

# QUESTIONING IDENTITIES IN MAJORITY-MINORITY RELATION



By

Hassan Abbas

M.Phil. Anthropology

2017

Department of Anthropology

Quaid-i-Azam University

Islamabad, Pakistan.

# QUESTIONING IDENTITIES IN MAJORITY-MINORITY RELATION



By  
**Hassan Abbas**

Thesis submitted to Department of Anthropology, Quaid-i-Azam University  
Islamabad, in partial fulfilment of the degree of Master of Philosophy in  
Anthropology.

**Department of Anthropology**  
**Quaid-i-Azam University**  
**Islamabad, Pakistan.**

## Quaid-i-Azam University, Islamabad

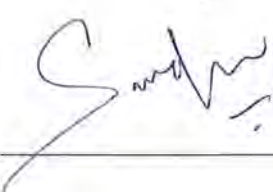
(Department of Anthropology)

### Final Approval of Thesis

This is to certify that we have read the thesis submitted by Mr. Hassan Abbas. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "Master of Philosophy in Anthropology".

#### Committee:

1. Dr. Saadia Abid  
Supervisor



---

2. Prof. Dr. Rasheed Khan  
External Examiner



---

3. Dr. Waheed Chaudhry  
Chairman Dept of Anthropology



---

## ACKNOWLEDGEMENTS

All Praise to Almighty ALLAH, the most gracious, compassionate and ever merciful, who blessed me the power to do, the sight to observe and mind to think, judge and analyse. In completion of this work and I am core heartedly thankful to ALLAH Almighty. I firmly have faith in, without His gracious help this completion would not have been possible. I am grateful to many people as without their help, guidance and most sincere assistance I could not have achieved my aim of study.

First and foremost, It is my privilege and honour to express my most humble and deep sense of gratitude, profound appreciation and indebtedness go to my guide, revered teacher, Supervisor **Dr. Saadia Abid** for not only broadening the sphere of my knowledge, but also for her continuous guidance, encouragement and moral support all round help during every stage of this study and many valuable and critical suggestions. I particularly appreciate her patience, academic and research acumen that remained a source of inspiration

On the personal front, I am indebted to my beloved parents, my sisters for encouraging me throughout this journey. I owe special thanks to **Mr. Shahid Iqbal Sargana** for continuous guidance, encouragement and moral support all round help during every stage of this study and many valuable and critical suggestions during my research. I believe, their sincere prayers, which were a constant source of strength and inspiration for me that resulted into the completion successfully.

Last but not the least; I am very grateful to Department staff without whom this study would not have been possible.

**Hassan Abbas**

## ABSTRACT

Struggle to gain power has been very old phenomenon. After hunting and gathering societies when tribes were formed, head of the tribes were selected on the basis of their achievements in battle fields and from that time power has been centre for rule. The main objectives of the study were to know the power struggle relationship between majority and minority. Moreover to understand how majority behaves in a controlled environment especially when it's under the umbrella of minority. An effort has also been to understand how the minority behaves when they are in power. This study was conducted in Lahore. To meet the objectives of the study a pure qualitative approach has been used for the data collection and analysis.

On the basis of the whole findings and analysis of this it is concluded that the relationships between majority and minority in Pakistan is more or less same despite of the changes in power. The majority minority relation in a country remains same if even the minority got power in certain conditions and places. In this research where Christian which is minority in Pakistan gets power in FFCU which is a Christian administrative educational institution their behaviour with the majority (Muslims) and insecurity remains same within the campus and off campus. It is found that the Christian students even after being close friends of the Muslims have sense of insecurity and inferiority in their mind though they do not express those feelings.

## TABLE OF CONTENTS

1. INTRODUCTION:.....	01
1.1. Background of The Study:.....	05
1.2. Statement of The Problem:.....	05
1.3. Data and Methodology:.....	06
1.3.1. Qualitative Research Methods:.....	07
1.3.2. Rapport Building:.....	07
1.3.3. Informal Discussions:.....	07
1.3.4. Key Informants:.....	08
1.4. Objectives of Study:.....	08
1.5. Benefits and Determinants of Study:.....	09
1.6. Theoretical Framework:.....	10
2. LITERATURE REVIEW:.....	12
2.1. INTRODUCTION:.....	12
2.2. History of Christianity in sub- continent:.....	12
2.3. Role of Christian in partition:.....	14
2.4. Christian in Pakistan:.....	15
2.5. Muslim Christian relation:.....	17
2.6. Constitution and laws:.....	18
2.7. Power:.....	21
3. AREA PROFILE:.....	23
3.1. History of Forman Christian College University:.....	23

3.2. Campus:.....	25
3.3. Denationalization and Current Scenario:.....	26
3.4. System of Education:.....	27
3.5. Liberal Arts:.....	28
3.6. Ewing Memorial Library:.....	29
3.7. Sports:.....	30
3.8. Hostels:.....	32
4. DATA AND DATA ANALYSIS:.....	33
4.1. Data:.....	33
4.2. Theme Friendship:.....	35
4.2.1. Theme Friendship (Christians):.....	35
4.3. Theme Society's elections:.....	45
4.4. Theme Sports:.....	53
4.4.1. University Teams:.....	62
4.4.1.1. Cricket:.....	63
4.4.1.2. Football:.....	63
4.4.1.3. Basketball:.....	64
4.4.1.4. Swimming:.....	65
4.4.1.5. Athletics:.....	66
4.4.1.6. Volleyball:.....	67
4.4.1.7. Other sports:.....	67
5. DATA ANALYSIS:.....	68
5.1. Friendship:.....	69

5.1.1. The sub-themes under friendship theme:.....	69
5.1.1.1. Approval or disapproval by family and community:.....	71
5.1.1.2. Financial status:.....	72
5.1.1.3. Perception about each other's religions:.....	73
5.1.1.4. Friends' Groups/Circles:.....	74
5.2. Societies Elections:.....	75
5.2.1. Registration of New Members:.....	76
5.2.1.1. Nominations and Election Campaign:.....	76
5.2.1.2. Voting on Election Day:.....	77
5.2.1.3. Involvement of Money in Elections:.....	78
5.2.1.4. At Registration of New Members:.....	78
5.2.1.5. At Election Campaign:.....	79
5.3. Sports Theme:.....	79
5.3.1.1. Participation of Muslims and Christian Students in Sports:.....	80
5.3.1.2. Behavior of players inside teams:.....	81
5.3.1.3. Females participation in sports:.....	83
6. CONCLUSION AND RECOMMENDATIONS:.....	84
6.1. Conclusion:.....	84
6.2. Recommendations:	



## CHAPTER NO. 1

### 1. INTRODUCTION:

Struggle to gain power has been very old phenomenon. After hunting and gathering societies when tribes were formed, head of the tribes were selected on the basis of their achievements in battle fields and from that time power has been center for rule. Power as defined by Ronald Cohen (1970: 31) that it is an ability to influence the behavior of others and/or gain influence over the control of valued action<sup>1</sup>. These struggles to gain power have given birth as well as destroyed many civilizations. This phenomenon continued after civilizations, religion was the center of power and history shows the unending wars between religions like crusades etc. with the birth of nation states, power was transferred from religion to state and it was state's responsibility to not only hold power but to increase it by conquering other states. Colonies were made, two World Wars were fought, nuclear bombs were bombarded etc. two superpowers were made and each state affiliated itself with one of the two powers. Meanwhile Muslims of India were struggling for a separate state and succeeded when Pakistan came into being on August 1947.

Founder of Pakistan Mr. Muhammad Ali Jinnah in his speech on 11 August, 1947 to the First Constituent Assembly of Pakistan, '*... You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in the State of Pakistan. You may belong to any religion or caste or creed – that has nothing to do with the business of the State ... We are starting with this fundamental principle: that we are all citizens and equal citizens of one State.*'<sup>2</sup> From his speech one may easily understand that Pakistan will be a state which has nothing to do with the religion of its citizens and they are free to practice their religion. But soon after Jinnah's death in 1948, his successors could not implement his vision; they could not bridge gaps between people who were divided into different religions, ethnicities, languages, tribes and regions. In 1949, Prime Minister Liaquat Ali Khan introduced Objective Resolution which tried to

---

<sup>1</sup> Ronald Cohen (1970: 31)

<sup>2</sup> Religious Minorities in Pakistan

conciliate Muslim clerics and equally tried to establish Pakistani nationhood on principle of religious conformity<sup>3</sup>. Later on 23 March 1956, Pakistan's first constitution was presented. This constitution was a reflection of Objective Resolution declaring Pakistan as an Islamic Republic and offered Parliamentary form of government. It was promised to safeguard the rights of religious minorities and impose Islamic laws without compromising rights of minorities. But before its implementation, it was thrown out by Iskandar Mirza in 1958, dismissed the Assemblies and imposed martial law. Gen. Ayub in 1962 gave his own constitution and dropped the word "Islamic" from country's official name but retained spirit of Objective Resolution. After separation of Bangladesh, West Pakistan was led by Zulfikar Ali Bhutto, who became the President and presented 1973 constitution. This constitution was consensus document passed by elected representatives for the first time in Pakistan's history therefore it is still accepted and implemented today with some amendments. Although the 1973 constitution was felt a remarkable achievement for nation by the political government especially after separation of Bangladesh, but for country's religious minorities it brought restraints with itself. There were many Articles which treated them as second-class citizens. Article 2 says, 'Islam shall be the state religion of Pakistan.....' Article 227 ordains that no law repugnant to Islamic injunctions can be enforced in Pakistan, Article 41 (2) states that the head of the state will be a Muslim, and Article 91 (3) stipulates that the Prime Minister shall also be a Muslim believing in the finality of the Prophethood. Although Article 22(1) ensures the religious freedom in religious institution but it did not give freedom to individuals. Article 33 makes state responsible for the safeguard of legitimate rights and interests of minorities, further it includes their representation in national and provincial civil services but how to implement this is not clear. Article 36 further promises the protection of minorities. Article 227 ordains that no law shall be enforced which is against the Islamic injunctions and Article 228 instituted Council of Islamic Ideology to oversee the legislation under Islam. Further the second amendment declared Ahmedi as non-Muslims. The conditions went worse after General Zia-ul-Haq's military cope in 1977. Under his regime there were many amendments in 1973 constitution and added new laws which further pushed country towards Islamization. Article 203(D) introduced

---

<sup>3</sup>Religious Minorities in Pakistan page 14

Shariah Courts, Ahmedis who were declared as non-Muslim which they totally rejected therefore amendment in Article 260 clause C were made and defined a Muslim and a non-Muslim. Further Zia's Ordinance XX prohibited Ahmedis to call themselves Muslim. Zia introduced two new clauses in blasphemy law; which harmed minorities more than any other law. The two clauses B and C in section 295 of Pakistan Penal Code were added where clause B states, *'Whoever wilfully defiles, damages or desecrates a copy of the Holy Qur'an or any extract thereof or uses it in any derogatory manner or for any unlawful purpose shall be punishable with imprisonment for life.'* The clause C adds, *'Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to a fine.'* Zia's other amendments included the Hudood and Zina Ordinance which dealt with adultery, fornication and rape. Zia's era is still called as a dark era for religious minorities, women and democracy. Zia's martial law ended with his death, in 1988-89 election was held and democracy was restored. Political governments tried to amend the constitution but due to lack of absolute majority in the assembly, unstable political governments, and pressure from religious parties they could not amend. General Musharraf who took over in 1999; a liberal and moderate dictator made some changes in the constitution but his changes were more towards the empowerment of women; increasing seats in assemblies, increased role in politics, etc. but even his dictatorship and liberal ideas could not help him to change laws about religious minorities rights. The protest all over the country pressurized him when he tried to amend "Hudood and Zina" laws in the constitution. The political government of Pakistan People's Party a liberal party spent five years and a sitting governor and a religious minorities Minister were killed on advocating minorities but even then no relief to the religious minorities.

The declaration of Islam as the first step in the nationhood Pakistan cornered it non-Muslim citizens. When religious clerics were given more space in Objective Resolution in 1949, demands for more religious reforms in the constitution increased and minorities were cornered. Religious clerics started demonstrations against Ahmedis and demanded to declare them Non-Muslims and to remove Pakistan's first Foreign Minister, Sir

Zafarullah Khan, an Ahmadi, from the cabinet. Incidents against religious minorities continued to occur and situation became worse after Gen. Zia's constitutional amendments. These laws became an easy tool to use for personal enmity. A number of cases filed against religious minorities, large numbers of these were fake cases. Reports say that there are more Muslims in jails accused of blasphemy than non-Muslims. With time there has been reported an increase in the cases against minorities and this trend accelerated after 9/11 and USA's attack in Afghanistan. Killing of individuals, forced conversions, attacks on Churches, temples, etc. burning out houses, sometimes whole neighborhoods, and migration from country has increased in last decade. News reports say that there has been about 80% increase in cases of blasphemy alone from 2003 to 2013. Previously researchers have focused majorly on the international events as the causes of criminal behavior against minorities. Events such as wars between Pakistan and India has sparked such brutal acts especially against Hindu minorities in Pakistan, USA's attack after 9/11 in Afghanistan has increased incidents against Christians etc. There are some domestic reasons too for such reactions such as blasphemous acts which results in such criminal reactions etc.

