

RELIGIOUS INTOLERANCE: EXPLORATION IN THE LIGHT OF ANTHROPOLOGY OF RELIGION

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ABSTRACT

Religion is a major cultural element that holds an integral role in societies formation and organization. But differences in religious ideologies and beliefs, results in societal conflicts. Study aims at highlighting the arguments that arise due to religious differences amongst individuals of a community and is focused on the role of religious anthropologists to highlight the consequences of the increasing religious issues and to propose solutions through cultural relativism and cross-cultural approaches. Studying various religious rites and practices fosters cross-cultural communication and interfaith understanding, resulting in the enhancement of research in the field of the anthropology of religion and correction of misconceptions at different levels. A multireligious community with a majority Muslim population and minorities of Christianity and Sikhism at 6th Road, Rawalpindi for primary data collection with unstructured in-depth interviews with an interview guide as a qualitative mode has been observed. The explanatory research methodology was applied to examine how or why interfaith harmony occurs or not. Also, the findings indicated that Emile Durkheim's approach to a house of worship, where the community served as a place to practice different religions, brings people together and establishes bilateral relations.

Keywords: Interfaith Harmony, Cultural Relativism approach, Cross Cultural Study, Inter Religious Dialogue, Community Development, coexistence

INTRODUCTION

Pakistan, a multi ethnic and multi religious (Musferah, 2021) mighty nation, appeared on the world map on 14th August, 1947, after procuring independence from British India on the basis of the two-nation theory (a term coined by Sir Syed Ahmad Khan). At that moment, the country accepted a flag consisting of green and white colored portions. The green, designated for the Muslim majority community whereas the white stripe on the hoist-end signified the non-Muslim minorities i.e. Hindus, Christians, Sikhs, Zoroastrians etc., who decided to be the citizens of the Islamic Republic of Pakistan. The flag was originally designed by Amir Uddin Kidwai[–]. This resulted in the creation of a multiethnic and multi religious society. From the ferocious stretches of the Karakoram ranges in the North to the vast loamy delta of the Indus River in the South, Pakistan remains a land of high adventure, diversified cultures, arts, crafts, inventions and nature. In the midst of crunching times, Quaid e Azam, the father of nation, in his historical speech on 11th August 1947, very clearly ensured the freedom of minorities in Pakistan. It goes as:

“You are free; you are free to go to your temples; free to go to your mosques or to any other places of worship in the State of Pakistan”.

The Muslims and sacred religion of Islam are a firm supporter of respect and dignity to others' beliefs. In the Holy Quran Surah e Baqarah, verse 256, freedom of religion is granted. It is stated that:

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things”.

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[–] Syed Amir Uddin Kidwai was a strong advocate of Pakistan movement and struggled hard until the creation of Pakistan .

Religion is referred to as a cultural universal, consisting of different patterns of beliefs and behaviors concerned with the supernatural powers and entities. Anthropology of religion reveals certain physical, emotional, social, spiritual or explanatory expressions and functions of religion in human societies. It is argued that religion establishes and holds the social control through a series of moral and ethical dilemmas along with the concept of reward and punishment. It does so by mobilizing its followers for collective action for good and for evil as well. Religions in any society can also contribute to promote change. Religious movements that aimed at revitalization of society helps members cope up with the changing conditions. Religion maintains a role in adaptation of human populations to their environment through their beliefs of goodwill and practices to promote Harmony.

Rawalpindi, the selected locale of this research is the fourth largest city of Pakistan, situated on the Potohar plateau, Punjab, serves as a home to people belonging from various ethnic, religious and traditional backgrounds. The city has emerged a hub where anyone can experience tolerance, harmony and dignity towards their differences. It got its name Rawal- due to the presence of Rawal Lake and pindi due to the adjacent residencies. It is also believed that the city got its name after a Rajput warrior Bappa Rawal. And the city strives with this name even today.

