

Social Interaction among Christians and Muslims in Peshawar City

A Quantitative and Qualitative Analysis



Submitted by: Khaista Rahman

Reg No: 691-FU/MSCR/F13

Supervisor: Dr. Muhammad Imtiaz Zaffar

Department of Comparative Religions

Faculty of Islamic Studies (Usuluddin)

International Islamic University Islamabad

1437 A.H. - 2016 C.E.



Accession No TH-16747 W



MS

297.28

KHS

1. Interfaith relations
2. Religious tolerance- Islam

DECLARATION

I hereby declare that this work is the production of my own attempt. The ideas borrowed from others works are acknowledged with precise references. As far my knowledge is concerned no part of this thesis has been previously presented for any other degree.

Khaista Rahman

ACKNOWLEDGMENTS

Praise be to Allah, Lord of the worlds, the Beneficent and the Merciful. We praise Allah and seek Allah's help and forgiveness. Without Allah's guidance and help nothing can be achieved.

Behind every endeavor there are some individuals who make it possible. This compilation is no exception. My First and foremost greatest thanks go to my supervisor Dr. Muhammad Imtiaz Zafar without his guidance, and encouragement this study was difficult for me to complete. I must acknowledge particularly my gratitude to the helpful Dr. Ismail Demirezen under whose supervision I studied one semester in Istanbul University (Turkey).

I would like to pay my personal tribute to Dr. Muhammad Akram, who aroused and quickened my interest in the subject and recommended me to Istanbul University as an exchange student.

And of course I am thankful to my family for exempting me from the family duties and allowing me to complete my thesis.

Khaista Rahman

PREFACE

"God forbids you not those who warred not against you on account of religion and drove you not out from your homes that you should show them kindness and deal justly with them. Lo! God loves the just dealers." (The Holy Quran 60:8)

*It is wrong to speak ill of others;
Believer and unbeliever, all are God's creatures.
Manliness is to respect man;
Be aware of the true position of man.
Man of love tries to follow in the ways of God,
Is kind to all, believer and unbeliever alike.*

(Muhammad Iqbal)

The primary aim of this research is to inquire the level of Social interaction among Christians and Muslims in Peshawar city. The literature which talks about Christian condition is also reviewed in this research. The social interaction is measured only in light of primary data obtained from the respondents through survey questionnaire and interviews.

The research is divided into five chapters. Chapter one gives a complete introduction to the study including importance, reasons and objectives of the research. It explains why this study is important and which questions are required to answer.

The second chapter explores the concept of social interaction in sociology and World's religions. It explains how the world's religions see social interaction. In addition, this chapter gives a detailed perspective of Islam and Christianity on social interaction.

The third chapter is divided into two parts. In the first part a brief historical background of Christianity is explored. It describes the arrival of Christianity in India and later on in Pakistani territory. The work of Christian's missionaries in Peshawar is also elaborated. In short, it gives the present picture of Christian community and churches in Peshawar city. The second part gives a review of the literature. It investigates two types of literature (1) those articles and reports which talk about Christian's condition in Pakistan and (2) those researches which are relevant to this study.

The forth chapter discusses the procedures and methodology adopted for exploring social interaction among Christians and Muslims in Peshawar city. This chapter introduces the methods of research and the tools of data collections. It also highlights the limitations set in this study.

The fifth chapter gives a detailed analysis of the data collected through survey's questionnaire and interviews. This chapter is based on the survey questionnaire and interviews. It explains both communities perception of one another. The responses are analyzed in the form of tables. Further both communities' responses are cross analyzed to see their understanding of one another. Since, questionnaire is divided into four parts therefore; each section follows a brief discussion of its results. Religious understanding and social interaction of both Christians-Muslims is quantified. At the end, this chapter gives a conclusion of the study. Further, it also gives some suggestion for the promotion of better social interaction among Christians and Muslims.

Since, the research explains Islamic and Christian perspective on social interaction therefore; I have referred to Quranic verses and Biblical verses several times. For this purpose The Holy Quran translated by Marmaduke Pickthall and The Holy Bible New International Version have been used.

Chicago manual of style has been used for footnotes and Bibliography in this dissertation.

Contents

List of Figures	VIII
List of Tables	IX
List of Abbreviations	XI
Glossary	XII
Abstract.....	XIII
Chapter One: Introduction to the Topic	1
1.1 Introduction.....	2
1.2 Importance of the Topic.....	5
1.3 Reasons to Select the Topic	6
1.4 Objectives of Research	7
1.5 Research Questions.....	7
Chapter Two: Introduction to Social Interaction	8
2.1 Introduction.....	9
2.2 World's Religions and Social Interaction	11
2.3 Islamic Perspective on Social Interaction	13
2.4 Christian Perspective on Social Interaction	17
Chapter Three: Literature Review	22
3.1 Introduction.....	23
3.2 Part One: Historical Background of Christianity.....	23
3.2.1 Christianity in India	23
3.2.2 Christianity in Pakistan.....	25
3.2.3 Christianity in Peshawar	27
3.2.4 Christian Community in Peshawar	28
3.3 Part Two: Scholarly Writings	34
3.3.1 Section One: Antagonistic Writings on Christians Conditions in Pakistan.....	34

3.3.2 Section Two: Friendly Research Works on Social Interaction.....	39
Chapter Four: Research Methodology	42
4.1 Introduction.....	43
4.1.1 Quantitative Method	43
4.1.2 Qualitative Method	43
4.2 Indicators for Evaluating Social Interaction	44
4.3 Population of the Study.....	45
4.4 Sample of the Study	45
4.4.1 Sampling Procedure.....	46
4.5 Research Tools.....	46
4.5.1 Questionnaire.....	46
4.5.2 Interview	47
4.6 Strategy of Research Tools.....	47
4.6.1 Order of the Questions.....	48
4.7 Data Collection	48
4.8 Pilot Study.....	48
4.9 Editing.....	49
4.10 Coding.....	49
4.11 Data Analysis.....	49
4.12 Delimitation of the Study.....	49
Chapter Five: Data Analysis, Presentation and Interpretation of Results.....	53
5.1 Introduction.....	54
5.2 Section One: Social and Demographic Data of the Respondents	55
5.2.1 Discussion of the Demographic Data Results	61
5.3 Section Two: Religious Understandings of the Respondents	63
5.3.1 Intra Religious Understanding of Christians and Muslims	63
5.3.2 Inter Religious Understanding of Christians and Muslims	67

5.4 Section Three: Neighborhood Mixed Social Interaction	71
5.4.1 Quantification of Christians-Muslims Social Interaction.....	76
5.4.2 Discussion of the Christians-Muslims Social Interaction.....	77
5.5 Section Four: General Questions	79
5.5.1 Discussion of the General Questions' Results.....	82
Conclusion	85
Suggestions and Recommendations.....	88
Bibliography	90
Appendix A: Questionnaire for Muslims/Christians	96
Part one: Demographic Information	96
Part Two: Religious Understandings	97
Intra Religious Understandings	97
Inter Religious Understandings	97
Part Three: Interaction of Christians-Muslims	98
Part Four: General Questions.....	99
Appendix B: Christian/Muslim Population List of Peshawar City.....	100

List of Figures

Figure 1: St. Johns Church of Peshawar	30
Figure 2: All Saints' Church	31
Figure 3: St. Michael's Catholic Church	32
Figure 4: St. John Mary Vianney's Church	32
Figure 5: Map of Peshawar Churches	33
Figure 6: Research Model	52
Figure 7: Pie Chart of Religious Belongings	55
Figure 8: Bar Chart of Age Distribution of the Respondents	56
Figure 9: Pie Chart of Gender Distribution of the Respondents	57
Figure 10: Bar Chart of Education Distribution of the Respondents	57
Figure 11: Pie Chart of Marital Status Distribution of the Responders	58
Figure 12: Bar Chart of Profession Distribution of the Responders	59
Figure 13: Bar Chart of Duration of Stay of the Respondents	60
Figure 14: Bar Chart of Monthly Income Distribution of the Respondents	61
Figure 15: Bar Chart of Christian's level of Knowledge	65
Figure 16: Bar Chart of Muslims level of Knowledge	65
Figure 17: Bar Chart of Christians Understanding of Islam	69
Figure 18: Bar Chart of Muslims Understanding of Christian Teachings	69
Figure 19: Influencing Factors	78

List of Tables

Table 1: Religion Distribution of the Sample.....	55
Table 2: Question No 1. Do you visit your church/Mosque for prayer?	63
Table 3: Question No 2: Are you determined to carry your spiritual duty?	64
Table 4: Question No 3: Do you know about your religious teachings?	64
Table 5: Question No 4: How would you rate your level of knowledge about your own religion?	64
Table 6: Question No 5: Do you know about Islamic/ Christen teachings?	67
Table 7: Question No 6: Have you ever read about Islam/Christianity?	68
Table 8: Question No 7: How would you rate your level of knowledge about Islam/Christianity?	68
Table 9: Question No 8: Do you know your Muslim/Christian neighbors?	72
Table 10: Question No 9: Do your Muslim/Christian neighbors greet you?...	72
Table 11: Question No 10: Do your Muslim/Christian neighbors wish you Christmas/Eid?.....	73
Table 12: Question No 11: Do you visit your Muslim/Christian neighbors' home?.....	74
Table 13: Question No 12: Do your Muslim/Christian neighbors invite you in their marriage ceremony?	74
Table 14: Question No 13: Do you attend your Muslim/Christian neighbors' funeral ceremony?.....	75
Table 15: Question No 14: Do you think that your Muslim/Christian neighbors avoid you?.....	75
Table 16: Question No 15: Do you face problems in dealing with Muslims/Christians in your work places?.....	76
Table 17: Question No 16: Do you think that your Muslim neighbors hate you because of your faith?	79
Table 18: Question No 17: Do you hate your Christian neighbors due to their faith?	79
Table 19: Question No 18: Do you think that your Muslim neighbors consider you as untouchable?.....	80
Table 20: Question No 19: Do you consider your Christian neighbors as untouchable?	81

Table 21: Question No 20: Do you feel safe among Muslim community surrounding you?	81
------------------------------------------------------------------------------------------	----

List of Abbreviations

B.C	Before Christ
C.E	Christian era
FATA	Federally Administered Tribal Areas
KPK	Khyber Pukhtunkhwa
NGO	Non-governmental organization
PAF	Pakistan Air Force
SPSS	Statistical Package for Social Sciences
St	Saint

Glossary

Achot	Untouchable, Unclean
Chory	Sanitarian
Chuhra	Member of untouchable class
Hijab	Islamic principle of modesty
Khateeb	A Muslim religious scholar who delivers Friday sermon
Mazhabi	Member of Chuhra class converted to Sikhism
Zakat	Mandatory Alums giving and religious tax in Islam

Abstract

Literature reveals that Christian minority is mistreated and their rights are violated everywhere by general public in Pakistan. An attempt is made through this research to inquire the level of social interaction among Christians and Muslims and their views of each other in Peshawar city. The study uses quantitative and qualitative methods. Hence, data is collected through questionnaires and interviews. The defined sample size for quantitative analysis was 384 respondents. To receive the full size 200 questionnaires were randomly distributed in Muslim community and 200 in Christian community by hand in every fifth house. Out of 400 questionnaires 348 questionnaires were returned. While, for qualitative analysis Semi-structured interviews were taken with 3 Christian and 3 Muslim religious scholars. They were purposively selected. Furthermore, three group discussions were held with common people from Christian community, each group consisted on five respondents. The respondents for group discussions were gathered on the basis of their volunteer participation.

Conversely to the literature, this study finds a positive social interaction among Christians and Muslims in Peshawar city. Specifically, the Christians interaction with Muslims quantified was 71%. Whereas, Muslims interaction with Christians measured was 69.3%. Their combine interaction in neighbourhood measured was 80.6% which indicates a positive inter relations. Most (61.8%) Christians insisted that they were never hated in Peshawar while majority (95.9%) Muslims also rejected the notion that "they hate Christians". Findings further shows that 95.5% Christians were feeling safe among Muslim community in Peshawar. This is because they are socially more close to Muslims in Peshawar.

It is concluded that there is no big barrier in their social interaction. The influencing factors of social interaction recognized, were duration of stay in community, intra-religious understanding and education respectively. Thus, Christians-Muslims social relationships in Peshawar city go beyond theological differences and are engaged in an optimistic social interaction.

Chapter One: Introduction to the Topic

1.1 Introduction

Peshawar is a Muslim majority city which is the major educational, political, and commercial center and the capital of Khyber Pakhtunkhwa. Most of the residents of this city are Pashtuns. It is situated in a large valley close to the eastern end of the famous Khyber Pass, and near to the Pak-Afghan border. It was established by Mughal Emperor Akbar in the 16th century.¹

Social interaction among Christians and Muslims has a long history which can be split into two periods, Pre partition and Post partition of India. St Thomas brought Christianity to the subcontinent in 52 C.E.² Muslims came to India in the 7th century C.E. and Christian proselytizers came into Pakistani regions in Mughal Emperor Akbar's reign.³ since that time Hindus, Muslims and Christians were living together in the Indian subcontinent till the partition of the Indian subcontinent.

Islam and Christianity were alien religions in India, but the followers of these religions were the aboriginal of India except few outsider preachers of these religions. The adherents of these religions were the indigenous people of India; therefore, their daily lifestyle was identical. They were living there in harmony with rare cases of hostility. They were so strict with their customs, values and civilization that these religions sometimes could not transform it, for instance cast system, marriage pattern, ideas about religion, mostly Indian ethnicities related to these are being practiced till now.

When the British armies came to India in the colonial era, Muslims and Hindus struggled against those rulers together. Hindus and Muslims wanted to

¹“Peshawar Cantonment.” *Global Security.org*.

<http://www.globalsecurity.org/military/world/pakistan/cantt-peshawar.htm>(accessed July 22, 2015).

²Borges, Charles J. *The Cambridge History of Christianity- Enlightenment, Reawakening and Revolution 1660–1815*. 1st. Edited by Stewart J. Brown and Timothy Tackett. Vol. 7. 9 vols. New York: Cambridge University Press, 2006. p:435.

³Webster, John C. B. "Punjabi Christians." *Union Theological Seminary in New York City* 35- 58. p: 36.

be free from British rule. Some Hindus, Christians and Muslims did not want the division of India and wanted to live together as they were living before. This was first phase of their social interactionism.

After the partition of subcontinent, Hindus got an independent homeland India, and Muslims started to live in separate Muslim country Pakistan. Third were Christians who had no choice but to live in India or Pakistan as a religious minority.

Both countries committed that minorities shall live in these countries with equal rights like Muslims and Hindus. The ideology of Pakistan was to have a homeland for Muslims where all the Muslims could observe Islam freely. Along this, Quaid-e-Azam Muhammad Ali Jannah also declared that minority would be living together in Pakistan with full freedom of their religion and culture.⁴ It is the result of that pledge that Christians are living and observing their religious practices freely in Pakistan. Now, adherents of more than one religion are living in Pakistan, like Muslims, Christians, Hindus, Buddhists, Parses, Ahmadis, Sikhs and others.⁵ Christians are the second largest minority after Hindus in Pakistan. According to the census of 1998, Muslims are 95-96 percent, while Hindus make up 1.20 percent of the population and Christians are 1.9 percent of the population of Pakistan.

During British rule numerous Christian missionaries came to Khyber Pakhtunkhwa to propagate their religion. They built many churches in the province. Most of the Christian of Khyber Pakhtunkhwa came from Punjab during British rule and after the independence. Now a sizeable Christian population lives among Muslims in this Province. According to Peshawar diocese, about 100,000 Christians live in the province, out of them approximately 30% live in the city of Peshawar.⁶ Most Christians are ethnically Punjabis. They speak Urdu and Punjabi dialects, and are

⁴ Malik, Iftikhar H. *Religious Minorities in Pakistan*. London: Minority Rights Group International, 2002, 32. P. 6

⁵ Ibid. p.10

⁶ *Peshawar Diocese*. <http://www.peshawardiocese.org/peshawardiocese.asp> (accessed July 18, 2015).

descendants of people who converted from Hinduism. They came to Khyber Pakhtunkhwa in search of work under the British Raj and settled in cities and garrison towns. Under the British rule many of these converts provided labor in garrison towns. Every cantonment city has an area known as LalKurti, traditionally the area where Christians reside.⁷ In Peshawar cantonment there are two LalKurtis known as small and big Lalkurti.

Protestant and Catholic with some other small denominations survive in the city, and more than ten churches provide services to the Christian community in Peshawar. St. John's Church is the oldest Protestant Church in Peshawar city. This church was built in the 1850 on Sir Sayed Road. This church works under the Church of Pakistan and the office of Peshawar Diocese is located inside this church.⁸ Another Protestant church All Saints Church is located inside the Kohati Gate. The building of the church resembles Mosque with minarets and a dome.

Saint Michael's Catholic Church is the oldest Catholic Church in the city. It was constructed in 1851.⁹ It is located on the Mall road close to sadder. The church shares a boundary wall with Jamia Ulum-ul-Islamia. Both institutes exist with each other in a complete harmony for many decades. The St. John Vianney's Church is another Catholic church situated on City Circular Road. Both churches are extensions of the Roman Catholic Diocese of Islamabad-Rawalpindi.

Other churches include Seventh Day Adventist church on the opposite side of Saint John Church in the cantonment area, and Catholic Church, New Apostolic Church and Salvation Army Church in Academy Town, United Church in University Campus, and the Assembly of God church in Naseer Abad Colony.

⁷ "BBC News." September 23, 2013. <http://www.bbc.com/news/world-asia-india-24201241>(accessed April 22, 2015).

⁸Ali, Manzoor. "Interfaith harmony: The church that looked like a mosque." 23 September 2013. <http://tribune.com.pk/story/607886/interfaith-harmony-the-church-that-looked-like-a-mosque>
(accessed July 18, 2015).

⁹ Recorded from the Foundation Stone of the Church

Hence, a huge number of Christians live in Peshawar city. Different research articles and reports carry the claims and impressions that the Christian Community is in a grimy condition in Pakistan. They are neglected everywhere, and have been subjugated by the extremist groups.¹⁰ The general public shows prejudice towards them, and the Muslim society has socially excluded them from mainstream of society just because of their religion. They are treated inferior and people label them untouchable.¹¹ So, this study inquires social interaction among Christians and Muslims in Peshawar city. The Pakistani Muslims' perception about Christian community shall be explored later in the literature review. Hence, the goal of this research is to inquire social interaction among Christians and Muslims and to know the societal condition of Christians in the city of Peshawar.

Social interaction could be found in different spheres of life such as in work places, recreational places, social events and in educational institutes etcetera but this research is only centering on the Christians and Muslims interaction in their shared neighborhood. Interaction in neighborhood will be used as an indicator for measuring the social interaction between both groups. The study will measure the activeness and regularity of both communities taking part in collective societal activities. Under this indicator the researcher attempts to know general interaction among Muslims and Christians, as well as interaction during their specific ceremonies. Thus, the major task of the researcher is to know for instant, how much they know each other, how frequent they visit each other, celebrate events together and help each other etc and which factor influence their interaction.

1.2 Importance of the Topic

In the stated above impression it becomes significant to enquire the social sphere of Peshawar's Christians. The Christians of Peshawar are mostly

¹⁰Gregory, Shaun. "The Christian Minority in Pakistan: Issues and Options." *Pakistan Security Research Unit (PSRU)*, July 2008: 1-18. p.3

¹¹"Situation of Christians in Pakistan, including social and government attitudes, treatment and rights (2010-2012)". *Immigration and Refugee Board of Canada* 14 January 2013 <http://irb-cisr.gc.ca/Eng/ResRec/RirRdi/Pages/index.aspx?doc=454345> (accessed September 23, 2015).

Punjabi. They speak Punjabi, Urdu and to some extent Pashto dialects, and dress quite similar to Pashtuns which means that as a whole they share a common social environment. Since, Christian's faith is different from Muslims so, it is assumed that there might be minor hindrances in their interaction with Muslims. On the other hand if someone reads the articles and reports on Christian's condition in Pakistan, it gives the notion that the Christian community is socially oppressed and enslaved. They are behaved as untouchable and are excluded from the social life.¹² The Muslims attack them daily and treat them worse than rats. Muslims do not want them as their neighbors because they believe that Christians are evil.¹³ In such scenario one can easily conclude that their social interaction would be quite negative with Muslim community.

Hence, the current circumstances demand the inquiry of the social interaction between Christians and Muslims and to find out the barriers in it. In addition, this research might provoke the concerned bodies in to future research for better assessment of the Christians social condition in Peshawar city. This study will significantly help to comprehend interethnic and inter-religious understanding of both communities.

1.3 Reasons to Select the Topic

The topic becomes interesting and challenging due to the following reasons:

The articles and reports of NGOs on minorities in Pakistan reflect enmity and biasness most of the time in our society among Muslims and Christians. I want to explore that whether these writings about Christian in Pakistan have some substance and based on objective and logical points.

So, it is necessary:

¹² Ibid

¹³ This is an interview of a Christian woman published in *Pakistan Christian Post*. 12 October 2015. <http://www.pakistanchristianpost.com/headlinenews.php?lnewsid=5640> (accessed October 13, 2015).

1. To investigate whether Christians have barriers in interactions with Muslims or not.
2. To know the attitudes of Muslim society towards them.
3. To know the Christian perception about Peshawar's Muslims.

1.4 Objectives of Research

The social structures of a society are built upon social interaction. It provides bases for values and cultures. A strong and positive social interaction among the people of a society is a sign of harmony and coexistence. So, the objective of this study is to measure social interaction among Christians and Muslims and to inquire the level of their social interactionism.