As D. Stanley Eitzen (1967) has analyzed relations between minority and majority; when there will be such relationship there will be a power relationship between the two and this power relationship will result in conflict between these two<sup>4</sup>. According to Eitzen these two phenomena are universal in nature, so in case of Pakistan we assume that there is power relationship between Muslims and other religious minorities and as a result there is conflict between them. To resolve conflict between majority and minority we need to study the power relationship between them, this research aims to study power relations between the Muslim (majority) students and Christian (minority) students of Forman Christian College University (FCCU) Lahore. FCCU is a private institution run by an American church and different donors. It is administered by Christian and it has mix faculty of both Christian and Muslim teachers. FCCU is selected as a model where a religious minority is in authoritative power and try's to bring equality between students of different faiths. This research will study what are the impacts of Christian

---

<sup>4</sup> A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY RELATIONS



administration on both Christian and Muslims students and how they respond when both students are treated on equality basis? It will also study what are the changes in behavior of both students against one another in such settings?

### **1.1. Background of The Study:**

Pakistan is a Muslim majority country with population of about 96% and it has 4% of non-Muslim population which include Christians, Hindus, Ahmedis, Kailashis, and Jews etc.<sup>5</sup>. After Muslims, Christians are the second largest population with its populations of 1.6 percent according to 1988 census<sup>6</sup>. Religious minorities have always felt themselves excluded in the country. The major reasons are declaration of Islam as states religion, constitutional barriers to preclude them to retain the highest positions of the state, clauses in the constitution which treats them as second class citizens of the state, overall discriminations in the society etc. And minorities have struggled from the time of independence for their equal rights. But they have been always marginalized by politicians, dictators, constitutions, courts etc. This inequality by states has increased probability of conflict between majority and minorities. The laws which have been formulated to protection of minorities have never been implemented like other laws of the state. That's why number of criminal acts against minorities is increasing day by day. Considering power as bases for conflict I have taken students of FCCU as case study, where both Muslims and Christian students study and Christian administrations of the institutions which is trying to bring equality among their students.

### **1.2. Statement of The Problem:**

The Constitution of Pakistan has divided its citizen on the basis of their religion. This division has created Muslims as majority and others minority (Malik, 2002)<sup>7</sup>. Eitzen (1967) argues that majority-minority maintains a power relationship where majority rule

---

<sup>5</sup> Population census of Pakistan....

<sup>6</sup> Population census of Pakistan.....

<sup>7</sup> Religious minorities in pakistan

over minority through legitimizing supremacy<sup>8</sup>. This peculiar majority-minority relationship, where the former tries to maintain the power while the latter tries to gain it. Numerous researches have been done over this phenomenon in Pakistan. The main objective of this research is to analyze this power relationship behavior in a close environment i.e. FCCU, where the minority (Christians) is in power administratively over the majority who are in power in the state. Where its administration has tried to give equal status to students of both faiths unlike the state where they are unequal. Moreover, the researcher looks into the changing behavior of people in a close environment, and tries to understand it.

### **1.3. Data and Methodology:**

This research is a qualitative research in which primary data has been collected from the areas of study which was Forman Christian College (A Chartered University) Lahore, famous as FC College Lahore. Data was collected through interviews from Christian and Muslims male and female students of FC College. The researcher is an old student of FCC and earned a degree of BSc (Hons) in sociology. The researcher had spent four years and for this research he has been in FC College for three months to conduct field study. One of the main advantages of the researcher was to be an old student of the college. For the purpose he interacted with students male and female from both Christian and Muslim communities. A friendly and liberal environment was developed with the students. The main focus was to observe the behavior of the Muslim and Christian students while they are in groups. To have complete and deep analysis for their interacting behavior and thinking some of the days were spent just observing them by sitting nearby them, listening their discussions and behavior with each other. Further, more importantly males and female students from different batches, departments, religions Christian and Muslims were interviewed in an open and friendly environment. Informal discussions were also conducted in groups including male and female students from both Muslim and Christian communities.

---

<sup>8</sup>A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY RELATIONS

On the basis of the collected data and the indicators the data has been classified in different themes.

### **1.3.1 Qualitative Research Methods:**

It's a qualitative research, totally based on formal and informal discussions, interviews, general opinion, general observations etc. Data has been collected from students of FC College Lahore in form of interviews, general observations, informal discussions, group discussions, Christian students and Muslims students were interviewed. Several times informal group discussions were conducted at different place like in cafeteria, ground , library discussion room etc. in which Muslim and Christian students including male and female from both the communities were involved. For group discussion some students' male and female students from both the communities were selected and invited and conducted formal group discussion twice. The students when they were in groups having discussions in cafeteria. Library, ground, corridor, etc. were keenly observed by sitting beside them without bringing in their knowledge that the researcher was observing and listening to them.

### **1.3.2. Rapport Building:**

The researcher was an old student of FC College and had spent four years in there to earn a bachelor's degree in Sociology. So it was one of the advantages for the researcher to build rapport in no time. The environment and the university was also not a new place so it was also another advantage, but to build rapport with new students the researcher had to spend time in café, library, ground, and sport complex etc. the researcher took help from his old friends and juniors of that time to have interaction and discussions with the new students.

### **1.3.3. Informal Discussions:**

Informal discussions were one of the most important sources of data for this research to have opinion of students' minorities and majorities on the issues. It has a great importance in this research where groups were formed and had informal discussions on

different topics. When people who are not friends have discussion on any topic they speak, argue and criticize in an open way without knowing that the other will feel bad or something like that because the participants don't care about each other's. So this was one of the most important sources to have a clear view of the minority and majority thinking, behavior and response.

Informal discussions were conducted in the following ways at several places

- I. When the researcher found a group of students having fun or sitting idle in a café, ground, corridor and classrooms (after class is over)
- II. When the friends of the researcher indicated the group of students comprising both Muslim and Christian male and female students in the above mentioned places
- III. The researcher gathered a group of 8 to 10 students including male and female students from Muslim and Christian communities

#### **1.3.4. Key Informants:**

This research mainly focuses on students of FC College from both minority and majority. The key informants in this research are the students of FCC and more specifically old friends of the researcher who were also interviewed and assisted the researcher in building rapport and arranging different sorts of discussions with the students.

#### **1.4. Objectives of Study:**

This research focuses on the following objectives

- I. To know the power struggle relationship between majority and minority.
- II. To understand how majority behaves in a controlled environment especially when it's under the umbrella of minority.
- III. To understand how the minority behaves when they are in power



- IV. To understand what would be the impacts of empowered minority on social and religious affairs of majority
- V. How majority maintains their status quo over minority in Forman Christian College, Lahore?
- VI. Assimilation and response mechanisms to societal (F.C.C.U) norms.

### **1.5. Benefits and Determinants of Study:**

This is a unique research in which the relationships of majority and minority have been analyzed along with their behavior when the minority gets empowered. This research would be beneficial for the society in several ways like:

- I. General understanding of Christian and Muslim relationships
- II. Helpful to understand conflicts and conflict resolution among majority and minority
- III. Understanding of deprived elements of minorities
- IV. Views and behavior of new Muslim generation about minority
- V. Helpful for future research on the topic

This research focuses on the following determinants/themes

- I. Status:**
  - A. Social status
  - B. Financial status
  - C. Legal status
- II. Social relations**
  - A. Friendship
  - B. Groups
  - C. Student teacher relation

D. Administration

### III. Power

A. Office bearers of societies

B. Class representatives

C. Sports

D. Part time employment on campus

## 1.6. Theoretical Framework:

To design a theoretical frame work for this research many theories were consulted. It was very difficult to bring under the umbrella of a single theory because of very wide aspects of this research. Therefore it was thought necessary to combine different phenomenon of different theories to understand the research. Keeping in mind the different aspects of research as well as the objectives of this research many theories were analyzed and the appropriate theories or some aspects of theories were taken. The majority of these theories are related to power and the main focus regarding power is given to Michael Foucault's theory of power. The theories and the aspects of theories which are taken to formulate a theoretical frame work of this research are as follow.

According to Foucault power in itself does not exist and there is no power until and unless there is any relationship between some fractions of society<sup>9</sup>. He calls these social relationships as power relationships which are continuous and they are born with effects and conditions of other processes. He further states that power is heterogeneous.<sup>10</sup> Power is always born by something other than itself. It is linked with all social relationships i.e. family, friendship, knowledge, ethnicity etc.

With relation to Foucault above mentioned idea of power this thesis is more related because the objectives of this research are to understand the relationship between Muslim

---

<sup>9</sup>Foucault 1989:187; Deleuze 1988:27

<sup>10</sup>Foucault 1989:186



and Christian students of FCCU. It will also help to understand how both the communities exercise their power in these relationships.

Another theory is of D. Stanley Eitzen who in his theory about power and majority-minority relationships states that the relationship between majority and minority will always be a power relationship and there will be a struggle between majority and minority where the majority will always struggle to maintain and strengthen power and minority will always struggle to gain and increase power.<sup>11</sup> Further says that power relationships will always result in conflicts. He further states how majority validate their power through use of different mediums i.e. constitution and laws.<sup>12</sup>

This theory of Eitzen also covers the objectives of this research where the researcher wants to observe Muslims who are in majority in Pakistan and Christians who are a minority. Researcher also wants to analyze their relationships through their behavior with each other. Researcher will also try to understand how both communities struggle to maintain their power as well as how they gain power.

---

<sup>11</sup>A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY RELATIONS

<sup>12</sup>A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY RELATIONS

## Chapter No. 2

### LITERATURE REVIEW

#### **2. INTRODUCTION:**

This chapter of research comprises of literature reviews on the research topic, key elements of the research themes like Christianity in Pakistan, history of Christian in sub-continent, role of Christians in partition, status of Christians after partition, Muslim Christian conflicts, power, minority and majority interaction in a particular situation, constitutions of Pakistan articles related to minorities and general biasness towards minority. For that purpose different published articles have been analyzed thoroughly and their findings were considered. Different theories on the key elements were also incorporated to have crystal clear view of the topic. All the elements have been discussed one by one under sub headings.

#### **2.1 History of Christianity in sub- continent:**

Historians have different views on the history of Christianity in sub-continent. There are two different views about history of Christianity which are mostly considered accurate, one starts in 52 A.D when Saint Thomas who was of the twelve Apostles of stepped on Kerala an area sub-continent for preaching of Christianity. Another most famous view is that Christianity in India started to spread on arrival of Christian missionaries and traders from Persian and East Syrian churches.<sup>13</sup>

According to the first view, Kerala was a sea port in sub-continent with large number of Jewish population. Therefore, the one of the twelve Apostles of Jesus, Thomas came to sub-continent for preaching of Christianity to these Jewish inhabitants. At that time long

---

<sup>13</sup>E.Tisserant (1957), "Eastern Christianity in India". Orient Longman , London, Pp10

journeys were so difficult due to lack of proper transportation and Kerala was the nearest area with such large number of Jewish population.<sup>14</sup>

The second view justifies the history of Christianity in sub-continent by explaining that Syrian had good relationship with Indian before Thomas and there was interaction between these two. Syrian language in Christian literature strengthens this view.<sup>15</sup>

These Christians were called Thomas Christians. The early converted were Brahmins which is considered as high caste of Hinduism.<sup>16</sup> Therefore, these converted Thomas Christians had also higher status in the society. The daily affairs of these converted Brahmins were not different from the Hindu Brahmins. These people converted into Christian but being part of the same society their cultural norms remained the same.<sup>17</sup>

In late 15<sup>th</sup> and early 16<sup>th</sup> century Europeans especially the Portuguese started to move India for trade of spices. They had first interaction with the Christian community living along coastal areas. The outsider had sense of superiority on the basis of Christian believes as the Saint Thomas Christian were still bounded in their previous religious and cultural constraints. In their Brahmins culture beef was prohibited and they were still following the same culture even after converting to Christian. These people had belief of individual fate. The Portuguese try to impose Latin version of Christianity where they used to eat beef, drink wine and follow central pope. The Thomas Christians of sub-continent didnot accept this but at the same time they tried to create and maintain harmonious relations to continue trade.<sup>18</sup> This ongoing Christian preaching which were against Indian culture created heartedness among Hindu for Christian. In 1540 A.D the Portuguese king requested pope to go to India for preaching. The pope selected St. Francis Xavier and he came to India in 1541 A.D for preaching. He got popularity in

---

<sup>14</sup>A.M.Mundadan (1982), "History of Christianity in India". Theological publication in India, Vol.1, pp 21

<sup>15</sup> The New Encyclopedia Britannica (NEB)" (1997) Chicago Encyclopedia Britannica Inc, vol.3, 15<sup>th</sup> edition, pp 281

<sup>16</sup>K.P.P.Memon , History of kerala , vol 2 , New dehli , asian educational service , 1983 pp 445

<sup>17</sup>Scariazacharia ,ed , the act and decess of the synod of diamper. Edamantton: Indian institute of Christian studies 1994 , pp 120

<sup>18</sup>C.P. Mathew &M.M.Thomas, The Indian Churches of Saint Thomas (New Delhi: ISPCK, 1967) 27.



