

**ASSESSMENT OF INTERFAITH HARMONY BETWEEN
MUSLIMS AND HINDUS IN EDUCATIONAL
ACTIVITIES IN DISTRICT SWAT, PAKISTAN
(A CASE STUDY OF DISTRICT SWAT)**

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ABSTRACT

This piece of research work explains some of preliminary finding of social interaction and positively in the harmony and cohesion between two different religion of Hindus and Muslims. The world of today is facing various kinds of problems. This is the cry of the hour to create a peaceful and harmonized life standard. This work makes an attempt to analyze the willingness in educational activities. And highlight the positivity of respondents towards other educational setup and institution. The association result showed at the table that the relationship between separate educational institution and curriculum was significant ($P=0.032$) with social solidarity. However a non-significant ($P= 0.738$) relationship was found in regard to want combined educational institution in Pakistan in social solidarity. . Similarly a non-significant

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($P=0.652$) relationship was found regarding the combined study of Hindu and Muslim leads towards interfaith harmony and social solidarity. Accordingly most of respondents 71.9 % of Muslim wanted to read in combined educational institution and 28.1 % are did not like it at all.

The result concluded that there was peaceful and harmonized environment between Hindus and Muslims being living in the study area. The minority were fully enjoyed freedom and equality in Pakistan. On the bases of finding of study positive social interaction, mutual respect, positivity in thinking and positive role of media was recommended as policy guidelines.

Key words: Educational Activities and Social cohesion (social solidarity).

INTRODUCTION

According to Henslin, (1997) beliefs and practiced that isolated the profane from the sacred and the adherent into a sacred community. The Muslims came to the South Asian sub-continent as conquerors, their glory and superiority was occasionally blamed by the non-Muslims in one way or the other. According to Husain, (2009) it was against this background of uncompromised attitude of the Hindus that the Muslims raised to the occasion, affect themselves against the hatred and bad wishes of Hindu mind and threw off the Burdon of double chain of slavery, via, British superiority and Hindu dominance in the South Asian sub-continent. According to Inamullah (2010) interfaith harmony means to live and let to other for live. Ali (2007) stated that 57 countries population is Muslims majority out of 193 over the globe. Pakistan is come into being on 14th august, 1947 and a separate homeland for the Muslim of sub continents ensure with ideology of equality for all the caste and creed. Hindus and Muslims have been lived together on the same piece of land for more than one thousand years. The future does not look better for this conflict; anxiety are on the rise, people not being educated to what is really happening, and most of all, people are not understanding each other. Harmony is must and essential for the smooth running of life in the region. According to Kana Mitra, (1992) Muslims and Hindus live in subcontinent over 1000 years. During their living there is great violence, in the light of above discussion it can easily be concluded that the behavior of some Hindu leaders and the policies of the Congress helped out to widen the gulf between Hindus and the Muslims (Mahbob, 2009).

The world of today is engulfed by various kinds of dilemmas. The status of minority is much debated topic of this modern era. The interfaith harmony between the Muslim and Hindu is much significant in Khyber pakhtunkhwa. Flexibility exists in Islam regarding the rights of minorities. Unfortunately the mass media and the western countries misinterpret that the minorities are deprived of their basic rights and freedom. The area of interest in this study will elaborate the relationship between Hindu and Muslim living together with peace and harmony. The study will also investigate the mutual respects, cooperation of both Muslims and Hindu in various ways of life.