By the measuring of interaction the researcher wants to see the level or degree of interaction between both communities and wants to know to which extent they interact with each other in their neighborhood. If they interact then which factors make them to interact or if they do not then which thing stops them from interaction? Either they participate in each other's social ceremonies or they do not. These are the objectives which can be achieved via the following research questions.

1.5 Research Questions

The aim of this thesis is to investigate the social interaction among Christians and Muslims in Peshawar city. The thesis is guided by the following main research questions.

1. Which factors affect Christians and Muslims social interaction in Peshawar city?
2. Is there any hindrance in their interaction?
3. Do Christians feel being hated and unsecure in Peshawar city?
4. Has the Muslim society threatened them in social sphere?

Chapter Two: Introduction to Social Interaction

2.1 Introduction

The term interaction comes under micro-sociological studies of social processes. Hence, it involves face-to-face encounters and the settings in which people act in relation to one another.¹⁴ Social interaction is also famously called micro sociology. Initially, this field was created by a sociologist Erving Goffman. It is the process by which we act and react to one another around us. Goffman compares society with a drama stage. As in dramas different characters play different roles likewise, individuals play their roles in a society. Therefore, Social interactions possess a dramaturgical quality where the participants act according to their roles.¹⁵ This dramaturgical approach elaborates how these relationships function in social interaction and investigates the methods used by the participants to deal with the impression others have of them.¹⁶

Social interaction does not mean only a verbal communication but also a non-verbal communication with each other. It is a form of action with one another. There is no human society which lacks Social interaction. Through this people relate themselves to each other, perform different actions, do tasks and live their lives. Moreover, social interaction includes many factors such as our understandings, mental ability, perceptions, cognitions and behaviors in a specific social situation.¹⁷ The interaction between two people occurs when they are in each other's perceptual range and aware of each other. But it stops when the participants close their mutual awareness of each other and disappear from the social situation.¹⁸

¹⁴Elliott, Anthony. *The Cambridge Dictionary of Sociology*. 1st. Edited by Bryan S. Turner. Cambridge: Cambridge University Press, 2006. p.304.

¹⁵Repstad, Inger Furseth and Pal. *An Introduction to the sociology of religion: Classical and Contemporary perspectives*. England: Ashgate Publishing Limited, 2006. Pp.55-56 and their reference is Goffman *Asylums*. New York: Doubleday, 1961.

¹⁶Lehn, Dirk Vom. *The Blackwell Encyclopedia of Sociology-interaction*. 1st . Edited by George Ritzer. Oxford: Blackwell Publishing Ltd, 2007. p. 2362.

¹⁷Yusof, Najeemah Mohd. "Pattern of Social Interaction between different Ethnic Groups in Malaysian Secondary Schools." *Jurnal Pendidik dan Pendidikan* , 2006: 149–164. p.155

¹⁸Lehn. *The Blackwell Encyclopedia of Sociology-interaction*. p.2361

George Herbert Mead maintains that the occurrence of social interaction is based on the fact that people's actions work as social stimuli and these stimuli in response produce a reaction of the other. There are two types of interactions according to him that is the interaction by gestures and symbolic interaction. Interaction by gestures is a "conversation of gestures". For example in a dogfight, the dogs interact with each other via their gestures. However, this kind of interaction is somewhat primitive and unreliable. The second type of interaction is symbolic interaction which uses "significant symbols" such as language. Language carries meaningful words which stimulate the same reaction in the actor and the other. Through this kind of interaction, people adopt the role of other and support each other's actions.¹⁹

Herbert Blumer was the first man who coined the term Symbolic interactionism. He thinks that there is always symbolic interaction in the society. Because the norms and values of a society do not predefine the action and reaction of the people live in it. Nevertheless, people act in different situations according to the meaning these situations have for them.²⁰

Rummel states that Social interactions are those activities which a person performs towards another person. Any behavior which attempts to impact each other's intentions is included in social interactions. The indirect behaving of individuals towards each other is also social interaction such as writing of letters. For Social interaction, a physical behavior or distance is not necessary but a mutual orientation towards each other is important. So, even when there is no involvement of physical connection or behavior still there is social interaction. As it involves a mutual orientation of each other, therefore the spying of one on another cannot be called a social interaction if the other is unaware. Rummel maintains that when people are used as objects then there is no social interaction. For instant, if a person is treated as an object, machine,

¹⁹Repstad, Inger Furseth and Pal. *An Introduction to the sociology of religion: Classical and Contemporary perspectives*. p. 42. Their reference is Mead, George Herbert. *Mind, Self, & Society*. Edited and with an introduction by Charles W. Morris. Chicago, IL: University of Chicago Press, 1962. p.47

²⁰Lehn. *The Blackwell Encyclopedia of Sociology-interaction*. p. 2362

animal or mere a cause and effect phenomenon, then there is no social interaction.²¹

The above discussion makes it clear that social interaction is a social process of action and reaction of people towards each other. This process is represented in a mutual relationship between two or more individuals or groups. The actions and reactions of individuals and groups might be positive or negative. People interpret the behaviors and actions of each other and respond accordingly. Hence, if a person, group or community is talking, chatting, communicating or celebrating with another person, group or community on a specific topic, issue or event whether political, religious or social, we can say that they are interacting with each other. As we know that religion is part of nearly all cultures. Religion instructs people in how to behave and act towards other fellow humans. A brief perspective of some religions on social interaction is given below.

2.2 World's Religions and Social Interaction

In the religious perspectives, in general, all religions have a preference to promote positive social interaction towards other fellow beings. They teach kindness in order to promote social interaction, peace, and harmony among human societies.

Hinduism is the world's oldest religion which lays great emphasis on social interaction and moral life. It advocates a moral life which is the source of liberation or Moksha. The basis of Hindu morality is the concept of Atman which is the innermost soul of all beings. According to Hinduism, the whole world is one Self. If any living being is injured it is as though that someone has injured his/her own self, because both are parts of that one Self. It is stated in the Upanishad that the neighbor is, in fact the very Self and it is only illusion which divides him from you. One Atman is the sign of unity due to

²¹Rummel, R.J. *Understanding Conflict and War: The Conflict Helix*. Vol. 2. California: Sage Publications, 1976. Chap:10. Available at:<https://www.hawaii.edu/powerkills/NOTE11.HTM>

which all human relations exist. The unity expresses universal love and requires universal brotherhood.²²

Buddhism was founded by Gautama Siddhartha later called as Buddha. He was born in a rich family in India about 2,500 years ago. At the age of 20 Buddha renounced his luxurious life and became a monk to chase spiritual knowledge.²³ His nature was fully tolerant. He showed tolerance to his disciples even if they committed vices. He never used harsh language but rebuke them gently. Regarding social interaction, Buddhism emphasizes its adherents to socialize with all people. According to Buddhism, all human beings are equal and they should be loved regardless of any nationality, race, and religion. All humans are living under the same roof and same planet earth. Morality and good conduct are highly valued by it.²⁴

The central ethical code of Buddhism is called five precepts. Those five instructions include not killing and causing harm to other living beings, avoiding theft, avoiding sexual misconduct, side-stepping from false speech, refraining from beverages and drugs that cloud the mind.²⁵

In Judaism there are 613 laws out of which 248 are positive commandments means things to do while 365 are negative commandments means things not to do. Many of the commandments govern a comprehensive range of everyday social interactions. The Jews are commanded to treat other in light of these basic moral guidelines and ethical parameters.²⁶

²²Sivananda, Swami. *All about Hinduism*. 6th. Uttar Pradesh: The Divine Life Society, 1999.

p.66

²³Rashid, Zuriati Binti Mohd. "Social Interaction among Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan, Malaysia." *International Journal of Business and Social Science* Vol. 2 (2011): 72-83. p.74

²⁴Ibid. Pp. 75-76

²⁵"Five Precepts." *The Buddhist Centre: Buddhism for Today*.<https://thebuddhistcentre.com> (accessed July 15, 2015).

²⁶Kunkle, Lynn. "The Ethics and Pro-Social Values of Judaism, Christianity and Islam." *About Abrahamic Family Reunion*.<http://abrahamicfamilyreunion.org> (accessed July 15, 2015).

Judaism stresses on its adherents to practice justice and seek a just society.²⁷ As other world's religions emphasize the kind treatment of one's neighbor likewise, Judaism also gives priority to it. It is commanded in the Torah that one should not put the life of his/her neighbor in danger and should not hate him in heart. If the neighbor commits something wrong one should reproach him gently. He should be loved as one love oneself.²⁸

The Jews are commanded to help the needy and poor people. It is mentioned in Torah that a Jew should be open handed in charity towards brothers, poor and needy people in the society.²⁹ In short Judaism discourages false witness and following the evil doers.³⁰ A Jew must not hurt a stranger as the Torah says "Do not oppress an alien; you yourselves know how it feels to be aliens because you were aliens in Egypt".³¹

Sikhism is a new religion founded by Guru Nanak Sahib in the 15th century. According to Sikhism, a Sikh must be an honest person. Its followers are asked to share their wealth within the community and outside. A Sikh needs to overcome five vices. These evils are lust, greed, anger, emotional attachment and ego while he/she needs to develop five human qualities. These are truth, sympathy, happiness, humbleness, and love. Further, Sikhism considers all human beings as equal.³²

2.3 Islamic Perspective on Social Interaction

Islam has its own perspectives of social interaction and its attitude towards other religions. It insists on a positive social interaction among people. The basic principles regarding social interaction are specified in the Holy Quran and Hadiths of Prophet Muhammad (peace be upon him).

²⁷Deuteronomy 16:20

²⁸Leviticus 19:16-18

²⁹Deuteronomy 15:11

³⁰Exodus 23:1-2

³¹Exodus 23:9

³²Real Sikhism Exploring the Sikh Religion. <http://www.realsikhism.com> (accessed July 15, 2015).

Islam stands upright against all brutality and violence in order to promote justice and peace in society. It discourages those who do not strive to eliminate injustice, persecution and violation of human rights from society. Allah Almighty says in the Holy Quran:

"How should you not fight for the cause of God and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from You some protector! Oh, give us from You some defender..."³³

Allah Almighty urged all Muslims to follow the pattern of Allah's Messenger (peace be upon him) as follows:

"It was by the mercy of God that you were lenient with them (O Muhammad), for if you had been severe and hard-hearted they would have forsaken you. So pardon them and ask (God's) forgiveness for them and consult with them upon the conduct of affairs."³⁴

Further, Islam values the life of all innocent humans. If someone kills a person for other than murder or exploitation in the land then it is like he has killed all the people. On the other side if someone saves a life it is like he has saved all the lives.³⁵

Human societies consist on both rich and poor people. Islam commands its rich followers to give charity to the needy and poor people from their wealth to balance the society. Quran says:

"And in their wealth the beggar and the outcast had due share."³⁶

The command is wide irrespective of religion or creed because this surah is Maki. According to Maulana Mawdudi, the spirit of this command is to give charity even though some one has paid Zakat. A pious person should not misunderstand that he has paid Zakat and now not bound to help needy.

³³ Surah An-Nisa'- 4:75

³⁴ Al-Imran- 3:159

³⁵ Al-Ma'idah- 5:32

³⁶ Ad-Dhariyat- 51:19

Whereas, a pious Muslim does not miss an opportunity of goodness and help the needy people of the world.³⁷

The Holy Quran gives one of the very important and valuable commands to man as a human being is to be just in every situation.

*"O you who believe! Be steadfast witnesses for God in equity, and let not hatred of any people seduce you that you deal not justly. Be just: that is next to piety, and fear God. Lo! God is informed of what you do."*³⁸

This makes clear that Muslims have to be just not only with ordinary human beings but even with their enemies. So the justice of Islam is not limited to only one race, tribe or mere Muslim community as whole but it is meant for the all human beings of the world.

As mercy and kindness is a crucial factor for social interaction. If mercy and kindness are removed from the society it will become worst, therefore, the teachings of Islam call all Muslims to show mercy and kindness to every innocent and poor person. The Prophet of Allah (peace be upon him) said: "Those who show mercy will be shown mercy by the Most Merciful. Show mercy to those who are on earth and the One Who is above the heaven will show mercy to you."³⁹

If there are any non-Muslims in the society the Muslims should keep positive interaction with them. They should be dealt rightly. Through the good relations and just attitude of Muslims the non-Muslim will know about the values of Islam. Allah says in the Holy Quran:

"God forbids you not those who warred not against you on account of religion and drove you not out from your homes that you should

³⁷ Mawdudi, Syyid Abdul Al'a. *Tafheem-ul-Quran*. Edited by Dr Zafar Ishaq Ansari.

Translated by Zafar Ishaq Ansari. <http://www.tafheem.net/>. (Accessed June 30, 2015)

³⁸ Al-Ma'idah- 5:8

³⁹ Ash'ath, Hâfiż Abu Dawud Sulaiman bin. *Sunan Abu Dawud*. Edited by Huda Khattab.

Translated by Nasiruddin al-Khattab. Vol. 5. 5 vols. Riyadh: Maktaba Dar-us-Salam, 2008. Hadith No. 4941

show them kindness and deal justly with them. Lo! God loves the just dealers.”⁴⁰

A pious Muslim will positively interact with other fellow men because honesty in speech and action, and fulfilling of the promise are the qualities of him. Almighty Allah has praised Prophet Ismail (peace and blessings of Allah be upon him) by saying: “And make mention in the Scripture of Ishmael. Lo! He was a keeper of his promise, and he was a Messenger, (of God) a Prophet.”⁴¹

Allah commands Muslim community to be good to parents, relatives, poor, the known neighbor and even the stranger neighbor. Hence, keeping the family ties, cooperation, and humbleness are among the traits recommended by God. Allah says in the Holy Quran:

“And worship God. Ascribe no thing as partner to Him. (Show) kindness to parents, and to near kindred, and orphans, and the needy, and to the neighbour who is of kin (to you) and the neighbour who is not of kin and the fellow traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! God loves not such as are proud and boastful.”⁴²

Furthermore, the Prophet Muhammad (peace and blessings of Allah be upon him) said; “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, 0 Allah's Messenger?” He said, “That person whose neighbour does not feel safe from his evil”.⁴³

Hence, a good Muslim is one who is kind to his neighbor whether Muslim or non-Muslim. Indeed, the Holy Quran urges all humanity to engage in meaningful and positive social interaction. Allah Almighty says:

“And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who are the pious. Those who spend (of that which God has

⁴⁰ Al-Mumtahanah- 60:8

⁴¹ Maryam- 19:54

⁴² An-Nisa'- 4:36

⁴³ Al-Bukhari, Muhammed Ibn Ismaiel. *Sahih Al-Bukhari*. Translated by Muhammad Muhsin Khan. Vol. 8. 9 vols. Riyadh: Maktaba Dar us Salam, 1997. Hadith No.6016

given them) in ease and in adversity, those who control their wrath and are forgiving toward people; God loves the good.”⁴⁴

The Holy Prophet (peace and blessings of Allah be upon him) has also insisted the issue of relations among people. He said; “Let whosoever believes in Allah and in the Last Day either speak good or be silent. Let whosoever believes in Allah and in the Last Day honor his neighbor. Let whosoever believes in Allah and in the Last Day honor his guest.”⁴⁵

Further, Islam gives freedom to human to practice the religion of their own choice and do not enforce non-Muslims to follow. The Quran says:

“There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in God, has grasped a firm handhold which will never break. God is Hearer, Knower.”⁴⁶

In the Holy Quran Christians are referred in many places. Regarding Christians the Holy Quran highlights that they are closer in friendship to Muslims. Allah Almighty says;

“...And you will find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.”⁴⁷

2.4 Christian Perspective on Social Interaction

By nature human beings are social animals. They cannot live without a society. They need to interact with their family, neighbors, friends and other human beings. There is no society which lacks social interaction. Therefore, Social life and wellbeing is a universal desire and requisite. All humans have a sense of love and, to help one another. In short it is the ethical purpose of all men.

⁴⁴Aal Imran 3:133-134

⁴⁵Badi, Jamal Ahmed. *Commentary of Forty Hadiths of An-Nawawi*. Kuala Lumpur: www.fortyhadith.com, 2002.Hadith no.15, p.77

⁴⁶Al-Baqarah- 2:256

⁴⁷Al-Maidah- 5:82

Jesus (peace and blessings of Allah be upon him) was fully aware of the different social connections in society. The most important aspect of Jesus' social teaching is its universality. For Jews, the Love of God is the love of the God of Israel, not of the indiscriminating and Universalist God, Creator, and Merciful of all men, but of Israel, and of Israel alone.⁴⁸ But unlike the Jews, for Jesus (peace be upon him) God is the God and Creator of all people and all stand in the same relation to Him. In Holy Bible, it is said;

"Why do you call me good?" Jesus answered. "No one is good except God alone."⁴⁹ In another place, He says "But you are not to be called 'Rabbi' for you have only one Master and you are all brothers. And do not call anyone on earth 'father,' for you have one Father, and he is in heaven".⁵⁰

Jesus (peace be upon him) therefore, rejected all the exclusivism of Jews. Apart from this, He taught: "Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back".⁵¹

Jesus (peace and blessings of Allah be upon him) taught His followers to be merciful, patient, forgiveness and kindness to other fellow men as it is stated: "Blessed are the merciful, for they will be shown mercy".⁵² Be merciful, just as your Father is merciful".⁵³

He also taught his disciples to be equipped with sympathy, kindness, humility, gentleness, patience, bearing and forgiveness.⁵⁴ He prohibited his followers from judging and condemning others because He was aware from the actions and reaction of people which makes social interaction. He said;

⁴⁸ Faruqi, Isma'il Ragi A. al. *Cristian Ethics: A Historical and Systematic analysis of its dominant Ideas*. Montreal: McGill University Press, 1967. P. 98

⁴⁹ Matthew 19:17; Mark 10:18; Luke 18:19

⁵⁰ Mathew 23:8-9

⁵¹ Matthew 5:42, Luke 6:30

⁵² Mathew 5:7

⁵³ Luke 6:36

⁵⁴ Colossians 3:12-13

*“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven”.*⁵⁵

Jesus (peace and blessings of Allah be upon him) was also fully aware of the importance of the neighbor. “Love of neighbor” which is the generalized form of the whole realm of social teachings is an absolute command as well as it is one of the contents of the love of God. According to Ismail Farooqi, the real relation is a relation with the neighbor. Besides, it is disgusting to reason to speak of willing the higher good of the universal community without a real community which can be the object of willing.⁵⁶ When the Sadducees and Pharisees gathered, one of them asked Jesus Christ about the greatest commandment on which “Jesus (peace and blessings of Allah be upon him) replied:

*“Love the Lord your God with all your heart and with all your soul and with your entire mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”*⁵⁷

Ismail Faruqi maintains on the above commandments that ethically the command to love one's neighbor is part of the commandment to love God. The will of God is the love of neighbor; or, more simply, to do His will is to love neighbor. His will cannot be other than love of neighbor though it may include this in itself as constitutive of all the relevance which divine Will has for man's social being.⁵⁸

There are more amazing teachings in the Christian scripture about dealing with one's neighbor for instant “Love your neighbor as yourself”.⁵⁹ Do not

⁵⁵ Luke 6:37

⁵⁶ Faruqi. *Cristian Ethics: A Historical and Systematic analysis of its dominant Ideas.* p.97.

⁵⁷ Matthew 22: 37-40

⁵⁸ Faruqi. *Cristian Ethics: A Historical and Systematic analysis of its dominant Ideas.* p.97

⁵⁹ James 2:8

plot harm against your neighbor, who lives trustfully near you.⁶⁰ Each of us should please his neighbor for his good, to build him up.⁶¹

Moral life stands for Jesus (peace be upon him) on the highest possible level. According to Ismail Faruqi, Jesus (peace be upon him) emphasis was on the inner morality and will of man because; intention is the source of action. If it is rightly guided, it will result a good action. It is exactly the deep spring of all ideas, attitudes and deeds that Jesus sought to transform. Actions, i.e., the fruits, and their effects and consequences in the real world may certainly be improved. That is what social reforms of all kinds attempt to do; namely, the betterment of all states and relations by subjecting them to certain regulative standards.⁶²

That was the direct need of man therefore, Jesus thought, was a radical transformation of that which is within. This radical transformation, Jesus conceived in terms of man's relationship with God. It is man's total orientation, his whole attitude to life and reality that finds expression in his relation to God.⁶³

Furthermore, the ten commandments of Bible contain prohibitions against murder, theft, wanting, betrayal, and illegal sexual misconduct which promote the ethical treatment of fellow man. In Christianity God is the Lord the Maker of rich and poor in common.⁶⁴ He does not show favoritism and accepts men from every nation who fear Him and do what is right.⁶⁵ Therefore, the Holy Bible teaches that no one should be discriminated on the bases of race, cultural background, gender or social standing.⁶⁶

⁶⁰ Proverbs 3:29

⁶¹ Romans 15:2

⁶² Faruqi. *Cristian Ethics: A Historical and Systematic analysis of its dominant Ideas.* p.79

⁶³ Ibid. p.80

⁶⁴ Proverbs 22:2

⁶⁵ Acts 10:34-35

⁶⁶ Galatians 3:28

Bible also teaches about justice and righteousness⁶⁷. The book of Micah maintains that the man is told about good and the thing which is required to God from man and that is to do justice, and to love kindness.⁶⁸ Moreover, the book of Isaiah says that learn to do good, and search for justice and correct the oppression.⁶⁹

From the above discussion it is evident that all religions promote a positive social interaction among human beings.

⁶⁷Amos 5:24

⁶⁸Micah 6:8

⁶⁹Isaiah 1:17

Chapter Three: Literature Review

3.1 Introduction

This chapter is divided into two parts. The first part gives a brief historical background of Christianity. The second part is consisted on scholarly writings which are further divided into two sections.

