

**EXPLORING ASSOCIATION OF ECONOMIC TIES AND SOCIAL
INTERACTION BETWEEN MINORITIES AND MUSLIMS IN PAKISTAN**

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ABSTRACT

The aim of this study is to explore how Sikh and Christian minorities in Pakistan are amalgamated in the social fabric of Muslim majority areas and to what extent their economic ties with Muslims are strengthening their overall social interaction in the area. For the purpose, a total of 372 respondents from the targeted locals residing in districts Swat and Peshawar were selected through proportional allocation through Sekaran table and data was collected based on five-point Likert scale. The economic activities of the minorities were selected as independent variables while the level of social interaction was obtained as dependent variables. The collected data was analysed at uni-variate level through frequency distribution and Chi square test was performed at bi-variate level. It was found that minorities felt marginalized in terms of economic participation which is attributed to their lack of prestigious jobs at governmental levels and their tiny share in other socio-economic resources. However, economic transaction and business ties can enhance their social interaction with Muslim majority. On the other hand, strong social ties may also increase and encourage the minorities to initiate business ties with Muslim majority.

Keywords: Social Interaction, Economic Ties, Political Economy, Minority, Muslims.

INTRODUCTION

Pakistan is an Islamic State which is predominately a Muslim State however many non-Muslims minority groups are also the part of the larger population in the country. The constitution of Pakistan assures the equality of all citizens irrespective of their religious affiliation, ethnic and racial background, regional belongings, tribal, linguistic and gender identities. Islam is the state religion of Pakistan which teaches respect and strives to accommodate people belongs to all religions (Majid, 2014). The total population of Pakistan is 172 million, in which 96% are Muslims comprises around 80% Sunni and 20% Shia while 4% population of the country consists of minorities including Christians, Hindus, Sikhs,

Sikhs, Zoroastrians, the Baha'i, Buddhists, the Ahmadiyya, the Mehdi Foundation and Jews (Gregory & Valentine, 2009).

Minority is a group of people which co-exists with the larger population in any given area who are viewed as culturally, socially, ethnically and racially distinct from the dominant group (Encyclopaedia Britannica, 2012). Likewise, religious minority is a group of people who possess and holds different religious beliefs with lower socio-economic position and statistically lesser in number to the larger of the population of the given territory. These minority groups are having a strong sense of solidarity that are also committed to preserve their religious beliefs, cultural values and norms (Bhatti, 2008).

Although, few individuals from various minority groups have achieved affluence position in Pakistan but still most of the members of religious minorities in the country are subjected to violence, intimidation and structural oppression at the hand of the Muslim majority who are their fellow neighbours. The gravity of situation could be measured from the reports of Human right Watch (2014) over the mass massacre of Shia community of Hazara in the Balochistan province of Pakistan. The report has emphasized that the government of Pakistan should take some solid measures to stop the violent activities against minorities to protect the basic human rights in the region. It was further revealed that several hundreds of Hazara Shia community have been killed during the last decade because of intolerance attitude of the majority in the region. They reported that the worse attacks on these minorities were taken during the period from January and February 2013 in which more than 180 people have lost their lives (HRW, 2014; Hussain, 2009). The situation for religious minorities in the area is so threatening that international communities have suggested that Pakistan may be put in the list of countries declared as unsafe by State department (USCIRF, 2003).

The social marginalization of religious minorities is by and large attributed to the social, cultural and educational factors in the country (Gregory & Valentine, 2009). Furthermore, the structural oppression, social exclusion and economic marginalization of religious minorities are largely grounded in the social-cultural beliefs, religious intolerance, and political reasons. For instance, at the time of independence of Pakistan, a substantial number of instances have occurred especially when many Muslims in the Hindu majority regions made their plight to Pakistan and large numbers of Hindus fled to India. This flow of people was resulted in an intense communal violence on both sides of the border costing at least a million precious lives which further established a ground for further antagonism between India and Pakistan which may be still observed in the current time (Khan, 2008). The

second political factor in minority issues in Pakistan is the diverse ethnic and religious groups who were brought together to form the East and West wings of the country (Cohen, 2006).

