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**ASSESSMENT OF ASSOCIATION BETWEEN EDUCATIONAL ACTIVITIES AND
SOCIAL INTERACTION BETWEEN CHRISTIAN AND SIKH MINORITIES WITH
MUSLIMS IN DISTRICT SWAT AND PESHAWAR OF PAKISTAN**

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ABSTRACT

Education is very significant and key to progress and development in a society. Its plays their role in the socialization of people and makes them a good citizen for smoothly running of society. Minorities in Pakistan are suffered due to the problems related to educational activities. The study was conducted to understand the adjustment problems of Christians' and Sikhs minorities in their educational activities in Peshawar and Swat districts of Khyber Pakhtunkhwa. The key aim of this study was to clarify that how Christians and Sikhs are adjusted in the educational fabric of Muslims majorities' areas and what to extent the ties of their educational activities with Muslims are strengthening their social interaction in the targeted area. Five level likert scale was used to measure these variables and chi-square test was applied for testing the association of the independent variables with the dependent variable. 372 respondents were selected from the targeted local through proportional

allocation method. It is an evident that the respondents are satisfied from their combined schools with majority religious group children and they don't feel any adjustment problems in the present schooling system, Equal educational provision to all Pakistani citizen is a big credit on part of educational laws and policies in Pakistan.. Anyhow minorities confronted slight issues in their schooling and educational activities.

Keywords; Educational Activities, Social Interaction, Curriculum and Social Solidarity

INTRODUCTION

Pakistan is a Muslims majority country and host 96 percent of Muslims while, the rest of four percent are religious minorities which consist upon Christians, Sikhs, Hindus and Ahmadi. Pakistan is engulfed by various dilemmas and usually seized firmly with small rates of literacy, particularly in the communities of minority, like other countries of South Asia. In this respect the major misery is the problem of prejudiced set of courses at ease that either twist out the past by apart from the success of religious minority communities or produced abhorrence during precise anti-minority oratory in the textbooks. There is also fear and worry concerning tolerant religious institute, "Madrassahs" in Pakistan. These institutes support and encourage the philosophy of extremism to take advantage of the societal structure of the society. The production young generation is educated course of abhorrence by calling non-Muslims unbelievers, and projecting that some schools of Christian communicate fundamentalist views. This kinds of programming is apparent to be a core cause of religious bigotry and social

discrimination that has lead to a increase in collectivism across South Asia [3].

The study conducted by Zafar [13], that this reality was portrayed in the set of courses in the system of public school and numerous concerns were presented. especially, Nayyar et all [9] contribution are on the foundation of the subsequent spiritual variety of the state, provocation to violence and militancy, intolerance promoting, prejudice in the minorities on the basis of religion in the veneration of conflict in opposition to the employ of non-Muslims and other religions blaming subjugation, malice, omission and inaccuracy of past measures and the need of optimistic standards in the religions of other. Zafar [13] also stated in his study intolerance and trouble of minority on the basis of religion that the students of religious minorities are frequently strained to eat at separate tables in public schools of Pakistan because of their religion and ideology. According to Sagheer [10], the leading problem to the students of religious minorities is access to schooling and education.

Literature Review

The government of Pakistan discriminated the minorities because of their religious affiliation particularly Christians while they requested formally for an entrance to learning. The children of religious minorities are frequently forced to take their meals at isolated tables in public schools. The pupils of religious minorities were suffered to tremendous discrimination in situation of employment of school teachers. Hussain [5], in his Congressional Research Service Report for Congress, highlighted the elements of intolerance are confronted by the subordinated group in the dealings of their daily life, mainly in the ground of learning. Gill, [4] describes the attitude of secondary school in respect of treatment with minority students. Naveed [8] revealed that textbook curriculum promotes abhorrence and disparity on the way to students of minorities in school. This abhorrence leads towards in to excessive hostility and deviant actions which may connect breaking the basic privileges of minority people. The behaviours of teacher in school are prejudiced on the way to the students of minority. The course books which were released behind the reform of curricular in 2006 futile to pursue the mandated strategy. The students of minority's among their Muslim teachers, as they are least pleased

owing to their teachers' unfair behaviour with them.