India for his love and care for poor as many people converted to Christianity. He established educational institution.<sup>19</sup>

In the Mughal era, Akbar's era is worthy to be mentioned here as the other Mughal rulers had just trade interaction with the European Christian. During Akbar era, he used to call the Christian missionaries to his court and discuss Christianity. According to the European missionaries, Akbar had no interest in Christianity and he was just interested to add some good beliefs in his self-made religion Din-e-Ilahi.<sup>20</sup>

When Dutch and English came to India for the purpose of trade, with time they got hold over trade meanwhile Portuguese started losing their strength. With Portuguese the missionaries also got weakened resulting in a slowdown of Christian preaching in India. Dutch and English were Protestants and not much interested in religious preaching. The Protestant missionaries started their proper preaching in the 19th century but the first Protestant missionary came to India in 1706 A.D who was sent by King Frederick IV.<sup>21</sup> Until 1833, the East India Company never supported the missionaries to keep the good trade relation with the Indians. After that they started supporting missionaries as they had added an act in their company charter which expedited the missionaries.<sup>22</sup>

When India came directly under British crown, missionaries spread into whole India. They established educational institutions, health centers and supported the local Christians to enhance their socio-economic condition. This resulted in the conversion of large masses of low caste and economically deprived Hindus into Christians.

## **2.2. Role of Christian in partition:**

Christians also played a role and supported Muslims of the sub-continent for a separate homeland. August 28, 1928 in All Parties Conference, Nehru's report was rejected by Muhammad Ali Jinnah who was representing Pakistan and Ramesh Chandra Christian

---

<sup>19</sup>C.B. Firth, op.cit. : 67.

<sup>20</sup>K.M. Panikkar, *Asia and Western Dominance* op.cit.: 281.

<sup>21</sup>Julius Richter, op. cit.: 103.

<sup>22</sup>S. Immanuel David, "Save the Heathens from themselves" *The Evolution of the educational policy of the East India Company till 1854*, *ICHR* Vol. XVIII, No. 1 June (1984): 19-29.

leader also supported Muhammad Ali Jinnah.<sup>23</sup> In annual meeting of Muslim League on 23<sup>rd</sup> March, 1940, Christian supported the cause by showing their presence in the meeting. Christian leaders like SeetaParkashSingha , C.E Gaban , R.A. Gomner , Ch. Sundar Singh Albert , Raliah Ram , A.D Joseph , Dr. James C. Paul , Alfred Parshaadetc attended the meeting. The election of 1945 and 1946 had greater role in partition. In this election Muslim league and supporter of Hindustan got 88 seats each. Now the fate of formation of government was in hands of Christians who had four seats. Among them three members voted in favor of Muslim league.<sup>24</sup> All India Christian Association held its meeting on 18<sup>th</sup> November 1946 in Faisalabad which was also attended by Muhammad Ali Jinnah. In this meeting the Christian leaders assured their full support to Jinnah. After two days of that meeting members of United Punjab Assembly gave a reception to Muhammad Ali Jinnah in which they assured full support to Jinnah. In that meeting S.P Singha said that from now on wards Muhammad Ali Jinnah is our leader.<sup>25</sup> On 25<sup>th</sup> July 1947, Christian Leader S. P Singha recorded his statement that during partition Christian community should be counted with Muslim population. S.P Singha a prominent Christian leader and Speaker Joint Punjab Assembly criticized Red Cliff Award saying that it was one sided decision made by Red Cliff. He also said that Red Cliff was inclined towards Hindus by favoring them. He gave a famous statement in Punjab Assembly "*We will die but we will not stop demanding Pakistan.*"<sup>26</sup>

### **2.3. Christian in Pakistan:**

The struggle of Muslims of sub-continent for a separate homeland was succeeded on 14<sup>th</sup> august 1947 and a new Muslim country naming Pakistan emerged on the map of the world. According to 1998 census Christians are the second largest population in Pakistan on the basis of religion after Muslims with population of 1.6 % (about 2.5 million) of total population of Pakistan.<sup>27</sup> 1998 census is the last census in Pakistan therefore; there is no exact official and authentic figure about Christian population. Majority of Christian

---

<sup>23</sup>

<sup>24</sup>

<sup>25</sup>

<sup>26</sup>

<sup>27</sup> Pakistan bureau of statistics

population resides in province Punjab of Punjab and then in Sindh province of Pakistan. The Christians are divided into Protestants and Catholic on the basis of sect. 50 % of Christian population in Pakistan is Catholics and 50% is Protestants.<sup>28</sup> The Christian population in Pakistan is mostly from the Hindu lowest caste “untouchable” (Achoot) converts. Achoot is the lowest caste in Hinduism on the basis of religion and socio economic status. Majority of the conversions took place with aiming to get social and economic boost.<sup>29</sup> The major conversion into Christian from Hinduism in Pakistan took place during the British era. The majority of Christians in united India were farmers after partition they lost their lands. This ultimately affected their economic conditions and compelled to work in the lowest status jobs. Pakistan being a part of sub-continent had a greater influence of caste system on social status which ultimately affects the economic status of the people. The converted masses therefore did not get the expected status. Still in Pakistan the caste system is in practice and there still exist discriminations on the basis of caste system. Majority of population of these Christian are still engaged in the lowest jobs in Pakistan (sweeper etc). Most of Christian population lives in slums or under developed areas lacking basic necessities of life like safe drinking water, proper sanitation and drainage system, open toilet, mud houses etc.<sup>30</sup>

The Christian community suffered from social and economic aspects after partition. The minorities have special quotas i.e. 5% in jobs in government sector of Pakistan. The policies of Pakistan and religious discrimination does not allow any Christian to appoint against any authoritative or high ranked post in government sector. In case of private sector there are no such barriers for them to get a key post. In Senate (upper house), National and provincial assemblies, minorities have special seats. Minorities have 10 reserved seats in National Assembly, 8 seats in Punjab Assembly, 9 seats in Sindh Assembly, 3 in Khyber PakhtunKhawa and 3 in Baluchistan. The Federal Cabinet has a Minister for minorities from minorities. The Minister is responsible to take issues related to minorities to Prime Minister and Cabinet. The Minister is also responsible for welfare

---

<sup>28</sup> Religious minorities in Pakistan page 10

<sup>29</sup> Christian minority in Pakistan page 9

<sup>30</sup> Religious minority in Pakistan 12



of the minorities of Pakistan and protection of their rights. The Minister is answerable in National assembly and Senate of Pakistan regarding issues of Minorities.<sup>31</sup>

## 2.4 Muslim Christian relation:

In United India Muslims and Christian both were minorities and majority was Hindu. Muslims struggled for separate homeland where they there would be no discrimination on the basis of majority and minority. Christians also being minority supported Muslims in the struggle of separate homeland. Soon after independence the Islamic political parties of Pakistan started being active and struggled for implementation of Islamic Sharia.<sup>32</sup> This movement did not get that much success resulting Lahore Martial Law.<sup>33</sup> This led to slow down the struggle of the Islamic political parties for a decade. Till 1970s minorities in Pakistan were living much better than after that era. In 1973s constitution Islam was made states religion which discriminated other religions. In this way the Muslim population got power and this constitution indirectly legitimized their majority who were already in majority on the basis of population and religion. After this era Islamization in Pakistan got speed up and minorities developed sense of insecurity. This insecurity boosted during the era of General Zia ulHaq when included many Islamic Shariah laws in the constitution of Pakistan. He introduced Hudood laws through Hudood Ordinance and also introduced two sub articles in blasphemy law.<sup>34</sup> After introduction of these laws Muslims and minorities' conflicts increased and people started miss using these laws for their personal grudges.<sup>35</sup> Many conflicts occurred between Muslims and minorities where the people, churches and their houses were burnt. When British introduced blasphemy law in 1860 and till 1986 only 14 cases were reported against blasphemy law. When General Zia introduced blasphemy law in constitution, 1274 people have been charged

---

<sup>31</sup> Assembly of Pakistan /election commission

<sup>32</sup> Constitution-Making Dilemmas in Pakistan

<sup>33</sup> Constitution-Making Dilemmas in Pakistan

<sup>34</sup> Islamization and Legal Reform in Pakistan, 1979-1989

<sup>35</sup> **The Christian Minority in Pakistan: Issues and Options**

against blasphemy law till 2010.<sup>36</sup> 129 cases have been reported against Christians under blasphemy law.<sup>37</sup>

In Pakistan after introduction of blasphemy law in constitution many cases against blasphemy law were reported but in this research some of the major cases have been discussed. July 2009, in Gojra province Punjab on accusation of blasphemy law angry mob burnt 7 live Christians along with 75 houses and two churches. In January 2011, Governor of Punjab Salman Taseer was assassinated by his driver on supporting a Christian woman accused of blasphemy law. Shehbaz Bhatti, Minister for minorities<sup>38</sup> was also murdered in March 2011.<sup>38</sup> Another major case was reported in March 2013 in Lahore, Joseph colony Badami Bagh against a Christian man accused of blasphemy law on which a mob burnt more than 100 houses of Christian, 18 shops and two churches.<sup>39</sup>

## 2.5 Constitution and laws:

Mr. Muhammad Ali Jinnah the founder of Pakistan on 11 August, 1947 addressing the First Constituent Assembly of Pakistan, *'... You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in the State of Pakistan. You may belong to any religion or caste or creed – that has nothing to do with the business of the State ... We are starting with this fundamental principle: that we are all citizens and equal citizens of one State.'*<sup>40</sup> According to Jinnah Pakistan is the country where all citizens from all religion are equal. But after Jinnah, the constitution and its amendments have created differences in their status of citizens. Prime Minister Liaquat Ali Khan presented Objective Resolution 1949. In this resolution the Islamic clerics were given important role in formation of future constitution and foundation of Pakistani nationhood was based on religion.<sup>41</sup> On 23 March 1956, first constitution of Pakistan was presented in which Pakistan was declared as Islamic republic. In this constitution minorities were given equal rights. Before its implementation,

---

<sup>36</sup> Dawn news September 19, 2012

<sup>37</sup> Express tribune, Pakistan blasphemy law, Aakar Patal, 26 August 2012

<sup>38</sup> dawn

<sup>39</sup> Express tribune 13 April 2013

<sup>40</sup> Religious Minorities in Pakistan

<sup>41</sup> Constitution-Making Dilemmas in Pakistan

SikandarMirza dismissed the assemblies on 7 October 1958. In no time he handed over the country to General Ayub for imposition of Martial Laws. General Ayub presented the second constitution of Pakistan in 1962. The essence of objective resolution is also seen in this constitution. In this constitution, Islamic republic was removed from its name. He announced presidential system of governments. These two constitutions did not have articles related to minorities.

The third constitution of Pakistan was presented in 1973 by Zulfiqar Ali Bhutto Government. It was the first constitution which unanimously passed by the elected representatives. This constitution took the country towards Islamization. Islam was made official religion of Pakistan in constitutions' article 2. Its article 2 A, addresses that the concept of equality, freedom, democracy and justice in Islam should be fully implemented.<sup>42</sup> Article 20 of this constitution equally allows the entire citizen to practice their religious obligations and establishment of their religious places. Article 22(1) of constitution gives right to every citizen in observing their religious obligations and practices in their institution. As Islam was made official religion of Pakistan therefore, in its article 31, Government has made responsible for promotion of Islamic way of life. Along with these this constitution in its articles 33 & 36 state was made responsible to protect the rights and interests of the minorities. In these articles it was further mentioned that in Federal civil and provincial civil services the minorities will be given presentation. In article 41 (2), it was restricted that head of the state will be only Muslim. According to Article 91(3), Prime Minister will also be Muslims having belief in finality of Prophethood. In compliance of Article 228, council of Islamic ideology was formed to supervise the laws or articles of constitutions in accordance with Islam. These were the major inclusions of articles related to Islam. In 1974 Ahmadis were declared as non-Muslims in second amendments of the constitution.<sup>43</sup>

In 1977 Pakistan once again became under the dictatorship of General Zia ulHaq who was more inclined towards Islamic Shariah Laws. Zia made 8<sup>th</sup> amendment in article without following the proper channel for amendments. In this amendment he added many

---

<sup>42</sup>Religious minorities in Pakistan

<sup>43</sup>ibid

things which changed policies regarding minorities. He founded the Islamic courts. These courts were given the task to bring the future federal and provincial laws under the roof of Islam and Sunnah. Article 260 was amended by adding clause c, which defines "Muslim" and "non-Muslim." According to this definition a Muslim is the one who believes in unity and oneness of Allah and absolutely believes in the finality of Prophethood of Muhammad (SAW) and does not believe in any other prophet after Muhammad (SAW). It also defined non-Muslims as well but the important thing is it included the names of religions who are not Muslims such as Christians, Hindus, Sikhs, Buddhists, Parsi and Qadiani group or Lahori group.<sup>44</sup>Zia's ordinance XX of 1984, made strict laws regarding Ahmedis that no Ahmedi can call himself/herself Muslim, if anyone found, will be punished.