An alternative perspective on the issues of minorities in Pakistan suggests that religious minorities especially those in large numbers such as Hindus, Christians and Sikhs are living with peace, tranquillity and enjoy their full freedom in Pakistan. Specifically, it has frequently been reported that the Christian community in Pakistan are being treated with respectability which is also the basic teaching of Islam. The conduct of the Holy Prophet (PBUH) to the opponents of Islam at the eve of conquering Makkah is the basic principle what Islam demands of its followers. It is because of the basic tenets of Islam; Christians led a life of peace and respectability with protection of their lives and property. By enjoying their freedom, Christians in Pakistan have potentially contributed in the social, political, education and economic sectors especially they have a long history of being running educational institutions and some quality charitable organizations and health centres (Wattoo, November 2001). Further, minorities are also engaged in various professions including agriculture trade, business, labour and artisans. They also hold public offices in reputed national and international organizations in Pakistan. Their "business participation ranges from being a small street vendor to the wealthy proprietor of jewellery shops and big superstores (Syed, 2006).

Government of Pakistan has put certain meritorious effort to upheaval the current status of minorities especially when they established the Minority Affairs Commission which is appreciated by one of the prominent names of Christian leader Dr. John Joseph, Bishop of Faisalabad. He asserted that the commission will be of great assistance in highlighting and solving the problems of religious minorities (The Muslims, 1991). Furthermore, the Christian community are fully enjoying celebrating their ceremonies and are also allowed to celebrate Christmas and mark the birthday of Jesus Christ in Pakistan (Malik, 2005). Besides, the Sikh community has also been living with freedom and comfort since Pakistan came into being. The Sikhs had consistently played a significant role across the country in various capacities such as businessmen and traders. Few towns in Pakistan have also been named with Sikhs including the Nankana town and the place of birth of the Guru Nanak the founder of Sikhism. All the nine Gurdwaras of Nankana Sahib are associated with various occasions of Guru Nanak's life. Other associated places of Sikhs community in Pakistan are Nankana, Choharrkana, Punja in Hasanabdal, Kartarpura or Manzoorpura in Narowal, Rohats Fort, Aimanabad near Gujranwala; Pakpattan Chawali Mashaekh, Vehari; and Makhdoompur Pahurran in Multan district. The Sikhs are enjoying freedom of work which is evident from

the fact that they are working here in Pakistan as parliamentarian, police, soldiers, lawyers, businessperson and shopkeepers.

LITERATURE REVIEW

The essence of peaceful coexistence, patience and tolerance are the prominent factors which lead towards the prosperity and development of a society. The socio-economic discrimination and religious persecution of minorities further undermine economic growth and potential and negatively affect their livelihoods and political participation and social capital (PIPS, 2014). The religious minorities are poor and downtrodden because they don't have equitable participation in local, regional, and national politics (Hussain, 2009). Various sections of the minority population around the world are suffering from socio-economic, political inequality solely based on the religious differences (Paul, 2008; Yoay, 2008; Hussain, 2009).

Many empirical studies have been conducted on the socio-economic status of minorities in Pakistan who concluded some mixed results (Paul, 2008; Yoay, 2008; Hussain, 2009; Hussain, 2009; Malik, 2014; Yiftachel, 1997; Munshey&Zahid, 2017). Majority of the studies have concluded that Pakistan's performance in providing a liveable environment to the religious minorities has not been encouraging since early period. Especially the last few years have witnessed obvious severity in the violent maltreatment of religious minorities (Munshey&Zahid, 2017). The behaviours and relation (interaction) with religious subordinated group are highlighted with the murky images of hostility, intolerance and disproportion. Muslim, Christian and Sikh relations are usually associated with instances of intolerance, tensions, and conflicts (Gregory & Valentine, 2009; HRW, 2014). It is frequently revealed that minorities are discriminated in few crucial areas including the acquiring of national identity cards, access to employment and decent educational opportunities. Likewise, other critical issues faced by minorities are the forced conversions and despoliation of their sacred places of worship and few other complaints have also been reported in other outstanding areas. Some empirical findings on the status of minorities in Pakistan show that religious minorities' concerns are mainly economic in nature and based on the socio-economic inequality and equal rights of citizenship. Furthermore, economic problems confronted by minorities are more critical in comparison to the issues of blasphemy or forced conversions. Moreover, other important issues frequently reported by minorities are related to legal and political aspects which include lack of accessibility to the available communal goods and services. These complaints show the increasing marginalization of the religious