3.2 Part One: Historical Background of Christianity

3.2.1 Christianity in India

Christianity arrived in India in the first century CE. Most of the historians believe that it was Saint Thomas who brought it to India. He had arrived on the western coast of Kerala about the year 52 CE.⁷⁰ He was one of the twelve Apostles of Jesus (peace be upon Him). His full name was Didymous Judas Thomas. He got a status of being “infinitely faithful.” Similarly, the Syrian tradition honored him as “an apostle par excellence.” He founded the first Christian church in India⁷¹ where it continues to thrive to this day. Presently a largest Christian’s population lives in the western state of Kerala. This Christian population is also considered as “one of the oldest Christian communities in the world”.⁷² Most of the Christians of this region are educated and have high standing in society.⁷³

Abraham Thomas asserts that St. Thomas came to India in a sea ship which was sent for the trade of pepper.⁷⁴ The presence and visit of St. Thomas in kingdom of Gondulphares in Northern India is also claimed by some authors. He baptized infidels over there. Finally, on the invitation of St.

⁷⁰Borges, Charles J. *The Cambridge History of Christianity- Enlightenment, Reawakening and Revolution 1660–1815*. 1st. Edited by Stewart J. Brown and Timothy Tackett. Vol. 7. 9 vols. New York: Cambridge University Press, 2006.p:435

⁷¹ Anderson, Crista Nalani."The Origins of Christian Society in Ancient India." *Honors Scholar Theses. Paper 282*. University of Connecticut: digitalcommons@uconn.edu., 2012. 44. p.14

⁷² Ibid. p.3

⁷³Ballard, Roger. "The Christians of Pakistan: A Historical Overview and an Assessment of their Current Position." *Centre for Applied South Asian Studies*, 2012: 28. p.1

⁷⁴ Anderson. "The Origins of Christian Society in Ancient India." p.15

Thomas all the royal family and citizens converted to Christianity. The discovery of cross in 1935 from Sirkap in Taxila is related with that period.⁷⁵

However, later He was martyred in Mylapore, and was buried in Edessa. But his burial place is completely unclear which was never found.⁷⁶ Wolpert argues that Hindu groups did not resist this new foreign religion because of its striking similarities to each other. For instance, both traditions have an account about a famous flood and Hindu belief in avatars is somehow similar to the Christian idea of Jesus Christ coming down from heaven in order to save the believers.⁷⁷

Later on, in 1510 the Portuguese governor, Afonso de Albuquerque, occupied the western coastal city of Goa, and the government officials, soldiers and priests began to come here from Portugal. Soon Goa became the capital of the Portuguese possessions. These possessions were called, the Estado da India.⁷⁸ The Portuguese Christians were strongly devoted to convert the people they encountered to Christianity; moreover Portuguese merchants soon began to take wives and mistresses from amongst the local Konkani elite and soon emerged as local (Indo) Portuguese elite.⁷⁹

The Franciscans missionaries arrived there as early as 1510, the Jesuits in 1542, the Dominicans in 1548, the Augustinians in 1572, and the Carmelites in 1607. It was in sixteenth century when Christianity made remarkable progress. Many people converted to Christianity both inside the Portuguese-possessed areas as well as in the various Portuguese trading centers. However, at that time there was no close connection with the higher classes of the Hindus. With the passage of time Christianity gained more and more followers throughout the following centuries.

⁷⁵Zafar, Muhammad Imtiaz. *Impact of Christian Missionary Activities on Muslim Society: A Case Study of Jampur*. (Phd thesis) Lahore, 2000.p.122

⁷⁶Anderson. "The Origins of Christian Society in Ancient India." p.16

⁷⁷Ibid. pp.24-25

⁷⁸ Borges. *The Cambridge History of Christianity- Enlightenment, Reawakening and Revolution 1660–1815*. p. 437

⁷⁹Ballard. "The Christians of Pakistan: A Historical Overview and an Assessment of their Current Position." p .1

The second arrival of the Roman Catholic Church was during British control of the area. At this time the greatest number of missionaries came to India.⁸⁰ With the extension of British control over subcontinent opportunities for long distance trade also increased. The Goanese Christians took advantage of them. Their Diasporas extended their trading hubs around the coast such as Surat, Bombay, Calcutta and Karachi.⁸¹

The Lutheran mission was founded at Tranquebar on the east coast of south India in the early years of the eighteenth century. From 1706 till the beginning of the nineteenth century this mission supported a total of fifty-six missionaries in India.⁸²

3.2.2 Christianity in Pakistan

Christian Missionaries came in the present day Pakistan in 1595. At that time a third Jesuit mission visited the Mughal Emperor Akbar at his court in Lahore. This mission fixed much of its attention to the King. It was father Emmanuel Pinheiro who started to evangelize the local population. Under the support of court this mission built a church in 1597. The Christian congregation had grown at that time which included a few Muslims convert but the vast majority was Hindus converts. Most of the converts were from the low grade of the society and economically distressed people.⁸³

However, in 1614 when a clash occurred between Jahangir (Akbar's successor) and Portuguese, this church was forcibly closed and the congregation migrated to Agra.⁸⁴ After a couple of years the emperor attitude changed towards Christians. An Armenian Christian Mirza Zul-Qarnain became governor of Lahore in 1630. Hence, the Christian community shifted

⁸⁰ Borges. *The Cambridge History of Christianity- Enlightenment, Reawakening and Revolution 1660–1815*. p.438

⁸¹ Ballard. "The Christians of Pakistan: A Historical Overview and an Assessment of their Current Position." p. 1

⁸² Borges. *The Cambridge History of Christianity- Enlightenment, Reawakening and Revolution 1660–1815*.p.444

⁸³ Webster, John C. B. "Punjabi Christians." *Union Theological Seminary in New York City* 35-58. p: 36.

⁸⁴Ibid. p: 37

to Agra was again rehabilitated in his governorship and later on the Christians activities started in Lahore.⁸⁵

The Protestant missionary called Church Missionary Society was founded by the Church of England in London on March 1799. This missionary is also called as Anglican Mission Church.⁸⁶ Its two missions that are Himalayan Mission and Punjab Missions were created by the suggestions of Evangelical British civil and military officers posted in the region. In 1852 the Society's first missionary, Robert Clark, arrived in Amritsar. This place became the main headquarter of the mission. The mission later established its stations in different areas such as at Jandiala, Narowal, Batala, TarnTaran, Kashmir and as well as at Peshawar and along the northwest frontier.⁸⁷

Second time Protestant missions started work in the Punjab in the end of the nineteenth century and beginning of the twentieth century. These missions included the Salvation Army, the Seventh Day Adventists, the American Methodists, the Zenana Bible and Medical Mission, and the Church of England Zenana Missionary Society. The Zenana Bible and Medical Mission, and the Church of England Zenana Missionary Society were exclusively meant for women. Both these missionaries from Protestant societies started work in the 1870s.⁸⁸

A mass conversion to Christianity in Punjab took place between 1880 and 1930. This conversion was among members of the sweeper caste which was one of the most deprived and despised sections of the rural poor. Here, again the movement started with an American missionary being approached by a man called Ditt, who secured the conversion of several family members and neighbors. Converts often came in groups. Hence, in 1925 an Anglican missionary reported: "I baptized the greater part of the Mazhabi Sikh community in three hours. They are a bright lot of people and decidedly above

⁸⁵ Zafar. *Impact of Christian Missionary Activities on Muslim Society: A Case Study of Jampur*. p.84

⁸⁶ Ibid.p.87

⁸⁷ Webster. "Punjabi Christians." Pp: 37-38

⁸⁸ Ibid. pp. 38-39

the level of the ordinary Chuhra. It was through relatives of the headman having become Christian in another part of the Punjab that these people decided to enroll themselves as catechumens.”⁸⁹

3.2.3 Christianity in Peshawar

Peshawar is a historical city. It has a great importance and a unique fame due to its rich archeological wealth and buried treasures. The valley of Peshawar has been witness to many civilizations and religions. Numerous Buddhist statues and temples are found in this territory. Likewise, Greek culture and civilization have spots in this valley. From this land the Greek civilization spread to all the Indo-Pak sub-continent.⁹⁰

The oldest known name of Peshawar valley was Parshapura about 2500 BC and the first acknowledged civilization of this region is Aryan Civilization. The Aryan caravan came from Central Asia, passing through Kabul valley and through the Khyber Pass and settled in the green plains of Parshapura and Pushklavate (Charsada).⁹¹

The current city was established by a Mughal emperor Akbar in the 16th century. He named it Peshawar. For a long period this city was a link between central Asia and Middle East. It was one of the main trading centers on the Silk Road. Now, it is the commercial and political centre of the Pashtuns in Pakistan.⁹²

The Church Missionary Society came to Peshawar in 1854. The first team of this missionary was Dr. K.G. Pfander, Robert Clarke and Major Martin. This missionary had very close connection with British rulers and with

⁸⁹McLeod, Hugh. *The Cambridge History of Christianity-World Christianities c.1914–c.2000*.

Edited by Hugh McLeod. Vol. 9. 9 vols. New York: Cambridge University Press, 2006.
Pp. 25-26

⁹⁰Khan, Rafiqullah. *Peshawar Under the Mughals(P.hd Thesis)*. Peshawar: University of Peshawar, 1993.p. 1

⁹¹ Ibid. p. 2

⁹²“Peshawar Cantonment.” *Global Security.org*.

<http://www.globalsecurity.org/military/world/pakistan/cantt-peshawar.htm> (accessed July 22, 2015).

high officials. In start it was mostly confined to high class people but later on it diverted to the depressed classes such as Chuhras in Punjab.⁹³

In 1853, Sir Herbert Edward,⁹⁴ the British Commissioner of Peshawar, established the Edward Mission High School in Rethi Bazaar near Chowk Yadgar Peshawar. After some time of its establishment, the school was shifted to the historical building in Kohati gate⁹⁵ which exists till this day. In the beginning the Christian congregation worshiped in this school. There was also another small hall called Anjuman in Peepal Mandi where the Christian missionaries used to preach Gospel to Afghans.⁹⁶

In 1900 Edward's Collage Peshawar was established by Church Missionary Society with the support of Sir Herbert Edwards, in Peshawar Cantonment. In beginning, the college was affiliated with the University of Punjab but later on in 1950 it transferred its affiliation to the University of Peshawar.⁹⁷

3.2.4 Christian Community in Peshawar

The Christian community has distributed throughout Pakistan due to their migration from Punjab. The Chuhras of Punjab who converted to Christianity in the mid nineteenth century migrated to other areas of Pakistan.

⁹³ Zafar. *Impact of Christian Missionary Activities on Muslim Society: A Case Study of Jampur*. p. 89

⁹⁴ He was a major-general in the East Indian army of the British Indian Empire. He was graduated from the King's College, London see his full profile at <http://www.1902encyclopedia.com/E/EDW/sir-herbert-benjamin-edwardes.html>

⁹⁵ Ihsanullah. "Edward Mission Higher Secondary School Peshawar." *The KhyberWatch A Pakhtun E-Magazine*. 5 October 2009. <http://khyberwatch.com>(accessed July 10, 2015).

⁹⁶ Jan, Ali. "Remembering Peshawar's All Saints Church." *Qissa Khwani/ QK*. 23 September 2013. <http://www.qissa-khwani.com/2013/09/remembering-peshawars-all-saints-church.html> (accessed July 19, 2015).

⁹⁷ Edwards College Peshawar. <http://www.edwardes.edu.pk/index.php/home/about-edwardes> (accessed July 12, 2015).

They came to Khyber Pakhtunkhwa in search of jobs from Punjab. 97% Christian's language is Punjabi which reveals that they are Punjabi migrants.⁹⁸

The ancestors of these Christians had converted from Hinduism under British regime. Most of the Hindus who had accepted Christianity were from lower caste. Those converts had come to Khyber Pakhtunkhwa during British rule to work in military barracks.⁹⁹ Peshawar cantonment houses two Lal Kurtis a big and small one situated on the mall road where the Christians live. Hence, most of the Peshawar Christians are the descendants of the camp-followers of British Army.

Currently, a sizeable Christian population lives in the heart of the region. A small Sikh and Hindu population also resides in the city. According to 1998 Census, the total population of Peshawar city is 982,816 out of which 17,563 Christians reside in the city. Peshawar diocese reports about 30,000 Christians who live in Peshawar.¹⁰⁰

Nine churches provide services to Christian community the oldest of which is St. John's Church which was built in the 1850 on Sir Sayyed Road. This church works under church of Pakistan and the office of Peshawar Diocese is located inside this cathedral.¹⁰¹ The diocese was created in 1980, which is one of the largest Dioceses in the country in terms of area.¹⁰² Its first Bishop was Reverend Dr. Khair-ud-Din while Rev S.I Alexander became its

TH-16747

⁹⁸ Zafar. *Impact of Christian Missionary Activities on Muslim Society: A Case Study of Jampur*. P. 137

⁹⁹ "BBC News." September 23, 2013. <http://www.bbc.com/news/world-asia-india-24201241>(accessed April 22, 2015).

¹⁰⁰ Peshawar Diocese.<http://www.peshawardiocese.org/peshawardiocese.asp> (accessed July 18, 2015).

¹⁰¹Ali, Manzoor. "Interfaith harmony: The church that looked like a mosque." 23 September 2013. <http://tribune.com.pk/story/607886/interfaith-harmony-the-church-that-looked-like-a-mosque> (accessed July 18, 2015).

¹⁰² Peshawar Diocese.<http://www.peshawardiocese.org/peshawardiocese.asp> (accessed July 18, 2015).

second Bishop in 1982.¹⁰³ Current Bishop of the Peshawar's Diocese is Rt. Rev. Humphrey Sarfaraz Peters. The New Testament was translated into Pushto in 1863 by Reverend Rpenthal. Dilawar Khan was the first person baptized by Church Missionary Society in Peshawar.¹⁰⁴



Figure 1: St. Johns Church of Peshawar

The Church Missionary Society built All Saint's church in 1883 at the opening of Koochi Bazaar. Lady Aitcheson assisted the missionary in its construction.¹⁰⁵ This church was attacked by terrorists on 22 September 2013 on Sunday. Due to twin blasts 80 people were killed and over 100 wounded.¹⁰⁶ The church is situated in the old city inside Kohati gate. A large number of Christian's community lives near this church on city circular road. Several white marble memorial tablets are displayed inside the church building one of which commemorate convert Dilawar Khan¹⁰⁷. Another memorial tablet is to the memory of Miss Annie Norman. She was the daughter of Sir Henry

¹⁰³ Zafar. *Impact of Christian Missionary Activities on Muslim Society: A Case Study of Jampur*. p. 139

¹⁰⁴ Ibid. p.89

¹⁰⁵ Jan. "Remembering Peshawar's All Saints Church." (accessed July 19, 2015).

¹⁰⁶ DAWN News. 22 September 2013. <http://www.dawn.com/news/1044668> (accessed June 27, 2015).

¹⁰⁷ He was a Subedar (Junior Commissioned officer) in Sindh crop. See Urdu book "Tareeh-e-Kaleesay-e-Pakistan" written by Priest Aslam Barkat.p.152



St. Michael's Catholic Church, Peshawar Cantt.

Figure 3: St. Michael's Catholic Church

St. John Vianney's Catholic Church is situated on City Circular Road. It was built in 1937. Both St. Michael and this church works under the Roman Catholic Diocese of Islamabad-Rawalpindi.



St. John Mary Vianney's Catholic Church, Peshawar.

Figure 4: St. John Mary Vianney's Church

Peshawar's other churches include Seventh Day Adventist church on the opposite side of Saint John Church in the cantonment area. And the other smaller churches such as Catholic Church, New Apostolic Church and

Salvation Army Church in Rular Academy Town, United Church in University Campus, and Assembly of God Church in Naseer Abad.

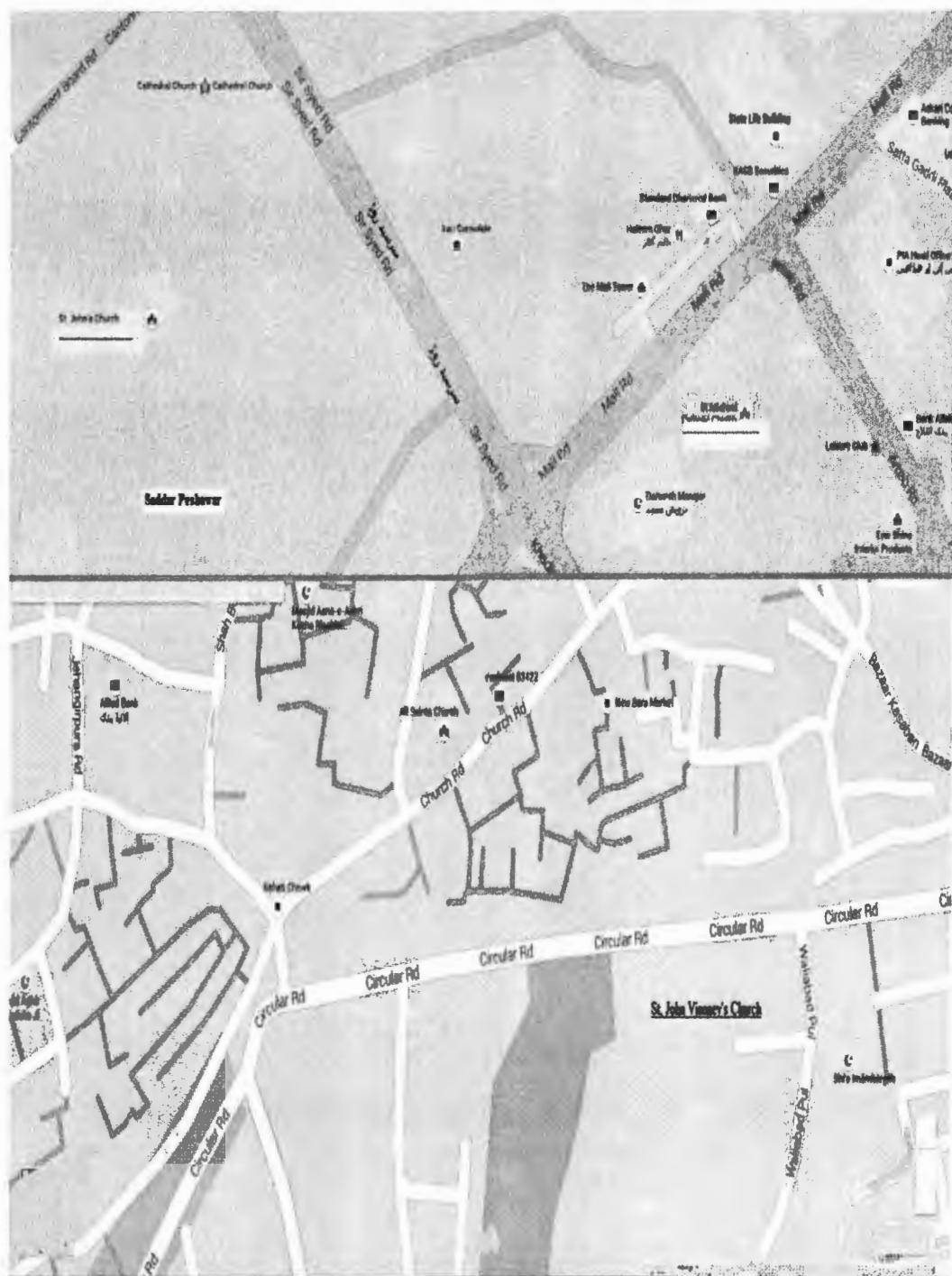


Figure 5: Map of Peshawar Churches

3.3 Part Two: Scholarly Writings

There is a huge literature which deals with Christians social issues in Pakistan. According to numerous reports and articles, Christians are facing a severe social discrimination and persecution in Pakistan. Thus, I want to review some glimpse of Christian's situation in Pakistan. For this purpose the literature is divided into two Sections. The first section explains the claims of those articles which portray Christian's social condition negatively. The second section provides an overview of the previous research that is relevant and similar to the research approach in this study.

Hence, first it examines the reports and articles which talk about Christian's social discrimination and persecution in Pakistani society. Then it discusses some of the research articles and dissertations which are relevant to this research.

3.3.1 Section One: Antagonistic Writings on Christians Conditions in Pakistan

In this part I have attempted to review only the reports and articles which highlight Christian social discrimination and persecution in Pakistan.

A social discrimination is a form of unofficial bias that considers minorities in a lower state.¹¹¹ Literature reveals that Christian minority is viewed in a lowly status in Muslims society of Pakistan. They are mistreated and their rights are violated everywhere by general public in Pakistan. They are considered as untouchables.