Even though the instrument of government guarantees "education in relation to religion," however, the set of courses in public school text books included derogatory remarks against religious minority. Naveed [8] stated that the programme of study in course book represented a gloomy picture of inequality and discrimination against minority students in school. This inequality reflects in to tremendous violence and turn away behaviour which may engage desecrating the fundamental rights of people especially the group of minority. In the comprehension of course book the students' study that religious minorities are second class citizens or less valuable and are usually not considered as a fraction of the social group of Pakistan. The actions of Muslims teacher in school are prejudiced against the students of minority [10].

Objectives of the study

The fundamental purpose of the study was to know the socio-economic position of religious minorities i.e. Christians and Sikhs who are living in pluralistic area of district Swat and Peshawar of Khyber Pakhtunkhwa. The study was also aimed to understand something about curriculum which is combined for both Muslims majority and Christians and Sikh minority. Furthermore, we also intended to explain

that how the education activities of these religious minorities bring them close to Muslims majority in the targeted study area.

Conceptual Frame Work

The conceptual frame work for the study was designed in the following way

Independent variables	Dependent variables
• Educational activities	• Social Interaction

RESEARCH METHODOLOGY

This study was conducted to search the obstacles confronted to the Christian and Sikh communities in the spheres of education, economic, social and religion activity towards the transmogrification in attitude and behaviors towards adjustment. The world of today is engulfed by various kinds of dilemmas. The status of minorities is much debated topic of the modern era. The study is important for community leaders, laymen and particularly for the government agencies and organizations who are interested to know about the adjustment problems of minorities in Peshawar and Swat districts.

According to the population data sheet Government of Pakistan, (2007) the district of Peshawar has a population of about 2.019 million. Out of the total population,

48.68% are living in urban areas and 51.32% are living in rural area. Peshawar hosts 10000 Christians and 2500 Sikhs out of 2.019 million. District Swat is situated in Malakand Division. District Swat hosts some 2000 Christian and 2000 Sikh minorities. Stratified random sampling was used as a method of data collection. The population of Sikhs and Christians are scattered and it will not be possible to reach every individual. That is why the researcher used Stratified random sampling [1]. The total population size at that criterion stand at 16500 fairly distributed against each category shown in the table along with relative sample size through proportional allocation method. It is pertinent to mention that a sample size of 372 were determined as per criteria design by Sekaran [11].

Table 1: Breakup of the Sample Size

Districts	No of Christian and Sikh				Total Sample Size Taken $n_i = \frac{n \times N_i}{N}$
	Christian	Samples	Sikh	Samples	
Peshawar	10000	226	2500	56	282
Swat	2000	45	2000	45	90
Total	12000	271	4500	101	372

(Source: Population Data Sheet, Minority Wing, Govt. of Pakistan, 2007)

The questionnaire as an appropriate tool for data collection was used for educated respondents while for uneducated

respondents interview schedule was used. These different tools are used to obtain relevant data from different respondents.

The Likert Scale was used for devising the questions while keeping in view the method devised by Smith [12]. The data collected were analyzed by applying the statistical techniques of univariate and bivariate level. To analyze the relationship between dependent variables (Social Interaction) and independent variables (Educational Activities), the Chi square χ^2 test was used for the association between dependent and independent variables [7].

RESULT AND DISCUSSION

Respondents Attitudes about educational activities

Education is the important institution that is meant for socialization of societal members in the norms and values of society and preparing them to acquire future societal role. A comprehensive educational program caters for physical, psychological, social and economic needs of individuals, groups and society at large. Uniformity and easy access to education promotes equality in society and result in uniformly productive, peaceful and patriotic members. To test the perception of the respondents on educational activities, response on attitudinal statements given in table was obtained and explained below.