Blasphemy law was initially introduced by British in 1885 to eradicate or minimize the religious hatred found among religion for each other. After independence of Pakistan, it was made part of Pakistan penal code as section 295. In 1927 new clause was added as section 295A, which states '*Whoever destroys, damages or defiles any place of worship, or any object held sacred by any class of persons with the intention of thereby insulting the religion of any class of persons or with the knowledge that that class of persons is likely to consider such destruction, damage or defilement as an insult to their religion, shall be punished with imprisonment of either description for a term which may extend to two years, or with a fine, or with both.*' Zia added two new clauses B and C in 1982 and 1986 respectively. Where clause B states, '*Whoever willfully defiles, damages or desecrates a copy of the Holy Qur'an or any extract thereof or uses it in any derogatory manner or for any unlawful purpose shall be punishable with imprisonment for life.*' And clause C states, '*Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to a fine.*'<sup>45</sup> He introduced Qanoon-e-Shadah regarding witness i.e. two non-Muslims men witnesses are equal to one Muslim man witness and two non-Muslims women are equal to one Muslim

---

<sup>44</sup>Islamization and Legal Reform in Pakistan, 1979-1989

<sup>45</sup>Islamization and Legal Reform in Pakistan, 1979-1989

man.<sup>46</sup> He also introduced Hudood and Zina Ordinance which deal with adultery, fornication and rape under Islamic Sharia law. He amended article 51 and added clause 4A to the constitution for separate electorate.<sup>47</sup>

## 2.6 Power:

There is no specific or universal definition of power. It has different meanings in different situations or relations. Different social and political scientists define power in their own way and according to their own understanding. Some of the definition and concepts of power is mentioned in this research.

Foucault (1982) states that, power as such doesn't not exists. He further states that there is no power but power relationships which are being born persistently as both effect and condition of other processes.<sup>48</sup> In one of his articles published in 1989 writes that power is heterogeneous. It is not born itself; it is always born something other than itself. Power is interlinked with all social relationships such as family, friendship, communication, ethnicity, knowledge etc.<sup>49</sup>

Ronald Cohen defines power as, "The ability to influence the behaviors of others and / or gain influence over the controlled valued actions".<sup>50</sup>

Haider (1958) defines power as person's ability to accomplish something, to alter the environment whether human or non-human in some way, while social power is person's ability to cause another to do something.<sup>51</sup>

According to Wrong (1979), power is the capacity of some persons to produce intended and foreseen effects on others.<sup>52</sup>

---

<sup>46</sup>Islamization and Legal Reform in Pakistan, 1979-1989

<sup>47</sup>Minorities in Pakistan

<sup>48</sup>Foucault 1982b:21 7,219

<sup>49</sup>Foucault 1989:187

<sup>50</sup>

<sup>51</sup>Heider, Fritz. 1958. *The Psychology of Interpersonal Relations*. John Wiley

<sup>52</sup>Wrong, Dennis H . 1979 *Power: Its Forms Bases and Uses*. Basil Blackwe



As this research is more specifically about power in relationships of majority and minority therefore, that sense or concept of power has been emphasized. In this relation the religious, social and economic frame of the people was considered. According D. Stanley Eitzen (1967), relationships of majority and minorities' are power relations and conflicts and struggle are inherent in all power relationships.<sup>53</sup>

All over the world, countries have minorities and there exist conflicts between majority and minorities along with religious discriminations. According to Huntington religion has the power to inflame emotions therefore religion is the main cause of the conflicts between two communities. He had further added that such sort of conflicts have increased after cold war which was also based on religious differences and conflicts.<sup>54</sup> Jonathan's says that majority always feel the threat that the practices of minorities may affect their religious paths or beliefs and due to this fear the majority always tries to suppress the minority and keep a control over them. Joseph S. Rouceky says "Self-interest is the backbone of all majority minority struggles."<sup>55</sup>

According to a social scientist D. Stanley Eitzen (1967), whenever there will be majority minorities' relation it would be a power relation which always result in conflicts. He added more saying that majority always makes laws to be in power and minorities always struggle to get power, There exist a struggle to be in power and to gain power and this situation leads to conflicts.

---

<sup>53</sup>A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY

<sup>54</sup>A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY

<sup>55</sup>

## Chapter No.3

### AREA PROFILE:

#### **3.1. History of Forman Christian College University:**

A Presbyterian missionary from the USA Dr Charles W. Forman, a great educationist and linguist, in 1847 founded the Rang Mahal School, Lahore, the first Anglo-vernacular school in the Punjab.<sup>56</sup> Rang Mahal School was established by the joint efforts of Mr. Newton and Dr. Forman. Sir John Maier Lawrence, the Viceroy of India, visited Rang Mahal School during the tenure from 1864 - 1869.<sup>57</sup> In 1865 a college department was added to the school. It was initially known as the Lahore mission college but later in 1869 it was given the official name of Forman Christian College in honor of its founder. Since 1849, when Punjab was annexed by the British, he spent a large time in the educational work. When Education Department was established in 1856, he joined it and served the department. He also worked as in charge of different educational committees. He also served as member of The Senate of The Punjab University College in 1870 and Punjab University in 1882.<sup>58</sup>

Originally the College campus was located in Anarkali (NilaGumbad) in downtown Lahore. Till 1916 the campus consists of four buildings, and Ewing Hall, built in 1916, and Ewing Hall is still used as a boy's hostel. The college moved to its present campus in 1940 on the beautiful banks of Lahore canal.<sup>59</sup> It soon got the image of one of the best colleges of the subcontinent.

The name of college Forman Christian College easily confused anyone that it may be established only for the Christian community but it was not established only for Christians but for all communities of subcontinent. At the time of establishment this

---

<sup>56</sup>[http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC\\_Catalogue\\_2005-2006.pdf](http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC_Catalogue_2005-2006.pdf)

<sup>57</sup>[https://www.flickr.com/photos/shiraz\\_hassan/8064104037/](https://www.flickr.com/photos/shiraz_hassan/8064104037/)

<sup>58</sup><http://www.nation.com.pk/national/05-Mar-2014/urdu-works-of-dr-charles-w-forman>

<sup>59</sup>[http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC\\_Catalogue\\_2005-2006.pdf](http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC_Catalogue_2005-2006.pdf)

institution consist of fifty five Hindus, twenty two Muslims and three Sikh students who are Punjabi, Kashmiri, Bengali, Hindustan, Afghani, and Bulochi.<sup>60</sup> The teaching faculty was from Punjab, Hindustan, Bengal, Scotland and USA.

The institution had a very growing trend of student enrollment since its initiation. The institution started its initial classes with 18 students where by it increased to 130 students in 1890, in 1900 the institution has 311 students, 426 students were enrolled by 1910 and in 1925 students' number was 600.<sup>61</sup> When Forman Christian College was nationalized in 1972 by government, it had 1500 students. Today FCCU is proud to have more than 3,100 students both boys and girls.

In the development of education as well as the curriculum of universities of Pakistan Forman Christian college has always played a very important role. With time the college introduced different subjects such as sciences, economics, psychology, geography, technical chemistry and sociology. Forman Christian College is the first college on subcontinent in whose laboratories Noble Prize Calliber conducted research work and in 1932 Dr. Arthur Comton was awarded Nobel Prize for his research.<sup>62</sup> It was the first college in Punjab to admit women in 1902.

Forman Christian College played an important role in history and performed many services to the nation. Two hostels of the college were converted into a hospital by the name of United Christian hospital for refugees seeking medical assistance and asylum. Dr. J.C.R. Ewing organized and led the relief efforts in earthquake disaster of Kangra valley in 1905.<sup>63</sup> Similarly, later FCC did devoted relief work at the time of Quetta earthquake under the leadership of Prof. JagunNath. And Prof D.J. Fleming made social service by the students popular many years ago.

In 1972 Forman Christian College was nationalized and then came under the control of government of Pakistan. The college was taken from the church, missionaries were told to leave and teachers were let go. After nationalizing the institute discrimination was

---

<sup>60</sup><http://www.peb.edu.pk/RangMahal/history.htm>

<sup>61</sup> Ibid

<sup>62</sup>[http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC\\_Catalogue\\_2005-2006.pdf](http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC_Catalogue_2005-2006.pdf)

<sup>63</sup> Ibid



started. Christian students were not admitted and the student body grows from 1600 to over 4000 without expanding the facilities of campus.<sup>64</sup> Academics standards became relaxed and the curriculum was politicized to favor the appointment of unqualified teachers who support the political party. Many teachers were corrupt and they used to hold separate classes in their homes while students extra fees.

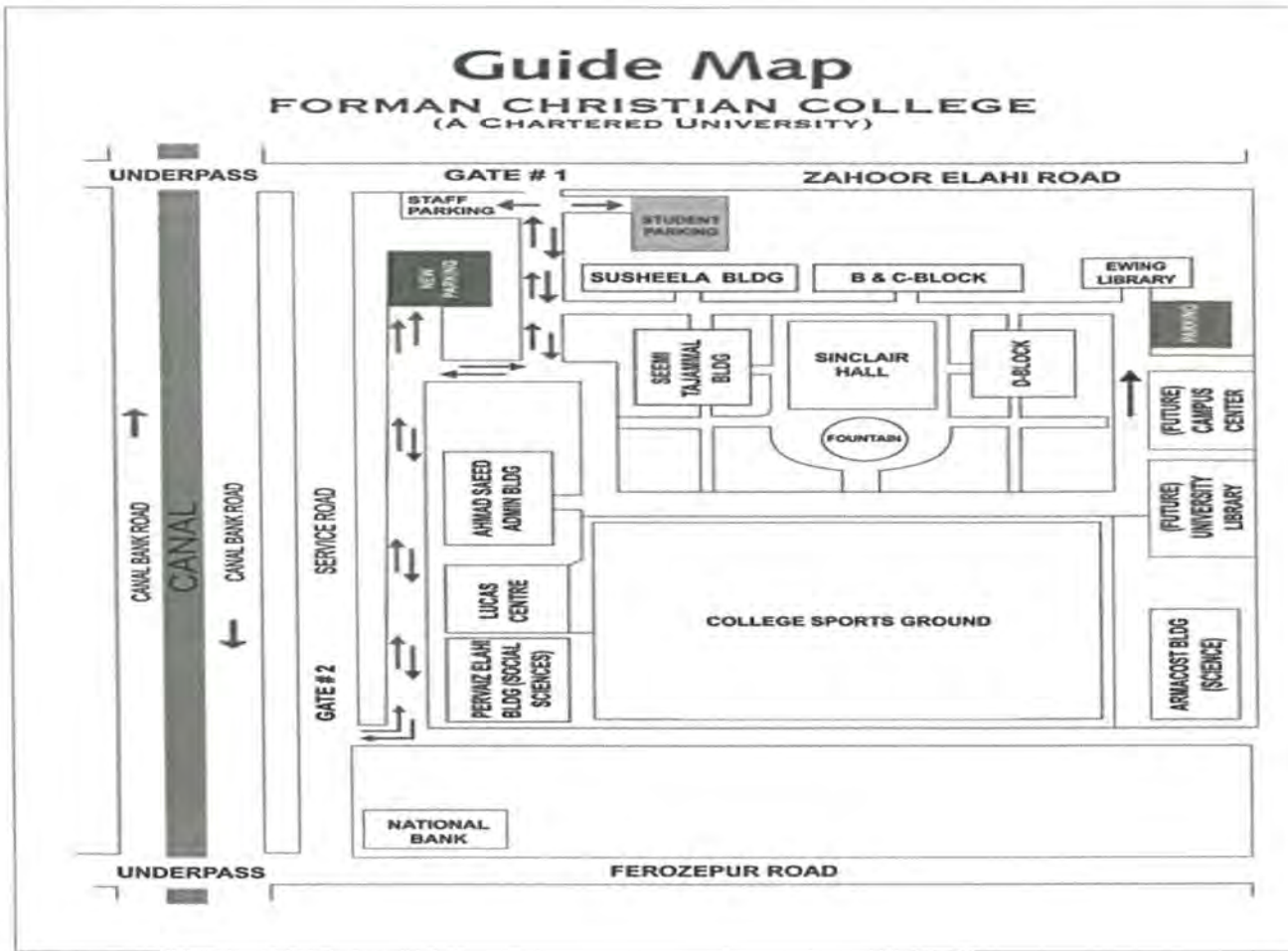
### **3.2. Campus:**

FCC got a well maintained campus Located on the bank of Lahore canal with all facilities which are needed to create a healthy environment for purposeful learning. The university campus consist of Susheela building, B&C building, SeemiTajammal building, D-Block, Ahmed Saeed building, PervaizElahi building, Armacost building, Sinclar hall, Ewing Memorial Libarayand Lucas Centre. Lucas Centre contains the Canteen which offers a setting for students to relax between classes. Basketball courts, a gymnasium, badminton and table tennis facilities are also located in Lucas Centre as are the offices of the Health & Physical Education Department.<sup>65</sup>

---

<sup>64</sup><http://redlandsfortnightly.org/papers/appleton06.htm>

<sup>65</sup>[http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC\\_Catalogue\\_2005-2006.pdf](http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC_Catalogue_2005-2006.pdf)



66

### 3.3. Denationalization and Current Scenario:

FCC was denationalized in March 2003, and handed over to its owners, the Presbyterian Church (USA) and in March 2004, the Secretary of Education granted FCC status of university which enables it to determine its own degree requirements. In September 2005 the college began a four year Bachelors (honors) program and embarked upon an exciting new stage in its history.<sup>67</sup>

There are seventeen departments in Forman Christian College offering degrees which are department of biological sciences, business management, chemistry, computer science,

<sup>66</sup><http://www.fccollege.edu.pk/about/campus-map>

<sup>67</sup>[http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC\\_Catalogue\\_2005-2006.pdf](http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC_Catalogue_2005-2006.pdf)



economics, education, English, geography, history, mass communication, mathematics, physics, political science, religious studies, statistics and Urdu.