Getting an insight into the historical background of this city, we trace back its origins to the Gandhara civilization. It is believed that Rawalpindi was first inhabited by the Buddhist emperors (Khettry,2014) and followers but later in 14th century, it felt under the invasion of Mughal empire. The Rawat fort and the Attock Fort along with the presence of Grand Trunk Road[≡] and the Sher Shah Suri Park are all symbols that serves as an emblem of Mughal dynasty. Later in the 18th century, the region was occupied by Sikh rulers. Later on, this region became the British colony which was then awarded freedom through Independence by Quaid e Azam M. Ali Jinnah in 1947. The development of Islamabad, Pakistan's new capital city, in 1961 resulted in increased opportunities in Rawalpindi as well. The long-term influence, however, of different religious and regional rulers, led the strains of all in the collective cultural fabric of Rawalpindi. Also due to its geographical location adjacent to the capital city of Pakistan, people from all over Pakistan, come and reside in this city. Rawalpindi is must convenient and affordable as compared to Islamabad in terms of residence, shopping, travel or dining. Also, people reside here for the achievement of higher education in the best universities including PMAS Arid Agricultural University Rawalpindi, Fatima Jinnah Women University, Rawalpindi Women University and above all Rawalpindi Medical University, to name a few. Also, job opportunities are much likely to be increased in different spheres of life. Better health opportunities due to the presence of international standards hospitals and healthcare's make this city much inhabitant by local and foreign residents Rawalpindi also holds a significant position for recreational activities and tourism and can earn a huge capital from tourism industry, *GIGA Mall*, *SADDAR BAZAAR* etc. are the common shopping destinations. The situation of Army headquarters and museum in this region, makes it one of the most strategically important regions.

Hence due to these consisting of characteristics and opportunities, Rawalpindi city could be regarded as the hub of diversity, opportunities and tolerance which offers inclusive and sustainable development in all domains. Where people from various ethnicities, cultural diversity and various religious affiliations can feel safe and harmonic. In this contemporary era of globalization, modernization and westernization the entire world has gone through a dynamic shift of cultural homogenization. The people are now more interconnected both physically and socially. Also, there's a rapid exchange of cultural traditions and values. Hence, it is the need of hour to be prepared to accept and tolerate the emerging shift, If the tolerance is not maintained, the world would witness the clashes in all regions, nations and resulting in global issues hindering the developmental way forward (Brandt,2014). Hence, this research paper focuses on the ways how religious harmony could be attained if people belonging to different faiths, believing different values and performing different rituals come across one another and are to live together. How their common interests are associated with the mutual goodwill and what are the ways to improve interfaith harmony. Because this is the era where differences in opinions and decisions results in the formation and emergence of an entirely

[≡] One of the oldest and longest roadways in South Asia is the Grand Trunk Road (GT Road). It stretches more than 1,500 miles from Kabul to Lahore, and other cities of India and present day Bangladesh. It was built by the Mughal emperor Sher shah Suri during his regime.

different and new religion or emergence of several sects within a religion. Sect could be referred to as the subgroup of any religious, political, or ideological system, usually a subsidiary of a larger group.

Liberty to practice one's own belief, faith and rituals is the first political principle of all the religions but despite the religious and constitutional autonomy, the state and its citizens witness an increasing ratio of blasphemy, profanity and disrespect to other religions. In accordance with the functionalist theory of Emile Durkheim, religion contributes to social cohesion and integration and improves living. It helps people cope with stress and gives them meaning. It is illustrated that the state of Pakistan records the strictest "blasphemy laws" than with any other Muslim state (Badri, 2019). Also, the historical chapters of Pakistan are spectators of issues including that of Asia Bibi in 2009, Shafqat Emmanuel and Shagufta Kausar, a Christian couple from Gojra in 2013, Priyantha Kumara, a Sri Lankan Buddhist individual lynched in Sialkot in 2021, Jaranwala case 2023 (Ahmed, 2023) and others. This research paper focuses on the main issues regarding religious intolerance in Rawalpindi, Pakistan and propose solutions and strategies to cope up with them in accordance with the Anthropology of religion. There have been a number of state level initiatives taken to ensure peace and peaceful coexistence of different faiths and an inclusive developmental strategy:

1. Opening of Kartarpur Rahdaari^{iv} for Sikhs and allowing them to visit their sacred places for worship. Due to which, they have developed a soft image in their minds and hearts (2019).
2. Returning back of Abhinandan Varthaman, (an Indian Hindu individual) to India who was a RAW (foreign Intelligence Agency of India) agent and held captive by the Pak army.
3. Offering a high amount as a reward to the one securing Priyantha Kumara in a mob lynching at Sialkot promoting inter faith harmony.
4. Granting compensation etc. to the casualties of Juranwala incident and others.
5. Our foreign ministers speaking of promoting peace and goodwill at international forums including OIC (organization of Islamic Cooperation), UNGA (United Nations General Assembly and others, 2018)
6. President of Islamic Republic of Pakistan, attending the Christmas event and offering speeches of tolerance and goodwill (Associated Press of Pakistan)
7. NISHAT RAO, the first transgender lawyer of Pakistan, proves that the state ensures freedom of expression to all its citizens, a right granted by the constitution of Islamic Republic of Pakistan article 19.