Results given in Table 2 shows that half (50%) respondents strongly agreed that minority should read in combined educational institute, 44.6% agreed to the statement, 0.5 % respondents were

uncertain, 3.8 % strongly disagreed and 1.1 % disagreed to it. Similarly, majority of 36.3% respondents strongly disagreed that combined educational institute create difficulties in the process of adjustment, 34.7% disagreed to the statement, 5.9 % of the respondents strongly agreed and 15.6 % agreed to it. The uncertain result in this respect is 7.5 %. However, 35.8 % and 44.4% respondents strongly disagreed and disagreed respectively that the available curriculum is favourable for minority, conversely, 5.9 % respondents strongly agreed as well as 5.9 % agreed and 8.1 % respondents were uncertain in this respect. It is evident that the respondents are satisfied from their combined schools with majority religious group children and they don't feel any adjustment problems in the present schooling system however they had reservation on the curriculum that was a source of discomfort for them. Equal educational provision to all Pakistani citizens is a big credit on part of educational laws and policies in Pakistan. Free education is provided at elementary school level along with provision of books. However, in some religious and historic aspects the minorities feel uncomfortable with the curricula. The government in this respect have taken several initiatives in revision and unification of curricula to make it more acceptable to masses. Similar results were highlighted by Ghai [3] that

the problem of unfair and prejudiced curriculum content that either distorts history by excluding the achievements of religious minority communities or reproduced abhorrence through specific anti-minority ornamental language in the textbooks. Naveed [8], described that curriculum in textbook promotes hate and discrimination towards minority students that is why the majority of respondents showed disagreed attitude towards satisfaction from educational curriculum

Asking about that there should be separate educational institute and curriculum in Pakistan, out of 100 % respondents 6.2 % of the respondents strongly agreed, 16.1 % agreed, 9.4 % respondents were uncertain while, 36.6 % of respondents showed strongly disagreed attitude as well as 31.7 % disagreed to this statement. Similarly, in response to question on the perception of minority about combined educational institute the 7.0 % respondents claimed strongly agreed and majority 54.8 % were agreed to read in combined educational institute while 1.3 % respondents were uncertain, 19.4 % strongly disagreed and 17.5 % disagreed to the statement. Government run schools have high attractions for minority children. In these schools admission, education, books, copies and in some cases the uniform also is free. In combined schools the minority children get confidence in interaction with

majority group children and learn their culture and how to interact with them. Therefore, there is attraction for minorities in educating their children at government schools. The transformation of religious minority can be provocative and many changes occur in emotional, social and educational adjustment [2]. Adjustment difficulties, loneliness and depression are much more common nowadays among minority. Specifically, adjustment difficulties occur due to unsettled household, the differences between the expectations and the realities, academic deficiencies, economic problems, and want of developing ample social backup. In such a situation many minorities try to resolve the problems through foolish and unrighteous demeanour. A significant degree of our culture's discontents and disappointments with life, work and relationships are that we expect too much from them. Adjustment to local facilities (like educational facilities) helps in overcoming these cultural discontents and mainstreaming life goals [6].

Majority of 35.2% respondents strongly disagreed that minority religious teachers are paid by government, 51.9 % disagreed to it 2.4 % strongly agreed 3.8 % agreed and 6.7% respondents showed uncertain attitude in this respect. In addition, 16.1% and 65.1% respondents strongly agreed and agreed respectively on the question of

existence of separate religious school for minority children, while, 5.4 % were uncertain, 6.7 % strongly disagreed and 6.7% disagreed to it. Similarly, while asked question on ease in access to educational institution to the minority children, majority of 46.0 % of the respondents strongly agreed, 30.1% agreed, 5.1% were uncertain, 8.6 % strongly disagreed and 10.2 % disagreed to their children's easy access to educational institutions. It is observed that education is a growing sector where services are provided by public and private sector. In additions missionaries schools are also contributing in providing free education or education on some nominal charges. Teachers at these missionary schools, like that in Madrassas (Islamic religious teaching schools) are private employee of the organizations/individuals running it and are paid privately. These missionary schools supplement the government efforts in access to free education to all. These findings negate Sagheer [10] who reported that students of religious minorities are facing problems in accessing education.