minorities in Pakistan who are social excluded through organizational and individual discrimination based on their faith and believe (HRW, 2014; Yoay, 2008; Hussain, 2009). At more general level, Human Rights Watch reported that religious minorities in Pakistan are facing an all-encompassing issue in which violence is placed on the top because the violence is ranging from individual killing to more organized act of aggression the whole community. These organized and large-scal conducts comprise crowd attacks and execution of the few minorities in Pakistan (HRW, 2014). In some instances, the whole neighbourhood of religious minorities group are extremely affected extremists and banned militant organizations that forcefully compelled the minorities to evacuate their ancestral land (Hussain, 2009; Malik, 2014).

In the economic front, the religious subordinated groups think about themselves overpowered by the leading groups in all walks of life the most important of which is the nonappearance of minorities in the socio-economic activities. The economic problems confronted by minorities in Pakistan are evident from their poor health conditions and working for their earning to feed their families (Church World Service, 2012). In societies which assorted, racial and minorities conflicts are painted and created by unfair involvement possessions of country in the social order, and racial marginalization and religious aggregate are raised to objection for the protection of their restricted interests of their finance (Yiftachel, 1997). In our society the role and services religious minorities performed are sweepers and brick kiln. The religious subordinated groups are maltreated either physically or verbally by their owners and the working conditions for the jobs are insecure at all. There are no facilities for pure, clean and hygienic water for religious subservient groups during their services and working time along with not providing any service of toilet facilities also (Yiftachel, 1997; Church World Service, 2012).

OBJECTIVES OF THIS STUDY

The main Purpose of this study was to understand the current socio-economic position of religious minorities i.e. Christians and Sikhs who are living in the two thickly and culturally pluralistic districts of Swat and Peshawar of Khyber Pakhtunkhwa of Pakistan. The study was also aimed to explore the business and economic interactions of Sikhs and Christians with Muslims majority in these selected locales. Furthermore, we also planned to explore how the economic necessities and activities of these minorities bring them closer to the Muslims majority in the study area.

MATERIALS AND METHODS

This study was conducted to explore the issues of social adjustment confronted by the Sikhs and Christian minorities in educational, social, economic and religious activities. The selected locales of the study were district Swat and Peshawar of Khyber Pakhtunkhwa of Pakistan which is reportedly having higher minority's ratio. The estimated population of district Peshawar is 2.019 million in which 10 thousands are Christians and 2500 Sikhs (Government of Pakistan, 2007). Furthermore, another selected district i.e. District Swat from Malakand Division of Pakistan hosts nearly 2000 Sikhs and 2000 Christians religious minorities. The inhabitants of religious minorities are spread, and it was impossible to cover such large number of individuals therefore stratified random sampling (Bailey, 1987) was utilized to obtain a suitable number of study participants. The total population is 16500 which are fairly distributed beside each class presented in the board calculated proportional allocation sampling technique. A sample size of 372 was obtained according to the criteria set by Sekaran (Sekaran, 2003).

The Division of Sample Size

Places	Numbers of Sikhs and Christian				$n_i = \frac{n \times N_i}{N}$
	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.

First-hand statistical data was collected through questionnaire based on five-point Likert scale for well-read participants while utilized interview schedule for illiterate respondents. A pretesting of the designed interview schedule was performed in order to know the suitability and reliability of the tool. After the reliability test of the tool, data was collected from 372 respondents with interviewer administered questionnaire. The collected data was analysed through statistical techniques at uni-variate and bi-variate level. Chi-square (χ^2) test was conducted to ascertain the association between dependent variables i.e. social interaction, and independent variables i.e. economic activities.

