995). Reflections in Broken Mirrors: Diverse Diasporas in Recent Parsi
- Cheema, Momina. (2013). Article – Shaping the Future of Pakistan. 2013. <http://www.mominacheema.com/pakistanessay>.
- Devji, F. (2020). Changing Places: Religion and Minority in Pakistan. *South Asia: Journal of South Asian Studies*, <https://doi.org/10.1080/00856401.2020.1694466> Discrimination against religious minorities in Pakistan: An Analysis of Federal and Provincial Laws. (Research report) Retrieved from <https://appgfreedomofreligionorbelief.org/media/RESEARCH-DOCUMENT-1-discrimination-against-religious-minorities.-Analysis.pdf>
- Faruqi, M. (2011). A Question of Faith: A Report on the Status of Religious Minorities in Pakistan. Jinnah Institute, Islamabad. *Fiction. Wasafiri*, 10(21), 32-35. <http://dx.doi.org/10.1080/02690059508589417>
- Fuchs, M. M., & Fuchs, S. W. (2020). Religious Minorities in Pakistan: Identities, Citizenship and Social Belonging. *Journal of South Asian Studies* 43 (1) 52-67
- Gabriel, T. (2007). *Christian Citizens in an Islamic State – The Pakistan Experience*. Hampshire, England: Ashgate Publishing Company.
- Horner, A. E. (1990). *The Assumption of Tradition: Creating, Collecting, and Conserving Cultural Artifacts in the Cameroon Grass Fields (West Africa)*. University of California, Berkeley.
- Javid, H., & Martin, N. (2020). Democracy and Discrimination: Comparing Caste-based Politics in Indian and Pakistani Punjab. *South Asia: Journal of South Asian Studies*, 43(1), 136-151. <https://doi.org/10.1080/00856401.2020.1691831>
- Kozar, A. (2005). *The Media and Cultural Rights of Ethnic Minorities* by Aida Kozar. Paper presented at the Eighth International Seminar Democracy and Human Rights in Multiethnic Societies.
- Loomba, A. (1993). *Dead Women Tell no Tales: Issues of Female Subjectivity, Subaltern Agency and Tradition in Colonial and Post-colonial Writings on Widow Immolation in India*. In *History workshop* (No. 36, pp. 209-227). Oxford University Press.
- Majid, A. (n.d). *Religious Minorities in Pakistan*. Center for South Asian Studies, University of the Punjab, Lahor, 1-10.
- Malik, I.H. (2002). *Religious Minorities in Pakistan*. United Kingdom. Kavita Graphics.
- Minority. (n.d). Retrieved October 27, 2025 from :<https://en.oxforddictionaries.com/definition/us/minority>.
- Rais, R. B., (2007). Identity Politics and Minorities in Pakistan. *South Asia: Journal of South Asian Studies*, 30(1), 111-125
- Report. (2016). *Under Threat: The Challenges Facing Religious Minorities in Bangladesh*. Minority Rights Group International. http://minorityrights.org/wp-content/uploads/2016/11/MRG_Rep_Ban_Oct16_ONLINE.pdf.
- Sidhwa, B. (2006). *The Crow Eaters*. Milkweed Editions.
- The Oxford Learner Dictionary. Retrieved dated on March 15, 2025. <https://www.oxfordlearnersdictionaries.com/definition/english/minority?q=minority>