At Forman Christian College there is no discrimination based upon gender, race, age, ethnicity, religion, physical disability or nationality among students, faculty and staff. Decisions are made on merit regarding employment and admission to the university. These standards will be implemented without discrimination on the basis of religion, physical disability, nationality, ethnicity, age, gender or race.<sup>68</sup> In Forman Christian College now thirty three percent of the faculty consist of Christians, out of 3570 students there are 300 Christian students.<sup>69</sup> The purpose of faculty composed of both Muslim and Christian is to work and live in harmony and create understanding among these two different communities. With this thinking and purpose of harmony among communities this college could become a model for leadership in Lahore, Pakistan, and the world itself. More bloodshed and disruption is surely to occur if such models do not emerge in large numbers.

Forman Christian College is ranked as a 'W' Category University by the Higher Education Commission of Pakistan. It is also the only member of The Global Liberal Arts Alliance in all of Asia.

### **3.4. System of Education:**

An American style education which is widely recognized as the best style in world exists in Forman Christian College and FCC seek best education system for the Pakistan. The commitment of Forman Christian College is not only specific to the curriculum but rather to overall education system to help students in their future careers and to solve the problems of their life effectively. The role of faculty and the students, wideness of learning and in depth studies, education style, program structure, reflects the practices of American higher education.

---

<sup>68</sup><http://www.fccollege.edu.pk/about/fcc-commitments>

<sup>69</sup><http://redlandsfortnightly.org/papers/appleton06.htm>

### 3.5. Liberal Arts:

FCCU and LUMS are the only universities in Pakistan offering a liberal arts baccalaureate education and it has the advantage of providing a good balance of depth and breadth of learning. In addition to their selected major, all Baccalaureate students take a minimum number of courses in social sciences, information technology, mathematics, physical and natural sciences and humanities.<sup>70</sup> Depth of learning prepares students for their career. It teaches them to solve problems, communicate effectively and think critically. Besides making the students good citizens of their countries and the world, breadth of learning also provides the basis for students to understand the modern issues, to live a life of quality and to have health curiosity about the world.

Forman Christian College is devoted to general education. The program is intended to provide a basis for lifetime learning by helping students to build up a love of learning. . By teaching them the lesson of history, creating consciousness of their cultural heritage, helping them understand the causes of political and social disturbances and conditions for sustainable economic development and steady governance prepares students for becoming responsible citizens. This program through studies in humanities helps students in exploring various perspectives on the central concerns of human existence. The general education system is planned to help students in their own growth and to tackle the critical and complex situations and matters of the world.

The bachelor's degree program of Forman Christian College Lahore is co-educational. The college level of FCC is not o-educational. It first started coeducation in 1902 and admitted women.<sup>71</sup> It aims to provide a learning environment for all, to finished the narrow mildness of the people, to create an open mind environment for boys and girls and to help and provide better education for girls so that that can enable them to succeed in later life. This system aims at providing a positive atmosphere for learning and to teach the respect for the dignity of each human being.

The faculty of Forman Christian College is organized into the following areas:

---

<sup>70</sup><http://www.fccollege.edu.pk/about/fcc-commitments>

<sup>71</sup><http://www.fccollege.edu.pk/about/fcc-commitments>

### **I. Faculty of Natural and Physical Science**

The Faculty of Natural and Physical Science includes members of the Departments of Biological Sciences, Chemistry and Physics.

### **II. Faculty of Social and Behavioral Science**

The Faculty of Social and Behavioral Science includes members of the Departments of Geography, Political Science, Psychology, and Sociology.

### **III. Faculty of Humanities**

The Faculty of Humanities includes members of the Departments of Art, Drama, English, Foreign Languages, History, Religious Studies, Mass Communication, Philosophy, and Urdu.

### **IV. Faculty of Education**

The Faculty of Education includes members of the Departments of Education and Health & Physical Education.

### **V. Faculty of Management and Business**

The Faculty of Management and Business includes the Departments of Business and Economics.

### **VI. Faculty of Information Technology**

The Faculty of Information Technology includes the Departments of Computer Science, Mathematics and Statistics.

## **3.6. Ewing Memorial Library:**

The Ewing Memorial Library supports the educational mission of the college by providing facilities, resources and services designed to enhance the student's learning experience. The educational mission of the college to provide better knowledge is delivered by the Ewing Memorial Library which provides the facilities, resources, and



resources which enable students to enhance their learning experience. In rapidly changing and increasingly complex world the skill to locate and use needed information has become a critical skill. It is one of the finest libraries of Pakistan consisted of over 100,000 volumes and connected to the digital library of the Higher education Commission.<sup>72</sup>



### 3.7. Sports:

The college has its college sport board which organizes and conducts sports program. Every year there is a sport week in which everyone is allowed to participate in games and competition. There are many games and sports like athletics, football, cricket, basketball, hockey table tennis, wrestling, hockey, lawn tennis and swimming. Through the year competition among colleges are also held in FCC. There is also a gymnasium for male students with physical gear for body building in Lucas center.

Football Ground:

---

<sup>72</sup>[http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC\\_Catalogue\\_2005-2006.pdf](http://www.fccollege.edu.pk/wp-content/uploads/2012/10/1.-FCC_Catalogue_2005-2006.pdf)



### 3.8. Hostels:

Students from all over the world and from far areas of Pakistan are studying at Forman Christian College. For those students the institution provides the facility of hostel which has the capacity of accommodating over 600 students. There are five boys' hostels on campus which are Griswold Hall, Kennedy Hall, Velte Hall, West hall and Newton Hall and there is one off campus boy's hostel which is Ewing Hall, and only one girl's hostel which is Shirazi Hall.





## Chapter No.4

### DATA AND DATA ANALYSIS

#### **4.1. Data:**

Researcher was required to spend at least three months in field to conduct this research. Therefore researcher went to Forman Christian College University (FCCU), Lahore and spent three months and some days. Researcher had done his graduation from same institution in June 2012; therefore it was a familiar area where researcher had spent four years. There were two senior batches still enrolled from his time. It helped researcher to making his place on campus among students.

Entering FCCU one can easily recognize differences between FCCU and other institutions when on gate you are stopped by a Christian security guard for identity. There is a separate entrance point for pedestrians with main gate towards Canal road. There are three gates to enter university but after threats from militants especially Tehrik e Taliban Pakistan (TTP) in 2009-10, university administration has closed other two gates for entry and only one gate is open for entry. It has also built boundary walls whereas there were only iron fence on the boundary. The pedestrian entrance gate has two security guards one male and one female to check who enter. Then you have to identify yourself by National Identity Card (NIC) and for students need student cards. As researcher is alumni of the institute, he was greeted by a guard who knew him from his university time. Guard does not know researcher's name therefore he called him as "khan bhaikafiarsaybaadnazar aye?" translation; "Khan Brother, you visited after a long time?" researcher greeted him and told him about his research. Researcher was given a visiting card his NIC and allowed to enter campus.

Entering after a year and some months to a place where you have spent four years feels great. Researcher start to notice what has change since. When you enter FCCU from main gate there are two roads one on your right side which goes to ZahoorElahi Block (E-

Block) and on left side which goes to girls hostel and faculty car parking. I took road on my right hand and went towards E-Block where Hussain (a junior from Gilgit) was waiting for me. I noticed that there was lot of development work going on. A new parking was being built towards Ferozpur Road. I met Hussain and we went to main café of university where I met some other juniors who knew me. I discussed my research with them. They all assured me to help me on my research. Then I met my Christian friend Arslan who is doing Masters in Business Administration and also works in administration and informed him about the requirements of research. He became one of my key respondents who had five years in FCCU as student and as employ two year in administration.

The very next day I formally started my field work. I had my mobile as only equipment to help me in my field notes and to record whatever related to research. At first I spent my time in cafes, ground, and in library. Cafes were always full of students; the main café has partition for boys and girls and open café is in front of E-Block where tables and chairs are in open ground for students. There is another café which is known as PC (Pechli Canteen). Students usually gather in cafes and grounds, cafes are very popular in summers and in winters students' favorite is ground. Grouping is very much popular in FCCU i.e. students have friends groups and regional groups. These groups have always been very important in individual decision making. Therefore researcher focused on this phenomenon and tried to uncover it.

The research was on a very important topic relating to religious minority (Christians) and religious majority (Muslims), therefore researcher needed to be more focused on role of religion in this setting. Everything was keenly observed and tried to understand the **emic** view, for better understanding of these phenomena. The research was also very sensitive due to the involvement of beliefs of people and due to the current situation of Pakistan. Researcher tried his best to consider all ethical concerns because of more sensitivity of topic. Therefore names of all the respondents are kept confidential and each respondent is given a code name.

The following data is collected from the interview conducted by researcher from both Muslim and Christian students of FCCU. This data also includes the responses of

students with whom researcher spent time on campus and held informal talk and discussed different topics related to the research. There are three main themes under which there were other sub-themes which were addressed. Researcher has written the data under main themes, where all those questions related to main themes which were asked from respondents are written. Each question's general responses are written first then quoted answers are written of both Muslim and Christian respondents. A critical view of researcher according to his field observation will be given in next chapter of analysis and discussion.

The main themes are as following:

## **4.2. Theme Friendship:**

To understand the relationship of Muslim and Christian students in this setting, understanding friendships between Muslim and Christian students was very important. Therefore researcher interviewed both Muslim and Christian students and asked many questions about their friendships. The main aim of these interviews was to know how many respondents have friends of other faith and they see their friendships. The other aims were to find factors other than faith which have an important role to maintain or to end their friendships. These factors included their socio-economic status, their family's response, their past experiences, friends or group pressures and their region.

### **4.2.1 Theme Friendship (Christians)**

The questions about friendships and responses of respondents are as follow:

QUESTION: Do you have Muslim friends in FCCU?

Answers: Majority of Christian respondents said that they have Muslim student friends. But these friendships were not that much close that they could call themselves close friends or best friends. Their friendships were mainly confined to campus because all of them have become friends on campus. Almost all respondent said they have become friends after studying a course or courses together. Majority of them had never been off

campus together, unless any university's event or departmental/society's trip. A very few had been to each other's homes and these visits were mostly on some special events. Only one female respondent C-A said that her best friend is a Muslim female student. They have been friends for last seven semesters. They visit each other's homes, and their families visit too.

QUESTION: What is the reason of not having any Muslim friend?

Answers: The very few respondents who did not have Muslims friends were further asked the reason by the researcher, their responses were, respondent C-A answered that she had never come across any Muslim with whom she could be friend, she told that she have many Muslim course fellows with whom she meets at campus, they sometimes do assignments together but they have never been friends. They were in contact particularly during courses and after the courses they never contact, nor do they meet so frequently. Respondent C-B said, "It sounds bad but I don't have any Muslim friend. I had some bad experiences with Muslims at my previous college. Some students misbehaved, when I contacted administration of college ignored me. That's why I left college in my second year and appeared as private candidate in exam. When you have such experience then you need to be more conscious. But I am hopeful that I will have good Muslim friends soon because I have observed that Muslim students here are more cooperative." Respondent C-C said that he never needed Muslim friends. He has a friends' group who have been friends from their school time and they got admission together in FCCU. He said because of his group he had very few new Christian friends.

QUESTION: Do you have both male and female Muslim friends?

Answers: This question was asked to see how Christians and Muslims are compatible regarding different genders. Their responses show a trend that majority of both the male and female Christian respondents have male Muslim friends. Very few respondents have female Muslim friends. Christian female respondents also told the researcher that they have male Muslim friends. One of the female respondents said, "Girls are more conscious about their status. They always want to be with our equals or with those who are higher in

status. This is not only in Muslim girls, it is same in Christian girls, and therefore I have always preferred male friends. Boys accept you more equally.”

QUESTION: Any reason of not having male/female friends?

Answers: As mentioned earlier that majority of respondents have only male Muslim friends. The reasons they gave were as, the

QUESTION: Did you have Muslim friends before joining FCCU?

Answers: Majority of the respondents said they had no Muslim friends before joining FCCU. Only one respondent said he had a Muslim friend before joining FCCU. He said, “We are living in the same neighborhood and went to same school. We were class fellows and our mothers are friends too.” Another respondent said, “I studied with Muslims and I had many Muslim friends in my childhood, but with time our friendships ended. One of the major reasons was our family shifted from Faisalabad to Lahore when I was in seventh grade.”

QUESTION: How was your experience with Muslims before joining FCCU?