A report published by Immigration and Refugee Board of Canada in 2013 asserts that the overall Muslims attitudes towards Christians are negative. These general negative sentiments towards Christians have increased due to the Islamization of Pakistani society. Pakistani Muslims consider Christians in a lower state. They are facing both legal and social discrimination which is encouraged by religion. Their discrimination is

¹¹¹Seiler, Rebecca. *Christian Persecution in Pakistan: An Examination of Life in the Midst of Violence*. Liberty University, 2014. p. 6

encouraged by Islam.¹¹² Moreover, the anti -Christian emotion is also motivated by caste prejudice. The Muslims of Pakistan consider Christians as untouchables due to their conversion from lower caste of people. Along with this, Pakistani people think that they are Western agents and believe that they help western plan. Therefore, they are treated as second-class citizens in Pakistan.¹¹³

Apart from this, Rebecca Seiler in her article maintains that Pakistani media is unfair towards Christians and it airs biased reports against them, which is the cause of anti- Christian attitudes. Further, the media even tries to alter the fault from the guilty party or presents the story in a changed way. Conclusively media is negatively influencing the attitude of nation which leads to persecution against Christians in Pakistan.¹¹⁴ One of the causes of anti-Christians attitudes is the sermons of Muslim religious clergy. They deliver hatred speeches against minorities.¹¹⁵

Shaun Gregory states that the Christian's persecution and killing in Pakistan took momentum after 9/11. After this incident many Christians were killed and a protestant church in Islamabad was attacked in which five Christians were killed. Further, he quotes from UN's Commission for Human Rights and Amnesty International figures for 2000-2007, that 30 to 50 Christians are brutally murdered every year in Pakistan due to their faith. Along with this, many innocent Christians are put into jail. Further, thousand of Christians are facing severe pressure and oppression from the Muslim

¹¹²"Situation of Christians in Pakistan, including social and government attitudes, treatment and rights (2010-2012)" *Immigration and Refugee Board of Canada* 14 January 2013.

<http://irb-cisr.gc.ca/Eng/ResRec/RirRdi/Pages/index.aspx?doc=454345> (accessed September 23, 2015).

¹¹³*Ibid*

¹¹⁴Seiler, Rebecca. *Christian Persecution in Pakistan: An Examination of Life in the Midst of Violence*. p.7

¹¹⁵Saeed, Fouzia Naveed, Maryam Munir, Yasir. "Unveiling the situation of Religious Minorities: A case study of Marginalized Groups living in Lahore." *International Journal of Asian Social Science*, 2014; 41-50. p.43

community.¹¹⁶ By giving some statistics of the Christian persecution from 2001 till 2008 the author writes:

"The cumulative evidence is instructive because it shows that violence against Christians is widespread across the whole Pakistan, from Muree in the North to Karachi in the South and from Lahore in the East to Peshawar in the West. It shows that violence is rural and urban, including in the capital; and that it involves ad hoc apparently spontaneous acts of violence, as well as organized violence and violence in which government authorities, local and national, collude either directly or by omission. It evidences a complex and multi-dimensional pattern of persecution, intimidation and lack of protection".¹¹⁷

But conversely to Shaun Gregory, Carl Moeller argues that the overall Christian-Muslims relations have improved after 9/11. He states that it is media which hold people back to see progress in Christian-Muslim relation. He states that the journalists concentrate on selective events and sometimes they catch the events wrong and promote pictures which make people's view. Carl admits that there have been violent attacks on Christian's minorities in some Muslim contraries but Muslims also face the heightened prejudice and aggression from American population. However, the overall Muslim-Christian relationship is improving.¹¹⁸ Furthermore, a survey also concludes that most of the Americans are hostile towards Muslims Americans.¹¹⁹

Another article claims that Christian's condition in Pakistan has become severe and they are continuously persecuted but most of the Christian persecution is seen in Punjab province. This article narrates a story of Farzana and Pervez Masih, residents of Akhtar Colony in Karachi, whose 16 years old

¹¹⁶ Gregory, Shaun. "The Christian Minority in Pakistan: Issues and Options." *Pakistan Security Research Unit (PSRU)*, July 2008: 1-18. p.3

¹¹⁷ *Ibid.* p.5.

¹¹⁸ Carl Moeller, Rick Love and Jason Micheli. "Muslim-Christian Relations Since 9/11." *Christianity Today*. 6 September 2011. <http://www.christianitytoday.com/ct/2011/september/muslim-christian-relations.html> (accessed 12 10, 2015).

¹¹⁹ "Islamophobia: Understanding Anti-Muslim Sentiment in the West." *GALLUP*. <http://www.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx> (accessed October 12, 2015).

son was captured, raped, tortured and murdered by a local police constable in January 2011.¹²⁰

Christian marginalization exists in the whole social system. All religious minorities experience life as second-class citizens. They are subjected to violence, oppression and threats.¹²¹

A recent report published by Pakistan Christian Post in October 2015 states that a Christian tailor master Aftab was compelled to leave his village in Gujranwala. His twelve years son was forced by an eighteen years old Muslim to convert to Islam but he refused. The Christian boy father came to know about this and replied to the Muslim boy saying that

"You failed to convert Guru Nanak so why pursue converting my children...."

At this, the Muslim boy accompanied by two hundred men attacked to kill him but the police intervened. He left village because his life was in danger. When asked from the mother of Aftab she said:

"Life for Christians in Pakistan is now worse than ever: we are attacked daily and treated worse than rats. Muslims do not want us as their neighbors because they believe we are evil and have satanic diseases. My son and his family came close to death and we were all terrified when the mob came to our house. I prayed to God for His protection and by His grace we have survived, but now my children are far away from me and I am very lonely: my tears are constant."¹²²

Another Christian maid Ms Shazia was tortured by her boss Lawyer Ch. Naeem in Lahore who later died in Jinnah Hospital.¹²³ Similarly a sanitary

¹²⁰ *"Report on status of Religious Minorities in Pakistan"*. Islamabad: Jinnah Institute, 2011. p.34.

¹²¹ *Ibid.* p.49.

¹²² *Pakistan Christian Post*. 12 October 2015.

<http://www.pakistanchristianpost.com/headlinenews.php?hnewsid=5640> (accessed October 13, 2015).

¹²³ *A report on Religious Minorities in Pakistan*. Lahore: National Commission for Justice and Peace, 2011. p.8.

worker Ms. Anwar Bibi was beaten and dragged in the street in Mianwali on April 13, 2010.¹²⁴

Many Christians were banned from baying the token of low price meal in Toba Tak Singh. The service called "Dastar Khwan" was offered by the Punjab Government where lunch was served for poor people at low price. The managers stopped Christians and claimed that the canteen was only for Muslim people.¹²⁵

I argue that after America-Afghan war extremism and terrorism has increased in Pakistan which affected all the Pakistani society. Terrorist's attacks on religious places have become an issue of the whole state. Christian churches are attacked by terrorists but a lot of Muslims also lost their lives due to terrorism. Khyber Pakhtunkhwa is particularly still in the state of war. All Muslim countries have condemned terrorism and extremism. The terrorists who attacked the churches also attacked the Muslims mosques. For example a recent incident which took place in the city of Peshawar where militants killed 29 people in PAF Base Badaber. In that attack at least 16 persons were killed during morning prayers at a mosque inside the compound.¹²⁶ Further Army Public School and Bacha Khan University incidents are not so old and the list goes on.

When the Christians and their religious places are targeted the attackers are labeled Muslims but when the Muslims are attacked then they are terrorists isn't that a double standard? The people who attack Christians or Muslims must be labeled terrorists as they are declared by the state of Pakistan. It means that the issue of terrorism is not restricted to Christians.

Before starting this research I asked my Christian friend Haroon Masih, about the Muslims assistance in "All saint church" incident in which 80 people were killed and more than a hundred wounded¹²⁷. His replay was

¹²⁴Ibid. p.10

¹²⁵Ibid. p.9

¹²⁶ BBC News. 18 September 2015. <http://www.bbc.com/news/world-asia-34287385>.
(Accessed November 4, 2015)

¹²⁷ Read at: <http://www.dawn.com/news/1044668>

“After explosion the Pashtun Muslims who run cloth shops near the church, brought all their cloth and put that on the dead bodies and wounded persons. They took the injured to the hospital, and stood firm with Christian community in that disaster”. Hence, the terrorist threats in Pakistan are not only confined to Christian community but it is the issue of every Pakistani.

3.3.2 Section Two: Friendly Research Works on Social Interaction

Many books and articles have been written about the Christians issues in Pakistan but there is no work on Christians-Muslims mutual social interaction. However, there are very few works on social interaction among religious groups. I have no choice to state the examples of the studies made in overseas because the studies which focus on social interaction between two or more groups were conducted outside of Pakistan.

Zuriati Binti Mohammad Rashid a Malaysian student has conducted two types of researches. In fact, these are two articles which explore the quality of interaction among Muslims and Buddhists in Kampung Tendong city Malaysia. In both of her articles different indicators are used to measure social interaction between Muslims and Buddhists.

In her first article titled “Social Interaction among Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan, Malaysia” she has used three different indicators to measure the social interaction among Muslims and Buddhists. The first indicator she has used is the mixed interaction of Muslims and Buddhists, the second indicator is their sharing of work places and the third indicator is their sharing of leisure times together. She has concluded from this study that Muslims and Buddhists were having a positive social interaction in Kampung Tendong. According to her findings the universal morals of Islam and Buddhism such as the value of human life, kindness and sympathy etc bind them together.¹²⁸

¹²⁸ Rashid, Zuriati Binti Mohd. “Social Interaction among Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan, Malaysia.” *International Journal of Business and Social Science* Vol. 2 (2011): 72-83.

Similarly in another article titled “Cross Religious and Social Interaction: A Case Study of Muslims and Buddhists” she has explored the quality of interaction between Muslims and Buddhists in same area but in this study the indicator used is religious understanding. She has divided the religious understanding into two parts. Intra religious understanding and inter religious understanding. This study focuses on the religious understanding of the respondents about their own religion as well as other. This study also reveals a positive interaction between Muslims and Buddhists. Both groups freely interact with each other.¹²⁹ I have taken the idea of using religious understanding as an indicator from this article. But my research focuses on the interaction of Christians and Muslims in their neighborhood.

A research titled “Patterns of Social Interaction between different ethnic groups in Malaysian Secondary Schools” focuses on the forms of social interaction among Malay, Chinese and Indian racial groups of students in secondary schools. The study reveals that misunderstandings mostly occur in the students of same ethnic groups rather than in different ethnic groups while, students also prefer friends within their own ethnic group. Further, the study reveals that student seeking help from other ethnic group was very rare. It concludes that academic achievement and former primary schools did influence social interaction in schools. The general prediction of this research is where there is similarity between groups there will be compatibility, whereas if norms differ between groups there will be tendency to cross-ethnic conflict.¹³⁰

A study “Religion, social interactions, and cooperative attitudes: Evidence from Indonesia” investigates the correlation of different religions with norms of inter and intra group cooperation such as helpfulness, trust and tolerance. Cooperative attitudes such as helping others trust and tolerance is measured for Islam, Catholicism, Protestantism, Hinduism, Buddhism, as well

¹²⁹ Rashid, Zuriati Binti Mohd. “Cross Religious and Social Interaction: A Case Study of Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan.” *Asian Social Science*, 2011: 16.

¹³⁰ Yusof, Najeemah Mohd. “Pattern of Social Interaction between different Ethnic Groups in Malaysian Secondary Schools.” *Jurnal Pendidik dan Pendidikan* , 2006: 149–164.

as Confucianism. The research reveals that religious people are more willing to trust others in their own community but not the strangers. On the other hand, religious multiplicity is associated with more tolerance, while religious segregation is associated with less tolerance. It shows that religious tolerance changes from religion to religion. Protestants were found more helpful to their neighbors. The most intolerant among religions were Muslims while the most tolerant were Buddhists and Catholics.¹³¹

Holland and Clark have conducted a research titled “Social interactions in urban public places”. It explores how social interactions in urban public places vary by age and place. The study reveals that young people especially teenagers are more attracted towards public places to practice sociability as compared to the old age people. Further, young adults are found more positive towards social interaction as compared to the older people. The older people avoid those public places which are dark and greatly used by older children and young adults. The researchers conclude that people stay longer in those public spaces which are comfortable or offer interest and stimulation.¹³²

Hence, it is evident from the above relevant literature that social interaction can be occurred in different spheres of life such as in work places, recreational places, social events, public spaces and in educational institutes etcetera. Therefore, this research titled “Social Interaction among Christians and Muslims in Peshawar city” is delimited to the Christians-Muslims interaction in their neighborhood. Under neighborhood interaction the researcher will attempt to know their routine interaction and interaction during particular ceremonies. Thus, the major task is to know for instant, how frequent they greet each other, how much they know each other, how frequent they visit each other, celebrate events together and help each other etceteras.

¹³¹ Gaduh, Arya. “Religion, social interactions, and cooperative attitudes: Evidence from Indonesia.” California: University of Southern California, 2012. 1-58.

¹³² Caroline Holland, Andrew Clark, Jeanne Katz and Sheila Peace. *Social interactions in urban public places*. Translated by Abu Salman Deya-ud-Deen Eberle. UK: The Policy Press, 2007.

Chapter Four: Research Methodology

4.1 Introduction

This chapter highlights methods, tools used for collection of data, data analysis technique, study design and sampling frame. In order to investigate the social interaction among Christians and Muslims in Peshawar city, both qualitative and quantitative approaches were employed in this research. The purpose of using mix methods was to develop a deep understanding of the social interaction of Christians-Muslims in Peshawar city. A brief explanation of both methods is as follow;

4.1.1 Quantitative Method

In a quantitative method, the term quantity refers to measuring, numbering and counting. Historically quantitative approach can be traced back to natural science. It is based on the notion that knowledge can only be obtained through the eyes of the researcher. The view of 'to measure is to know' originates from this rich tradition. It attempts to know the degree to which something happens or not and if it does happen then to what degree it occurs.¹³³

Moreover, a quantitative research is based on closed questions.¹³⁴ The common procedure of conducting a quantitative research is the use of survey which involves the filling of a questionnaire. Each respondent fills out the questionnaire which helps the researcher to measure a whole range of things. For instant the number of people interacting with each other or attending each other's ceremonies etc.

4.1.2 Qualitative Method

On the other hand, a qualitative method is somehow different from the quantitative one. Through this approach, the researcher makes an attempt to deepen his/her understanding of a specific phenomenon through in-depth interviews. Here, the researcher wants to know about the reality 'from the inside out' opposite to 'from the outside in' which is the task of quantitative

¹³³Pennink, Jan Jonker and Bartjan. *The Essence of Research Methodology: A Concise Guide to Master and Phd Students in Management Sciences*. Berlin: Springer, 2010.p. 65.

¹³⁴ Ibid.p.66

methodology.¹³⁵ This kind of research goes beyond the numbers and statistics. This data can be obtained by listening to someone, observation, reviewing literature, interviews or group discussions. This is based on open questions regarding what we try to find out.

According to Anselm Strauss and Juliet Corbin, a qualitative research produces findings not via statistical approach or other means of quantification. This type of research focuses on people's behaviors and feelings about social movements, cultural phenomena, and interactions between populations. Qualitative data is collected through interviews, observations and documents. The data gathered by means of interviews can also be coded for statistical analysis. But qualitative analysis is mere a non-mathematical explanation of the concerned phenomena. The qualitative data might include films and videotapes.¹³⁶

Hence, in this study both quantitative and qualitative research methods were employed to get the bigger picture of the social interaction among Christians and Muslims in Peshawar city. The quantitative data was collected through questionnaires while qualitative through interviews and group discussions.

4.2 Indicators for Evaluating Social Interaction

The researcher has used two indicators for inquiring social interaction among Christians and Muslims in Peshawar city. Those indicators were (i) neighborhood interaction and (ii) religious understanding.

By neighborhood interaction the researcher means the socialization and interaction of Christians and Muslims in their neighborhood. Under this segment, the researcher has attempted to know the routine interaction among Muslims and Christians. Thus, the focus of research was to see that how much

¹³⁵ Ibid.p.77

¹³⁶ Anselm L Strauss, M Juliet and Corbin. *Basics of Qualitative Research : Techniques and Procedures for Developing Grounded Theory*. 2. London: Sage Publications, Inc., 1998. p.11

they know each other, how frequent they visit each other, celebrate events together and help each other etc.

Religious understanding means the level of understanding of the respondents' faith and understanding of each other religion. People's understanding of their own religion as well as others is an important indicator for tolerance in the society.¹³⁷ Hence, religious understanding was divided into inter and intra religious understandings. Under intra religious understanding Christians and Muslims understanding about their own religions was quantified while under inter-religious understanding Christians and Muslims cross-religious understanding was queried.

4.3 Population of the Study

According to Zina O Leary, a population is “the total membership of a defined class of people, objects, or events”. The most authentic way is to get information from each and every member of the research population.¹³⁸ However, it is difficult for a research student to reach every member of the defined population. Therefore, a sample is selected from the population. The target population of this research was Christian community and Muslim community in Peshawar city. According to 1998 census, the total population of Peshawar city is 982,816 out of which 959,238 are Muslims and 17,563 are Christians. But, according to Peshawar dioceses, the present Christian population is approximately 30,000.

4.4 Sample of the Study

Since it is difficult to access every element of the population therefore we get information from a “members’ sample” of the population and then apply our findings to a broader population.¹³⁹ The required members from the

¹³⁷Rashid, Zuriati Binti Mohd. “Cross Religious and Social Interaction: A Case Study of Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan.” *Asian Social Science*, 2011: 112-128. p.116

¹³⁸Leary, Zina O. *The Essential Guide of Doing Research*. London: Sage Publication Ltd, 2004. p.102

¹³⁹Ibid. p.102

population as representatives of the whole population are selected as Members of Sample. In other words, the choosing of the representative selection from the larger population is called sampling. It is a group of people from whom we collect data. Thus in this research the sample consisted of 384 respondents with 95% level of confidence and +5 confidence interval was defined. For the sample size determination, online Sample Size Calculator was used.¹⁴⁰ The respondents of sample were both Muslims and Christians. 200 questionnaires were distributed in Muslim community and 200 in Christian community. Similarly, for qualitative study six religious scholars were selected out of which three Muslim and three were Christian scholars. Group discussions were held with fifteen common Christians on the bases of their volunteer participation.

4.4.1 Sampling Procedure

There are two main sampling techniques namely probability sampling and non-probability sampling or random and non-random sampling.¹⁴¹ The procedure adopted for sampling was random sampling technique for quantitative data. For interviews, the technique was purposive sampling and for group discussions, the procedure was volunteer participation.

4.5 Research Tools

This research includes two types of research instruments through which the data was collected. First one was the questionnaire which was used for quantitative analysis while second instrument was interview which was used for qualitative analysis. Both instruments are defined in the following words.

4.5.1 Questionnaire

According to Barr Davis and Johnson, a questionnaire “is a systematic compilation of questions that are submitted to a sampling of population from

¹⁴⁰ “Sample Size Calculator.” *Survey Monkey*.<https://www.surveymonkey.com/mp/sample-size-calculator/> (Accessed Feberuary 3, 2015)

¹⁴¹ Leary. *The Essential Guide of Doing Research*. p.106

which information is desired.”¹⁴² According to the guidance of supervisor, two separate questionnaires were developed for Muslims and Christians with 95% similar questions. The questions were sorted in order to gain data about social and demographic information, religious understanding and social interaction of the respondents. These questionnaires were translated into Urdu language.

4.5.2 Interview

According to Zina Oleary interview is “a method of data collection that involves researchers asking respondents basically open-ended questions.”¹⁴³ For qualitative analysis Semi-structured interviews were taken with 3 Christian and 3 Muslim religious scholars. They were purposively selected. Furthermore, three group discussions were held with common people from Christian community, each group consisted on five respondents. The respondents for group discussions were gathered on the basis of their volunteer participation.

4.6 Strategy of Research Tools

The quantitative and qualitative data were collected through instruments. Those tools were questionnaires for quantitative data, interviews and group discussions for qualitative data. The instruments were composed of questions in order to inquire Christians-Muslims social interaction. The most difficult task in a quantitative research is the development of a questionnaire. It must be carefully constructed in order to get a reliable data. The questions must not be confusing and difficult. During developing the instruments for this study an approach moving from easy questions to difficult was applied. The questionnaire was divided into four parts. Under each part the easy questions were framed first. The questions sought information regarding demographic data, intra and inter religious understanding, neighborhood mix interaction and

¹⁴²Singh, Yogesh Kumar. *Fundamental of Research Methodology and Statistics*. New Delhi: New Age International Publisher, 2006. p.192

¹⁴³ Leary. *The Essential Guide of Doing Research*. p.162.

about some general relation of Christians-Muślims in Peshawar city. The sensitive and embarrassing questions were avoided.

4.6.1 Order of the Questions

The order of questions is another important thing in designing a questionnaire. Questionnaire was divided into four parts. The first part's questions were about demographic information of the respondents such as age, marital status, education, profession and monthly income etc. The second part was consisted on the questions which yielded the religious understanding of the respondents. The third part sought for Christians-Muslims social interaction and the fourth part was composed of some general questions. The survey was properly organized to get a reliable data.

All the questions of questionnaire were closed ended whereas; the interview's questions were open ended. The purpose of interview was to make an in-depth exploration into attitudes and perceptions of both communities towards social interaction.

The questionnaire was consisted of 26 main items which generated information about the following segments.

1. Demographic information of the Christian-Muslim respondents
2. Religious Understanding of the Christian-Muslim respondents
3. Neighborhood interaction of the Christian-Muslim respondents
4. General closed questions

4.7 Data Collection

The data were collected via questionnaires and interviews (group discussions are included). The questionnaire was translated into Urdu. The interviews were taken in the primary languages of the study area, namely, Urdu, and Pushto.

4.8 Pilot Study

Before a detailed and final survey the researcher conducted a pilot study to test the soundness and reliability of questionnaire. The researcher

selected twenty respondents from Muslim community and twenty from Christian community and checked the questionnaire on them.

4.9 Editing

After analyzing the pretest survey's questionnaire the researcher found some questions ineffective and did some minor changes to construct the final questionnaire.

4.10 Coding

Coding refers to a process in which a numerical number or code is given to a letter, word, phrase or a statement. Through this process the data is transformed into a form understandable by SPSS Software. Thus, via this process the answers of the respondents were changed into numbers. The coding sheets were prepared in order to check for accuracy. After this the data was entered into the SPSS Software for analysis.

