

”هم ايك هين“



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ہم ایک ہیں



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ABSTRACT

This documentary focuses on the interfaith harmony in Pakistan, highlighting the country's rich and diverse cultural heritage. The documentary under discussion is an in-depth examination of the efforts made by the people and government of Pakistan to foster religious acceptance and create a social structure that recognizes and embraces the country's rich religious and cultural diversity. This research gives the perspectives of Christian, Hindu, Sikh, and Muslim religious leaders in Pakistan on the role of their faiths in fostering religious tolerance in Pakistan. The documentary features moving conversations amongst members of several Pakistani minority groups who reflect on the difficulties they've faced and discuss possible solutions.

The film highlights the important work of local and non-governmental groups in Pakistan that have contributed much to the spread of religious understanding and tolerance. This filmic gem rightly emphasizes the crucial role these institutions play in fostering a society that welcomes and cherishes people of all faiths and backgrounds. The coalition has been working for a world at peace, where people of all faiths are accepted and valued. Collectively, they are demonstrating the value of teamwork in fostering an atmosphere that respects and values people of all faiths. These organizations have been instrumental in building bridges between different religious communities, fostering dialogue, and promoting understanding and respect for diversity. Overall, this documentary provides a compelling and nuanced portrayal of the state of interfaith harmony in Pakistan, highlighting the country's rich cultural heritage and the efforts being made to build a more inclusive and peaceful society.

The whole project is visually executed by the reflexive mode of documentary. This documentary has targeted the general audience and embrace the diversity of cultures and various faiths in Pakistan. The study ends with the concept that interfaith dialogue must be encouraged at all levels for promoting interfaith harmony and peace in the society.

Keywords: Documentary, interfaith harmony, minorities, peace

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CHAPTER 1

INTRODUCTION

A documentary is a non-fictional motion-picture aimed to document reality, essentially for the purpose of instruction, education, or maintaining an archival record. Documentaries can be funny, poignant, disturbing, ironic, absurd, inspirational, amusing, and shocking or any combination (Rohit, 2021). Documentary is a genre of movie making that uses video & film scenes, photographs and/or sound of real people and real events which when edited together creates a particular story, viewpoint, message or experience (Jourdan, 2020).

Essentially, the idea of this documentary is to highlight the diverse culture and harmony among different religions in Pakistan, as well as the opportunities for collaboration and cooperation that have emerged in recent years. Furthermore, the documentary showcases the efforts of grassroots organizations and civil society groups that have been working to promote interfaith harmony and peacebuilding across Pakistan.

In countries like Pakistan, interfaith tolerance is heavily intertwined with state issues. Our country's name, the Islamic Republic of Pakistan, plainly indicates that it is a religious state and thriving on the factor to develop interfaith unity. In recent years, there has been an increased emphasis on interfaith harmony in Pakistan, with individuals and organizations coming forward to promote peace, understanding, and cooperation among different religious groups (Pohl 2009). Interfaith harmony is the practice of respecting and accepting the beliefs and traditions of others, regardless of their religion or faith (Ummah 2022).

Interfaith harmony is the promotion of peace and serenity among people via optimism. There is a constructive interplay between people of diverse religious views on an individual and institutional level, which is reflected in the political structure of nations. Interfaith harmony promotes the maxim to live and permits others to live in peace. Even though Pakistan was founded on Islamic principles, this does not imply that it is exclusively for Muslims (Lee and Ullah 2011). Propaganda attempts to malign Pakistan by portraying a false image of the state and its treatment of minorities; however, Pakistan's minorities have been granted freedom (Institute of Regional Studies (Islāmābād, Pakistan) 2021).

Pakistan's constitution safeguards the fundamental rights of non-Muslims (Article 25, Constitution 1973). The goal of interfaith dialogue in Pakistan is to promote religious peace (Shaukat, 2017).

The concept of interfaith harmony is not new to Pakistan. The country's founding father, Muhammad Ali Jinnah, envisioned a nation where people of all religions could live together in peace and harmony. He believed that every individual had the right to practice their religion freely and without fear of discrimination. (Ali,2021) On one occasion Quaid-e-Azam narrated categorically the rights of minorities in Pakistan:

“Minorities to whichever faith they may belong, they will be safeguarded. Their religion or faith or belief will be secure. There will be no interference of any kind with their freedom of worship. They will have their rights and privileges and no doubt, along with it goes the obligation of citizenship”. (Jinnah, 1947)

In line with Jinnah's vision, various initiatives have been taken in Pakistan to promote interfaith harmony (Nawaz, Aleem, and Mahmood 2022). These initiatives include interfaith dialogue sessions, seminars, and conferences, where people from different religions come together to discuss common issues and find solutions to their problems (Smith 2007). Religious leaders have also played a vital role in promoting interfaith harmony by encouraging their followers to respect other religions and work towards peace and harmony (Kruja 2020).

All religions help to promote peace amongst faith communities by emphasizing values like love, righteousness, tolerance, harmony, and sympathy in their teachings (Moorthy et al. 2021). Spreading this simple message of religious tolerance is crucial. In the cohabitation of Muslims, Hindus, Buddhists, Christians, and over 800 ethnic communities, it is important to remember that interreligious conversations cannot be precisely defined (Swidler 2014).