Majority of 56.2% of the respondents strongly agreed that minority are satisfied from the attitude of Muslim teachers, 33.1 % agreed to it, 3.2 % respondents were uncertain, 3.5% strongly disagreed and 4.0 disagreed to this statement. In addition, 22% respondents strongly agreed that

minorities realize derogatory remarks in text books against them 46.5 % respondents agreed, 12.6% were uncertain 2.7% opined strongly disagreed and 16.1% showed disagreed attitude in this respect. However, 37.6 % respondents strongly disagreed and 50.5% of the respondents disagreed that they face hurdles in the way of getting admission in school, 4% strongly agreed and 5.4% agreed that they face problem in getting admission in school. It is encouraging to find that minorities are satisfied from ease in getting admission in schools and are treated equally by the teachers like they treat the majority children, however, there are reservations of minorities in context of text of the books taught at the school. Historically Muslims invaded the subcontinent and ruled the non-Muslims. In these invasions some of the Muslim heroes are part of syllabi at school level, however, their heroic acts are teasing for minorities. Therefore, they feel derogatory from the text of some of the subjects. The findings are against Sagheer [10] who found that the leading problem to the students of religious minorities is access to schooling and the actions of Muslims teacher in school are prejudiced against the students of minority. However, consistent to this study finding the author reported that the instrument of government guarantees "education in relation to religion," however, the set of courses in

public school text books included derogatory remarks against religious minority. Naveed [8], stated that the programme of study in course book represented a gloomy picture of inequality and discrimination against minority students in school. This inequality reflects in to tremendous violence and turn away behaviour which may engage desecrating the fundamental rights of people especially the group of minority. In the comprehension of course book the students' study that religious minorities are second class citizens or less valuable and are usually not considered as a fraction of the social group of Pakistan.

To conclude, it is encouraging to notice that minorities are comfortable with existing educational system in terms of their access to educational facilities (free admission, books etc.). The schools are in easy reach

to the children. The facilities and impartial attitude from teachers in the school are so compelling that the minorities don't want separate schools rather they feel comfortable in educating their children in existing schools with majority Muslim children. Wherever required, the minorities also have access to their religious and missionary schools where they are free to get their religious education. The major concerns raised by the minorities, however, are the curriculum followed in the schools which have some derogatory remarks about minorities. These remarks and associated historic events are painful for the minorities and teasing to their sentiments. Secondly, the teachers at minority schools are not paid by the government, however, the same is true for Muslim religious teachers who teach at Madrasa are not paid by the government.

Table 2: Respondents Attitudes about educational activities

S. No	Statements	Ttl	SA	A	Un	SDA	D
2.	The combined education al systems with minority create difficulties in adjustment.	372	22(5.9)	58(15.6)	28(7.5)	135(36.3)	129(34.7)
3.	The available curriculum favourable/suitable for minority.	372	22(5.9)	22(5.9)	30(8.1)	133(35.8)	165(44.4)
4.	There should be separate educational institute and curriculum for minority.	372	23(6.2)	60(16.1)	35(9.4)	136(36.6)	118(31.7)
5.	Minority want combined educational institution in Pakistan.	372	26(7.0)	204(54.8)	5(1.3)	72(19.4)	65(17.5)
6.	Minorities' religious teachers (scholars) are paid by the government?	372	9(2.4)	14(3.8)	25(6.7)	131(35.2)	193(51.9)
7.	There are religious schools for minorities' children?	372	60(16.1)	242(65.1)	20(5.4)	25(6.7)	25(6.7)
8	Minorities have easy access to get education in Pakistan.	372	171(46.0)	112(30.1)	19(5.10)	32(8.60)	38(10.2)
9	Minorities are satisfied from the attitude of Muslims teachers	372	209(56.2)	123(33.1)	12(3.2)	13(3.5)	15(4.0)
10	Minorities realize derogatory remarks in textbooks against religious minority?	372	82(22.0)	173(46.5)	47(12.6)	10(2.7)	60(16.1)

11	There is any hurdle faced by targeted minorities in getting admission in educational institutions?	372	15(4.0)	20(5.4)	9(2.4)	140(37.6)	188(50.5)
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Table values in each cell indicate frequency while value of parenthesis indicated percentage