4.11 Data Analysis

To quantify the responses SPSS version 23 was used for the analysis of questionnaires.

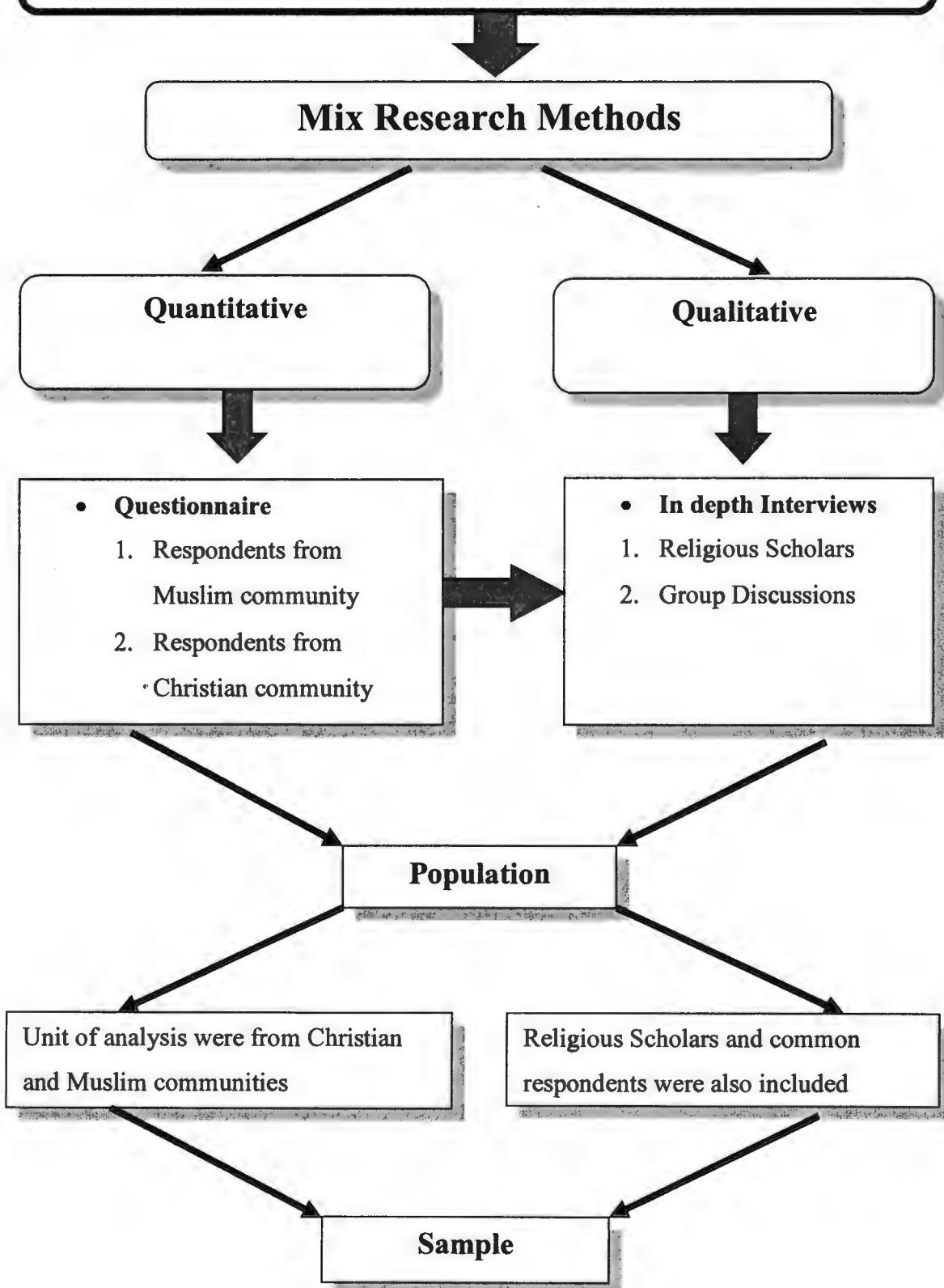
4.12 Delimitation of the Study

Since, the topic "Social Interaction" is a broad social phenomenon. It can be found in different spheres of life such as in work places, recreational places, social events, public spaces and in educational institutes etceteras. Therefore, this research titled "Social Interaction among Christians and Muslims in Peshawar city" has the following limitations.

1. The study was limited to neighborhood and community based interaction.
2. The study was focused to measure neighborhood Social Interaction among Muslims and Christians.
3. Peshawar is a big district which includes some rural areas where Christians reside but in this research only those areas were included which come under City boundaries such as big Lal Kurti and small Lal Kurti, Swati patak, Academy town, Nothia, Kohati gate, and University Campus.

4. The questionnaire was distributed among those Muslims who lived near Christian community.

This model highlights methods, instruments, study design, sampling frame and procedure of respondent's selection.



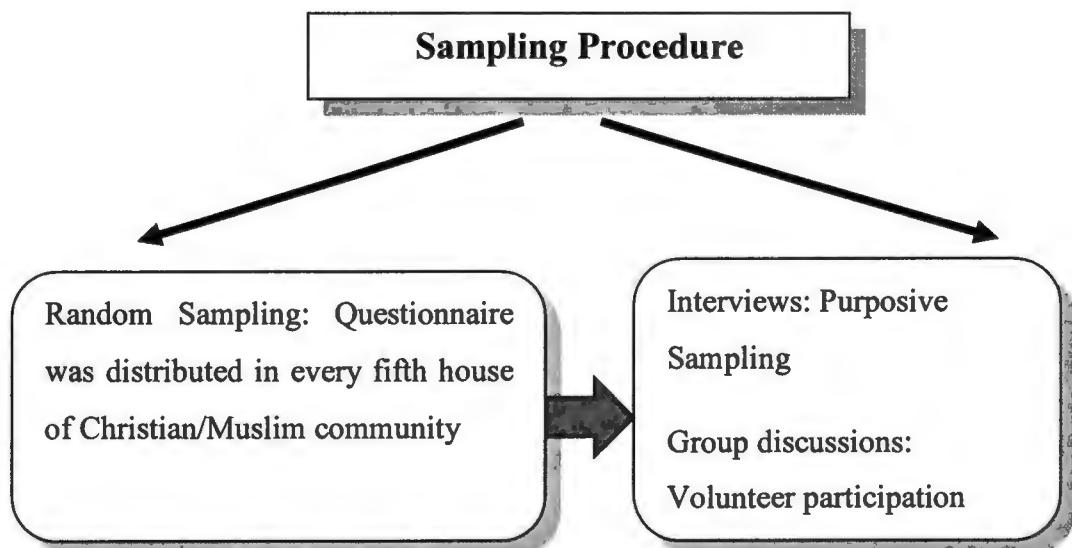
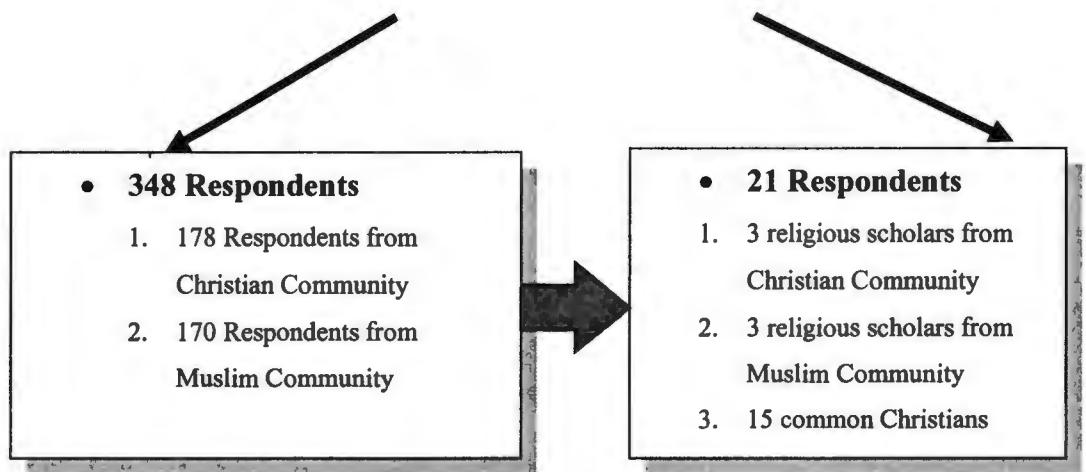


Figure 6: Research Model

Chapter Five: Data Analysis, Presentation and Interpretation of Results

5.1 Introduction

This chapter deals with the data analysis, presentation, and discussions of results. The data which were collected through questionnaire have been presented and analyzed in the form of tables, graphs and charts. As already stated in the previous chapter that this research carries both quantitative and qualitative methods therefore; this chapter is based on the results of the questionnaires, interviews and group discussions which deals with quantitative as well as the qualitative interpretation of data.

Since, two separate questionnaires with 95% similar questions were distributed among Christians and Muslims therefore, 5% questions were analyzed in two separate tables for Christians and Muslims respectively. The responses to each question were quantified and then presented in a frequency as well as valid percentage form. All the positive responses are calculated and a mean percent is derived. However, demographic data was presented in the form of graphs and charts.

The defined sample size for this study was 384 respondents. To receive the full size 200 questionnaires were distributed in Muslim community and 200 in Christian community by hand. Out of 400 questionnaires distributed 33 were not returned and 19 questionnaires received were not completely answered. Since, this is a small scale study which merely focuses on the measurement of social interaction therefore; the number of questionnaires was reduced to 348 respondents.

Additionally, the questions which cannot be delivered through questionnaire were asked in interviews and group discussions. This methodology was used in order to get information about how Christians and Muslims of Peshawar think, feel and react about each other.

The questionnaire was divided into four sections. The first section was about a brief introduction of the research and social demographic information. The second section was consisted on the questions which sought information regarding the religious understanding of Christians and Muslims. Religious understanding was further divided into inter and intra religious understanding.

While, the third part of questionnaire was designed in such an order to know the routine neighborhood mixed interaction of both groups in the community. The fourth part was consisted on some general questions.

SPSS software was used for the analysis of questionnaire. However, some calculations were also done manually in order to make the data more easy and understandable. The chapter is divided in into four sections according to questionnaire.

5.2 Section One: Social and Demographic Data of the Respondents

The first section provides an overview of the social and demographic information of the sample's respondents. For this purpose, the first part of questionnaire was consisted on the questions such as religious belonging, age, gender, educational level, marital status, profession, duration of stay in the community and monthly income of the responders. Since, these variables were divided into different categories therefore; Pie charts and Bar charts were used to analyze it.

Table 1: Religion Distribution of the Sample

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Muslim	170	48.9	48.9	48.9
	Christian	178	51.1	51.1	100.0
	Total	348	100.0	100.0	

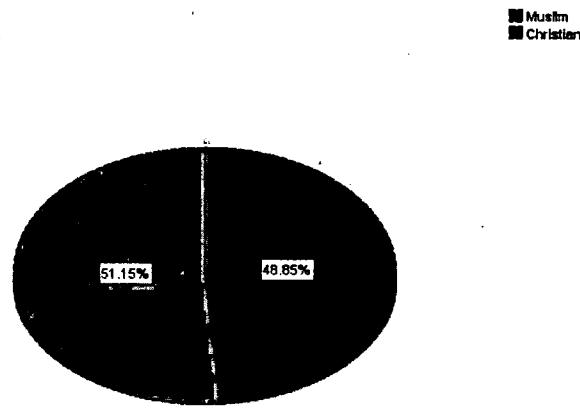


Figure 7: Pie Chart of Religious Belongings

As the study was about to inquire social interaction among Christians and Muslims therefore, religion was divided into two groups that is Islam for Muslims (48.9%) and Christianity for Christians (51.1%). Table 1 indicates that there were 170 Muslim respondents and 178 Christian respondents in this study.

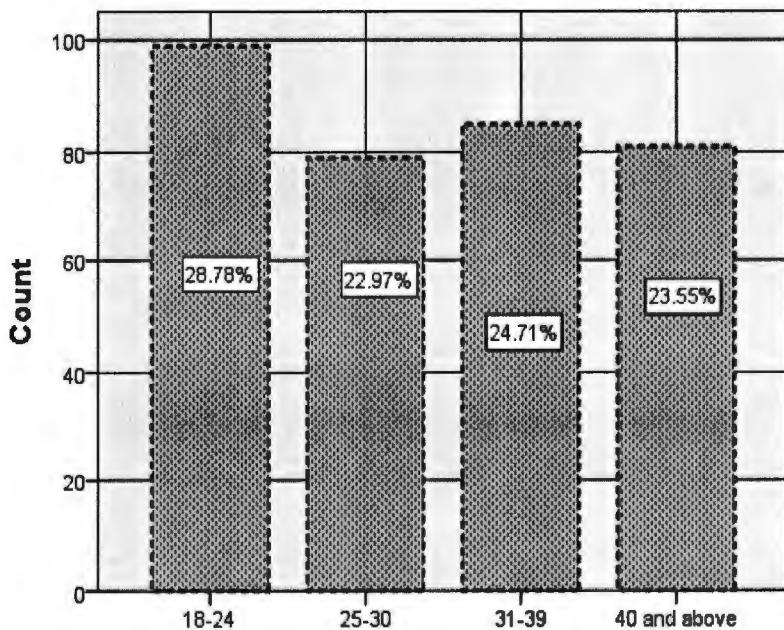


Figure 8: Bar Chart of Age Distribution of the Respondents

The Age of the respondents was categorized into four categories; 18 to 24 (28.8%), 25 to 30 (23.0%), 31 to 39 (24.7%), 40 and above (23.5%). As figure 6.2 shows that most of the respondents 28.8% (99) of the sample were of the age of 18 to 24 and 24.7% were of the age 31 to 39.

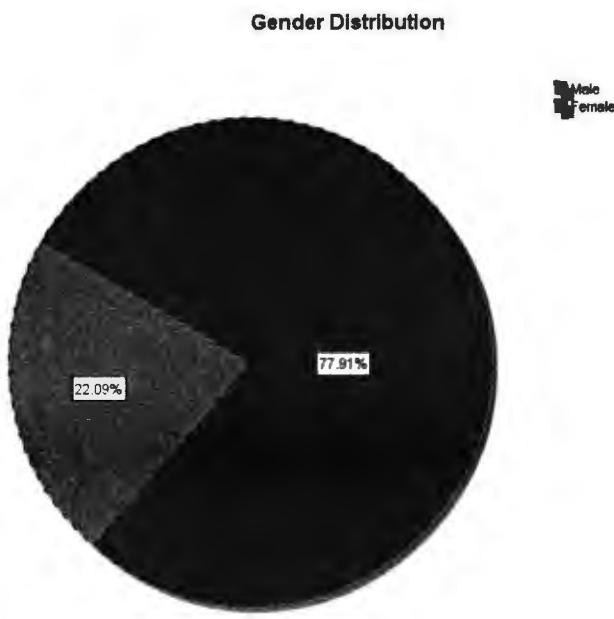


Figure 9: Pie Chart of Gender Distribution of the Respondents

Figure 9 indicates that majority of the respondents 77.91% were male and 22.09% were female. As the graph clearly shows that there is imbalance between male and female responders.

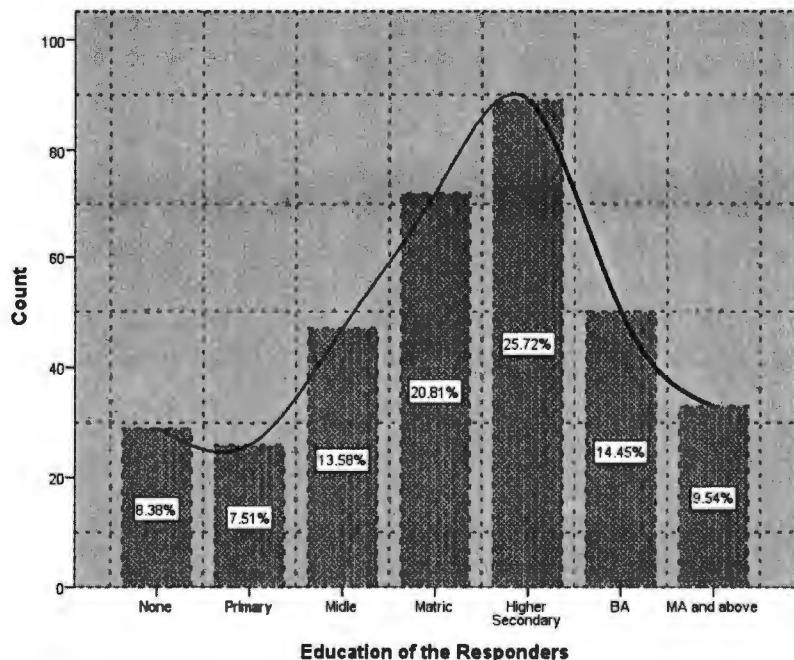


Figure 10: Bar Chart of Education Distribution of the Respondents

Education level was categorized into seven categories; none (8.4%), primary (7.5%), middle (13.6%), Matric (20.8%), high secondary (25.7%), BA

(14.5%), Master and above (9.5%). Two respondents education level was missing (.6%). In order to simplify the education categories the researcher reduced it to two groups. In first group 29.5% of the respondents' educational level was below Matric while in second group 70.6% of the respondents' education was Matric and above.

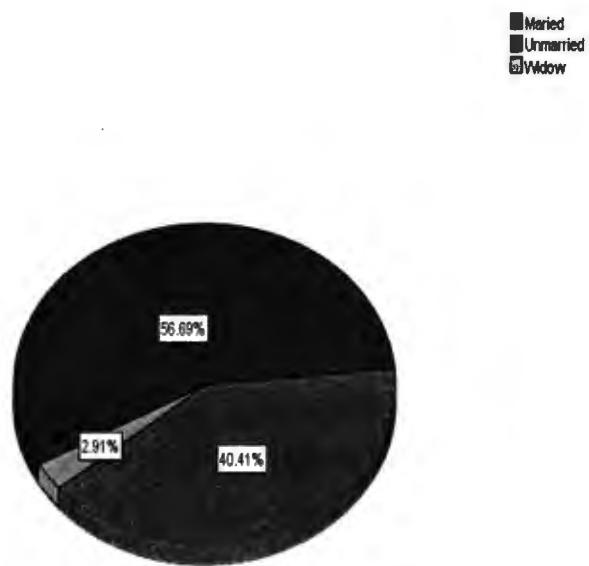


Figure 11: Pie Chart of Marital Status Distribution of the Responders

Figure 11 indicates the marital status of the respondents. Marital status was divided into three categories, married, unmarried and widowed. As shown in the graph 56% of the respondents were married and 39.9% were single. Very little respondents 2.9% were widowed.

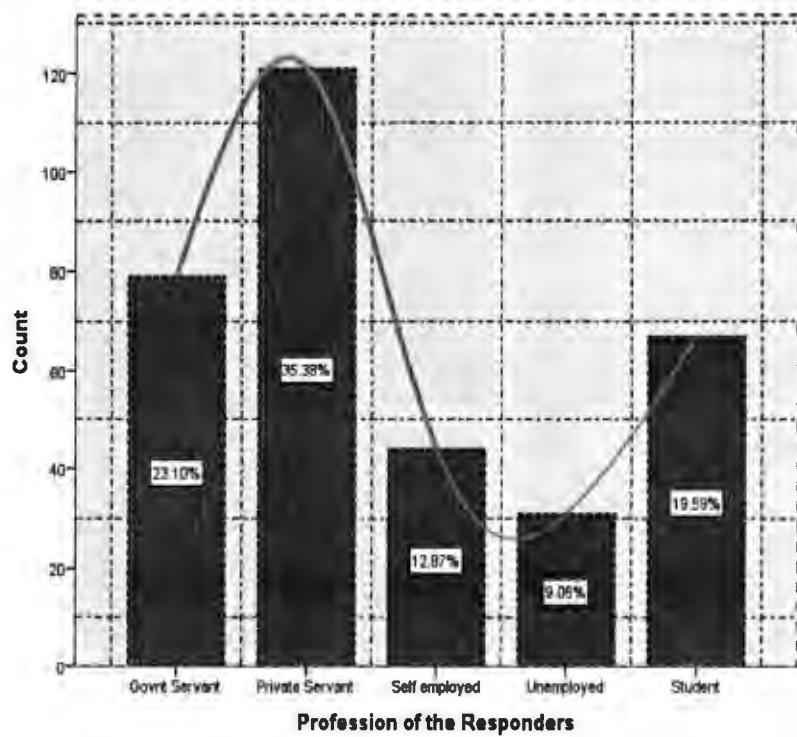


Figure 12: Bar Chart of Profession Distribution of the Responders

The profession of the respondents was divided into five categories. Figure 12 indicates that 23.1% of the participants were government workers, 35.4% were private servants, and 12.9% of the participants had their own business. 19.6% were students and 9.06% had no job. Whereas, 6 respondents did not answer, this was taken as missing values. The projection of line reveals that majority of the respondents had jobs.