When Pakistan was first founded, minorities were vital, and they continue to contribute to the country's growth and prosperity today (Cohen 2004). Pakistan's Sikh, Hindu, and Christian communities have coexisted peacefully for decades, leading many to praise our country as a model of religious tolerance (Shinde 2015). Although Pakistan was founded on religious principles, various faith members have contributed significantly to the country's progress (Deneulin and Rakodi 2011). It's worth noting that Justice Rana Bhagwandas has held both the position of Chief Justice of Pakistan and the position of Chairman of Federal Public Service Commissions. He has achieved a high level of respect as a judge and is one of the few in his position to do so (Nawaz 2020). Throughout his judicial career, he maintained a reputation as a trustworthy and honourable man. Another minority group member,

Jogendranath Mandal, played a pivotal role in the Pakistani independence struggle and was a member of the first cabinet after the country was founded (Malik 2020). More importantly, the Justice Cornelius, he was one of the most distinguished judges in Pakistan and Captain Cecil Chaudhry, a Pakistani fighter pilot, also participated in the 1965 and 1971 Indo-Pakistan Wars.

Another current example of interfaith harmony in Pakistan is the "Wall of Humanity" initiative. The initiative was started by a group of young people from different religions and backgrounds who wanted to help those in need, regardless of their religion or faith (Short 2002). The volunteers include Muslims, Christians, Hindus, and Sikhs, who work together to collect and distribute donations (Mitra 2023). This interfaith collaboration is not only promoting harmony among different religious communities, but it is also helping those in need, particularly during times of economic hardship. So, by working together towards a common goal, people from different religions can build trust, understanding, and cooperation, leading to a more peaceful and harmonious society.

1.1 One-Liner

Uncovering the power of Interfaith Harmony to create positive change among the communities.

1.2 Basic Idea

The basic idea of a documentary on interfaith harmony is to explore the ways in which people from different religious and cultural backgrounds can come together to promote peace and understanding. This documentary showcased the efforts being made by individuals and organizations to promote interfaith dialogue and cooperation. By shining a light on the positive examples of interfaith harmony and peacebuilding, this documentary could inspire viewers to adopt similar attitudes and actions in their own lives, promoting greater understanding and respect for diversity in their communities.

1.3 Scope

The scope of a documentary on interfaith harmony is quite broad, encompassing a wide range of topics related to religion, culture, and social issues. It focuses on a particular geographic region, such as a city or country, or it could explore interfaith relations on a global scale. The documentary could also cover a variety of religious traditions, including Islam, Christianity, Judaism, Hinduism, and others, highlighting the ways in which different faiths intersect and overlap. Additionally, the documentary has also addressed the role of politics and

policy in promoting interfaith harmony, as well as the role of education and grassroots initiatives in building more inclusive and tolerant societies.

1.4 Need of the Topic

In today's heterogeneous culture, the notion of interfaith harmony is essential. Every part of the world requires well-managed religious tolerance strategies. In light of Pakistan's current social, religious, and economic state, the notion of interfaith Harmony has acquired tremendous significance. Due to the numerous global acts that have occurred in the preceding years, contemporary religious leaders are forced to seek out a few new techniques and tools to promote interfaith Harmony. Global terrorist attacks and other acts of inhumanity have reverberated throughout communities. The moment has come for believers of all faiths to advance interfaith understanding and mutual regard. With Russia, Iran, India, Afghanistan, and China as neighbours, Pakistan possesses a strategic location and a multireligious society. Today, fair and equal treatment of all faiths is a vital imperative (Dorjee and Ting-Toomey 2020).

Pakistan is home to individuals of numerous religions; therefore, it cannot afford to mistreat its religious minority. Minorities' significance is complex. The development of interfaith harmony will improve the community's spiritual well-being and usher in a social, ethical and economic revolution according to all sectors of the Pakistani public (Qadeer 2006).

Interfaith harmony is a crucial topic that addresses the need for peaceful coexistence among people of different religions. In today's world, where conflicts and tensions are on the rise due to diverse cultural, religious, and ideological differences, promoting interfaith harmony is essential for creating a tolerant and peaceful society. The need for interfaith harmony arises from the fact that religious differences often lead to misunderstandings, hatred, and violence, which can destabilize societies and even lead to armed conflicts (University 2000). Therefore, it is imperative to promote interfaith harmony through dialogue, understanding, and mutual respect, as it helps to create a peaceful and prosperous society where people from all religious backgrounds can live together with dignity and respect. Additionally, interfaith harmony can also facilitate economic growth, as peaceful and stable societies are more conducive to trade and investment.

The importance of interfaith harmony has been recognized by scholars and policymakers around the world. The United Nations has identified interfaith dialogue and cooperation as key factors in building peace and understanding among diverse communities

(United Nations, 2019). Furthermore, studies have shown that interfaith harmony can have a positive impact on mental health and well-being, as individuals who have positive interactions with people from different religious backgrounds tend to have lower levels of stress and higher levels of social support (Zhang, Chen, & Wu, 2018).