Results and Discussions

Table-1. Response Categories about Economic Activities

Statements	Social Interaction										Mean (\bar{X})	SD (σ)	$\bar{X} + \sigma$	$\bar{X} - \sigma$	% Deviation					
	SA		A		U		D		SD						Total	Sample-1	Sample-2	Sample-3	Sample-4	Sample-5
	O · V	% V	O · V	% V	O · V	% V	O · V	% V	O · V	% V										
We can participate in all the economic activities.	65	17.5	109	29.3	23	6.2	89	24	86	23	372	86	33	119	53	12	8	11	8	7
Muslims like our participation in economic activities.	18	4.8	41	11	17	4.6	135	36	161	43	372	41	68	109	-27	3	3	8	13	13
Our participation in economic activities help us in adjustment	105	28.2	123	33.1	10	2.7	59	16	75	20	372	75	44	119	31	19	9	5	5	6
Economic transaction help us building relations	45	12.1	213	57.3	13	3.5	53	14	48	13	372	48	79	127	-31	8	15	6	5	4
We have economic relation with Muslims?	8	2.2	30	8.1	7	1.9	123	33	204	55	372	30	87	117	-57	1	2	3	11	17
Our participation in economic activities are encouraged	9	2.4	38	10.2	17	4.6	125	34	183	49	372	38	76	114	-38	2	3	8	12	15
There is trouble in business deal and interdependenc y with subordinated group?	76	20.4	137	36.8	38	10	89	24	32	8.6	372	76	43	119	33	14	10	18	8	3
We confront miseries in pursuit/search of jobs?	24	6.5	246	66.1	36	9.7	32	8.6	34	9.1	372	34	96	130	-62	4	18	17	3	3

Our economic disaster a huge obstacle in harmony with Muslims majority?	29	7.8	19.2	51.6	7	1.9	74	20	70	19	37.2	70	72	14.2	-2	5	14	3	7	6
We have freedom to assign any specialized work in our life	14	3.8	18	4.8	19	5.1	14.1	38	18.0	48	37.2	19	80	99	-61	3	1	9	13	15
we utilize the available quota in getting jobs	15	4	28	7.5	28	7.5	15.9	43	14.2	38	37.2	28	70	98	-42	3	2	13	15	12
We are discriminated at their workplaces	15.1	40.6	21.7	58.3	2	0.5	0	0	2	0.5	37.2	2	10.3	10.5	-10.1	27	16	1	0	0

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

Economic activities are usually performed by people for their livelihood and earning. These activities play a vital role in cultivating strong and potential ties between people from different social, cultural, ethnic and linguistic background. Likewise, various minority groups in Pakistan may have strong interaction with majority Muslims rooted in the economic ties. Table-1 showed that 17.5% of the participants were agreed strongly and 29.3% were just agreed that they have been given opportunities for economic participation. Furthermore, 23.9% opined strongly disagreed while 23.1% showed disagree in this context. About the response that Muslims like economic participation of minorities, 4.8% respondents were strongly agreed and 11.0% were agreed while majority being 36.3% claimed strongly disagreed and 43.3 % were dis-agreed. A total of 28.2% respondents were strongly-agreed and 33.1% were opined agreed that the participation of religious minorities groups in trade and industrial performance leads towards adjustment while, 15.9% reflected strongly-disagree while 20.2% showed disagreement to the statement. Out of total respondents, 12.1% responded strongly-agreed and 57.3% were agreed that reciprocal monetary and trade deal assist them construct strong relations while 14.2% strongly-disagreed and 12.9% were disagreed to the statement. A lowest of being 2.2% were strongly-agreed and 8.1% were agreed that minorities has monetary interdependency with Muslim majorities while majority being 33.1% respondents were strongly disagreed and majority being 54.8 % of the respondents were disagreed to the statement. 20.4% respondents were strongly agreed and 36.8 % were agreed that they face difficulties in economic transaction while, 23.9% were