Answers: Respondents gave a verity of answers to this question. A good number of respondents said that they had good experiences with Muslims in past, but their answers also mentioned that at some time in their past life everyone has had some bad experiences with Muslims. Respondent C-A, whose response regarding his Muslim class fellows’ misbehavior at college has been discussed earlier. He further said, “I know instead of me if there was a Muslim boy who was misbehaved by some Christian students he would have been listened by college administration. Those boys threatened me outside college to, but who could have helped me if I resisted them?” A female respondent C-B said, “I have met many Muslims, I have studied with them, problem is not that they fight with us or threat us, problem is they do not accept us as we are. They taunt us, they pas comments on us and we have to suffer all this because firstly we are Christians and secondly a girl.” Respondent C-C while sharing his experience with Muslims said, “I play musical instrument “Tabla” from my childhood. People have always been very harsh on me because of my religion and my art. Even in FCCU I received harsh comments



from students. They call me “Mirasi” and even a student came to me and told me playing musical instruments is “haram” you should leave this.” Respondent C-D said that people have made up their minds that Christians have always been in lower level jobs e.g. sweepers, servants, etc. and sometimes they will look at you like you do not worth evening a good glance.” Respondent C-E said, “I live in Basti attached to FCCU

QUESTION: Do you have friends’ group or circle?

Answers: The trend of friends’ groups/circles is more in new students than the seniors. The senior respondents’ majority do not have friends’ groups/circles. On contrarily, those who are freshman or sophomores have friends’ groups/circles very common. The reasons they gave were that in the senior years you have higher level course and independent projects and research work therefore you are busier and you cannot give more time to your friends or sit in a friends’ group/circle. However the freshman and juniors told that they have more group projects and assignments, they also told that first two years are thought to be easier than last two therefore everyone wants to have more friends as well as they want to spend more time with their friends.

QUESTION: Are your Muslim friends part of this group/circle?

Answers: Majority of respondents who have friends’ groups/circles told that they do not have Muslim friends in their groups. Fewer respondents said that they have Muslim friends in their groups/circles.

QUESTION: Are your other Christian friends comfortable with your Muslim friends?

Answers: Respondents have mix responses about their friends’ being comfortable or uncomfortable with their Muslim friends especially in their groups/circles. Respondent C-A said, “when I introduced my Muslim friend in my friends’ group, some of my group friends was uncomfortable with him. Although they did not say anything but I knew from their tone and their participation.” Respondent C-B response was, “whenever some new member joins group, everyone becomes reserve but after some time everyone feels comfortable with this new friend. This happened with my Muslim friend and group respondent the same, but now everyone one is good friend.” Respondent C-C said that

her friends were very happy when she introduced her Muslim friend. They welcomed him and very soon they become closer than I had. Respondent C-D said he had very difficult time when he wanted to introduce his Muslim friend to his friends group. Group members were against me and they said that there is a lot of differences between us and they will lose our freedom and they will need to be conscious all the time.

QUESTION: Have you ever joined your Muslim friend's friends' group/circle?

Answers: Almost every respondent said that he/she have had joined their Muslim friend's groups/circles. Some of them still in those groups and some have joined them for short time. Some respondents told that they often sit with their Muslim friends' groups/circles but they have never joined them permanently.

QUESTION: How was your experience? Were you comfortable with them?

Answers: This was one of the very important questions to find the general as well as specific view of Christian students about Muslim students of FCCU. Responses of the Christian respondents were as, respondent C-A said that he had not been permanent member of any Muslim friend's group but he use to sit with them in their groups. I had very good experience with them, they are very friendly. They have always respected my presence and my views about anything we discussed in their groups. Respondent C-B said, "I have joined a group where members were Muslims and I was the only Christian member. We have spent very good time with each other. We had fun, we studied, we went to different trips with different societies, and we had parties, dinners, discussions etc. I am very comfortable with my Muslim friends." Respondent C-C said, "you join a group want you think you are comfortable with them, especially when you know that you are treated equally like other members of group. My Muslim friend and his friends' group accepted me open heartedly and they never make me feel that we have different beliefs. Even financially we are not same status but they have always been very cooperative and helping to me, sometimes I feel even my Christian friends could not be like them." Respondent C-D is a female respondent, she said, "I have a group where we have mix Christian and Muslim friends. We are comfortable with each other. Sometimes things do not go smooth and differences appear but we resolve them as friends. Both Muslims and

Christians cooperate therefore we have our group intact still after two years.” Respondent C-E said, “Sometime you are comfortable with a group but suddenly a guy come and the whole group becomes very strange. Because he/she says something you never imagined before in that group. That’s what happened with me in a group of my Muslim friend. We were in group when a friend of him came and start speaking very cheap about a Christian teacher and he continued and included all ChristiAnswers; I knew everyone was feeling uncomfortable, I left making an excuse.” Respondent C-F said that one cannot generalize Muslims behavior to Christians because he has seen many Muslims who have been there for Christians and always spoke of their rights, and at the same time there are many Muslims who are very against Christians, they mistreat them, don’t feel they are equal to them.”

QUESTION: Do you go to each other’s home?

Answers: Majority of Christians told that they have never been to their Muslim friends’ homes. Very few had been to their Muslim friends’ homes. Their friendships were confined to university’s campus. They have become friends on campus, their friendships are confined to campus and some feel that their friendships will end when they leave this campus. Their respondents were, respondent C-A said, “I had never been to his Muslim friend’s home. We usually spend our most time on campus; we come at eight in the morning and we go to home after five in the evening. So I don’t think we need to go to each other’s homes.” Respondent C-B said, “Yes we go to each other’s homes. Our families visit too.” Respondent C-C said, “My Muslim friend is from Chitral, and he lives in a flat with his friends. He used to live in a hostel before flat and I frequently visited him, but now I don’t visit much because his friends at flat were bit uncomfortable went I visited him earlier.” Respondent C-D said, “I went to my friend’s home. We had a course assignment and we went to his home and we had good time there. I met his younger brothers, they were so nice.” Respondent C-E said, “We often go to each other homes. Sometime if we do not visit for some days our families ask about our friends and tell us to bring them.”

QUESTION: How was your experience with their families?

Answers: those who visited Muslim friends' homes told the researcher that they have very few interactions with families of their friends. Those who interacted had a very positive view. Families have been very kind to them and treated well. Respondent C-A said, "I use to visit my Muslim friend's home but I have never met his family. We sit in his guestroom and his family has never visited me there." Respondent C-B said, "When I visited my friend's home, I met his family. They were very polite and kind." Respondent C-C told the researcher that she often visits her Muslim friend's home and her friend's family treats her like their daughters. She told that they specially invite her on every eid and any special event in the family. Respondent C-D said, "Our friendship has now been friendship of two families. When I visited first time my friend's home I had many question regarding my visit and their response. But at my first visit I came to know that my concerns were wrong. My friend's father is like friends and he made me comfortable in their home. He calls me, asks me about my family, my studies."

QUESTION: Have your friends ever gone to church?

Answers: All of the respondents said that their Muslim friends have visited church. They told that their friends have not visited any other church other than campus one. Respondent C-A said, "I am very happy that many of my friends have visited church. This helps them understand Christianity and make them comfortable with Christianity" Respondent C-B said, "Many of my Muslim friends and other Muslim students I know have visited church on campus. At first my friends asked me to company then to church but after that they visit without me, and their friends also visit." Respondents C-C told that her friend was very excited when they visited first time. Respondent C-D said, "I have seen many Muslim students visiting church especially on Friday prayers. I feel very happy to see them, it will increase acceptance between our people. It will also help Muslim understand Christians and give chance to know about Bible which is also a sacred book for them."

QUESTION: How they felt about church? Do they ask questions about Christianity?

Answers: All of the respondents said that their Muslim friends had very positive views about their visit as well as about church. They also told that their friends do ask questions



about Christianity. Respondent C-A said, "My Muslim friends were very happy about their visit to church and they told me that they will keep visiting." Respondent C-B, "They had seen many churches in TV and often in movies but this real experience were very exciting for them. They ask many question about Christianity, especially the difference between old testimony and new testimony." Respondent C-C said, "One of my friends visited church and told me that he did not know how Christians pray in church, and Punjabi translation of Bible." Respondent C-D said, "Majority of Muslims do not know about Christian beliefs therefore they have many questions about Christianity. They are interested about know Christianity. I know many Muslim students who have taken many course of Christian faith." Respondent C-E said, "I feel very happy to see Muslim students visiting church and asking questions about Christianity. When we answer them then they realize that there are many beliefs which are in common between us. This will help us to find more commonalties to bring Muslims and Christians close in our society and live peacefully."

QUESTION: Have you ever gone to a mosque? Or have you ever asked your friends to take you to mosque? Or have they ever asked you to accompany them to mosque?

Answers: All the respondents said that they have never been to any mosque except those which are declared as cultural heritage and are open for visitor by government. Majority of then said that in present situation of Pakistan it is very dangerous to visit mosques. Respondents also told the researcher that they have never asked their Muslim friends to take them to mosques because of the present situation of the country, nor their friends asked them to visit mosques. Some of respondents' view were, respondent C-A, "In present situation one cannot visit mosques because our society has become very rigid and they do not accept each other. And mosque is a sacred place for Muslims and majority of them think Christians are impure. Therefore I never asked my friends for visiting mosque." Respondent C-B said, "My friends know that it will be very difficult for them as well as for me if they take me to mosque. That's why I never asked them and they never asked me to." Respondent C-C said, "I always wanted to see how Muslims pray in their mosques, I asked my Muslim friend for a visit but he denied saying that he cannot risk his life and mine too." Respondent C-D said that being a female male it is impossible



to visit a mosque. She told that even her Muslim female friends have never been to a mosque in Pakistan.

QUESTION: Do you ask questions about Islam?

Answers: About half of the respondents said they usually ask questions about Islam and half said they do not ask Islam related questions. Respondent C-A said, "I usually ask my friends about Islam. They give me answers very frankly. We do have some religious discussions in our group." Respondent C-B said, "Although I know a lot of things about Islam because I have been taught Islamic studies in my school and college but some time you have new questions in your mind. I ask questions from my friends as well as from Islamic studies faculty." Respondent C-C said, "I try not to engage myself in religious discussions. I believe that everyone is free to practice his/her religion." Respondent C-D said, "We avoid religious discussions because you never know when someone will say anything which is intolerable to other. This develops misunderstandings and ultimately pushes you towards conflicts." Respondent C-E said, "We use to discuss religions and we have learnt many new things about each other. FCCU one of those institutions which have plurality among its students and students have accepted it. They do religious matters among their friends and class fellows which they could not in other institutions."

QUESTION: Do you feel any difference between a Christian friend and a Muslim friend or they are same?

Answers: All the respondents who were interviewed by the researcher have said that there are differences between Muslim and Christian friends. They said that there are many reasons behind these differences and shared their views as, respondent C-A said, "When you have difference of religion then you always need to be very conscious about your behavior, your talks and your views." Respondent C-B said, "When you are practicing a religion then you need to hold a specific worldview. This defines everything you do. In friendships where two different religions are involved you have to respect other's beliefs. In same religion if you say something improper then it is easy to cover it but in different religions it becomes difficult." Another respondent C-C said, "With Christian friends I have lot of freedom while with Muslim friends I need to restrict

myself according to his/her beliefs.” Respondents C-D said, “there are categories of friends, some are very liberal in their views and they accept your opinion and there are other with whom your need be reserved.” Respondent C-E said, “No friend is same, and if you have different religions then this difference increases. But at the same time a Muslim friend can be more close to you than a Christian friend.”

QUESTION: Do you think your friendship with Muslims friends will remain intact after FCCU?

Answers: A majority of respondents were optimistic about their friendships and hopeful that their friendships with their Muslim friends will remain intact after FCCU. But there were few respondents who said that they think it’s difficult to remain intact, one reason is their friendship is not that strong and another reason is because after degree everyone will be more busy with his/her life. Respondent C-A said, “I am hopeful that our friendships will remain intact after FCCU. It has become easier now a day because of more communication opportunities.” Respondent C-B said, “We have strong friendship and I don’t think it will end after FCCU. After spending four years together I think we will remain friends for our life.” Respondent C-D said, “It depends on both friends that you want to remain friends or not. But I think FCCU has provided us such an opportunity e.g. alumni have many get-togethers, that will help us to remain intact.” Respondent C-E said that they have their contacts, they are friends on Facebook etc. it is easy to remain intact.” Respondent C-F said, “I think it would be difficult to remain friends after FCCU because our friendships are confined to campus. When we will leave FCCU our friendships will fade with time.”

QUESTION: What are your comments on Christian-Muslim friendships?

Answers: Researcher asked this question from respondents to get a quick and brief overview of respondents about their friendships with Muslim students as well as an overall thought about how they take these friendships. There were a lot of positive views of every respondent and each of the respondent thought these friendships are very important in present situation of Pakistan. These friendships will help in understanding each other and bring peace to the society. Their individual responses were, respondent C-

A said, "these friendships are the reason that today we are living peacefully in FCCU." Respondent C-B said, "Friendships are always good and friendships like these are need of the time in our society when you see everywhere conflict. These friendships will help in building peace in society." Respondent C-C said, "I don't think anyone will disagree that these friendships are most important message of this institution. FCCU gives us this opportunity and also make us believe that for a strong Pakistan we need to be united." Respondent C-D said, "One of the best thinks about FCCU is that it brings different people from across Pakistan and unites them." Respondent C-E said, "I am very lucky that I have Muslim friends, which show that I can accept other despite we have different beliefs and same is with my Muslim friends who accept me." Respondent C-F said, "I will every Christian could have a Muslim friends and every Muslim could have a Christian friend. This will help them understand each other and they will always live in peace and harmony."