In conclusion, the need for interfaith harmony arises from the increasing diversity of societies and the potential conflicts that can arise due to differences in beliefs and practices. By promoting interfaith harmony and understanding, policymakers and communities can work towards building peace, stability, and social cohesion in diverse societies.

1.5 Clarity of the Topic

Interfaith harmony refers to the peaceful coexistence and positive interaction between people of different religious beliefs. It involves promoting respect, understanding, and cooperation among individuals of different faiths. The need for interfaith harmony has become increasingly important in today's world, where conflicts and tensions between religious groups have led to violence and social unrest. Studies have shown that promoting interfaith harmony can lead to greater social cohesion, better community relations, and improved economic and political stability (Saeed, 2018; Abu-Nimer & Termanini, 2020).

Through this project, the researcher is spreading the message of peace and unity from the Quran and other sacred texts in today's globalized society. To that end, the study encourages healthy practices and discourages destructive ones like worry, fanaticism, anger, and violence from social, religious and economical purposes. The purpose of this research is to forward the goal of fostering religious tolerance, interfaith harmony and acceptance in Pakistan and similar countries.

The research has carried out using a qualitative method with an analytical approach while making a documentary. The spirit of living and letting live permeates this entire documentary about religious tolerance. Peaceful cohabitation among adherents of different religious views has added to the research to make the study more evident and appropriate to promote peace and prosperity in a world of increasing political and social discord.

CHAPTER 2

LITERATURE REVIEW

In this section, reference to the researcher's topic, national and international studies are analysed and reviewed in detail. A literature review is a fundamental aspect of any research that spares time, cash, and analysts' exertion. A rational and organized analysis of the studies through libraries and the internet made this culmination of this exploration conceivable. The literature review acknowledges the work of previous researchers, and assures the reader that your work has been well conceived.

Pakistan is a Muslim country that is home to people of many diverse backgrounds. Since 1947, numerous religious and ethnic minorities have made their homes here. These include Christians, Hindus, Sikhs, Parsis, Ahmadiyya Muslims, Buddhists, and more. Christians (1.59%), Ahmaddiyas (0.22%), Hindus (1.6%), Shi'as, Isma'ilis, Bohras, and Parsis all make up a sizeable portion of the population in Pakistan, as documented by the World Directory of Minorities and Indigenous Peoples (Demographic indicators-1998 Census, 2015). One source on minorities specifies that the number of Ahmadis in Pakistan is either fewer than half a million or 600,000; estimates vary widely. Most of these people live in Rabwah, where many of them have attained a high level of education (Dilawr et al., 2014).

On the World Interfaith Harmony week (2017) celebrated at the forum of United nations, Brahman Kumaris talked about the power of interfaith harmony. She thinks tolerance is seeing value in other people's perspectives and accepting them. The very definition of *tolerance* is the willingness to take in and appreciate other people's perspectives. One cannot challenge the beliefs of others. No one has the right to question their religious beliefs or practices. A more positive self-image will result from adopting this perspective. Tolerance can be achieved when people work and live together, recognising that religious diversity is inevitable.

Qureshi (2017) wrote some words defending the value of religious liberty. He argues why peace and harmony amongst different religions are essential for Pakistan. The institutes should host conferences and seminars to spread the message of peace and unity. Eliminating sectarian elements is crucial for ending severe human rights violations. The government must take measures to protect the freedom of all religious groups. The Ulema and religious experts of all faiths have a crucial role in fostering religious tolerance in Pakistan.

Hanif (2017) wrote an article on the statement of former Prime Minister Nawaz Sharif. He is convinced that religious leaders are the key to defeating extremism and terrorism. Misunderstandings of Islam that promote violence also fuel the propagation of bigotry in the name of religion. It is now up to our religious academics to purge our faith of all forms of bigotry and extremism. People should examine the kind of community they are helping to foster, ensuring that their religious beliefs are not fostering sectarianism. If our legal system is to have a positive reputation, the government must foster a more compassionate and respectful society.

Ahmed (2016) writes about the effect of state strategies on Islam in Pakistan. Religious extremism is destroying the state of Pakistan. The nasty and wild jihadists are tearing the country apart. Regardless, research shows that the country's security measures have led to more minor conflicts in the country's smaller cities and towns. Islam has been nationalised in Pakistan, leading to widespread deception among Muslims and non-Muslims. The current situation with the interfaith adversarial atmosphere in Pakistan is facilitated by the state's tendency toward extraordinary confidence. The failure to control the extremists has sounded an alarm in the minds of moderate Muslims and non-Muslims in Pakistan.

Hamid (2015) states in his article that Pakistan's current problems stem from poor leadership and the country's weak institutions and economy. Pakistan faces a second security challenge in its fight against extremists and militants. After the 9/11 crisis, the security situation in Pakistan shifted. Extremism, sectarian violence, political and economic instability, terrorism, and feudalism are only some examples of the internal and external problems that Pakistan is currently confronting. An effective government and enhanced security forces can profoundly affect a country's internal peace and security.