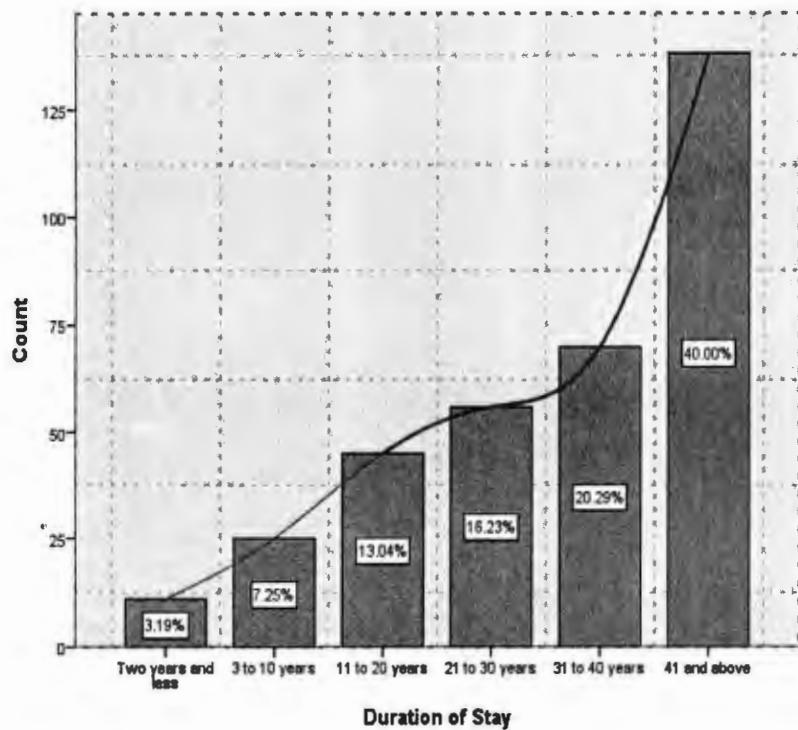


Figure 13: Bar Chart of Duration of Stay of the Respondents

Figure 13 reveals that 40% of the respondents were staying in their community from 41 years and above. 20.29% were living in their community from 31 years to 40 years. 16.2% of the respondent were staying from 21 to 30 years while 13% were residing between 11 to 30 years. To make it more easy and understandable two groups were made. Group one was the respondents staying in their community between 2 to 10 years and they were only 10.4%. Group two was the respondents whose time of stay was above 11 years and they were 89.6% as the projection of line indicates. The number of 11 years and long period of stay is by far in the majority; and this is what the researcher found that this long period of stay is inclined to influence the social interaction. Those people who had spent more than ten years in their community were more positive towards cross-religious interaction.

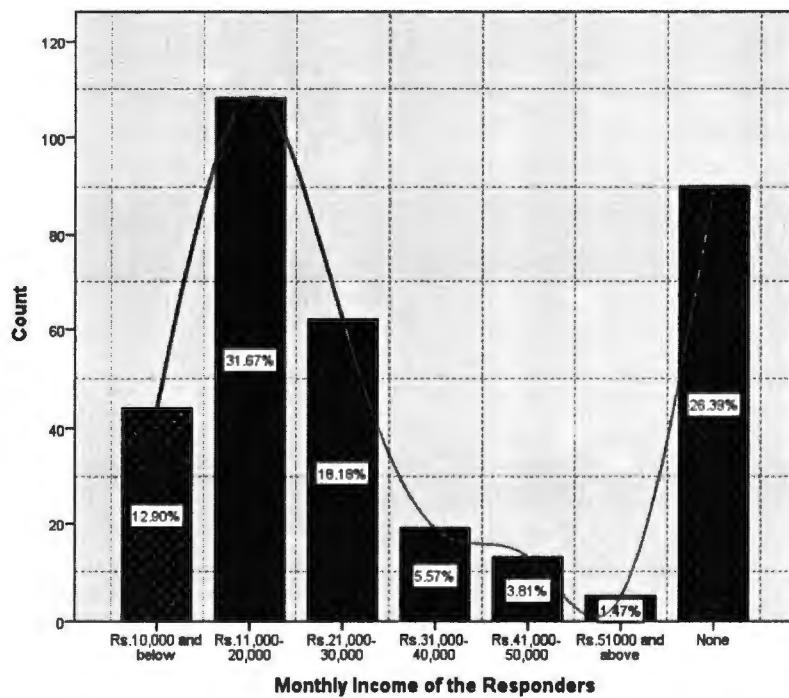


Figure 14: Bar Chart of Monthly Income Distribution of the Respondents

Figure 14 indicates that 12.9% of the respondents were earning Rs. 10000 and below, 31.7% were earning between Rs.11000 and 20000 per month, 18.2% were earning between Rs 21000 and 30000, 5.6% were getting between Rs 31000 and 40000 per month. 3.81% respondents monthly income was between 41000 and 50000, 1.5% were earning Rs 51000 and above. 26.4% of the respondents had no income those were the respondents who were students and other who were unemployed. 7 respondents did not mention their income. It can be noticed from the graph that 44.6% of the respondents are in first two categories which are Rs 20000 and below income. Whereas, 29.03% respondents' monthly income was Rs 21000 and more. No influence of income has been noticed on social interaction. Even those respondents who had no job found positive towards social interaction.

5.2.1 Discussion of the Demographic Data Results

It can be easily concluded from the above social and demographic results that there is very slight difference (2.2%) between Christian and Muslim respondents. But, there is a big gender imbalance, that is, there are more men than women. Therefore the result will be based mostly on male's opinions. More than half of the respondents (51.6%) are 30 years old and younger and 48.7% are above 30 years old. 49.8% of the respondents'

educational level is higher secondary and above which shows that half of the respondent are educated and the other half are Matriculate and below. Majority of the respondents are married and a very small percentage is widowed. Most of the respondents are either government servants or private workers. Result further shows that majority of the respondents time of stay in their community is above 10 years. Result also shows that majority respondents monthly income is Rs.20000 and below.

5.3 Section Two: Religious Understandings of the Respondents

As stated in the previous chapter that Religious understanding means the level of knowledge of someone's own faith as well as other faiths. Therefore, this section was divided into two parts.

1. Christians-Muslims understanding of their own religions.
2. Christians-Muslims understanding of each other's faiths namely Christianity and Islam.

This section provides analysis of the Christian-Muslim inter and intra religious understandings. Religious understanding was used to see whether it influence Christians-Muslims social interaction or not.

5.3.1 Intra Religious Understanding of Christians and Muslims

This section gives a detailed analysis of the religious understanding of Christians and Muslims about their own religions.

Table 2: Question No 1. Do you visit your church/Mosque for prayer?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Every Sunday	134	75.7	Five Times	121	72.9
Sometimes	43	24.3	Sometimes	38	22.9
Never	0	0	Never	7	4.2
Total	177	99.4	Total	166	97.6
Missing	1	.6	Missing	4	2.4
Total	178	100	Total	170	100

Table 2 indicates that all the Christians responded positively 75.7% Christians were visiting their church for prayer every Sunday while 24.3% were visiting sometimes. Table 2 further shows that 71% Muslim were visiting their house of worship for prayer five times a day while 38% were visiting sometimes. 4.1% Muslims never visited their mosque. The Muslim respondents who never visited mosque for prayer were female as the Muslim women observe *hijab* and offer prayer in their homes.

Table 3: Question No 2: Are you determined to carry your spiritual duty?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Every time	160	89.9	Every time	157	94.0
Sometimes	18	10.1	Sometimes	10	6.0
Total	178	100.0	Total	167	98.2
Missing	0	0	Missing	3	1.8
Total	178	100.0	Total	170	100.0

Table 3 indicates that 89.9% Christians were committed in fulfilling their religious duties every time while 10.1% were committed sometimes. 92.4% Muslims were committed every time in performing their religious obligations while 5.9% not every time but sometimes.

Table 4: Question No 3: Do you know about your religious teachings?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
All Teachings	128	72.7	All Teachings	147	87.0
Some Teachings	48	27.3	Some Teachings	20	98.8
None	0	0	None	2	1.2
Total	176	98.9	Total	169	99.4
Missing	2	1.1	Missing	1	.6
Total	178	100.0	Total	170	100.0

This question was designed to see whether the respondents know their religious teachings. Table 4 indicates that 71.9% Christians claimed that did know all their religious teachings and 27% responded that they knew some of their religious teachings. 86.6 % Muslims verified that they know all religious teachings while 11.8% responded that they know some of the teachings.

Table 5: Question No 4: How would you rate your level of knowledge about your own religion?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Excellent	85	48.0	Excellent	88	52.4
Good	70	39.5	Good	61	36.3
Average	18	10.2	Average	17	10.1
Fair	4	2.3	Fair	1	.6
None	0	0	None	1	.6
Total	177	99.4	Total	168	98.8
Missing	1	0.6	Missing	2	1.2
Total	178	100.0	Total	170	100.0

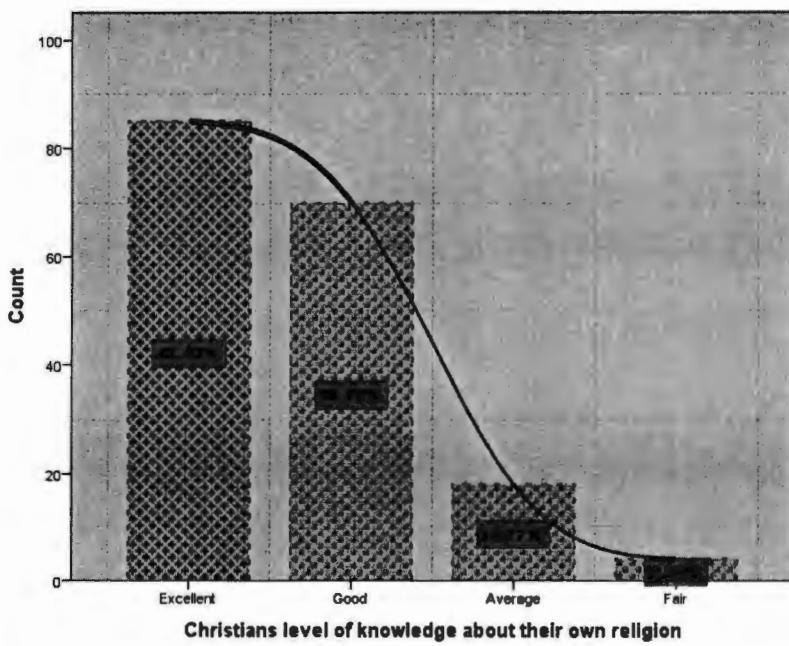


Figure 15: Bar Chart of Christian's level of Knowledge

Table 5 shows the level of knowledge of the respondents regarding their own religions. 48% Christian respondents reported that they excellently knew about their religious teachings while 39.5% good and 10.3% had average knowledge of their religion. Moreover, the projection line of figure 15 shows that they were well aware of their own faiths.

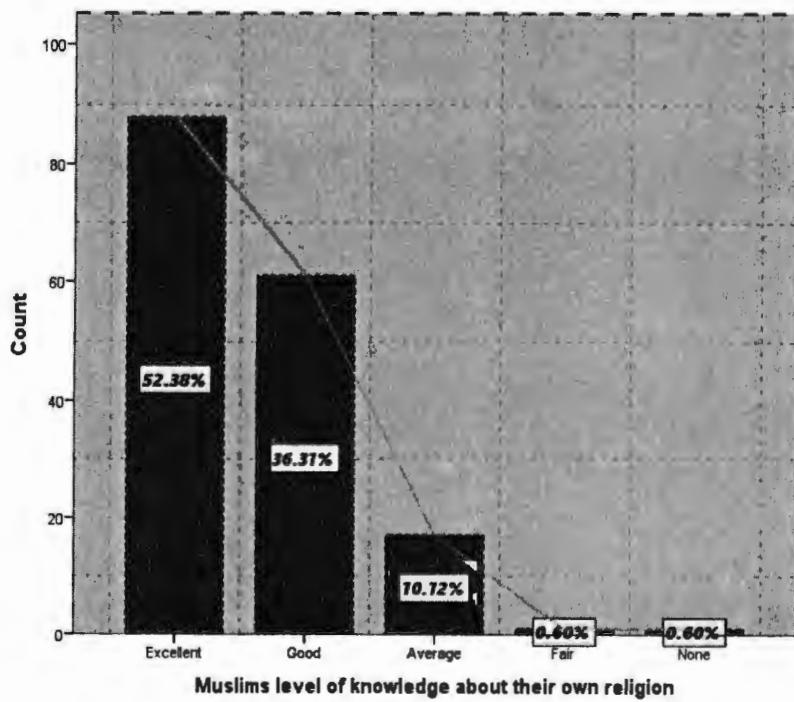


Figure 16: Bar Chart of Muslims level of Knowledge

Regarding Muslims, the table 5 indicates that 54.4% knew excellently about their own religion. 36.6% Muslim had good knowledge about their religion while 10.1 knew average. Moreover, the projection line of figure 16 shows they were well aware of their own faiths.

5.3.1.1: Quantification of Intra Religious Understanding

The average intra religious understanding based on the most positive responses of both religious groups is quantified separately and then a combined average percentage is calculated below.

Intra religious understanding of Christians based on the most positive response is:

Explanation:

$$\text{Sample mean} = x = \sum f/N$$

$$\text{OR } x\% = \sum f/N \times 100$$

$$x = 577 \div 708 \times 100 = 81.2\% \text{ (decimal has rounded)}$$

Where $\sum f$ is the sum of all the positive frequencies, N is the number of group (Christians) observations.

Intra religious understanding of Muslims based on the most positive response is: 85.7%

Explanation:

$$\text{Mean} = \mu = x\% = \sum f/N \times 100$$

$$x = 574 \div 670 \times 100 = 85.7\% \text{ (decimal has rounded)}$$

Where $\sum f$ is the sum of all the positive frequencies, N is the number of group (Muslims) observations.

Combine average percentage of Christian-Muslim intra religious understandings: 83.5%

Explanation:

$$\text{Mean percent} = x\% = \frac{\sum f}{N} \times 100$$

$$1151 \div 1378 \times 100 = 83.5\%$$

Where $\sum f$ is the sum of both groups' positive frequencies, N is the number of both groups (Muslim-Christian) observations.

5.3.1.2: Discussion of the Intra Religious Understandings Results

Four items were designed to know the religious understanding of Muslims and Christians about their own religions. Questions 1-4 clearly show that both groups were well aware about their religious teachings. Majority of the respondents were regularly visiting their place of worship. They knew their religious teachings and were committed towards their religious duties.

In short, it can be concluded that nearly all of the respondents were having enough understanding of their own religions. Christians claimed their understanding of own religion was above average that is 81.2% while Muslims claimed their understanding of own religion was also above average that is 85.7%. Combine intra religious understanding of both groups was 83.5%.

5.3.2 Inter Religious Understanding of Christians and Muslims

Inter religious understanding means the understanding of the respondents of their opponent religions.

Table 6: Question No 5: Do you know about Islamic/ Christen teachings?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
All Teachings	21	12.3	All Teachings	3	1.8
Some Teachings	132	77.2	Some Teachings	102	60.0
None	18	10.5	None	65	38.2
Total	171	96.1	Total	170	100
Missing	7	3.9	Missing	0	0
Total	178	100.0	Total	170	100.0

Questions no 5 explores the respondents' understandings about each other religious teachings. Table 6 indicates that most of the respondents claimed that they knew some religious teachings of each other faiths. 74.2% Christians knew some of the Islamic teachings while 11.8% claimed that they knew all the Islamic teachings. Only 10.1% Christians did not know about

Islamic teachings. On the other hand 1.8% Muslims claimed that they knew all the Christian teachings while 60% knew some of the Christian teachings. 38.2% Muslims did not know about Christian teachings.

Table 7: Question No 6: Have you ever read about Islam/Christianity?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Mostly	25	14.1	Mostly	3	1.8
Some Basics	91	51.4	Some Basics	56	33.5
None	61	34.5	None	108	64.7
Total	177	99.4	Total	167	98.2
Missing	1	.6	Missing	3	1.8
Total	178	100.0	Total	170	100.0

Table 7 shows that 14.1% Christian respondents had mostly read about Islam while 51.4% of the respondents had read some basic teachings of Islam 34.5% had not read about Islam. Whereas, 1.8% Muslims respondents reported that they had mostly read about Christianity 33.5% had read some basic things while above average 64.7% had not read about Christianity.

Table 8: Question No 7: How would you rate your level of knowledge about Islam/Christianity?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Excellent	22	12.5	Excellent	7	4.2
Good	63	35.8	Good	19	11.4
Average	37	21.0	Average	35	21.0
Fair	32	18.2	Fair	52	31.1
None	22	12.5	None	54	32.3
Total	176	98.9	Total	167	98.2
Missing	2	.1	Missing	3	1.8
Total	178	100.0	Total	170	100.0

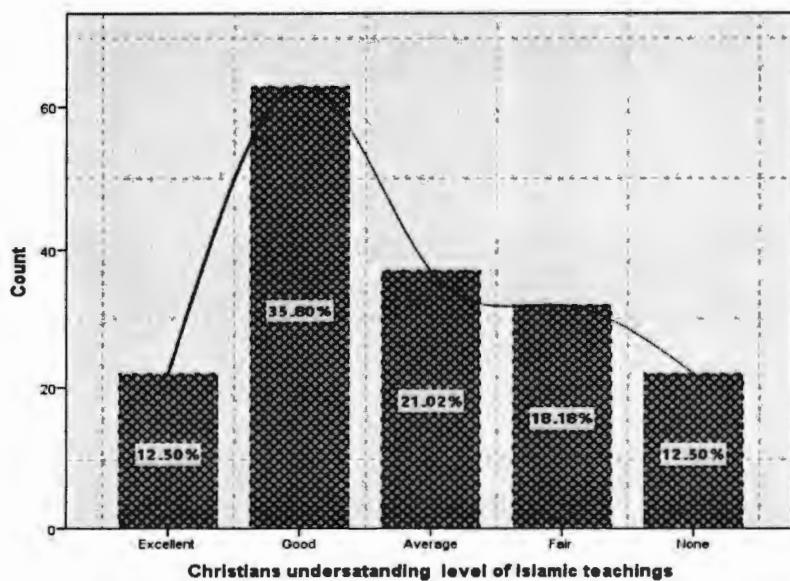


Figure 17: Bar Chart of Christians Understanding of Islam

Question no 7 investigated the level of knowledge of the respondents about their opponent religions. Table 8 reveals that 12.5% Christian respondents claimed that they excellently knew about Islamic teachings while 35.8% rated their level of knowledge about Islamic teachings as good and 21% rated average knowledge of Islam. Moreover, the projection of line in figure 17 demonstrates that Christian knowledge about Islamic teachings was above average.

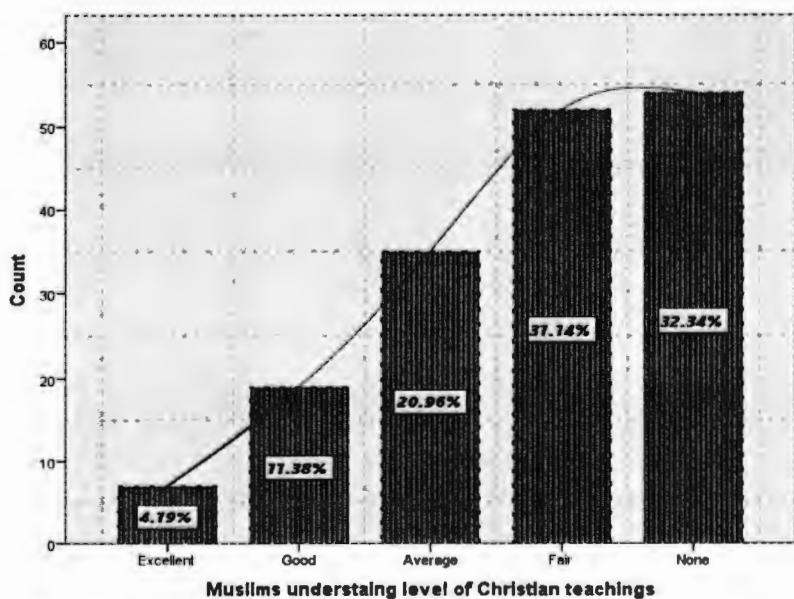


Figure 18: Bar Chart of Muslims Understanding of Christian Teachings

Regarding Muslims knowledge of Christian teachings, table 8 point out that 4.2% Muslims claimed that they knew excellently about Christianity. 11.4% Muslim respondents rated their level of knowledge about Christian

teachings as good while 21% rated average knowledge of Christianity. Moreover, the projection of line in figure 18 shows that the majority Muslim knowledge of Christianity was below average as compared to the Christian knowledge about Islamic teachings.

5.3.2.1 Quantification of Inter Religious Understanding

Inter religious understanding based on the most positive responses of both religious groups is measured separately and then a combined average percentage is calculated below.

Christians understanding of Islamic teachings: 67.6%

Explanation:

Sample mean = $x = \sum f/N$

OR $x\% = \sum f/N \times 100$

$x\% = 354 \div 524 \times 100 = 67.6\%$

Where $\sum f$ is the sum of all the positive frequencies, N is the number of population (Christians) observations.

Muslims understanding of Christian teachings: 37%

Sample mean = $x = \sum f/N$

OR $x\% = \sum f/N \times 100$

$\Sigma f = 187$, $N = 504$

$187 \div 504 \times 100 = 37\%$

Combine Christian-Muslim inter religious understandings: 52.6%

Mean percent = $x\% = \sum f/N \times 100$

$541 \div 1028 \times 100 = 52.6\%$

Where $\sum f$ is the sum of both groups' positive frequencies, N is the number of both groups (Muslim-Christian) observations.

5.3.2.2 Discussion of the Inter Religious Understandings Results

Three items were designed to know the cross religious understanding of Muslims and Christians. Question 5-7 clearly reveal that Christian knew better about Islamic teachings more than the Muslims knew about Christian teachings. This difference can also be seen in the bar charts. But both groups (74% Christian and 60% Muslims) knew about the basic teachings of each

other religions. The result of Table 8 shows that Christians had read about basic Islamic teachings more than the Muslims had read about basic Christian teachings.