strongly disagreed and 8.6% were disagreed to the proclamation. Concerning dilemmas faced by minorities in jobs pursuing, only 6.5% participants were strongly-agreed and majority being 66.1% were agreed while 8.6% were strongly-disagreed and 9.1 % respondents were disagreed to the statement. Furthermore, 7.8% respondents were strongly-agreed and 51.6% were agreed that economic disasters is one of the huge obstacles in the path of social solidarity and interaction with majority while 19.9% of the participants were strongly-disagreed and 18.8% were just disagreed. The table further indicates that 3.8% claimed strongly-agreed and 4.8% were just agreed that that they have freedom in occupation selection while 37.9% respondents were disagreed strongly and majority 48.4% were merely disagreed in this regard. A minimum number being only 4% respondents was agreed strongly and 7.5% were solely agreed that minorities are fully utilizing the available job quota while majority being 42.7% expressed strong disagreement while 38.2% were disagreed. Regarding discrimination at workplace, almost all the respondent being 40.6% were agreed strongly and 58.3% responded agreed. Similar discrimination with minorities at the work places have also been reported by Faruqi (2011) that the situations for the working of religious minorities are insecure and even though they do not have the facilities of pure drinking water and any toilet availabilities at their workplaces.

Table-2 Association between Economic Activities and Social Interaction

Econ omic Activ ities	Perception	Social Interaction												Mean (\bar{X})	SD(σ)	$\bar{X} + \sigma$	$\bar{X} - \sigma$	% Deviation					Chi Squ are and P val ue
		SA		A		U		SD		D		Total						Sample-1	Sample-2	Sample-3	Sample-4	Sample-5	
		O · V	% V	O · V	% V	O · V	% V	O · V	% V	O · V	% V	O · V	% V										
Mino rities can partic ipate in all the econo mic activi ties	S A	2 7	7 · 3	2 7	7 · 3	6	1 · 6	3	0 · 8	2	0 · 5	6 5	1 7 · 5	1 3	1 3	2 6	0	4 2	4 2	1 7	1 5	4	$\chi^2=$ 58. 332 P= (0.0 00)
	A	2 0	5 · 4	6 8	1 8 · 3	1 5	4	4	1 · 1	2	0 · 5	1 0 9	2 9 · 3	2 2	2 7	4 9	- 5	1 8	6 2	1 4	9	2	
	U	4	1 · 1	1 7	4 · 6	1	0 · 3	0	0	1	0 · 3	2 3	6 · 2	5	7	1 2	- 2	1 7	7 4	0	2 2	4	
	S D	8	2 · 2	4 3	1 1 · 6	2 6	7	7	1 · 9	5	1 · 3	8 9	2 3 · 9	1 8	1 6	3 4	1	9	4 8	2 9	2 8	8	
	D	6	1 · 6	6 1	1 6 · 4	1 4	3 · 8	3	0 · 8	2	0 · 5	8 6	2 3 · 1	1 7	2 5	4 2	- 8	7	7 1	1 3	1 2	2	
Musli ms like minor ities' partic ipatio n in the econo mic activi ties	S A	1 1	3	5	1 · 3	2	0 · 5	0	0	0	0	1 8	4 · 8	4	5	8	- 1	6 1	2 8	0	0	0	$\chi^2=$ 58. 849 P=(0.0 00)
	A	3	0 · 8	3 3	8 · 9	2	0 · 5	2	0 · 5	1	0 · 3	4 1	1 1 · 0	8	1 4	2 2	- 6	7	8 0	1 8	1 2	2	
	U	3	0 · 8	7	1 · 9	4	1 · 1	0	0	3	0 · 8	1 7	4 · 6	3	3	6	1	1 8	4 1	0	8 8	3 2	
	S D	2 3	6 · 2	6 8	1 8 · 3	3 2	8 · 6	1 0	2 · 7	2	0 · 5	1 3 5	3 6 · 3	2 7	2 6	5 3	1	1 7	5 0	2 8	7	2	
	D	2 5	6 · 7	1 0 3	2 7 · 7	2 2	5 · 9	5	1 · 3	6	1 · 6	1 6 1	4 3 · 3	3 2	4 1	7 3	- 8	1 6	6 4	1 2	1 9	4	
The	S	2	5	5	1	1	4	6	1	3	0	1	2	2	2	4	-	1	5	2	1	4	$\chi^2=$