Rafi (2015) discusses the efforts of Pakistan's religious academics to foster mutual respect between the country's many faiths. We must teach tolerance to our youth in the hopes that it will shift the country's overall outlook. Islam is a religion of peace that teaches its followers to love their adversaries and forgive those who wrong them. A nationwide push for similar measures is necessary because, as the author claims, our political leaders are not interested in maintaining stability. Instead of tolerating bigotry, we should promote mutual regard, affection, and forgiveness. The author argues that religious practice should centre around developing compassion.

Mass media is sweeping in all walks of life with the passage of time and it is considered helpful because it is catering the needs of individuals varying from political matters to entertainment. Katz, Haas and Gurevitch (1973) also stated that television is considered one of important medium which is gratifying both political and personal needs of users. In Pakistani society after the freedom of media numbers of channels are penetrating into the market and it is having a strong impact on the lives of individuals. Electronic media is actually helping people to change their lifestyle. It helps in creating popularly accepted ideas by leaving strong impact on the society (Ali, 2013).

Respect for diversity or multiculturalism is a crucial mainstream debate in the 21st century. For example, Verkuyten maintained that “Diversity is considered desirable and necessary for the development of secure ethnic identities and positive self-feelings, but is also challenged for being inequitable and a threat to social cohesion”. There is no specific approach for improving and supporting diversity, but it can be examined what essential factors which affect multiculturalism and diversity are (2006, p.148).

The interfaith conversation is a huge step toward creating social harmony and peace. The Holy Qur'an and Sunnah affirm that all people are created equal. Islam's guiding premise is a reverence for human worth. The Quran and Sunnah stress the need to foster communication between Muslims and non-Muslims in order to unite people from different cultures. Culture, civilization, and other highly held values all have a role in shaping conversations. Tolerance, respect, and love are fostered via interfaith discussion (Kazmi, 2018).

These studies examined the role of religious leaders in fostering religious tolerance and mutual understanding in Pakistan, focusing on the Quran and Sunnah as a framework for interfaith discussion. Several academics' perspectives on the value of interaction between faiths are presented. It also emphasizes Pakistan's efforts toward the goals, which include raising public knowledge about the importance of religious tolerance. The literature review concludes with the idea that encouraging conversation between faiths is essential at all societal levels in the pursuit of religious tolerance and peace.

CHAPTER 3

SIGNIFICANCE OF STUDY

Peace and less conflict between people of various faiths is why interfaith harmony is such an important issue on a worldwide scale. In countries like Pakistan, where religious beliefs and practices have a major impact on everyday life, it is especially important to respect all faiths in order to foster social cohesion and economic growth. The purpose of this piece is to highlight the importance of religious tolerance in Pakistan by showcasing the work of various people and groups.

Pakistan is a Muslim country where the vast majority of the people practices Islam. Everyday life in Pakistan is profoundly influenced by the people's religious convictions (Pew Research Center, 2017). However, the country also has significant minority populations, including Christians, Hindus, and Sikhs, among others. The diversity of religious beliefs and practices in Pakistan has sometimes led to interfaith conflict and violence, such as the 2013 suicide bombing of a Christian church in Peshawar, which killed more than 80 people (BBC News, 2013).

In such a context, interfaith harmony plays a crucial role in promoting peace and stability. It allows people from different religious backgrounds to coexist peacefully and work towards common goals. Interfaith harmony also helps to create an environment of mutual respect and understanding, which can lead to greater social cohesion and economic development. Moreover, several initiatives like the Ehsaas Kafaalat program, launched by the Pakistani government, aim to promote social and economic inclusion for vulnerable groups, including religious minorities (Government of Pakistan, 2021). Such initiatives help to create a more inclusive and harmonious society.

Interfaith harmony implies creating tranquillity and peace among persons through viable means. There is a positive interaction between individuals and institutions with varied religious beliefs mirrored in the political structure of nations. Interreligious harmony encourages the maxim and allows others to live in peace. The first week of February is annually observed as World Interfaith Harmony Week. Week of World Interfaith Harmony (WIHW), designed to promote peace and nonviolence (Jordan, 2010).

Recognizing the imperative need for interfaith dialogue to promote mutual understanding, harmony, and cooperation among people, the General Assembly encourages all States to spread the message of interfaith harmony and goodwill in the world's churches,

mosques, synagogues, temples, and other places of worship during that week, voluntarily and in accordance with their religious traditions or convictions. The World Interfaith Harmony Week gives a forum, one week per year, for all interfaith organizations and other groups of goodwill to demonstrate to the world how powerful their movement is. This week will allow these organizations to become acquainted with one another and improve the movement by establishing connections and avoiding duplication of efforts.

Pakistan was established in the name of Islam. The Pakistani flag represents the existence and significance of the country's minorities. The Pakistani Constitution of 1973 preserves the rights of minorities to live freely in the state.