#### **4.2.2 Theme Friendship (Muslims):**

Under the Friendship theme the following sub themes have been formed. The views and behavior of all the Muslim respondents with Christian friends have been mentioned below

Q. Do you have Christian friends in FCCU?

Almost all the Muslim respondents have Christian friends except two girls who even don't have male Muslim friends. The two girls have interaction with female Christian but that interaction or relation cannot be called as friendship. Those who have friends added that their closeness with Christian friends are not that as with our Muslim friends. Two of the respondents who have been CR and President of societies said that they had friendship with Christian just in class or in society the relationship cannot be called as friendship if we compare with our Muslim friends. Other said that their friendships with Christians are confined to campus only.

Q. What is the reason of not having any Christian friend?

M-A respondent: Muslim girl who doesn't have Christian friends said that they are in FCC with an objective and aim that is to get a degree with good grades and she can't waste time in such relations. She has only few friends but she is not much into that. She said she from a middle class family and here in FCC most of the students are from elite class they can afford these relation. She further added that to have such relation the whole life is there and once this time is passed she is not going to bring it back. When we have friend we get restricted we can't always study which is my aim. In my two years I have seen that most the Christian students in my department are so much liberal and have male friends and I don't like that. In short I don't want to be distracted that's why I don't have Christian friends.

M-B female Muslim respondent said that it was her first semester and did have much interaction with students yet. She further added that she was a topper of her college and she still has the same target to get on Rector List here in FCC. Another reason is that the educational system of FCC is totally different from other universities. In first semester most of the students take only general courses and in different class you would have different students. I have two friends and three of us like to spend time with each other taking same courses. I was very social in my college and I hope there will also be so many friends in FCC as it's an era of social networking and without social attachment and networking you are nothing.

Q. Do you have both male and female Christian friends?

All the Muslim respondents have Christian female and male friends except one Muslim male.

Q. Any reason of not having male/female friends?

One male respondent said he didn't have Christian female friend. He said that there is no particular reason. When he joined FCC in 2013 he was new on the campus and had neither male nor female friend. In the first semester two females in his physics class had some assignments together and there formed their group. After having friendship with them he didn't feel the need of making new friends. When they completed their general courses, he opted economics as his major and his two friends' opted chemistry as their



major. He said that that gap bothered him for couple of days but in Economics department found a male friend and after that didn't feel to have more friends.

Q. Did you have Christian friends before joining FCCU?

Form all Muslim respondents there was only a male and a female student who had Christian friends. The male respondent when further inquired said that he lived near a Christian area. He had spent his childhood with the Christian guys. He had no friends other than those Christian friends and they are still his friend but to shifting to the new area and joining FCC he is not in frequent contact with them. The female respondent said that she had her schooling in a Christian school where most of the students were Christians. She further added, they are so good friends of mine and some of them are in FCC. My best friend is from Christian community. I feel bad sometimes when people criticize me for having Christian friends male and female.

Q. How was your experience with Christians before joining FCCU?

The male Muslim respondent said, I didn't feel any difference in the nature and attachments with Muslim and Christian friends. For me both are same and both are my equal friends. I can say the friendship with Christian was much chill, I think that was my childhood and we use to have more fun in childhood than in adulthood. In adulthood we get enough mature not to act silly and in childhood we do whatever we want without thinking for a second. I used to go to their homes and even sometimes I stayed at their homes. Those were my class fellows also so this had created close family relation between our families. I used to spend most of the time with him with his family. It was a nice experience to have my whole childhood with friends of different culture and religion. I like something about them, they are so loving and caring and they don't bother what others think if they do some they like. Their whole community is like that they don't bother what others say and they are not much into these cultural constraints. They are not extremist as I know the Christian community I never felt anything thing like discrimination or extremism in them from religious and cultural aspects.

Q. Do you have friends' group or circle?



All the Muslim male and female respondents said they have group in FCC except the one female who doesn't like to have such groups and another female who is in her first semester of university. But she told that as she likes to socialize with other students and for her the life without socializing is meaningless. She was determined that by the end of her current and coming semester she will have a group of nice friends including female and male friends.

Q. Are your Christian friends part of this group/circle?

Most of the respondents said that Christian friends are part of their groups except the one female who doesn't like socializing and the one who was in first semester. All the respondents said there are equally worthy friends as their Muslim friends. They don't care about religion culture because when one person make friends it's natural that he/ she also likes other person who has some common interest, qualities and thinking. Half of the respondents said that his Christian friends are just confined to campus only. There are two basic reasons for that one is that their Christian friends are mostly females and due to social and religious constraints they can't interact with each other off campus and another reason is that their Christian friends avoid most of their gatherings because the current situation of country doesn't allow them to be free and feel free outside the campus. They further added that they have been with them for several years when they joined FCC and they have noticed that when the step out of the campus they become different in their behavior, actions, talk and become reserved. Some of the Muslims respondents said that they had asked them about this change in their behavior upon which some Christian males didn't respond their questions and some answered that they are considered minorities and don't have feel that the society has given much rights to live as they give to Muslims, they have to be much conscious about their dressing, behavior and talks that's why most of the Christians avoid making friends off campus. When they are on campus they feel equal to Muslims and they get feelings that they are now secured and they don't need to be getting worried about their behavior and talks. Many of the female Christian respondents also left these questions unanswered but those who answered said that their parents ask them to be careful and from their childhood their parents have put this thing in their minds that we are minorities don't ever discuss religion, don't interact

much with those whom you don't know much, don't be so liberal try to keep yourself like other Muslim females look do. Many incidences they have witnessed also increased the fear and feelings of difference of Muslims and Christians in Pakistan.

Q. Are your other Muslim friends comfortable with your Christian friends?

Muslim respondents said that their Muslim friends are comfortable with their Christian friends but some time there are some Muslims who feel not much comfortable. They also told the researcher that sometimes some of their friends feel uncomfortable especially when they wanted to discuss some religious issues or if they have some bad experience with any Christian teacher or administration of the university. Respondent M-A said, "Being a student of FCCU, almost everyone has Christian friends. They have some interactions with them in their classes or at campus therefore usually Muslim students are comfortable with our Christian friends." Respondent M-B said, "In FCCU I have observed that everyone is more polite with each other. They have acceptance for people of other faiths therefore they are comfortable with each other." A female respondent M-C said, "When I introduced my Christian friend to my group, one of my Muslim friends told me I should not bring Christian students to our group. Because they cannot discuss some matters openly." Another respondent M-D said, "Members of my group are generally from Baluchistan. Majority of my group members were not happy with my Christian friend. They told me that I should not bring him to our gatherings."

Q. Have you ever joined your friend's friends' group/circle?

A very few respondent said that they have been with their Christian friends' groups/circles and rest of the majority said they have never joined his/her friends' groups/circles. They told that usually their Christian friends join their groups/circles. Respondent M-A said that his friend has no groups. He has few Christian friends and sometimes they also join his group with his Christian friend. Respondent M-B said, "I have been to my friend's group and they were very polite and they have always been very frank." One of the female respondent said, "Yes I use to join them with my friend as they join my friends' circle. They always want me to join them."

Q. How was your experience? Were you comfortable with them?

As told in the earlier question that very few Muslim respondents said that they joined their Christian friends' groups/circles. All of them said that they had very good experience with their friends' groups/circles. Respondent M-A said, "I thought that they will be uncomfortable with me but they were very happy. They were as good as my Christian friend. They never make me feel that I am new to them and that we are of different religions." A female respondent M-B said, "They were very friendly and some of them were my course matts. We have had some courses together. Therefore I was very comfortable with them."

Q. Do you go to each other's home?

Only one respondent said that he went to his Christian friend's home, and rest of the respondents said that they have never been to their Christian friends' home. They said that their friendships are confined to campus they usually do not go to each other's homes. The respondent who has been to his Christian friend's home said, "I had been two times to my friend's home. Once went he had accident from his motor bike and he had fractured his leg and the other at Christmas."

Q. How was your experience with their families?

The respondent who had been to his friend's home answered, "They were very kind. When I first went to see my friend after his accident, his family was very pleased and they thanked me for visiting their son. They invited me on Christmas day to join them. On Christmas visit they had many guest especially their relatives. They all were very happy and they were so kind."

Q. Have they ever gone to mosque?

A of the respondents said that their friends have never been to a mosque. Some of them said their friends have only visited Badshahi mosque.

Q. How they felt about mosque? Do they ask questions about Islam?

As mentioned earlier that not a single respondent visited any mosque therefore they have no experience of mosque. Answering the second question majority of respondents said

that their friends do not ask questions about Islam. Some of the respondents said that their friends do ask about Islam.

Q. Have you ever gone to a church? Or have you ever asked your friends to take you to Church? Or have they ever asked you to accompany them to church?

All the respondents except one have been to church. The majority told that they have asked their Christian friends to take them to church. They have visited with their Christian friends; there were few respondents who said they themselves went to church. No one said that they were asked by their friends to visit church. The respondent who has not been to church said, "I want to go to church but so far I have not been there. A few times I made my mind but failed. There is no special reason of not going to church. I will try to visit soon." Those who visited church said that they had only visited campus church. A respondent M-A said, "I always wanted to visit a church. We see churches on TV in movies but I have never had an opportunity to visit until I joined FCCU." Respondent M-B said, "Before joining FCCU, my friends who studied in FCCU when they were in intermediate use to tell me that they go to Friday prayers with their Christian friends and teachers. When I got admission I visited campus church on first day. It was a new experience for me and really liked it." Respondent M-C told the researcher that he asked his friend that he want to visit church. His friends took him to church for Friday prayers. Respondent M-E said, "I was reluctant at first time when my Muslim friend asked me to join her to church. I asked her will they permit us. She said that she has been to church many times. But after my first visit I visited many times with and without friends."

Q. Do you feel any difference between a Muslim friend and a Christian friend or they are same?

There were mix answers to this question by respondents. Majority of the respondents said that there are differences between a Muslim friend and a Christian friend. They said religion is one of the big factors which has m major role to create these differences. They said that when your friends has different faith then you always keep in mind that you should not speak something which will hurt him/her. Some of the respondents answers



were as, respondent M-A said, "Even the region and language make friends different from each other. Religion is one of the powerful factors of division in our society." Respondent M-B said, "Your religion shape many thing in your character, therefore I believe that friends of different religion cannot not be same as friends of same religion." A female respondent M-C said, "There are differences in friends of different religion and the same ones. Muslims have different views than Christians for many things i.e. for Muslims America is a country which is very against Muslims but for Christians it is not. When our vision of different things and events are different then our relations also become different."

Those respondents who said that they do not feel any difference between those who belong to their religion and those who are not were very few. Their answers were as, respondent M-A said, "I do not feel any difference. If someone becomes my friend then I do not think much about his beliefs or his/her religion. That's their personal thing and we usually meet at campus and we do not have much time to create these differences and discuss them." Another respondent said, "We knew we have different religions even then we became friends. And I think we felt comfortable to be friends therefore we became friends. That's same for Muslims, we are friends and we do not believe in each other's religion and we should not have any concern about it."

Q. Do you think your friendship will remain intact after FCCU?

When this question was asked, majority of the respondents were not sure about their friendships after FCCU. Some of them said that it will be very difficult to maintain their friendship after FCCU because they will become busier. Some said that they will try to keep connected with them but they are not sure what will happen in the future. A respondent M-A said, "Our friendship has always been confined to university campus, therefore I think with FCCU our friendship will also end." Another respondent said, "I am not at keeping friends, and I do not have very close friendship with my Christian friends. I think our friendship will not remain after FCCU." those who were optimistic about their friendship's future said that they will keep in touch with each other. If they could not contact them on phone then they at least remain friends on different social networking websites i.e. Facebook. One respondent said, "We have already made a group



on Facebook where we interact and I think we will continue this in future after leaving FCCU.” another respondent said, “We are from the same city and we can easily meet each other. I am very hopeful that our friendship will remain intact after FCCU.”

Q. What are your comments on Muslim-Christian friendships?

This was an important question, where the researcher wanted to know that how the Muslims feel about Muslim-Christian friendships and their importance inside university and as whole in the society. The answers of this question were very positive regarding Muslim-Christian relations. Each respondent said that these friendships are very important for coexistence in our society, where there is lack of tolerance among people. They further added that these friendships will help people to understand each other and it will eliminate the misconceptions among people about each other. Responses of different respondents were as, respondent M-A said, “I think this is one of very good opportunities for both Muslims and Christians to understand each other.” Respondent M-B said, “The best thing in FCCU is that it has pluralistic society where students of different religion especially a large number of Christian students study. It has given opportunity to me to have friends from other religions as well as students of other regions.” A female respondent said, “These friendships helped me in removing misconceptions about Christians and I hope they will also remove their misconceptions about us.” Another female respondent said, “There are many difference in our society and we need to eradicate these difference and for this we need to know each other and friendships have very important role in this.”