From above result it can be concluded that the Christian understanding of Islamic teachings was better than is 67.6% whereas; Muslims understanding of Christian teachings was below average that is 37%. In a group discussion with Christians the researcher asked them about their understanding of Islamic teachings. The researcher got different answers from Christians. The educated replied that they have studied Islamic studies in schools. The illiterate and less educated Christian said that, they listen Friday sermons and because it is delivered in loud speakers. They see their Muslim neighbors performing rituals. Some said that they listen to their Muslim friends when they discuss Islamic teachings with each other. Consequently, Christians knew more about Islamic teachings as compared to Muslims knew about Christian teachings.

Since, the Muslims understanding of Christianity is below average therefore, it is the duty of Ministry of Religious Affairs to educate Muslims about basic Christian teachings. The Bishop of KPK said: "The Ministry of Religious Affairs should arrange workshops to educate those Muslims about Christianity who live near Christians".¹⁴⁴

5.4 Section Three: Neighborhood Mixed Social Interaction

This section explores social interaction among Christians and Muslims in their neighborhood.

¹⁴⁴Peter, Humphery S., interview by Khaista Rahman. March 29, 2016.

Table 9: Question No 8: Do you know your Muslim/Christian neighbors?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
All of them	121	68.0	All of them	100	58.8
Some of them	57	32.0	Some of them	65	38.2
None	0	0	None	5	2.9
Total	178	100	Total	170	100
Missing	0	0	Missing	0	0
Total	178	100.0	Total	170	100.0

Table 9 indicates that 68% Christians knew all Muslim neighbors while 32% knew some of their Muslim neighbors. 58.8% Muslims reported that they knew all Christian neighbors whereas, 38.2% knew some of their Christian neighbors. Only 2.9% Muslims did not know their Christian neighbors.

Table 10: Question No 9: Do your Muslim/Christian neighbors greet you?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Often	170	95.5	Often	153	90.0
Sometimes	7	3.9	Sometimes	15	8.8
Never	1	.6	Never	2	1.2
Total	178	100	Total	170	100
Missing	0	0	Missing	0	0
Total	178	100.0	Total	170	100.0

Question no 9 yielded positive responses from Christians as well as Muslims. Table 10 illustrates that 95.5% Christian claimed that their Muslim neighbors greet them frequently while 3.9% claimed that Muslims greet them sometimes. Similarly 90% Muslims positively responded that their Christian neighbors greet them frequently whereas, 8.8% claimed that Christian neighbors greet them sometimes.

Table 11: Question No 10: Do your Muslim/Christian neighbors wish you Christmas/Eid?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Often	162	92.0	Often	158	92.9
Sometimes	14	8.0	Sometimes	9	5.3
Never	0	0	Never	3	1.8
Total	176	98.9	Total	170	100
Missing	2	1.1	Missing	0	0
Total	178	100.0	Total	170	100.0

Table 11 indicates that 92% Muslims were often wishing Christmas to their Christian neighbors while 8% were wishing sometimes. Similarly, 92.9% Christians were often wishing Eid to their Muslim neighbors while 5.3% were wishing sometimes. Only 1.8% Christians did not wish Eid.

An old Christian said; “On the occasion of every Eid we visit the homes of our Muslim friends to wish them Eid”.¹⁴⁵

The researcher visited Jamia Ulum-ul-Islamia which shares a boundary wall with St Michael Catholic Church. The Khateeb of Jamia said; “On the occasion of every Eid, the church officials come to Jamia to wish us Eid. They also bring sweets on every Eid”.¹⁴⁶

This indicates a very peaceful co-existence between both institutes. They help each other as a senior student of the same Jamia said; “When the church staffs ask us for something such as stair we provide them. In Eid-ul-Azgha we send them meat.”¹⁴⁷

A Mufti of Jamia said; we had some legal issues to build a student’s hostel in Jamia and the Catholic Church priest and staff cooperated with us.¹⁴⁸

¹⁴⁵Made these comments by Babu Nazir during group discussion

¹⁴⁶Faiz-ul-Hasan, interview by Khaista Rahman. March 20, 2016.

¹⁴⁷Jan, Asad, interview by Khaista Rahman. March 20, 2016.

¹⁴⁸Asadullah, Mufti, interview by Khaista Rahman. March 21, 2016.

Table 12: Question No 11: Do you visit your Muslim/Christian neighbors' home?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Often	75	42.6	Often	28	16.5
Sometimes	84	47.7	Sometimes	93	54.7
Never	17	9.7	Never	49	28.8
Total	176	98.9	Total	170	100
Missing	2	1.1	Missing	0	0
Total	178	100.0	Total	170	100.0

Table 12 shows that 42.6% Christians often visited their Muslim neighbors' home while 47.7% visited sometimes. 9.7% Christians did not visit their Muslim neighbors' home. On the other hand table 12 further indicates that 16.5% Muslims frequently visited their Christian neighbors' home whereas, 54.7% Muslims sometime visited their Christian neighbors' home. 28.8% Muslims reported that they never visited their other religious neighbors' home. A common Christian said; I often visit my Muslim neighbor's home. We are good friends and they invite me for dinner".¹⁴⁹

Table 13: Question No 12: Do your Muslim/Christian neighbors invite you in their marriage ceremony?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Often	127	72.6	Often	127	74.7
Sometimes	34	19.4	Sometimes	33	19.4
Never	14	8	Never	10	5.9
Total	175	98.3	Total	170	100
Missing	3	1.7	Missing	0	0
Total	178	100.0	Total	170	100.0

Table 13 reveals that 72.6% Muslims often invite their Christian neighbors in their marriage ceremonies while 19.4% Muslims invite them sometimes and 8% never invite their Christian neighbors in their marriage ceremonies. On the other hand Muslims reported that 74% of their Christian neighbors often invite them in their marriage ceremonies while 19.4% invite sometimes. Only 5.9% Muslims reported that their other religious neighbors do not invite them in their marriage ceremonies.

¹⁴⁹ He made these comments during group discussion in Academy Town. March 17, 2016.

A Christian consular said; "Our Muslim neighbors, whom we know, always invite us in their marriage ceremonies and same we do".¹⁵⁰

Table 14: Question No 13: Do you attend your Muslim/Christian neighbors' funeral ceremony?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Often	149	84.2	Often	123	72.4
Sometimes	20	11.3	Sometimes	40	23.5
Never	8	4.5	Never	7	4.1
Total	177	99.4	Total	170	100
Missing	1	.6	Missing	0	0
Total	178	100.0	Total	170	100.0

Table 14 shows that 84.2% Christians often attended their Muslim neighbors' funeral ceremonies while 11.3% Christian joined sometimes and 4.5% never attended. 72.4% Muslims often attended their Christian neighbors' funeral ceremonies whereas, 23.5% attended sometimes and only 4.1% never attended.

Table 15: Question No 14: Do you think that your Muslim/Christian neighbors avoid you?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
All of them	15	8.5	All of them	3	1.8
Some of them	63	35.6	Some of them	54	32.1
Never	99	55.9	Never	111	66.1
Total	177	99.4	Total	168	98.8
Missing	1	.6	Missing	2	1.2
Total	178	100.0	Total	170	100.0

Table 15 indicates that 8.5% Christians think that all of their Muslim neighbors avoid them while 35.6% Christians think that some of the Muslim neighbors avoid them 55.9% Christians insisted that their Muslim neighbors never avoid them. On the other hand 1.8% Muslims think that all of their Christian neighbors avoid them while 32.1% think that some of the Christian

¹⁵⁰Bhati, Gulfam, interview by Khaista Rahman. March 17, 2016.

neighbors avoid them and above average that is 66.1% Muslims insisted that their Christian neighbors never avoid them.

Table 16: Question No 15: Do you face problems in dealing with Muslims/Christians in your work places?

Christians response	Frequency	Valid Percent	Muslims response	Frequency	Valid Percent
Often	15	8.5	Often	2	1.2
Sometimes	61	34.5	Sometimes	26	15.6
Never	101	57.1	Never	139	83.2
Total	177	99.4	Total	167	98.2
Missing	1	.6	Missing	3	1.8
Total	178	100.0	Total	170	100.0

Table 16 reveals that 8.5% Christians often faced problem when dealt with Muslims in their work places while 34.5% Christians sometimes faced problems in dealing with Muslims and 57.1% Christians never faced any problem. On the other side only 1.2% Muslims reported that they often face problem with Christians in their work places while 15.6% sometimes face problem with Christians in their work places and 83.2% Muslims never face any problem in dealing with Christians.

5.4.1 Quantification of Christians-Muslims Social Interaction

To find out the broad picture of Christians-Muslims mixed social interaction the following quantification and calculation have done. Interaction in neighborhood based on the positive responses of both groups is measured separately as well as collectively.

Neighborhood mixed social interaction of Christians with Muslim neighbors: 71%

Explanation:

$$\text{Sample mean} = x = \sum f/N$$

$$\text{OR } x\% = \sum f/N \times 100$$

$$X = 1004 \div 1414 \times 100 = 71\%$$

Where $\sum f$ is the sum of all the positive frequencies, N is the number of population (Christians) observations.

Neighborhood mixed social interaction of Muslims with Christian neighbors: 69.3%

Explanation:

$$\text{Mean percent} = x\% = \sum f/N \times 100$$

$$\sum f = 939, N = 1355$$

$$939 \div 1355 \times 100 = 69.3\%$$

Combine average percent neighborhood mixed interaction of Christians and Muslims: 80.6%

$$\text{Mean percent} = x\% = \sum f/N \times 100$$

$$1943 \div 2413 \times 100 = 80.6\%$$

Where $\sum f$ is the sum of all the positive frequencies, N is the number of population (Christians-Muslims) observations.

5.4.2 Discussion of the Christians-Muslims Social Interaction

Eight questions (8-15) were designed to inquire mixed social interaction among Christians and Muslims. Those questions sought to examine that whether the respondents are interacting with their other religious neighbors in community or not. From the above results it can be easily concluded that majority of the Muslim and Christian respondents knew their opponent religious neighbors and were frequently greeting each other. They often wished religious festivals to each other. Regarding visiting each other homes, the Christian were more active to visit their Muslim neighbors' home as compared to Muslims visiting Christian's homes. A very short number of Christians that is 8% reported that their Muslim neighbors never invited them in their marriage ceremonies while, 5.9% Muslims claimed that they were not invited in Christian marriage ceremonies which means that majority invite each other. 95.5% Christians attend their Muslim neighbors' funeral ceremony and 95.9% Muslims attend their Christian neighbors' funeral ceremony. Majority 55.9% Christians did not think that their Muslim neighbors avoid them however, the other do feel that all or some of their Muslim neighbors avoid them. 61.1% Muslims responded negatively which means that they did

not think that their Christian neighbors avoid them. From the last item it can be concluded that Christians face problems in dealing with Muslims in their work place but the majority 51.1% never faced problems. 83.2% Muslims never faced problems in dealing with Christians.

From the quantification of all items it can be concluded that Christian mixed interaction with Muslims was 71% whereas, Muslims mixed social interaction with Christian community was 69.3%. Combine cross religious social interaction was 80.6% which is a positive interaction.

The influencing factors of Christians-Muslims social interaction observed were three that is period of stay in the community, intra religious understanding and education respectively. These three factors were concluded without any test from a deep individual analysis of each independent variable.

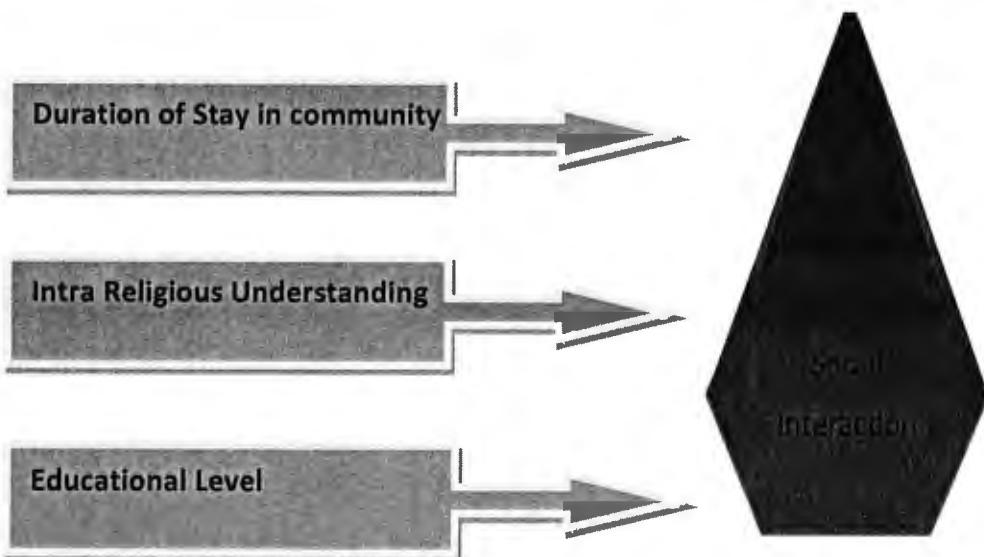


Figure 19: Influencing Factors

The above three variables were positively influencing social interaction among Christians and Muslims in Peshawar city. Those respondents who have been lived in their community for more than ten years were more positive in relationship with each other. Respondents who knew their own religious teachings were also positive in interaction towards their other religious

neighbors. Further educational level was also noticed as a positive factor in their social interaction.

5.5 Section Four: General Questions

Table 17: Question No 16: Do you think that your Muslim neighbors hate you because of your faith?

Christians response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All	3	1.7	1.7
	Some	64	36.0	36.2
	Not at all	110	61.8	62.1
	Total	177	99.4	100.0
Missing	System	1	.6	
Total		178	100.0	

According to the above table 17 based on only Christian responses, 36% Christians did think that some of their Muslim neighbors hate them due to their religion. Only 1.7% Christians think that all Muslim neighbors hate them because of their faith. Whereas, above average 61.8% Christians did not agree that their Muslim neighbors hate them because of their religion. A senior priest of St Michael Catholic Church said; “I have never heard any speech or sermon from the neighboring madrasa which provoke hatred or prejudice against Christians or minorities”.

Table 18: Question No 17: Do you hate your Christian neighbors due to their faith?

Muslims response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All	3	1.8	1.8
	Some	4	2.4	2.4
	Not at all	163	95.9	95.9
	Total	170	100.0	100.0

On the other hand 95.9% Muslims insisted that they do not hate Christian neighbors due to their different religion.

Table 19: Question No 18: Do you think that your Muslim neighbors consider you as untouchable?

Christians response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All	6	3.4	3.4
	Some	54	30.3	30.7
	Not at all	116	65.2	65.9
	Total	176	98.9	100.0
Missing	System	2	1.1	
	Total	178	100.0	

Table 19 reveals that 65.2% Christians did not agree with the statement that their Muslim neighbors consider them as untouchables. Whereas, 30.3% reported that some of the Muslim neighbors consider them untouchable and 3.4% claimed that all Muslim neighbors consider them untouchable. A Christian clerk said: “I bore in Punjab and then migrated to Peshawar. I am living in Peshawar city for more than thirty years but I have never heard the word “*achot*” from any of my Muslim neighbors in Peshawar. And of course, I have heard this word many times in Punjab.”¹⁵¹

In Pashtun society the word “*Chorey*”¹⁵² implying derogatory meaning is culturally used for those people who work as a sanitarian. The word “*Chorey*” is used due to social status not because of religion. Further, the use of this word is very rare in Peshawar. The bishop of KPK said; “The word *chorey* is not so common but used rarely. Those Christians who think that they should not be called *chorey* should struggle to upgrade their social status and educate their children.”¹⁵³

¹⁵¹ Younas, interview by Khaista Rahman. March 19, 2016.

¹⁵² In Urdu it is Chora.

¹⁵³ Peter, Humphery S., interview by Khaista Rahman. March 29, 2016.

Table 20: Question No 19: Do you consider your Christian neighbors as untouchable?

Muslims response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	All	7	4.1	4.1
	Some	15	8.8	8.9
	Not at all	147	86.5	87.0
	Total	169	99.4	100.0
Missing	System	1	.6	
	Total	170	100.0	

But on the other hand 86.6% Muslims reported that they do not consider Christian neighbors as untouchable while 8.8% Muslims consider some of the Christian untouchable and 4.1% consider all of them untouchable. Those Muslims who consider Christians as untouchable have average knowledge of their religion and their educational level was below matric.

In Pashtun Muslim community some people use the word “*Chorey*” for those who work as a sanitarian. A senior khateeb of Masjid Darvesh commented that the word “*Achot*” is not so well known in KPK. Pashtuns use a word “*Chorey*” for those people whose job is sanitary whether the person is non-Muslim or Muslim. Likewise, the traditional word used for barber is “*Nayi*”.¹⁵⁴ But now even the barbers mind the word *Nayi* and they insist that they should be called *Hujam*.

Table 21: Question No 20: Do you feel safe among Muslim community surrounding you?

Christians response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	170	95.5	95.5
	No	8	4.5	4.5
	Total	178	100.0	100.0

Table 21 shows that majority 95.5% Christian were feeling safe among their Muslim neighborhood while 4.5% Christians did not feel safe among the Muslim community.

¹⁵⁴Faiz-ul-Hasan, interview by Khaista Rahman. March 20, 2016.

The priest of St Michael church said: "the Christians are safe in Khyber Pathunkhwa because the government of KPK gives more protection to minorities as compared to other provinces of Pakistan."¹⁵⁵

A report on religious minorities claims that in Pakistan religious minorities are subjected to violence, oppression and threats.¹⁵⁶ I argue that if Christians feel secure in Peshawar city this means they are not oppressed and violated. They have not received any threat from the Muslim community in Peshawar. The enemies of Christians and Muslims are same. The Bishop of KPK said: "I visit different places of KPK including FATA but the Christian community has neither received any threat nor any attack from Muslim community. The people who attack Christians and Muslims in Pakistan are anti-Pakistan elements. In KPK very few conflicts had occurred between Christians and Muslims but those were remarkably solved. In KPK Muslims and Christians are socially more close to each other".¹⁵⁷

5.5.1 Discussion of the General Questions' Results

Different articles and reports present different aspects of social condition of Christian minority in Pakistan. One of the articles states that the overall Muslims' attitudes towards Christians are negative because of the Islamization of the Pakistani society. The anti-Christian sentiment is motivated by caste prejudice and people consider the Christians as untouchables because they are converted from the poorest and most despised section of the population.¹⁵⁸

To see whether these and other similar claims recorded in the literature review carry some weight or merely exaggerate some specific incidents. For this purpose five items were designed. The result of question 18 clearly shows

¹⁵⁵ Riaz, Father Younas, interview by Khaista Rahman. March 22, 2016.

¹⁵⁶ "Report on status of Religious Minorities in Pakistan". Islamabad: Jinnah Institute, 2011. p.49

¹⁵⁷ Peter, Humphery S., interview by Khaista Rahman. March 29, 2016.

¹⁵⁸ "Situation of Christians in Pakistan, including social and government attitudes, treatment and rights (2010-2012)". Immigration and Refugee Board of Canada, 14 January 2013.

<http://irb-cisr.gc.ca/Eng/ResRec/RirRdi/Pages/index.aspx?doc=454345> (accessed September 23, 2015).

that most (61.8%) of Christians agreed that their Muslim neighbors never hated them due to their religion. Very less 36% Christians agreed that some of the Muslim neighbors hate them because of their faith. But 95.9% Muslims disagreed and insisted that they never hate their opponent religious neighbors due to their different religion.

Again the majority 65.2% Christian disagreed with the claim that the Muslims consider them untouchables while, 30.3% Christian agreed that some of the Muslims consider them untouchables. On the other side majority 86.6% Muslims rejected this claim. Gregory writes in his article in the following words; “The cumulative evidence is instructive because it shows that violence against Christians is widespread across the whole Pakistan, from Muree in the North to Karachi in the South and from Lahore in the East to Peshawar in the West”.¹⁵⁹

If violence is widespread against Christians then why majority 95.5% (as shown in table 21) Christians agreed that they were safe in Peshawar as well as among Muslim community. Further, while talking over social interaction in group discussions with Christians in Academy town, Swati Patak, and Yousaf Abad the researcher asked the following questions from Christian participants.

1. Whether they have received any threat from the Muslim community?
2. Which actions of Muslim neighbors they like or dislike the most?
3. Do they have any problem from Muslim community?

Most of the respondents answered similar stated that they had not received any threat from the Muslim community. They did not mention any deed of Muslims which they disliked. They said our Muslim neighbors are good.

A Christian consular said “when we have any social clash with any Muslim and if the Muslim is wrong, our Muslim neighbors stand in favor of

¹⁵⁹ Gregory, Shaun. “The Christian Minority in Pakistan: Issues and Options.” *Pakistan Security Research Unit (PSRU)*, July 2008: 1-18. p.3

Christians. This is the quality of our Muslim neighbors which I like the most".¹⁶⁰ The third question all of them answered with no. All of them insisted that they have no problem from Muslim community. Most of the respondents stated that they had never experienced any big problem from their Muslim neighbors. Hence, I understand that claiming the widespread violence against Christians is an exaggeration.

A Catholic priest said; "According to my knowledge no incident has occurred in which a Muslim crowd have attacked any Christian or persecuted a Christian in Peshawar."¹⁶¹ Further he said that "Blasphemy laws are misused against Christians in some parts of Punjab but such cases are very rare in KPK."¹⁶²

There are numerous incidents which highlight the brotherhood of both Muslim and Christian's communities in Peshawar. The bishop of KPK said: "When All Saint church was attacked by terrorists in September 2013, the surrounding Muslim neighbors beautifully cooperated with effected Christians. They excavated burial chambers for the deceased and provided food to the effected families continuously for three days. When a prayer ceremony for martyred was held in St John church they sent prepared food for the entire congregation."¹⁶³

A Muslim Mufti of Jamia Ulum-ul-Islamia said: "when Mulana Hassan Jaan was martyred by terrorists we received condolences letter from all the churches of Peshawar".¹⁶⁴ This means that both communities have a good social relationship. Christian have no problem from Muslim community and live a non-violated life in Peshawar city.