This research paper revolves around religious tolerance which refers to the ability to respect and accept the beliefs and practices of individuals and groups belonging from different religious beliefs than one's own. This involves involvement in interfaith dialogue and education, promoting religious literacy and cultural competence, and supporting policies and practices that promote religious freedom and equality. It's also important to recognize and address the root causes of religious conflict, such as poverty, inequality, and political instability. However, acquiring religious harmony requires a collective effort from individuals, communities, and governments to promote peace, understanding, and mutual respect (Hurlock, 1993).

RESEARCH OBJECTIVES

The research study being conducted observes following research objectives:

1. To figure out how people from different faiths and ethnicities cope up with one another when they live together. How they accommodate with others and what are the strategies to apply at national level to increase cooperation.
2. Is Rawalpindi city, being developed through inclusivity and sustainability. How minorities function to take an active role in participatory development.
3. How Anthropological approach of *cultural relativism* is applied to study people and communities unbiasedly.
4. Draw a comparison based upon the research results amongst the leading cities of Pakistan with the one's lagging behind in terms of political, religious, economic and social paradigms.

Cultural Relativism and Cross-Cultural Studies

^{iv} It is a visa-free border crossing and religious corridor, connecting the religious sites of Sikh communities in Pakistan.

Cultural relativism, an approach deduced by Father of modern American anthropology Franz Boas, refers to the consideration of equality of different cultures or in our Study different religions. It says as not regarding any religion as superior or inferior to the other, rather studying it in its unique cultural character. Hence, while conduction of interviews from Christians and Sikhs, the research implied an unbiased, just attitude towards study. Cultural relativism approach, which means respecting and understanding different cultures and beliefs (Brown, 2008). In today's world, it's really important to have discussions between people of different faiths to build good relationships. By studying different religious practices and customs, we can learn more about each other and improve communication. This kind of research can also help scholars who study religion.

Cross cultural approach refers to the creation of comparison or studying specific characters within different cultural or religious context. Here, three religions i.e. Islam, Christianity and Sikhism have been selected and their tolerance attitude have been compared.

REVIEW OF LITERATURE

Review of literature is an essential element of research. It helps a researcher to avoid repetition of things and also saves time. The main purpose of literature review is to examine the research gap, established by the previous studies. And work to fulfill that gap during you own research. For this purpose, a systematic literature review method has been selected and a total of 17 articles from the time period of 2006- 2023 have been reviewed. The research papers were all written by both national and international researchers, exploring the concern. Religious clashes hold a long historical background, and it characterizes several groups even at this day. Simultaneously, these clashes might be used as a front for an underlying political agenda.

Religious conflicts arise as followers of one religion take to the extreme and impose their religious beliefs on others. The issues increase due to a decreased unified approach to recognize the problem and propose its solution (Hashmi, 2016). It is observed that majority of religious conflicts and clashes arise due to the hegemonic character of one with majority followers to subjugate the others with minority populations and attain dominance over them. Also, this in some cases might lead towards forceful conversions and if the situation worsens, the killings. Religion is a cultural universal, consisting of different patterns of beliefs and behaviors concerned with the supernatural powers and entities. Anthropology of religion reveals certain expressions and functions of religion in human societies. That could be physical, emotional, social, spiritual or explanatory. It is argued that religion establishes and holds the social control through a series of moral and ethical dilemmas along with the concept of reward and punishment. It does so by mobilizing its followers for collective action for good and for evil as well. Religions in any society can also contribute to promote change. Religious movements that aimed at revitalization of society helps members cope up with the changing conditions. Religion's sanctity is a key reason why "freedom of religion" is recognized as a legal right. Philosopher Martha Nussbaum emphasizes the importance of individual conscience and cultural diversity in human existence. However, religious minorities are often marginalized, as seen in Pakistan.

In this contemporary era of globalization, the transition of developed market society, a philosopher, named **Thomas Hobbes** gives a historical sequence as a logic of human nature. He has put forth the emphasis on the *theory of action* in a competitive world. The exploitation of man by man in these transitional phases of simple commodity production because each individual has got access to his own definitions of livelihood and need not to convey his powers to other's. This full market system as discussed earlier, has been differentiated from the exploitative characters of feudalism and slavery. It is therefore concluded by saying that the modern world is filled with religious possibility as any epoch in any historical society. And hence, all men are free to symbolize religion. in their own way. In accordance with **Anthony Wallace**, religions might offer a communal role in which people organize community rituals such as harvest ceremonies and rites of passage so as to ensure collectivism within one group. Also, there is a performance of some revitalization movements, that occurs in the era of change in which the religious leaders combine together and undertake to alter a society for it's good or revitalize it. These movements might not always result in positive incomes. Religion maintains a role in adaptation of human populations to their environment through their beliefs of goodwill and practices to promote Harmony.