They are free to practice their religion and adhere to their cultural traditions. Articles 8-17 of the Pakistani Constitution of 1973 address the fundamental rights of all Pakistani citizens. Section 1(4) of the Enforcement of Shariah Act stipulates: "Nothing in this Act shall undermine the Personal Laws, religious freedom, traditions, customs, or way of life of non-Muslims." Quaid-i-Azam, the founder of Pakistan, remarked, "Only individuals with an equal awareness of both western and Islamic societies will be able to administer the newly established Pakistan effectively. Equal rights for minorities and women, democracy, and tolerance should be the primary goals of the new state, and extremism and sectarianism have no place in Pakistan (Otto 2010).

Interfaith harmony is a crucial element in building a peaceful and prosperous society, especially in a country like Pakistan, which has a diverse religious landscape. Efforts made towards promoting interfaith harmony, whether by individuals, religious institutions, or the government, are essential for reducing interfaith conflict and promoting social cohesion. By creating an environment of mutual respect and understanding, interfaith harmony can pave the way towards a brighter future for all.

This project can lead an appropriate approach and help to more peaceful and inclusive communities, reducing conflicts and tensions that arise from religious or cultural differences, and promoting greater social cohesion.

CHAPTER 4

NARRATION

مذہب انسان کو وہ شعور عطا کرتا ہے جو معاشرے میں فساد اور تشدد کے مقابلے میں امن کو فروغ دیتا ہے

اسلام امن و سلامتی اور رواداری کا مذہب ہے اور یہ بین المذاہب ہم آہنگی کو فروغ دیتا ہے۔ اسلامی ریاست میں قانون مسلم اور غیر مسلم دونوں کو برابر رکھتا ہے پاکستان کے موجودہ آئین کا آرٹیکل 25(1) اس بات کی ضمانت دیتا ہے کہ "تمام شہری قانون کے سامنے برابر ہیں اور

قانونی تحفظ کے مساوی حقدار ہیں۔"

قرارداد مقاصد میں کہا گیا ہے کہ اس امر کا قرار واقعی انتظام کیا جائے کہ "اقلیتیں آزادی کے ساتھ اپنے مذہبی عقیدوں پر قائم رہ سکیں اور اپنی ثقافتوں کو ترقی دے سکیں"۔ قرآن سب کے درمیان برابری کی وکالت کرتا ہے اور کہتا ہے کہ صرف نیک اعمال ہی ایک انسان کا درجہ دوسرے پر بلند کر سکتے ہیں۔

CUT

Interview with Dr. Kanyal Singh (Professor GCU Lahore)

پاکستان دنیا کا چھٹا سب سے زیادہ آبادی والا ملک ہے پاکستان کے 96.7 فیصد شہری مسلمان ہیں تقریباً ایک فیصد پاکستانی ہندو اور اتنے ہی پاکستانی مسیحی مذہب سے تعلق رکھتے ہیں۔ ان کے علاوہ کراچی میں پارسی، پنجاب وکے پی میں سکھ اور شمالی علاقوں میں قبائلی مذاہب کے پیرو کار بھی موجود ہیں۔۔

پاکستان کا جھنڈا اقلیتوں کو شامل کیے بغیر پورا نہیں ہو سکتا

۔ پاکستان میں ہندوؤں اور جین مت کے مندروں سکھوں کے گرو دوارے، اور نوآبادیاتی دور کے عیسائیوں کے بے شمار گرجا گھر دیکھے جاسکتے ہیں۔ اب بھی بہت ساری جگہوں اور مقامات کے نام غیر مسلموں کے نام پر ہیں اس سے واضح ہوتا ہے کہ پاکستان میں اقلیتوں کو تمام حقوق حاصل ہیں یہ مقامات تاریخ میں پاکستان کو ثقافتی طور پر خوشحال معاشرے کی یاد دلاتے ہیں۔

ہم ایک ہیں

پاکستان دوسرے ممالک کی نسبت اقلیتوں کے لئے ایک مثالی اور محفوظ ملک ہے اس کا ثبوت غیر مسلموں کی عمارات و عبادت گاہیں ہیں

CUT

Interview with Aniqā Kiran (Representative of Christian Community)

ماضی میں سب کچھ اچھا نہیں رہا ہے مسیحی برادری کو متعدد مواقع پر انتہا پسند گروہوں نے نشانہ بنایا ہے لیکن یہ اکاد کا واقعات ہیں اس کے

باوجود غیر مسلم مکمل آزادی کے ساتھ زندگی بسر کر رہے ہیں۔

CUT

Interview with Chamman Lal (Representative of Hindu Community)

پاکستان ایک جمہوری ملک ہے جہاں انسانی حقوق مساوی طور پر دیئے گئے ہیں۔ حکومت پاکستان کے لیے ضروری ہے کہ وہ جناح کے

بے مثال ویژن پر عملدرآمد کرے۔ پاکستان میں جمہوریت کا مستقبل روشن ہے۔

CUT

Interview with Balbeer Singh (Representative of Sikh Community)

CUT

Interview with Sabir Naqwabadi, (Islamic Scholar)