MATERIALS AND METHODS

District swat is situating in Malakand division. There are 65 Union council and 5 tehsil in district swat. According to census of 1998 the total population was 1,257,602. District swat hosts some minority as like as Hindu and Christians. The numbers of Hindu in swat are 1581, which is 0.013% percent of the whole population. Hindu is living in the Union council of khwazakhela and local city. Purposive sampling was used as a method of data collection. The population of Muslims and Hindu was scattered and it was not possible to reach every individual. That is why the researcher used purposive sampling (Bailey 1987). The acquired populations according to criteria as we selected those members who had taken part in day to day life, like as Nazims, social workers, mullah, khans, and teacher. The total population size at that criterion stood at 400. It pertinent to mention that a sample size of 210 was determined as per criteria design by sekaran (2003). The relative sample size of distribution strata against each of the population.

$$n = n \cdot \frac{N_1}{N}$$

Chaudry and Kamal (1996)

A well thought out interview schedule was used for both educated and uneducated respondents as tools of data collection. This comprised of almost every aspect of the study was served to collect the required information in light of specific objectives of the study. The data collected was analyzed with the help of suitable software (SPSS-20). For the simplicity the data was presented in percentage and frequencies. Chi-square (χ^2) test was used to test the hypothetical association between independent and dependent variables at bi-variate level. Following procedure was adopted to calculate chi-square as outlined by Tai (1978)

$$(\chi^2) = x^2 = \sum_{j=1}^j \sum_{i=1}^k \frac{(o_{ij} - e_{ij})^2}{e_{ij}}$$

Where

(χ^2) = Chi-square for two categorical variables

o_{ij} = the observed frequencies in the cross-classified category at i th row and j th column

e_{ij} = the expected frequency for the same category, assuming no association between variables under investigation.

RESULTS AND DISCUSSION

Respondents Attitudes about educational activities

Education is key variable in regard to enhance solidarity and understanding amongst different religion. This is said that it provide the tools that how to live and how to cooperate with other. Man perception or attitude with any social phenomena is usually measured with “yes, no” the result indicated that out of 100 % respondents 97.6 % respondents responded that Hindu should read in combined educational institution with Muslims while the 2.4 % did not support the joint educational system. Similarly 98.1 % respondents agreed that study with each other leads to interfaith harmony with 1.9% in negation only.

Asking about curriculum 66.2 % of respondent's claimed that the available curriculum is favorable for Hindu while the 33.8 claims that this curriculum is not acceptable among Hindu. Moreover some 70 % of respondents responded that definitely Hindu have rights for their separate institutions. In contrast of it 30 % claims that the established institutions in Pakistan are enough and no need of separate institution for minorities. Asking that either combined education system has positive impact on Muslims and society majority i.e. 96.2 % respondent did not support combined education while 3.8 % showed affirmation to the statement that result are in the consonance to the finding of Inamullah (2009). When a discussion maintains in admission to various institutions, job market and curriculum activities were found liaised towards minorities in Pakistan. Regarding the said categories 98.1 % respondents shared their views in the likeness of combined education. In contrast of it some 1.9 % respondents don't like combined education in

Pakistan especially in the concerned area. Accordingly most of respondents 71.9 % of Muslim wanted to read in combined educational institution and 28.1 % are did not like it at all.

Table 1. Respondents Attitude about Educational Activities

SATMENT	TOTAL	Yes	No
Do you think that Hindu should read in combined educational institutes?	210(100)	205(97.6)	5(2.4)
Do you think that the combined education of Hindu and Muslims leads toward interfaith harmony?	210(100)	206(98.1)	4(1.9)
Is the available curriculum favorable/ suitable for Hindu?	210(100)	139(66.2)	71(33.9)
Should there be separate educational institute and curriculum for Hindu?	210(100)	147(70.0)	63(30.0)
Do you want combined educational institution in Pakistan?	210(100)	8(3.8)	202(96.2)
Do you like combined education system with Hindu?	210(100)	206(98.1)	4(1.9)
Do Hindus want to read in combined education institution?	210(100)	251(71.9)	59(28.1)

Table values in each cell indicate frequency while value of parenthesis indicated percentage.