The historical chapters are witnesses of religious conflicts in the world since the creation of man and religion (Reychler, 1997). The rapid spread of any religion caused survival issues and concerns to the other religions in that region. Hence, as a result of deterioration and resistance, both contributed to a war or a clash. Moreover, these sorts of clashes were linked with political and ideological purposes of one another that sometimes resulted in the violation of their own rules and regulations. And in the modern times, when the nature of war has been changed more dangerously as the concept of cold war. When the ideological beliefs and rituals of faiths are at the cost. It is therefore needed to develop peace, tolerance and harmony amongst religions so as to preserve and sustain the values, traditions beliefs, rituals and over all cultures of the religions.

A respondent belonging from Sikhism, in his foreign interview talked about comparative peace in Pakistan and India. The hatred and violence are being observed against the Sikh and other minority community including Muslims in India. And this hatred continues to the boundaries far beyond India. Recently, a Sikh Leader *Hardeep Singh Najjar* was killed in Canada. *Justin Trudeau*, The Prime Minister of Canada, has held the Indian government responsible for this unrest and killing of the Sikh leader. Moreover, it demonstrates the extent of hatred of Hindu extremists and their government towards the religious minorities.

Constitution of Islamic Republic of Pakistan

The 1973 constitution of Pakistan ensures freedom of accepting and practicing religion to all citizens of the state. The chapter 1 of the constitution which grants fundamental rights states in its articles. Here is a brief list of articles mentioned for the purpose for acknowledging inter faith harmony at constitutional level.

***Article 20^五**: Freedom to adopt faith and to manage religious institutions.

***Article 21**: Protection against taxation for purposes of any specific faith.

***Article 22**: Safeguards as to educational institutions in respect of religion, etc.

***Article 25**: Equality of citizens.

***Article 26**: Non-discrimination in respect of access to public places.

***Article 27**: Safeguard against discrimination in service

***Article 28**: Preservation of language, script and culture.

***Article 36**: nondiscrimination of minorities and states that ‘the State shall be responsible to protect the authorized rights and privilege of minorities and their due acknowledgement in the parliamentary system and services.

Theoretical Framework

Operationalization refers to the implications of any theoretical or conceptual framework from the literature or any other secondary source of data to our work or data gathered through primary measures. Individuals’ freedom to profess their faith is a basic human right. It is enshrined in both international and domestic law, including the supreme constitution of Pakistan 1973, the Universal Declaration of Human Rights; the International Covenant on Civil and Political Rights; the United Nations Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief; and the United Nations Declaration on the Rights of Indigenous Peoples. Following are enlisted, some of the theories that are relevant to the religious tolerance and inter faith dialogue:

Survival of the fittest

Survival of the fittest is a theory that suggest to the natural selection process in which organisms that are best adapted to their environment are more likely to survive and reproduce in that environment. Charles Darwin in his theory of evolution, first used this concept to suggest that the most advantageous for survival are the features that will become more prevalent in a population over time. It further argues that in an environment, organisms with traits that are better suited for survival are more likely to survive and reproduce. This can lead to the evolution of new species over time, as those with advantageous traits become more prevalent in a population. The term “*fittest*” does not necessarily refer to physical strength of an individual, rather to the ability to adapt and thrive according to the environment.

^五 ** refers to the subjects of constitution of Pakistan. These have been inserted without changings so as to maintain authentication.

This biological theory might be applied to social theories. In this research study, it is related to the idea of religious harmony. In order for different religious traditions to coexist peacefully, they must be capable enough to adapt and thrive in a diverse and changing alternative environments. This can involve recognizing and valuing the diversity of religious beliefs and practices, as well as seeking to promote understanding and respect among people of different faiths. Ultimately, those who are best able to adapt to changing circumstances and promote peaceful coexistence among different religious groups are more likely to thrive and succeed in a diverse and interconnected world.