minorities' participation in economic activities leads towards adjustment	A	0	.4	9	5	7	.6	.6	.8	0	8	1	2	3	1	9	6	1	4	42.514
	A	2	6	7	2	1	3	5	1	0	3	2	3	5	-	2	6	1	1	P=(0.000)
	U	1	.3	1	.3	4	1	1	0	1	2	2	1	3	1	1	1	3	1	5
	S	8	2	3	8	1	4	1	0	5	1	1	1	2	-	1	5	6	8	2
	D	1	3	4	1	1	3	4	1	7	2	1	1	3	-	1	6	2	1	3
Mutual economic and business transaction help build positive favourable relation	S	7	1	2	5	1	2	4	1	0	1	9	8	1	1	1	4	3	2	$\chi^2=63.013$ P=(0.000)
	A	4	1	1	3	2	5	9	2	1	2	4	5	9	-	2	6	1	9	
	U	0	0	0	0	9	2	1	0	1	3	3	4	6	-	0	0	2	1	
	S	9	2	2	7	1	3	1	0	5	1	1	1	2	-	1	5	7	9	
	D	7	1	2	7	8	2	2	0	4	1	1	1	2	-	1	6	1	2	
Minorities have economic relation with Musli	S	6	1	0	0	2	0	0	0	8	2	2	3	4	-	7	0	0	0	$\chi^2=35.190$ P=(0.004)
	A	4	1	2	5	2	0	2	0	3	8	6	8	1	-	1	7	2	1	
	U	2	0	2	0	3	0	0	0	7	1	1	1	3	0	2	2	0	0	

ms	S D	2 0	5 · 4	6 5	1 7 · 5	2 5	6 · 7	9	2 · 4	4	1 · 1	1 2 3	3 3 · 1	2 5	2 4	4 9	1	1 6	5 3	2 7	1 6	5
	D	3 3	8 · 9	1 2 8	3 4 · 4	3 0	8 · 1	6	1 · 6	7	1 · 9	2 0 4	5 4 · 8	4 1	5 0	9 1	- 1 0	1 6	6 3	1 1	1 7	4
Minority participation in all economic activities are considered positive sign by majority	S A	8	2 · 2	0	0	1	0 · 3	0	0	0	0	9	2 · 4	2	3	5	- 2	8 9	0	0	0	0
	A	4	1 · 1	2 9	7 · 8	2	0 · 5	2	0 · 5	1 9	0 · 3	5 6	1 5 · 1	1 1	1 2	2 3	- 1	7	5 2	1 3	1 7 0	2
	U	3	0 · 8	7	1 · 9	5	1 · 3	0	0	2	0 · 5	1 7	4 · 6	3	3	6	1	1 8	4 1	0	5 9	1 9
	S D	2 1	5 · 6	6 3	1 6 · 9	2 9	7 · 8	9	2 · 4	3	0 · 8	1 2 5	3 3 · 6	2 5	2 4	4 9	1	1 7	5 0	2 7	1 2	3
	D	2 9	7 · 8	1 1 7	3 1 · 5	2 5	6 · 7	6	1 · 6	6	1 · 6	1 8 3	4 9 · 2	3 7	4 6	8 3	- 1 0	1 6	6 4	1 2	1 6	3
There is difficulty in economic transaction and relation with minorities	S A	1 0	2 · 7	4 9	1 3 · 2	1 1	3	4	1 · 1	2	0 · 5	7 6	2 0 · 4	1 5	1 9	3 4	- 4	1 3	6 4	2 0	1 3	3
	A	2 7	7 · 3	5 5	1 4 · 8	3 9	1 0 · 5	8	2 · 2	8	2 · 2	1 3 7	3 6 · 8	2 7	2 0	4 8	7	2 0	4 0	2 2	2 9	1 1
	U	1 3	3 · 5	2 4	6 · 5	1	0 · 3	0	0	0	0	3 8	1 0 · 2	8	1 1	1 8	- 3	3 4	6 3	0	0	0
	S D	5	1 · 3	6 7	1 8	1 0	2 · 7	5	1 · 3	2	0 · 5	8 9	2 3 · 9	1 8	2 8	4 5	- 1 0	6	7 5	2 1	1 1	2
	D	1 0	2 · 7	2 1	5 · 6	1	0 · 3	0	0	0	0	3 2	8 · 6	6	9	1 6	- 3	3 1	6 6	0	0	0
																						$\chi^2=5.430$ P=(0.000)
																						$\chi^2=105.97$ P=(0.000)