CUT

One-liner VOX POP

CUT

پاکستان میں رہنے والے تمام افراد پاکستانی ہیں ایک دوسرے سے جڑے ہوئے ہیں۔

کہتے ہیں کہ ایک دوسرے کے ساتھ جڑے رہنے سے منزل آسان ہو جاتی ہے۔

آؤمل کے ایک ہاتھ میں پرچم تھا میں اور دوسرے ہاتھ میں آئین پاکستان تھا مگر آگے بڑھیں اپنی اس دھرتی ماں پاکستان کو سنواریں اس

لئے کیونکہ ہم ایک ہیں۔

CHAPTER 5

AUDIO VISUAL BOARD

Sr. No.	Audio	Video	Time Duration
1.	<p>مذہب انسان کو وہ شعور عطا کرتا ہے جو معاشرے میں فساد اور تشدد کے مقابلے میں امن کو فروغ دیتا ہے</p>	<p>A drone shot of temples, mosques & church.</p>	<p>0.6 seconds</p>
2.	<p>اسلام امن و سلامتی اور رواداری کا مذہب ہے اور یہ بین المذاہب ہم آہنگی کو فروغ دیتا ہے۔ اسلامی ریاست میں قانون مسلم اور غیر مسلم دونوں کو برابر رکھتا ہے۔</p>	<p>Indoor shot of Masjid Wazir Khan</p>	<p>0.5 seconds</p>
3.	<p>پاکستان کے موجودہ آئین کا آرٹیکل 25(1) اس بات کی ضمانت دیتا ہے کہ "تمام شہری قانون کے سامنے برابر ہیں اور قانونی تحفظ کے مساوی حقدار ہیں۔"</p> <p>قرارداد مقاصد میں کہا گیا ہے کہ اس امر کا قرار واقعی انتظام کیا جائے کہ "اقلیتیں آزادی کے ساتھ اپنے مذہبی عقیدوں پر قائم رہ سکیں اور اپنی ثقافتوں کو ترقی دے سکیں۔"</p>	<p>A close-up shot of law books and hammer and other shots of parliament</p>	<p>0.6 seconds</p>
4.	<p>قرآن سب کے درمیان برابری کی وکالت کرتا ہے اور کہتا ہے کہ صرف نیک اعمال ہی ایک انسان کا درجہ دوسرے پر بلند کر سکتے ہیں۔</p>	<p>A back shot of man reciting a Quran.</p>	<p>0.4 seconds</p>

5.	SOT	Mid shot of Dr. Kanyal Singh, Assistant Professor at GCU. (Representative of Sikh community)	2 minutes and 40 seconds
6.	پاکستان دنیا کا چھٹا سب سے زیادہ آبادی والا ملک ہے پاکستان کے 96.7 فیصد شہری مسلمان ہیں تقریباً ایک فیصد پاکستانی ہندو اور اتنے ہی پاکستانی مسیحی مذہب سے تعلق رکھتے ہیں۔ ان کے علاوہ کراچی میں پارسی، پنجاب و کے پی میں سکھ اور شمالی علاقوں میں قبائلی مذاہب کے پیروکار بھی موجود ہیں۔۔	A continuous shot of crowd in a walled city of Lahore. Wide shot where a Sikh is walking and falls down, the Christian runs to help him, after that Muslim come to help him too.	0.8 seconds
7.	پاکستان کا جھنڈا اقلیتوں کو شامل کیے بغیر پورا نہیں ہو سکتا۔	A master shot of meadows-focusing on the flag of Pakistan and a Muslim seeing a Sikh.	0.6 seconds
8.	پاکستان میں ہندوؤں اور چین مت کے مندروں سکھوں کے گرو دوارے، اور نوآبادیاتی دور کے عیسائیوں کے بے شمار گرجا گھر دیکھے جاسکتے ہیں۔ اب بھی بہت ساری جگہوں اور مقامات کے نام غیر مسلموں کے نام پر ہیں اس سے واضح ہوتا ہے کہ پاکستان میں اقلیتوں کو تمام حقوق حاصل ہیں یہ مقامات تاریخ میں پاکستان کو ثقافتی طور پر خوشحال معاشرے کی یاد دلاتے ہیں۔	Wide shots of interior of church, Mandir, Gurudwara, and mosque	0.8 seconds

9.	پاکستان دوسرے ممالک کی نسبت اقلیتوں کے لئے ایک مثالی اور محفوظ ملک ہے اس کا ثبوت غیر مسلموں کی عمارات و عبادت گاہیں ہیں	A continuous mid shot where Muslim, Christian and Sikh are smiling and communicating.	0.6 seconds
10.	SOT	Interview of Aniq Kiran Socialist, representative of Christian Community.	58 seconds
11.	ماضی میں سب کچھ اچھا نہیں رہا ہے مسیحی برادری کو متعدد مواقع پر انتہا پسند گروہوں نے نشانہ بنایا ہے لیکن یہ اکاد کا واقعات ہیں اس کے باوجود غیر مسلم مکمل آزادی کے ساتھ زندگی بسر کر رہے ہیں۔	A previous shot of devastated temples, mosques & church	0.9 seconds
	SOT	Mid Shot of of Chamman Laal (Hindu Rep.)	1 minute
12.	پاکستان ایک جمہوری ملک ہے جہاں انسانی حقوق مساوی طور پر دیئے گئے ہیں۔ حکومت پاکستان کے لیے ضروری ہے کہ وہ جناح کے بے مثال ویژن پر عملدرآمد کرے۔ پاکستان میں جمہوریت کا مستقبل روشن ہے۔	A long-length shot of two kids from different ethnicities running through the street. Over-the shoulder shot of a woman wiping out the tears of her child.	0.9 seconds
13.	VOX POP	Mid Shot of a boy	0.5 seconds
14.	VOX POP	Mid Shot of a boy	0.5 seconds
15.	VOX POP	Mid Shot of a girl	0.5 seconds