¹⁶⁰Bhati, Gulfam, interview by Khaista Rahman. March 17, 2016.

¹⁶¹Riaz, Father Younas, interview by Khaista Rahman. March 22, 2016.

¹⁶² Ibid

¹⁶³Peter, Humphery S., interview by Khaista Rahman. March 29, 2016.

¹⁶⁴Asadullah, Mufti, interview by Khaista Rahman. March 21, 2016.

Conclusion

As more as I studied the literature on the societal condition of Christians in Pakistan I thought they are in a very soiled position. The reports gave me the impression that Christians are persecuted everywhere in Pakistan and the Muslims attitudes, in general, are negative towards them. The Muslim society has threatened and subjugated them which mean they are no more secure in Pakistan. Hence, in such scenario it was assumed that the 30,000 Christians who live in Peshawar shall also be facing similar problems and their social interaction with Muslims would be quite depressing. Because, Khyber Pakhtunkhwa is the most affected province by terrorism. In fact it is still in the state of war. Yet, to understand whether those generalizations in literature were not assumptions and exaggeration I wanted to check it empirically.

Hence, the first purpose of this research was to inquire social interaction among Christians and Muslims in Peshawar city. And the second purpose was to explore whether these reports about Christians are based on objective and logical points or they simply make a mountain out of a molehill. However, the research was guided by four basic questions that are (1) which factors influence Christians-Muslims social interaction in Peshawar city? (2) Is there any hindrance in their interaction? (3) Do Christians feel being hated and unsecure in Peshawar? And (4) has the Muslim society endangered them in social domain? To find out answers of these questions a survey questionnaire and interviews schedule was designed. Since, social interaction is a broad phenomenon therefore; this study was delimited to the social interaction of Christians-Muslims in their neighborhood.

However, I realized through my own research that the assumptions which we make and try to fit them in our world view take us away from the reality. After a detailed quantification of questionnaires I found that Christian's interaction with Muslims was above average that is 71% whereas; Muslims interaction with Christian community calculated was also above average that is 69.3%. Moreover, both groups combine neighborhood cross interaction quantified was 80.6% which reveals a positive social interaction

among them. This also exposes that both communities had no hindrances in their interaction with each other.

The influencing factors of their interaction recognized were, their duration of stay in the community, their intra-religious understandings, and education respectively. Precisely, those respondents (Muslims & Christians alike) who had spent more than ten years in their community and were aware of their religious teachings showed a positive attitude towards social interaction.

It was found that the Christians knew better that is 67.6% about Islamic teachings as compared to Muslims knew that is 37% of Christian's teachings. However, they claimed that they remarkably know about their own religious teachings. Muslims understanding of Islam quantified was 85.7% and Christian's understanding of Christianity calculated was 81.2%.

Further, most 61.8% of Christians agreed that their Muslim neighbors never hated them due to their different religion. However, 36% Christians reported that some of their neighbors hate them. Majority 95.9% of Muslims insisted that they never hated their opponent neighbors due to their different faith.

Additionally, a good number 65.2% of Christian disagreed with the statement that "Muslims consider them untouchable" while 30.3% Christians claimed that some of the Muslims do consider them untouchable. On the other hand, majority 86.6% Muslims disagreed with the statement that "they consider Christians as untouchable".

Muslims and Christians interviewees alike admitted that the word "*chorey*" implying derogatory meaning is culturally used for those people who work as a sanitarian whether the person is Christian or Muslim. Hence, they agreed that this word is not used because of religion but due to profession.

Moreover, majority 95.5% Christians agreed that they were safe among Muslim community. In addition, all the Christians interviewees also insisted that they had not received any threat, persecution or attack from the

Muslim society. Humphry S. Peter the Bishop of KPK commented in the following words: "I visit different places of KPK including FATA but the Christian community has neither received any threat nor any attack from the Muslim community. The people who attack Christians and Muslims are anti-Pakistan elements. In KPK very few conflicts had occurred among Christians and Muslims but those were remarkably solved. In KPK Muslims and Christians are socially more close to each other as compared to Punjab".¹⁶⁵

Hence, the above findings show that Christian's community of Peshawar is not attacked and persecuted by Muslim community and is living a harmless life in Peshawar city. To conclude it can be said that Christians-Muslims social relationships in Peshawar city go beyond theological differences and are engaged in an optimistic social interaction. They are facing no social threats from each other. 95.5% Christians claimed that they were feeling safe among Muslims of Peshawar. Absence of riots among Christians and Muslims of Peshawar also reveals their strong social connection with each other. Perhaps, the social bonds of Christians and Muslims encouraged Salman Khan and Ghazala Rafi to concluded that "the cases of Blasphemy or the desecration of churches any comparison (with Punjab) will reflect KPK at a better position".¹⁶⁶

Thus, current study motivates the researcher to maintain that the scholars who generalize their results of a city for instant, Gojra, Lahore or Gujranwala, over the whole Pakistan must be re-examined. It should be taken into consideration that the results may vary from place to place. In the light of above findings researcher can conclude that Christian community face no social problems from the Muslim society in Peshawar city.

¹⁶⁵ Peter, Humphery S., interview by Khaista Rahman: March 29, 2016.

¹⁶⁶ Rafi, Muhammad Salman Khan and Ghazala. "Religion, Politics and the Christians of Pakistan: Is KPK a Better Option to Live?" *Middle-East Journal of Scientific Research*, 2014: 975-983. p.980

Suggestions and Recommendations

The following suggestions and recommendations are based on the findings of this study:

Media and the individuals who point out only Christian's social issues should also highlight the positive aspects of Christian community of Pakistan.

Christians should focus on the education of their children and should struggle to upgrade their societal position. A catholic priest said: "Our Christians earn money and spend it extravagantly and do not spend it on the education of their children. They do not try to strengthen their social status"¹⁶⁷

Christian NGOs and leaders should also focus on the education of Christian community.

The Ministry of Religious Affairs must take step to educate Muslims regarding Minorities rights via newspapers, pamphlets, or any other source. They should arrange workshops on minority rights.

The authorities and residents should arrange collective social activities and events that promote a positive social interaction among Christians and Muslims in Peshawar city.

Interreligious discourses promote a better mutual understanding among religious communities. For this purpose, the Ministry of Religious Affairs should establish an interfaith dialogue forum in all provinces of Pakistan.

The government should take prompt action on the complaints of religious minorities.

The Textbook board of all provinces should include a chapter on Minorities rights in Islam in the course of Islamic studies.

¹⁶⁷ Riaz, Father Younas, interview by Khaista Rahman. March 22, 2016.

The Muslim Khateeb should deliver lectures on minority's rights in Islam during Friday sermons.

I recommend for both communities to firmly hold their religious teachings which will result in a durable social interaction because both religions insist on the promotion of a positive social interaction among people. Both religions have been constantly emphasizing on the rights of neighbors and fellow citizens. Moreover, Christians should strive to uplift their social and educational status.

Further, this study can be used for comparative analysis of Christians-Muslims Social interaction in Punjab and KPK. Similar researches can also be conducted on the Social interaction of Muslims with other minority groups in Pakistan.

Bibliography

BBC News. 18 September 2015. <http://www.bbc.com/news/world-asia-34287385> (accessed November 4, 2015).

The Express Tribune. 22 September 2013.
<http://tribune.com.pk/story/607734/fifteen-dead-in-suicide-attack-outside-peshawar-church/> (accessed July 16, 2015).

A report on Religious Minorities in Pakistan. Lahore: National Commission for Justice and Peace, 2011.

“A temple in Peshawar reopens for the first time since 1947.” *Minto Park.* 7 November 2011. <http://mintopark.com/2011/11/07/gorakh-nath-temple-peshawar/> (accessed July 22, 2015).

“About Edwardes .” *Edwardes College Peshawar.* <http://www.edwardes.edu.pk/index.php/home/about-edwardes> (accessed July 12, 2015).

Al-Bukhari, Muhammed Ibn Ismaiel. *Sahih Al-Bukhari.* Translated by Muhammad Muhsin Khan. Vol. 8. 9 vols. Riyadh: Maktaba Dar us Salam, 1997.

Ali, Manzoor. “Interfaith harmony: The church that looked like a mosque.” 23 September 2013. <http://tribune.com.pk/story/607886/interfaith-harmony-the-church-that-looked-like-a-mosque> (accessed July 18, 2015).

Anderson, Crista Nalani. “The Origins of Christian Society in Ancient India.” *Honors Scholar Theses. Paper 282.* University of Connecticut: digitalcommons@uconn.edu, 2012. 44.

Anselm Strauss, Juliet M, and Corbin. *Basics of Qualitative Research : Techniques and Procedures for Developing Grounded Theory.* 2. London: Sage Publications, Inc., 1998.

Ash'ath, Hâfiż Abu Dawud Sulaiman bin. *Sunan Abu Dawud.* Edited by Huda Khattab. Translated by Nasiruddin al-Khattab. Vol. 5. 5 vols. Riyadh: Maktaba Dar-us-Salam, 2008.

Badi, Jamal Ahmed. *Commentary of Forty Hadiths of An-Nawawi*. Kuala Lumpur: fortyhadith.com, 2002.

Ballard, Roger. "The Christians of Pakistan: A Historical Overview and an Assessment of their Current Position." *Centre for Applied South Asian Studies*, 2012: 28.

BBC News. 23 September 2013. <http://www.bbc.com/news/world-asia-india-24201241> (accessed April 22, 2015).

Borges, Charles J. *The Cambridge History of Christianity- Enlightenment, Reawakening and Revolution 1660–1815*. 1st. Edited by Stewart J. Brown and Timothy Tackett. Vol. 7. 9 vols. New York: Cambridge University Press, 2006.

Carl Moeller, Rick Love and Jason Micheli. "Muslim-Christian Relations Since 9/11." *Christianity Today*. 6 September 2011. <http://www.christianitytoday.com/ct/2011/september/muslim-christian-relations.html> (accessed 12 10, 2015).

Caroe, Olaf. *The Pathans 500BC-1957 AD*. New York: St. Matin's Prss, 1958.

Caroline Holland, Andrew Clark, Jeanne Katz and Sheila Peace. *Social interactions in urban public places*. Translated by Abu Salman Deya-ud-Deen Eberle. UK: The Policy Press, 2007.

Cheema, Rashid Zia. "Churches in Pakistan." *Native Pakistan*. 30 June 2013. <http://nativepakistan.com/churches-in-pakistan-photos-and-list/> (accessed July 19, 2015).

Elliott, Anthony. *The Cambridge Dictionary of Sociology*. 1st. Edited by Bryan S. Turner. Cambridge: Cambridge University Press, 2006.

Faruqi, Isma'il Ragi A. al. *Cristian Ethics: A Historical and Systematic analysis of its dominant Ideas*. Montreal: McGill University Press, 1967.

Faruqi, Mariam. *A Question on Faith: Report on status of Religious Minorities in Pakistan*. Islamabad: Jinnah Institute, 2011.

“Five Precepts .” *The Buddhist Centre: ‘Buddhism for Today.*
<https://thebuddhistcentre.com> (accessed July 15, 2015).

Fouzia Naveed, Maryam Munir, Yasir Saeed. “Unveiling the situation of Religious Minorities: A case study of marginalized groups living in Lahore .” *International Journal of Asian Social Science*, 2014: 41-50.

Gaduh, Arya. “Religion, social interactions, and cooperative attitudes: Evidence from Indonesia.” California: University of Southern California, 2012. 1-58.

Godin, Albert J. “A possible Peshawar.” *The Friday Times* . 1 November 2012.

<http://www.thefridaytimes.com/beta3/tft/article.php?issue=20121026&page=28> (accessed July 15, 2015).

Gregory, Shaun. “The Christian Minority in Pakistan: Issues and Options.” *Pakistan Security Research Unit (PSRU)*, July 2008: 1-18.

Ihsanullah. “Edward Mission Higher Secondary School Peshawar.” *The KhyberWatch A Pakhtun E-Magazine*. 5 October 2009.
<http://khyberwatch.com> (accessed July 10, 2015).

“Islamophobia: Understanding Anti-Muslim Sentiment in the West.” *GALLUP*. <http://www.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx> (accessed October 12, 2015).

Jan, Ali. “Remembering Peshawar’s All Saints Church.” *Qissa Khwani/ QK*. 23 September 2013. <http://www.qissa-khwani.com/2013/09/remembering-peshawars-all-saints-church.html> (accessed July 19, 2015).

Javed, Asghar. “History of Peshawar.” *The National Fund for Cultural Heritage (NFCH)*. http://heritage.gov.pk/html_Pages/historic_peshawar.htm (accessed July 22, 2015).

Khan, Rafiqullah. *Peshawar Under the Mughals(P.hd Thesis)*. Peshawar: University of Peshawar, 1993.

Kunkle, Lynn. "The Ethics and Pro-Social Values of Judaism, Christianity and Islam." *About Abrahamic Family Reunion*. <http://abrahamicfamilyreunion.org> (accessed July 15, 2015).

Leary, Zina O. *The Essential Guide of Doing Research*. London: Sage Publication Ltd, 2004.

Lehn, Dirk Vom. *The Blackwell Encyclopedia of Sociology*. 1st. Edited by George Ritzer. Oxford: Blackwell Publishing Ltd, 2007.

Malik, Dr Iftikhar H. *Religious Minorities in Pakistan*. London: Minority Rights Group International, 2002, 32.

Mawdudi, Syyid Abdul Al'a. *Tafheem-ul-Quran*. Edited by Dr Zafar Ishaq Ansari. Translated by Dr Zafar Ishaq Ansari. <http://www.tafheem.net/>.

Mcleod, Hugh. *The Cambridge History of Christianity-World Christianities c.1914-c.2000*. Edited by Hugh Mcleod. Vol. 9. 9 vols. New York: Cambridge University Press, 2006.

Pakistan Christian Post. 12 October 2015.
<http://www.pakistanchristianpost.com/headlinenews.php?hnewsid=5640>
(accessed October 13, 2015).

Pennink, Jan Jonker and Bartjan. *The Essence of Research Methodology: A Concise Guide to Master and Phd Students in Management Sciences*. Berlin: Springer, 2010.

"Peshawar Cantonment." *Global Security.org*.
<http://www.globalsecurity.org/military/world/pakistan/cantt-peshawar.htm>
(accessed July 22, 2015).

Peshawar Diocese. <http://www.peshawardiocese.org/peshawardiocese.asp>
(accessed July 18, 2015).

Pickthall, Marmaduke, trans. *The Holy Quran*. International Committee for the Support of the Final Prophet.

Rafi, Muhammad Salman Khan and Ghazala. "Religion, Politics and the Christians of Pakistan: Is KPK a Better Option to Live?" *Middle-East Journal of Scientific Research*, 2014: 975-983.

Rashid, Zuriati Binti Mohd. "Cross Religious and Social Interaction: A Case Study of Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan." *Asian Social Science*, 2011: 16.

Rashid, Zuriati Binti Mohd. "Social Interaction among Muslims and Buddhists in Kampung Tendong, Pasir Mas, Kelantan, Malaysia." *International Journal of Business and Social Science* Vol. 2 (2011): 72-83.

Real Sikhism. <http://www.realsikhism.com> (accessed July 15, 2015).

Repstad, Inger Furseth and Pål. *An Introduction to the sociology of religion: Classical and Contemporary perspectives*. England: Ashgate Publishing Limited, 2006.

Rummel, R.J. *Understanding Conflict and War: THE CONFLICT HELIX*. Vol. 2. California: Sage Publications, 1976.

"Sample Size Calculator." <https://www.surveymonkey.com/mp/sample-size-calculator/> (accessed Feberuary 3, 2015).

Seiler, Rebecca. *Christian Persecution in Pakistan: An Examination of Life in the Midst of Violence*. Liberty University, 2014.

Sherazi, Zahir Shah. *DAWN News.* 22 September 2013. <http://www.dawn.com/news/1044668> (accessed June 27, 2015).

Singh, Yogesh Kumar. *Fundamental of Research Methodology and Statistics*. New Delhi: New Age International Publisher, 2006.

"Situation of Christians in Pakistan, including social and government attitudes, treatment and rights (2010-2012)." *Immigration and Refugee Board of Canada*. 14 January 2013. <http://irb-cisr.gc.ca/Eng/ResRec/RirRdi/Pages/index.aspx?doc=454345> (accessed September 23, 2015).

Sivananda, Swami. *All about Hinduism*. 6th. Uttar Pradesh: The Divine Life Society, 1999.

Sultana, Razia. "Peshawar: An Integral Part of Competing Empires of Durranis, Sikhs and British." *Pakistan Journal of History and Culture* XXXII , no. 1 (2011): 29-48.

The Holy Bible, New International Version. Michigan: The Zondervan Corporation, 2001.

Webster, John C. B. "Punjabi Christians." *Union Theological Seminary in New York City* 35-56.

Yusof, Najeemah Mohd. "Pattern of Social Interaction between different Ethnic Groups in Malaysian Secondary Schools." *Jurnal Pendidik dan Pendidikan* , 2006: 149–164.

Zafar, Muhammad Imtiaz. *Impact of Christian Missionary Activities on Muslim Society: A Case Study of Jampur (Phd Thesis)*. Lahore, 2000.

Appendix A: Questionnaire for Muslims/Christians

This questionnaire is part of research carried out on behalf of Department of Comparative Religion, International Islamic University Islamabad. The research is being conducted in order to measure and analyze Social Interaction among Christians and Muslims in Peshawar city. For this purpose questionnaires are being used thus, you are requested to fill it honestly and do not leave any statement unanswered.

The information provided by you will be kept confidential and will only be used for research purpose. Your contribution is highly appreciated. Thanking you for your cooperation.

Mr. Khaista Rahman (M.Phil.)

Part one: Demographic Information

1. Which religion you belong to?

Islam Christianity

2. How old are you?

18-24 25-30 31-39 40 and above

3. What is your gender?

Male Female

4. What is the highest level of your education?

None Primary Matric Higher Secondary

Bachelor Degree Master degree and above

5. What is your Marital Status?

Married Single Widow

6. What is your Profession?

Government servant Private servant Student Self Employed

Unemployed

7. What is the length of your stay in this community?

Less than 2 years 3 to 10 years 11 to 20 years 21 to 30 years

31 to 40 years 41 and above

8. What is your monthly income?

Below 10,000 11,000-20,000

21,000-30,000 31,000-40,000

41,000-50,000 51,000 and above

Part Two: Religious Understandings

Intra Religious Understandings

9. Do you visit your church/mosque for prayer?

Every Sunday/five times Sometimes

Never

10. Are you committed in performing your religious duty?

Every time Sometimes Never

11. Do you know about your religious teachings?

All teachings Some Not at all

12. How would you rate your level of knowledge about your own religion?

Excellent Good Average Fair

None

Inter Religious Understandings

13. Do you know about Islamic teachings/Christian teachings?

All teachings Some None

14. Have you ever read about Islam/Christianity?

Mostly Some basics None

15. How would you rate your level of knowledge about Islam/Christianity?

Excellent Good Average Fair
None

Part Three: Interaction of Christians-Muslims

16. Do you know your Muslim/Christian neighbors?

All of them Some of them None of them

17. Do your Muslim/Christian neighbors greet you?

Often Sometimes Never

18. Do your Muslim/Christian neighbors wish you Christmas/Eid?

Often Sometimes Never

19. Do you visit your Muslim/Christian neighbors' homes?

Often Sometimes Never

20. Do your Muslim/Christian neighbors invite you in their marriage ceremony?

Often Sometimes Never

21. Do you attend your Muslim/Christian neighbors' funeral ceremony?

Often Sometimes Never

22. Do you think that your Muslim/Christian neighbors avoid you?

All of them Some of them None of them

23. Do you face problems in dealing with Muslims/Christians in your work places?

Often Sometimes Never

Part Four: General Questions

24. Do you think that your Muslim neighbors consider you as untouchable?

All of them Some of them None of them

Do you consider your Christian neighbors as untouchable? (For Muslims)

All of them Some of them None of them

25. Do you think that your Muslim neighbors hate you because of your faith?

Do you hate your Christian neighbors due to their faith?

All of them Some of them None of them

26. Do you feel safe among Muslim community surrounding you?

Yes No

Appendix B: Christian/Muslim Population List of Peshawar City



Government of Pakistan
Statistics Division
PAKISTAN BUREAU OF STATISTICS



Asstt Census Commissioner Statistics House, 21-Mauve Area, G-
9/1, PH No. 051-9106536

No. 8(2)/2015-PBS/PCO(C)
February, 2015

Islamabad the 23rd

Subject: -CHRISTIAN / MUSLIMS POPULATION LIST IN PESHAWAR CITY.

Dear Sir,

Please refer to your e-mail dated 15th February, 2015 on the above subject.

The requisite population by religion and sex of Peshawar City according to 1998 Census which is the latest census in the country is as under:-

SEX	TOTAL	MUSLIM	CHRISTIAN	HINDU (JATI)	QADIANI (AHMADI)	SCHEDULED CASTES	OTHERS
1	2	3	4	5	6	7	8
BOTH SEXES	982,816	959,238	17,563	1,107	3,828	54	1,026
MALE	521,901	509,788	9,051	571	1,930	31	530
FEMALE	460,915	449,450	8,512	536	1,898	23	496

(Muhammad Riaz)