Minorities confronted miseries in pursuit/search of jobs	S A	3	0 8	1 6	4 3	4	1 1	0	0	1	0 3	2 4	6 5	5	6	1 1	- 2	1 3	6 7	0	2 1	5	$\chi^2=8$ 6.1 90 P=(0.0 00)
	A	2 8	7 5	1 4 9	4 0 1	4 6	1 2 4	1 4	3 8	9	2 4 6	6 6 1	4 9	5 8	1 0 7	- 8	1 1	6 1	2 1	1 8	4		
	U	4	1 1	2 6	7	4	1 1	1	0 3	1	0 3	3 6	9 7	7	1 1	1 8	- 3	1 1	7 2	1 0	1 4	3	
	S D	2 4	6 5	7	1 9	1	0 3	0	0	0	0	3 2	8 6	6	1 0	1 7	- 4	7 5	2 2	0	0	0	
	D	6	1 6	1 8	4 8	7	1 9	2	0 5	1	0 3	3 4	9 1	7	7	1 4	0	1 8	5 3	2 2	1 5	4	
Minority financial crisis a big hurdle in adjustment with majority	S A	1 8	4 8	1 0	2 7	1	0 3	0	0	0	0	2 9	7 8	6	8	1 4	- 2	6 2	3 4	0	0	0	$\chi^2=6$ 6.6 32 P=(0.0 00)
	A	2 4	6 5	1 0 9	2 9 3	3 8	1 0 2	1 3	3 5	8	2 2	1 9 2	5 1 6	3 8	4 1	8 0	- 3	1 3	5 7	2 5	2 1	5	
	U	0	0	3	0 8	3	0 8	1	0 3	0	0	7	1 9	1	2	3	0	0	4 3	5 3	0	0	
	S D	1 8	4 8	4 1	1 1	1 1	3	2	0 5	2	0 5	7 4	1 9 9	1 5	1 6	3 1	- 1	2 4	5 5	1 0	1 4	3	
	D	5	1 3	5 3	1 4 2	9	2 4	1	0 3	2	0 5	7 0	1 8 8	1 4	2 2	3 6	- 8	7	7 6	5	1 4	2	
Minorities are free to occupy any profession in their life	S A	1	0 3	8	2 2	2	0 5	1	0 3	2	0 5	1 4	3 8	3	3	6	0	7	5 7	2 7	7 1	1 7	$\chi^2=$ 28. 094 P=(0.0 31)
	A	3	0 8	1 2	3 2	1	0 3	2	0 5	0	0	1 8	4 8	4	5	8	- 1	1 7	6 7	4 1	0	0	
	U	1	0 3	1 5	4	0	0	2	0 5	1	0 3	1 9	5 1	4	6	1 0	- 3	5	7 9	3 9	2 6	5	
	S D	3 2	8 6	6 7	1 8	3 1	8 3	6	1 6	5	1 3	1 4 1	3 7 .	2 8	2 5	5 3	3	2 3	4 8	1 6	1 8	5	