Theory of Social Process

Individuals and groups connect, adjust and readjust, and form relationships and patterns of behavior, which are then adjusted through social interactions. Horton and Hunt argue that “the word social process refers to the “continuous behavioral patterns carried out throughout social life.” Following are the three forms of social processes:

1. Cooperation
2. Accommodation
3. Conflict

In the study conducted, no religious violation has been observed in the given locale i.e. 6th road Rawalpindi. Subjective experiences might differ but overall, the society is religiously harmonic, allowing minorities freedom of expression. Also, in some cases Muslims have been seen participating actively or at least helping Christians preparing for the Christmas as seen through the Muslim shopkeepers selling the items for decoration and Muslim bakeries delivering Christmas cakes. Hence the society lives in the *Cooperation* process mentioned above. In some cases, the individuals are to accommodate with other members and tolerate their behaviors. If there's a lack of cooperation and accommodation, the society experiences a state of conflict.

Marxist Theory of Social Conflict

The Marxist theory proposed by Karl Marx states that the upper class tries to dominate by suppressing the lower class. But here in this research no such subjugation of any religious minority by the majority has been observed. This is due to the collaborative efforts of community members and the local District government that ensures peace and tolerance in the district. The Muslim majority has been referred to as the bourgeoisie while the Christian and Sikh minorities, referred to as the Proletariat. Also, the theory of religious symbolism proposed by *Clifford Geertz* and *Victor Turner*, illustrated that religious symbols could be used for both purposes, either for creation of tolerance and harmony amongst individuals or to create difference and disparities amongst members.

METHODS AND MATERIALS

This section deals with the methodology used for conduction of the research and in analyzing the problems regarding interfaith intolerance. The study was conducted in urban area of District Rawalpindi, 6th road, Shams Abad in Oct 2023. The total Population of Rawalpindi is 1,743,101 according to the records provided by Pakistan demographics 2023ⁱ. The study is based on both secondary and primary data and an interview guide was prepared to cover all the relevant information and gather qualitative data. A multireligious community with a majority Muslim population and minorities of Christianity and Sikhism has been chosen for this at 6th Road, Rawalpindi. The explanatory research methodology was applied because there was little information available regarding the issues hindering religious intolerance. The explanatory study, guided to examine how or why interfaith harmony occurs or not. Inter faith intolerance obstruct the ability of Pakistani society to be democratic, welcoming, open-minded, and accepting. The sample collection was done randomly through respondents aged between 20 -30 years of age, divided into 3 religious' categories: Christians, Muslims and Sikhs. Individuals were selected regardless of their professions or gender. Only through understanding and acknowledging the existence of religious intolerance in the society can we begin to address it and work towards its eradication. And play a vital role in the creation of equal and just society.

CASE STUDIES

For the purpose of this research conduction, primary data have been collected systematically through the process of in-depth interviews. But here it is intended to add the following case studies as well to highlight the issue to the subjective experiences of the individuals themselves.

The first is the individual belonging from Christianity faith. She might be round about 42 years of age. She is a sweeper at the PMAS Arid Agricultural University Rawalpindi. She lives in a small house with a family and barely meets her needs. Her name is RUBI. She has told the researcher that she is an Orthodox Christian and doesn't recognize English as a language. Due to her inabilities, she hasn't read her own holy book i.e. the bible. Till her 40 years of life. But today, she is capable enough to read and understand the verses of this sacred book. This is possible because of a Muslim teacher who made her learn at her own home. She is grateful to her and is happy and satisfied with the state initiatives. What she demands is the equal representation and bullying procedure ceased. As people mostly recognize them with their professions and consider them low class.

The second individual who is a shop keeper at the Rabi center, Rahman Abad, Rawalpindi and belongs to Sikhism. His name is Sutvanj Singh. He is satisfied with his Muslim neighborhood. He lets his children go to the same school. And make friends. He has faced none bullying or torture attitude from the Muslims or any other faiths. Even he is glad at the incentives of this state.

RESULTS AND DISCUSSION

The research conducted, gives the perspectives of respondents from various religious groups on the intensity and causes of religious intolerance in Rawalpindi. It was discovered that disparities in opinions were more reliant on the respondent's religious affiliation than on gender. Males and females were not distinguishable from one another. In terms of how various religious groups were seen to be religious bigotry has made them victims. What they regarded to be the most important causes of intolerance. Respondents from other religious groups, on the other hand, had varied opinions. Considerably differ in their assessments of the severity and causes for Intolerance. The study aimed at studying differences amongst different religious groups rather than within different sects of a particular religion. This research study focused on interfaith harmony in Pakistan and builds the potential to generate novel insights and understanding within the specific context of the country.