Association between Educational Activities and Social Interaction

Table 3: Association between Educational Activities and Social Interaction

Educational activities	Perception	Social Interaction					Total	Chi-Square (P-Value)
		SA	A	U	SDA	D		
Minorities should read in combined educational institutes?	SA	31(8.3)	119(32.0)	28(7.5)	5(1.3)	3(0.8)	186(50.0)	$\chi^2 = 37.091$ P=0.002
	A	30(8.1)	86(23.1)	32(8.6)	10(2.7)	8(2.2)	166(44.6)	
	U	0(0)	0(0)	0(0)	1(0.3)	1(0.3)	2(0.5)	
	SD	2(0.5)	9(2.4)	2(0.5)	1(0.3)	0(0)	14(3.8)	
	D	2(0.5)	2(0.5)	0(0)	0(0)	0(0)	4(1.1)	
The combined education al systems with minority create difficulties in adjustment.	SA	4(1.1)	15(4.0)	3(0.8)	0(0)	0(0)	22(5.9)	$\chi^2 = 21.357$ P=0.165
	A	7(1.9)	35(9.4)	12(3.2)	3(0.8)	1(0.3)	58(15.6)	
	U	2(0.5)	17(4.6)	3(0.8)	3(0.8)	3(0.8)	28(7.5)	
	SD	30(8.1)	66(17.7)	27(7.3)	7(1.9)	5(1.3)	135(36.3)	
	D	22(5.9)	83(22.3)	17(4.6)	4(1.1)	3(0.8)	129(34.7)	
The available curriculum favorable/suitable for minority.	SA	4(1.1)	11(3.0)	3(0.8)	2(0.5)	2(0.5)	22(5.9)	$\chi^2 = 25.964$ P=0.055
	A	5(1.3)	14(3.8)	1(0.3)	2(0.5)	0(0)	22(5.9)	
	U	1(0.3)	22(5.9)	3(0.8)	3(0.8)	1(0.3)	30(8.1)	
	SD	31(8.3)	63(16.9)	29(7.8)	5(1.3)	5(1.3)	133(35.8)	
	D	24(6.5)	106(28.5)	26(7.0)	5(1.3)	4(1.1)	165(44.4)	
There should be separate educational institute and curriculum for minority.	SA	5(1.3)	11(3.0)	4(1.1)	1(0.3)	2(0.5)	23(6.2)	$\chi^2 = 24.731$ P=0.075
	A	7(1.9)	35(9.4)	12(3.2)	4(1.1)	2(0.5)	60(16.1)	
	U	2(0.5)	24(6.5)	4(1.1)	3(0.8)	2(0.5)	35(9.4)	
	SD	29(7.8)	66(17.7)	30(8.1)	6(1.6)	5(1.3)	136(36.6)	
	D	22(5.9)	80(21.5)	12(3.2)	3(0.8)	1(0.3)	118(31.7)	
Minority want combined educational institution in Pakistan.	SA	18(4.8)	7(1.9)	1(0.3)	0(0)	0(0)	26(7.0)	$\chi^2 = 72.199$ P=0.000
	A	24(6.5)	117(31.5)	42(11.3)	13(3.5)	8(2.2)	204(54.8)	
	U	0(0)	3(0.8)	1(0.3)	1(0.3)	0(0)	5(1.3)	
	SD	18(4.8)	40(10.8)	10(2.7)	2(0.5)	2(0.5)	72(19.5)	
	D	5(1.3)	49(13.2)	8(2.2)	1(0.3)	2(0.5)	65(17.5)	
Minorities' religious teachers (scholars) are paid by the government?	SA	1(0.3)	6(1.6)	2(0.5)	0(0)	0(0)	9(2.4)	$\chi^2 = 51.864$ P=0.000
	A	3(0.8)	9(2.4)	1(0.3)	0(0)	1(0.3)	14(3.8)	
	U	7(1.9)	14(3.8)	4(1.1)	0(0)	0(0)	25(6.7)	
	SD	9(2.4)	65(17.5)	37(9.9)	11(3.0)	9(2.4)	131(35.2)	
	D	45(12.1)	122(32.8)	18(4.8)	6(1.6)	2(0.5)	193(51.9)	
There are religious schools for minorities' children?	SA	30(8.1)	24(6.5)	6(1.6)	0(0)	0(0)	60(16.1)	$\chi^2 = 89.222$ P=0.000
	A	24(6.5)	164(44.1)	34(9.1)	12(3.2)	8(2.2)	242(65.1)	
	U	1(0.3)	5(1.3)	9(2.4)	3(0.8)	2(0.5)	20(5.4)	
	SD	4(1.1)	13(3.5)	7(1.9)	1(0.3)	0(0)	25(6.7)	
	D	6(1.6)	10(2.7)	6(1.6)	1(0.3)	2(0.5)	25(6.7)	
Minorities have easy access to get education in	SA	34(9.1)	94(25.3)	33(8.9)	6(1.6)	4(1.1)	171(46.0)	$\chi^2 = 9.688$
	A	16(4.3)	69(18.5)	15(4.0)	7(1.9)	5(1.3)	112(30.1)	