Table-02 shows association between minority participation in the economic manners and its impact on their overall social dealings with Muslim majority. The data reveals that minorities contribute in whole financial manners are significantly associated with social interaction ($P=0.005$). The study data further reveals a highly-significant relationship ($P=0.000$) of Muslims like the minority's contributions in the financial performances. In the same way, highly-significant ($P=0.000$) relationship was found through the attitude that the participation of religious subservient groups in trade and business behaviours direction the way to social cohesion and social interaction. Moreover, the findings reflected the perception of respondent's regarding social interaction was highly-significant ($P=0.000$) in respect of communal financial and transaction of trade and business assist in the construction of optimistic complimentary interdependency with religious subservient groups. In the same way, a significant-relationship ($P=0.004$) was found with the remark of statement that subordinated religious groups have the financial correlation with Muslims in the society of Pakistani.

While assessing the association for the perception of respondents concerning the participation of subordinated religious minorities groups in entire activities of economy are measured as a optimistic symptom by majority, so in this regard a highly-significant relationship ($P=0.000$) was found. The study further shows highly significant relationship ($P=0.000$) about the problems in financial dealing and interdependency are faced to religious minorities in Pakistan. The subordinated groups based on religion faced extreme problems in the jobs searching and pursuing, a highly-significant ($P=0.000$) relationship was found in the study which is an indicator of positive social interaction and social adjustment. The result for association manifested that relationship of social interaction was highly-significant ($P=0.000$) that minority economic disasters as a huge obstacles in the direction of cohesion with Muslims majorities. Furthermore, significant ($P=0.031$) relationship was establish by the outlook that religion based minorities in Pakistan are liberated to engage any occupation in their day to day life. A significant relationship ($P=0.001$) was found by subservient groups availing the obtainable share in jobs searching in Pakistan. The study revealed in this respect that a non-significant relationship ($P=0.018$) was found with the opinion that religious subordinated groups are usually maltreated at the place of work.

Considering findings obtained from uni-variate and bivariate model, it was found that minority are confronting some institutional and structural issues in financial actions. Majority of the respondents have reported that playing field is not favourable for them when it comes to the economic and business transaction. It was found that they have not been obstructed from economic activities nevertheless their participation in the economic activities is not warmly welcomed because they have no direct business transaction with Muslims majority. From the perspective of the minorities, business activities with majority may be very helpful in cultivating strong social ties with Muslim majority in the areas. According to the popular response, minorities are also discriminated in the workplaces because they have not been given equal facilities on the job work places. The biggest problem for the minority in the economic sphere is their less privileged and underdeveloped economic position because economic ties could be built only when both parties having equal economic position. Furthermore, our data reveals that minorities in the study area are not given full opportunities to acquire job position with respectability. Better educational and economic position can be obtained only when the individual having better economic position which these minorities also lacks in Pakistan.

Data obtained from the Bivariate model suggest that all the loaded items on the economic activities are significantly associated with social interaction. It is also previously mentioned that economic ties are viewed as a potential indicator for establishing strong social ties. From another perspective, if the majority having strong social ties with minorities in the region, it may also result in economic give and take with minorities. Furthermore, strong social ties may also reduce the economic gap between minorities and Muslim majority which may also helpful in eliminating the discriminatory attitude towards minorities.

CONCLUSIONS

The study was conducted in district Peshawar and Swat to explore the impact of economic and business transaction between minorities and Muslim majority population in the area. It is concluded that minorities perceived that they have not been given equal opportunities for economic participation and their active participation in the mainstream economic activities. The economic marginalization of minorities in the area was attributed to the fact that they have no sound economic position in the region. It is further concluded that minorities have also been excluded from prestigious jobs and face serious discrimination in the workplace because they are not provided with basic facilities. However, from the perspective of the minorities, it is

concluded that economic transaction and business ties can enhance their social interaction with Muslim majorities in the area. On the other hand, strong social ties may also increase and encourage the minorities to initiate business ties with majority.

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