Through research, it has been discussed that Christian individuals showed gratitude towards the state initiatives. One major complaint they have towards the society is bullying attitude. They are often bullied by saying words such as *Choor* or the sweepers. This issue must be addressed, and people must be made educated and tolerant. Sikh individuals were satisfied with the way they are being treated in Rawalpindi. Although there is a bit conflicts experienced in other cities of Pakistan but Rawalpindi due to an increased level of education tolerates diversity.

Through empirical investigation, the study can illuminate the experiences, perspectives, and needs of various religious communities in Pakistan, enabling policymakers to develop targeted interventions and policies. Furthermore, the research can identify successful local initiatives and practices that have effectively fostered interfaith harmony, serving as valuable case studies for replication and scaling. Ultimately, the findings of this research can contribute to the creation of a more inclusive and harmonious society in Pakistan, where individuals from diverse faith backgrounds can coexist with mutual respect and understanding. The study revealed that people were more tolerant towards different religions rather than their sects. Muslim majority opinioned that Christians and Sikhs are not worth fighting for because they totally have different faiths but sects within Islam are a bone of contention and that is hard to digest. This is because of the belief that one's own faith is the sole real religion, and all other faiths are untrue or erroneous, as argued by Nussbaum, (2004).

CONCLUSION

Most individuals of Pakistan don't consider religious intolerance, a serious matter of concern to be discussed openly, in a large group or especially with the members of other religions that is the major reason of hindering the tension. But for a prosperous Pakistan, it is the foremost responsibility of every state citizen regardless of one's gender, religion, caste or race, to make Pakistan a home of equality (irrespective of one's ethnicity, culture, religion, region etc.), Inclusivity (irrespective of caste, creed, religion, gender etc.), humility, honesty, positivity, accountability and others. This research study on interfaith harmony in Pakistan offers a valuable insight into the specific challenges and opportunities within the country. By examining the experiences and perspectives of different religious communities, the research can inform policymakers about the most effective strategies and policies to promote interfaith harmony. It also highlights the successful local initiatives that have fostered understanding and tolerance. Ultimately, this research can contribute to the development of targeted

interventions and policies that create a more inclusive and harmonious society in Pakistan. And hence, in a peaceful, terror free and intimidated state where all citizens enjoy equal rights of representation and liberty, Pakistan would gain world acknowledgement and this would allow Pakistan to help bring an end to international disputes and conflicts, help in global diplomacy, earn more from tourism industry, experience a greater influence on world affairs, can easily be a part of any peace promoting international organization and earn a huge respect from other nations. It is also believed that this paper would help highlight the issues, minorities in Pakistan are subjected towards and will contribute to the creation and formation of such policies Along with their confirmed implementation for the proposed solutions and hence minorities would be more sincere and honest to their state and officials than before creating a long-lasting impact on their generations.

POLICY RECOMMENDATIONS

Despite the initiatives and measures taken for promoting inter faith harmony in the region, still, it is not easy to declare that the state has fully achieved interfaith tolerance. Hence, some of the suggestions for promoting inter-faith harmony within the country and developing peace strategies have been suggested. For future implications:

- Peace promotion techniques at state, community and individual levels.
- Celebration of various religious festivals at national level. For instance, Holi, Diwali, Christmas, Easter, the 4 Gurpurbs of Sikhism and others.
- Political interests of the mafia must be kept aside from interfering in religious talks/ discourse.
- Active participation of community members, state officials, bureaucrats, religious representatives etc. in the ceremonies celebrated by minority groups.
- Inclusion on of interfaith harmonic subjects in the school syllabus, at primary and secondary level.
- Daily life intimacy through inclusion of minorities in every field/ profession, so that with the passage of time, it becomes customary to live with the minorities.
- Developing habits among children to accept minorities. As, they lead to the future of the nation.
- Their personalities must be molded in accordance with acknowledged behavior.
- Strict punishments for those disturbing regulations and violating peace.
- The film industry must step forward and involve minority groups in drama and show their rituals.
- Minority groups must be issued state level incentives / bonuses to ease their lives.
- There must be a minority quota system in all professional fields.
- Proper anti-discrimination policies must be made, and their implementation needs to be ensured.
- Third party interference in any situation amongst two must be avoided as this hinders the conflicts.
- All sort of discrimination and bullying procedure, be it gender based, religion based, or based upon social prejudice must not be carried out at state or individual level.
- Minorities are granted quota and special privileges, but it remains in documentation of funds and not observed in practical implementation of it. This must be ensured.

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