Pakistan.	U	3(0.8)	11(3.0)	2(0.5)	2(0.5)	1(0.3)	19(5.1)	P=0.882
	SD	5(1.3)	20(5.4)	6(1.6)	1(0.3)	0(0)	32(8.6)	
	D	7(1.9)	22(5.9)	6(1.6)	1(0.3)	2(0.5)	38(10.2)	
Minorities are satisfied from the attitude of Muslims teachers	SA	40(10.8)	117(31.5)	38(10.2)	9(2.4)	5(1.3)	209(56.2)	$\chi^2 = 17.721$ P=0.341
	A	16(4.3)	78(21.0)	17(4.6)	7(1.9)	5(1.3)	123(33.1)	
	U	3(0.8)	7(1.9)	1(0.3)	1(0.3)	0(0)	12(3.2)	
	SD	1(0.3)	9(2.4)	3(0.8)	0(0)	0(0)	13(3.5)	
	D	5(1.3)	5(1.3)	3(0.8)	0(0)	2(0.5)	15(4.0)	
Minorities realize derogatory remarks in textbooks against religious minority?	SA	14(3.8)	57(15.3)	8(2.2)	2(0.5)	1(0.3)	82(22.0)	$\chi^2 = 77.725$ P=0.000
	A	32(8.6)	77(20.7)	42(11.3)	11(3.0)	11(3.0)	173(46.5)	
	U	19(5.1)	19(5.1)	6(1.6)	3(0.8)	0(0)	47(12.6)	
	SD	0(0)	7(1.9)	2(0.5)	1(0.3)	0(0)	10(2.7)	
	D	0(0)	56(15.1)	4(1.1)	0(0)	0(0)	60(16.1)	
There is hurdle faced by targeted minorities in getting admission in educational institutions?	SA	3(0.8)	10(2.7)	1(0.3)	1(0.3)	0(0)	15(4.0)	$\chi^2 = 11.440$ P=0.782
	A	6(1.6)	8(2.2)	3(0.8)	1(0.3)	2(0.5)	20(5.4)	
	U	1(0.3)	7(1.9)	1(0.3)	0(0)	0(0)	9(2.4)	
	SD	26(7.0)	80(21.5)	23(6.2)	8(2.2)	3(0.8)	140(37.6)	
	D	29(7.8)	111(29.8)	34(9.1)	7(1.9)	7(1.9)	188(50.5)	

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

Association between Educational Activities and Social Interaction

Education is the important institution that is meant for socialization of societal members in the norms and values of society and preparing them to acquire future societal role. Its latent function includes providing its members the opportunities to interact with the people surrounding the individual. A comprehensive educational program caters for physical, psychological, social and economic needs of individuals, groups and society at large and improves their interaction capabilities. Uniformity and easy access to education reduces social inequality in society and result in uniformly productive, peaceful and patriotic members. The association between perception of the

respondents on educational activities and social interaction is given in table 3 and explained below.

The association result of the study showed that social interaction had a significant association ($P=0.002$) with minorities should read in combined educational institutes. Moreover, a highly significant ($P=0.000$) association was found between social interaction and minority want combined educational institution in Pakistan. It is evident that the respondents are satisfied from their combined schools with majority religious group children and they don't feel any adjustment problems in the present schooling system, Equal educational provision to all Pakistani citizen is a big credit on part of educational

laws and policies in Pakistan. Free education is provided at elementary school level along with provision of books. According to the Zafar [13] in his article discrimination and problems of religious minority students in public school that religious minorities are repeatedly forced to eat at separate tables. The findings in this study regarding said statement fully negated and they wish to read in combined educational institute which bring tolerance and congenial atmosphere among each other.