<p>16.</p>	<p>SOT</p>	<p>Mid shot of Balbeer Singh (Representative of Sikh community)</p>	<p>2 minutes</p>
<p>17.</p>	<p>پاکستان میں رہنے والے تمام افراد پاکستانی ہیں ایک دوسرے سے جڑے ہوئے ہیں۔ کہتے ہیں کہ ایک دوسرے کے ساتھ جڑے رہنے سے منزل آسان ہو جاتی ہے۔ آؤ مل کے ایک ہاتھ میں پرچم تھا میں اور دوسرے ہاتھ میں آئین پاکستان تھا مگر آگے بڑھیں اپنی اس دھرتی ماں پاکستان کو سنواریں اس لئے کیونکہ ہم ایک ہیں۔</p>	<p>A lower depth shot where every person of each ethnicity walks and stand in the balcony and hugging each other from back</p>	<p>0.9 seconds</p>
<p>18.</p>	<p>Quaid's quote in his voice "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.</p>	<p>Different close-up shots of man folding a prayer mat, bible, mandir things and a flag.</p>	<p>10 seconds</p>

CHAPTER 6

TECHNICAL METHODOLOGY

A technical methodology is a methodology that focuses on the structure of the product /work and the techniques and technology are used within the particular work. A set of methods used in a particular area of study or activity (Cambridge Dictionary, n.d.).

6.1 Approach

This documentary has a visually informative approach in nature. This documentary included the interviews with famous interfaith harmony advocate and professor in GCU, Lahore, Dr. Kanyal Singh, the founder of the Hindu organization Samaj Sewa Mr Chamman Lal, Aniqra Kiran, and Balbeer Singh. Some other community leaders of different religions were also approached to discuss the challenges and solutions.

6.2 Genre

The Genre of the project is Documentary. A documentary is a non-fictional motion picture aimed to document reality, essentially for instruction, education, or maintaining an archival record. A documentary is an informative and factual film, meaning everything a documentary contains is real. The primary purpose of a documentary is to educate the aware public about something. This Documentary embodies the concept of living and letting live. In a world of escalating political and economic discord, peaceful cooperation among adherents of different religious views may be the key to future peace and prosperity. The Documentary has executed in reflexive mode.

6.3 Target Audience

The target audience of the documentary is general since it could be shown widely, because the topic holds the interest of general.

6.4 Shots/ Camera angles

Camera is the main device to make any electronic media-based project. Different angles related to documentary shooting have been used, because the documentary is interview based so the director planned to take mid shots, close shots and extreme close shots of the interviewees. Long, mid, over the shoulder and close up shots are used throughout shooting the montage to give better, realistic and suspense-based scenes to the viewers and to make the concept clear.

6.5 Location

Various locations were approached for the shoot of the documentary. The several shots of religious places have been taken in Lahore, Kartarpur & Islamabad. Professor of GCU Dr. Kanayal Singh has been interviewed at Government College University, Lahore and the interview of Chaman Laal, Balbeer Singh have conducted in Samaj Sewa Foundation. Mostly, outdoor locations were used.

6.6 Equipment

- DSLR: Sony a6500 and. Nikon D5300
- Lenses: Sony 16-50 mm, Nikon 50 mm 1.8.
- Sound Recorder
- Light
- Reflector
- Extra batteries
- Microphones
- Tripods

6.7 Lighting

For the shot of the documentary both natural and artificial lights have been used.

6.8 Treatment

With the help of different shots, case studies revealing the truths regarding their journey. Moreover, insertions were made to focus the interfaith harmony in Pakistan.

This is a powerful and uplifting documentary that takes the viewers on a journey across different religions to showcase the inspiring stories of individuals and organizations working towards interfaith harmony. Through interviews and personal accounts, we discover how these efforts are transforming lives and communities, reducing conflicts, and fostering a greater sense of understanding and respect among people of different religions and cultures. This documentary aims to inspire viewers to embrace diversity and promote interfaith harmony in their own lives and communities.

6.9 Pre-Production

Pre-production is the process of planning some of the elements involved in a film, play, or other performance. Pre-production ends when the planning ends and the content start being produced. All the work before shooting is being planned and implemented is considered pre-production phase. In this phase, the researcher has done paper work about ideas and align all the equipment is required for documentary. The researcher has contacted some of the famous community leaders in order to conduct interviews.