BI-VARIATE ANALYSIS

Association between educational activities and social solidarity

Education is a key variable considered as contributing factors towards the establishing and existing of social solidarity and cohesion. Education leads great understanding and mutual respect amongst different religion. Education fully supports solidarity and cooperation among the members of society. According to the Book of Asha (2005), this is the sayings of the Holy Prophet (PBUH) that to support the importance of education for Muslim men and women.

The association result showed at the table that the relationship between separate educational institution and curriculum was significant ($P=0.032$) with social solidarity. This finding is the negation of Abid (2012) that their children's are precluded from educational institution. It is erbium that Hindu is the level of education, moreover prevalent social solidarity. However a non-significant ($P= 0.738$) relationship was found in regard to want combined

educational institution in Pakistan in social solidarity. The result further showed depicted a non-significant ($P= 0.738$) relationship was found in the likeness and readiness towards combined education system. Similarly a non –significant ($P=0.981$) relationship was found to want into read in combined institution. The result also shows non-significant ($P=0.073$) relationship was found with the opinion the available curriculum is favorable e for Hindu with solidarity. Similarly a non-significant ($P=0.652$) relationship was found regarding the combined study of Hindu and Muslim leads towards interfaith harmony and social solidarity. Moreover a non-significant ($P=0.772$) relationship was found to read with Hindu in combined educational institute.

These results display a sound picture regarding education relationship between Hindu and Muslim was quite well and standardized. There was no hurdle in the way to read in combined education system and to educate each other with social cohesion. Through this way the followers of different faiths understand each other and promote tolerance.

Table 2. Associations Between Educational Activities and Social Solidarity

STATEMENTS	Attitude	Social solidarity		TOTAL	STASTICS
		Yes	No		
Do you think that Hindu should read in combined educational institutes?	Yes	167(95.4)	8(4.6)	175(83.3)	$\chi^2 =.084(P=0.772)$
	No	33(94.3)	2(5.7)	35(16.7)	
Do you think that the combined education of Hindu and Muslims leads toward interfaith harmony?	Yes	196(95.1)	10(4.9)	206(98.1)	$\chi^2 =0.204(P=0.652)$
	No	4(100)	0(.0)	4(1.9)	
Is the available curriculum favorable/suitable for Hindu?	Yes	135(97.1)	4(2.9)	139(66.2)	$\chi^2 =3.218(P=0.073)$
	No	65(91.5)	6(8.5)	71(33.8)	
Should there be separate educational institute and curriculum for Hindu?	Yes	137(93.2)	10(6.8)	147(70.0)	$\chi^2 =4.500(P=0.034)$
	No	63(100)	0(.0)	63(30)	

Do you want combined educational institution in Pakistan?	Yes	168(95.5)	8(4.5)	176(83.8)	$\chi^2 = 0.112(P=0.738)$
	No	32(94.1)	2(5.9)	34(16.2)	
Do you like combined education system with Hindu?	Yes	166(82)	6(3.5)	172(81.09)	$\chi^2 = .112(P=0.738)$
	No	34(89.5)	4(10.5)	38(18.91)	
Do Hindus want to read in combined education institution?	Yes	144(95.4)	7(4.6)	151(71.9)	$\chi^2 = .019 (P=0.891)$
	No	56(94.9)	3(5.1)	59(28.1)	

Table values in each cell indicate frequency while value of parenthesis indicated percentage.

SUMMARY, CONCLUSION AND RECOMINDATIONS

The study titled interfaith harmony was conducted in swat to determine the level of interfaith harmony with special focus to Hindus and Muslims relationship. It is concluded that a pleasant and congenial atmosphere was prevalent here in educational activities and along with co-sharing educational system. Muslims were fond to be participation in all cultural/ rituals practices of the Hindus irrespective of their minority status.

According to conducted research both of the communities had a smooth and peaceful environment of mutual respect, . Sustainability in their relationship is recommended hereby- maximum level of participation from both communities in educational systems. A vibrant media needs to play its role through focusing the cohesion objectives, along with religious scriptures indoctrinating through the idea of proximity.

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