A highly significant ($P=0.000$) association was found between social interaction and the religious teachers of minorities are paid by the government of Pakistan. Furthermore, association of social interaction and respondent's perception on religious school for minorities children was highly significant ($P=0.000$). Education is provided at both public and private sector organization. Missionary schools also come under the non-profit private domain where children are educated for free or on some nominal fee. The missionary schools are also meant for religious education imparted to its members. These institutions are responsible for paying its staff and have its credit the strengthening of the educational system. The missionary schools, its teachers and its religious teaching to minority group are a source of social interaction for the minority groups. These

findings are supplemented with the findings of Sagheer [10] who reported that financial support to religious teachers is low as compared to other domains of formal education, although they have enormous contribution in education sector. The religious teachers and the religious institutions can be a source of integration in society if they are properly facilitated in doing so. Naveed [8], stated that the programme of study in course book represented a gloomy picture of inequality and discrimination against minority students in school. This inequality reflects in to tremendous violence and turn away behaviour which may engage desecrating the fundamental rights of people especially the group of minority. In the comprehension of course book the students study that religious minorities are second class citizens or less valuable and are usually not considered as a fraction of the social group of Pakistan. Naveed [8], stated that the programme of study in course book represented a gloomy picture of inequality and discrimination against minority students in school. This inequality reflects in to tremendous violence and turn away behaviour which may engage desecrating the fundamental rights of people especially the group of minority. In the comprehension of course book the students' study that religious minorities are second class citizens or less valuable and

are usually not considered as a fraction of the social group of Pakistan.

The study further explored highly significant ($P=0.000$) association in respect to minorities realized derogatory remarks in textbooks against them and social interaction. Minorities have reservation on the curriculum that was a source of discomfort for them. The minorities feel uncomfortable with the curricula of some religious and history books. The fear of being harmed for expressing such reservations is compelling to reduce social interaction with the majority group. The government in this respect have taken several initiatives in revision and unification of curricula to make it more acceptable to masses. Similar results were highlighted by Ghai [3] that the problem of unfair and prejudiced curriculum content that either distorts history by excluding the achievements of religious minority communities or reproduced abhorrence through specific anti-minority ornamental language in the textbooks. Naveed [8], described that curriculum in textbook promotes hate and discrimination towards minority students that is why the majority of respondents showed disagreed attitude towards satisfaction from educational curriculum. Nayyar and Salim [9] stated that the curriculum in public school reflect this reality and present many concerns in this regard.

The study further explored that association of social interaction was non-significant with combined educational system with minority create difficulties in adjustment with Muslims majority in Pakistan ($P=0.165$), available curriculum favourable and suitable for religious minority ($P=0.055$), there should be separate educational institute and curriculum for minority ($P=0.075$), hurdle faced by religious minorities in getting admission in educational institutes ($P=0.782$). The study further revealed that social interaction had a non-significant association with minorities have easy access to get education ($P=0.882$) and minorities are satisfied from the attitude of Muslims teachers in school ($P=0.341$). Zafar [13] viewed that there are a lot of difficulties faced by religious minorities in respect of admission at the institute. Gill [4] stated that the students of religious minorities are facing problems in accessing education. Moreover, in another study Gill [4] described the attitude of secondary school Christian students with their teachers, as they are least satisfied due to their teachers because of biased behaviour with them.

Government efforts in education for all are effective in encouraging all segments of society, including minorities, to benefit from free education. The environment at school is so conducive at school that the minorities want this system of education for

all societal segments to continue. In addition, separate religious education schools are also functional and imparting religious education to minority children. These efforts of equal treatment are having positive effects on improving social interaction among all social groups. There, however are some hurdles in educational system too. No payment to religious teachers of minority groups at government level and derogatory remarks in text books hinder the social interaction process among the majority and minority groups.

CONCLUSIONS

The study entitled, "Assessment of Association between Educational Activities and Social Interaction between Christian and Sikh Minorities with Muslims in district Swat and Peshawar of Pakistan" elaborated the impact of educational activities upon the various aspects of life in the targeted areas. It is concluded from the aforesaid study that there are some difficulties confronted to religious minorities because of their subservient status. But anyhow, the religious minority in the targeted areas have easy access to get their education in an institution. The study further concluded that religious minority are willing to study the isolated curriculum which consists of their own religious festivals and rituals. On the basis of this study it is also concluded that participation in educational activities with Muslims

majority strengthen the solidarity and cohesion between Muslims majority and Christian and Sikhs minority.

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