Research has been done on the subject so that it was easy to do the questioning in the documentary. The budgeting was also done. The narration has written and also the audio and visual board has also prepared for the documentary. The documentary consists of different shots including simple shots and complex shots. Other shots included lens shifting from long shot to extreme close-ups. There was montage as well. The documentary consists of both indoor and outdoor shoots. The props and placards were designed that were required for documentary.

6.10 Production

The shooting of this documentary was completed in 15 days. According to the instructions of the director, camera men and crew were acted. There were two camera persons for the shoot of documentary. Sony a6500 Nikon D5300 was used for the shooting. For the shoot of documentary both artificial and natural light were used. Two tripod stands were used. At shooting, each and every member and crew were present with their scheduled tasks. All the equipment's been making sure that they are in working order and were placed according to the demand of the scene. Any kind of additional information/footage or (photographs) kept in record that can be emerged in the editing phase. Additional equipment or any sort of need i.e. Reflector, lights and mics were managed by line producer. The locations for the shoot were both indoor and outdoor.

6.11 Post-Production

In the phase of Post Production, the final clips were selected by the director and moved forward for the editing. The documentary was well planned so that it has become more effective to watch. This post production phase was consisting of some of the background music, transitional effects, graphics and different filters and effects were decided on the time. With the help of the video editing software i.e. Adobe Premier and Adobe Audition, the video' and audio

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clips were trimmed and edited. Voice Over was also done at post production phase in studio.
Promo was also made before the release.

CHAPTER 7

BUDGET

FINAL BUDGET PAPER

Project Name: ہم ایک ہیں
Shooting Location: Lahore, Islamabad, Kartarpur
Genre: Documentary
Duration: 10 Minutes
Language: Urdu, Punjabi
No. of Episodes: One Time

Pre-Production	Quantity	Name/Description	In-House	Out-House
Director	1	Komal Iqbal	Yes	-
Producer	1	Komal Iqbal	Yes	-
Character	5	-	-	-
Production				
Equipments	2 Camera 2 Tripod 1 Light 1 Sound Recorder	-	Yes	
Meals	3-5 persons	For 8-9 days shoot	-	5000/-
Transport	3-5 persons	1 Car	-	7000/-
Communication	3-4 times in a week	Mobile Cards	-	1000/-
Camera Men	2 persons	-	-	40,000/-
Voice over Artist	1	M. Waqas	-	2500/-
Post Production				
Editing	2 persons	Komal Iqbal /Zeeshan Production	Yes	-
Printing	• Poster • DVD Cover • Thesis Copy	-	-	6000/-
Miscellaneous Charges				7000/-
Total Expenses				70,000/-

CHAPTER 8

CONCLUSION

In conclusion, this documentary on interfaith harmony has shed light on the many ways in which people from different religious and cultural backgrounds can come together to promote peace and understanding. Through the stories and experiences of individuals and organizations working towards interfaith harmony, we have seen the transformative power of dialogue, cooperation, and mutual respect.

The documentary has highlighted the challenges faced by religious minorities, including discrimination and marginalization, and has shown how interfaith harmony initiatives can help to reduce conflicts and tensions that arise from religious or cultural differences. It has been shown that religious tolerance and mutual understanding play an important role in building peaceful, cohesive communities and minimizing the prevalence of extremism of all kinds.

The importance of religious tolerance in creating a peaceful community has been brought home to viewers of the program. Spreading greater understanding and appreciation for cultural and religious diversity may help bring about a more peaceful and mutually respectful cohabitation among people of different faiths and backgrounds.

The video concludes that fostering religious tolerance is not just a good thing to do, but necessary if we want to create a better world for everyone. Our mission is to inspire people to take action in their own lives and communities that fosters religious tolerance and mutual understanding. Findings suggest that in order to develop religious harmony and peace in the society, interfaith contact should be encouraged at all levels.

LIMITATIONS

- Time constraints were a primary limitation.
- Privacy and individual issues acted as a blockage in getting content.
- Case studies refused to share their obese pictures in the documentary.
- A musician in Gurdhwara refused to give interview at the last moment while the team was outside the place.
- Due to limited budget, it was hard to cover different geographical regions.

RECOMMENDATIONS

More research and analysis are needed to better understand the state of religious tolerance in Pakistan. The suggestions that follow are made so that the issue may be looked into further:

- Media channels should encourage more dialogue and cooperation between religious communities at the local and global levels.
- Social media influencers should support grassroots organizations and initiatives that promote interfaith harmony and peacebuilding.
- Need of awareness-raising programs on the importance of interfaith harmony and diversity.
- Studies should be conducted to advocate for policies and laws that promote interfaith cooperation, tolerance, and respect for diversity.
- Encourage media outlets to promote positive representations of religious minorities and highlight the importance of interfaith harmony.
- Educational institutes should encourage youth participation in interfaith initiatives and dialogue programs to promote greater understanding and respect for diversity.

By conducting further research in these areas, we can gain a better understanding of the challenges and opportunities for promoting interfaith harmony in Pakistan and develop more effective strategies for achieving a peaceful and prosperous society.

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