### **4.3. Theme Society’s elections:**

FCCU has more than 30 student societies run by students under supervision of faculty and administration of university. These societies are part of educational process and have an important role for student leadership skills, increasing their confidence level, and to give students wide range opportunities in both academic and non-academic fields. FCCU has societies for all academic departments, in addition there are many non-academic societies for a wide range of interests including the arts, the environment, debating and

many others, Society's office bearers are mainly elected through annual elections. The university administration supervises the elections under Dean of students. Each department advertises applications for candidates for president of the society and its cabinet members. Each department has its own rules for applicants and their eligibility. Majority of departments accept applications only from students majoring in respective department and who have membership of that society. Some departments have also rule that candidates for presidency should hold at least 3.0 or above CGPA and some are stricter who have compulsion of 3.0 or above CGPA in respective department. There is a rule that seniors cannot contest the elections for any seat because elections are normally held in spring semester and they are left with less than a year to hold the seat. Majority of students graduate after spring semester each year because university offers it admissions for fall semester and sometimes for very few seats in spring semester.

The preparations for society's elections start quit before advertisement for candidates by departments in particular and administration in general. Different groups start preparing their candidates from start of spring semester. They prepare their strategies, convince their group's members, contact other groups for their help, lobbying for their candidates and presenting him/her more worthy and suitable for the seat. One of respondents Mr. A; who is a senior student and belongs to Mandi-Baha-uddin (usually named as Mandi Group) told that before society's elections we have pre-elections inside our groups. There is usually more than one candidate for a presidential seat. It becomes very difficult for us to choose a single candidate who is more suitable. One of the important things we look for is how much other groups and students support this candidate? The friends' circle he/she got and acceptance inside our own group. On researcher's question, "does financial position of candidate also matters?" respondent A answered, "Yes it does matter especially when you are contesting for presidential seat of a society. But it vary from department to department and sometimes it also depends upon the opponent." Researcher, "which departments do you think needs good financial position of candidates and which opponents you consider needs more financially strong candidates?" Respondent A, "in departments we have Political Science department is on the top where you need to invest lots of money. With each election it needs more money to be its candidate. After Political Science society comes Lucas Economic society has the highest

number of members and it has many regional groups involved e.g. Chitralis, Pashtuns, Gilgitis. Lucas Economics society has been always dominated by these three regions because of their students' strength and they have always been comfortable in dealing each other for support. Then there comes School of Business; the main reason here is that it has very big strength and majority of students belong to good financial status because they are the one who pay highest fee in FCCU. Rests of departments have on average same expenses and it depends normally on their number of members. For your second part of the question, if the opponent candidate belongs to a group or supported by a group then you need to spend more money. When a candidate is supported by a group then these group members use their personal terms with other students to bring more support for their candidate. He/she needs to spend less money as compare to the candidate who is running on his/her own. When the same question was asked to another respondent Mr. B who is a senior Pashtun student he replied, "When you have been selected by your group e.g. I have been selected by Pashtuns as a candidate for presidency then I will be responsible for all the money spend for food and drinks on and off the campus. I will have to pay the entire bills at university cafes as well as in my flat because you have many guests during election campaigns." A majority of respondents told that if the candidate is selected by a group he/she needs more money. Reasons given mostly as when you are selected by a group then you are liable to them and you need to repay them in some sort. The most easiest and appropriate way for majority of students is by paying their bills. Some of the respondents said that if he/she cannot afford expenses of elections then why he/she has become candidate? Many respondents see these elections like general elections of Pakistan where you need to be financially very strong. Responses of many respondents and overall perception about society's elections show many similarities between FCCU's societal elections and general elections in Pakistan. Firstly, in both FCCU and Pakistan you need strong financial position for contesting an election. Secondly, students of FCCU have influence of their society where family, caste, tribe etc. have very important role in general elections, similarly students of FCCU need support of a strong group to win election.



Researcher has asked following questions from both Muslim and Christian students to find what is the role of societies' elections on students' campus life and how both communities respond to these elections.

QUESTION: What is the role of Christian students in these elections?

Answers: Respondent M-A, "every vote has equal worth so either voter is Muslim or Christian his/her vote is worthy for the candidates. I have been here at FCCU for last four years and have been involved in all elections. When I look at the candidates and their campaigns I have noticed that Christians have very low participations in these elections." Researcher, "What do you think why is this so?" M-A "I don't have an exact reason for this. I think it's because they do not have as much strength in any department as Muslims have." Respondent M-B, "it doesn't matters either you are a Muslim or Christian when it comes to voting. If you are eligible for vote then you have equal importance, therefore a Christian voter is as important as Muslim one. When you are campaigning for individual votes you try to convince both Christian and Muslim voters." Researcher, "Do you think they candidates give Christians as much importance as they give to Muslim students?" M-B, "it depends on candidate as well as department; if a candidate is more logical he/she must give an equal importance to Christian student as he/she gives to a Muslims voter because it doesn't matter who voted for you, only vote matters for a win. But in some departments there is very small number of Christians students as compare to Muslims. In such department usually candidates are more focused on Muslims students, and this is normal in departments which have large number of students e.g. Economics, Bio-Technology, and School of Management. Departments which have small number of students, there you need to consider each vote important either Christian or Muslim. In these departments you go to each voter to convince him/her to vote for you."

When researcher asked Christian students about their participation and role in societies' elections their responses were, Respondent C-A, "a large number of Christian students participate in these elections both as candidates for different seats and as voters. They have an important role in these elections because we have a large number of Christian students in FCCU." Researcher, "Christians have large number of students, but do you think you have collective decisions for these elections? C-A, "No, we do not have



collective decisions or these elections. They are independent to vote for candidates who they think as suitable for that seat, and I think for a true democracy this is important that you vote not for your religion, caste, regional associations etc.” Another respondent C-B, “as a Christian I think we are not united. In elections your importance is measured by your number of voters, for that you need unity. In FCCU, Christians have almost 20-30% students and about 90% of these students are either from or from near cities. So they have same religion and almost same region, unlike Muslims who have diverse regional affiliations. Despite all this we are not united therefore we have no important role in these elections.”

QUESTION: Do Christians have also groups like Muslims?

Answers: Muslim respondents, almost every respondent said that Christians do not have groups like Muslims so have. Some respondents told the researcher that although they do not have groups like Muslims based on region or language but they have friends’ groups.

The Christian respondents also responded the same as Muslims respondents and denied that Christians have groups like Muslims have. When researcher asked about friends’ groups, they agreed that they have friends’ groups but that is normal in FCCU. Both Muslims and Christians have friends’ groups and some groups have both Muslim and Christian students in them.

QUESTION: Do you think religion play an important role in these elections? And what is the role of religious seats?

Answers: Respondents both Christian and Muslims were of the opinion that religion has no role in these elections. They also denied the role of religious sects in these elections. But a Christian respondents C-A told, “if you look at these elections you will not feel that there is any role of religion but when you are involved in these elections you see religion’s involvement. I have contested for a presidency in a society. I was one of good students of my batch with CGPA 3.6/4.0 and my subject GPA was 3.7/4.0 where as my opponent had only CGPA 2.8/4.0 and his subjects GPA was only 3.0/4.0. I lost the election by 21 votes where the total valid votes were 56. Many of my friends who are Muslims told me that my opponent campaigned against me using my religion that I am a



Christian so they should vote for Muslim candidate. Although my Muslim friends voted for me but he used religion for winning that seat and its possible that they were able to change many Muslims voters.” A Muslim respondent M-A, “May be religion is not used in direct way but there is always an unconscious affiliation with your religion. Once I vote for a Christian candidate, my friend asked me that whom I voted for, when I told him that I have voted for the Christian candidate then he asked me with surprise why I have not voted for the Muslim candidate.”

QUESTION: Which societies have larger number of Christian voters?

Answers: It is very difficult to answer this question because societies do not have such information. No society asks such information. When researcher asked this question from both Muslims and Christian respondents there answers were, according to the Muslim respondents there are two to three societies where they have a good majority .e.g. Christian Life Program, Forman Music Society, and Forman Dramatics Club. A Muslim respondent M-A said, “Christian students have membership in every society even in Islamic Society. But proportionately they have majority in some societies e.g. Christian Life Program, Forman Music Society, Forman Dramatic Club.” The Christian respondent also had same responses except they added two more societies e.g. Formanite Journalism Society and Forman English Society. They say that these departments have a large number of Christian students therefore they have majority there. Respondent C-A further added that in university Christians have a good majority but when you talk about societies, administration has allowed college students to join students’ societies and there are very few Christians at college level. Muslims who are already in majority at university level get further increased by college level students in societies. Therefore Christians have no absolute majority in any society except Christian Life Program.”

QUESTION: What do you think why Christian students have less interest in these elections?

Answers: This question had a verity of answers by Muslims and ChristiAnswers: Muslim students’ responses were, a majority of Muslim respondents were of the opinion that they do not have absolute majority in any of the departments therefore they do not contest

elections. But when they were further questioned by researcher they also gave other reasons. Respondent M-A said, "Politics is not a simple thing were you submit an application and contest the election. You need to deal with people and now a day everyone wants demands in return. In FCCU students demand for your support in return and they are not from a single society. For this support you must have either a regional group supporting you or you should have very large friends' circle. If a candidate is Christian then why will a regional group support him/her? When they know that he/she cannot give you same support because Christians have no such group." Respondent M-B said that why will they be interested when they know that they will be rejected on the basis of their religion. Respondent M-C responded as, "There is lot of money involved in these elections and majority of Christians are from lower financial status." Respondent M-D criticized general elections of Pakistan saying, "We have not allowed them to participate in our general elections, they have always been excluded in election process how can they be interested here when they have never been a part in our general elections of Pakistan?" Respondent M-E said, "Like elections in our country, FCCU elections have a special class who can take part. They use region, language, money for their election campaign. I think a normal Muslim belonging to a middle class cannot contest these elections, how can a Christian who is not financially that strong and who is already belongs to minority can take part in these elections?"

Christian respondents also had a verity of answers for this question. The general response they gave had two main reasons e.g. the first was they have small number of students in FCCU, who are further divided in different departments and you need numbers in elections, secondly they all talked about money involved in these elections. The individual responses other than these were, respondent C-A told the researcher that when you have no trust on your country's political system then how can you be a part of any of the elections either they are general elections of Pakistan or these societies' elections in university? Whenever there is a political rally in Lahore, people are hired on daily wages. I have seen all this happening in my Basti (neighborhood). Respondent M-B said, "From our childhood we have been told not to participate in any political and religious discussion by our families. They have always tried to keep us away from these things." Respondent C-C said those who have participated in these elections have had bad

experiences. They say that there are some major groups in every society who play their role in elections further you need a large friends' group who will use their contacts, you need a good sum of money etc. Respondent C-D, who had been elected for Media Advisor for Forman Dramatics Club said, "When I took part in election, I was told to bring at least 25 voters who will vote for the president seat and in return their voters will vote for me. Some presidential candidates demand for voters from other office bearer, if you are able to bring those voters then they will nominate you for your desired seat in the cabinet. It's like general elections of Pakistan where ministries are divided according to their members in the assembly. It is very difficult for a Christian student to bring these much voters because majority of Christian student rarely by a membership. Majority of societies charge at least PRs 100 to 200 and for a student who is financially not strong cannot afford these. When someone cannot buy a PRs 200 membership, how can he contest for an election where you need thousands of rupees?"

QUESTION: How much financial position matters in these elections?

Answers: All the respondents Muslims and Christians were of the same opinion that strong financial position is very important for contesting an election. You need to spend a handsome amount of money to win in these elections, it doesn't matters for which society you are contesting for. You need money for memberships, you need money for your election campaigns and you need money for wining party. Without money it is very hard to win in these elections.

QUESTION: How much candidates spend in an election?

Answers: It's not like other universities society's election. In FCC I have seen sometimes it's like do and die situation. As Muslims have greater strength that why they are more conscious about winning the election though there is no such advantage or benefit but the feelings of losing election is dishonoring for the students. One of the Muslim students said, "Once I witnessed that in a political science society's election there were two candidates both were from political families and they had spent more than one lac each. Both the candidates spent on pan flex, cards, stickers, brochures, refreshments after meetings and gatherings, lunch and dinner parties etc. the competition gets more

interesting and tough mainly when both the candidates from feudal and political families. The students who contested for the election revealed that they haven't spent much money more than 5 to 10 thousands. They haven't ever printed brochures, Pena flex or anything thing like that. They had to spend only on fuel for visiting the students of departments for the campaign. Those Muslim respondents who had not contested any election had no views of the spending or expenditures on elections.

The Christian respondents were least interested in election and had not enough knowledge about expenditures on elections campaigns. When some Christian students were inquired they were astonished to know that students spend on elections. They had views that the contesting students don't spend even a penny. When they were further inquired that how it came that they are students of FCC and they had no idea who elections are contested and how much students spend they replied that majority of the students in FCC is Muslims and mostly they contest for the elections that's why many Christian students don't have any idea about these elections. The Christian students who contested for elections said that their friends used to help them in campaign and they had not spent money for the elections. They had a view that it's not like general political elections where one buys votes or spend money on election. These things are done by those sick thinking people who have either lots of extra money , have some illegal earnings , children of feudal who are much more status quo than anyone else, or those who have some planning to use the societies money for their interest otherwise no one spends money. But indirectly they made expenditures of 5 to 10 thousands on arranging parties, meetings and refreshments for the voters.

QUESTION: What is university's policy about election campaign?

Answers: this question was answered by very few respondent as majority was not aware of university's policy regarding elections. Those who answered told that university doesn't allow using money in these elections. Initially candidates were not allowed to make banners or stickers. They were only allowed to make pamphlets. But now candidates campaign like they are contesting for general elections. They make pan flexes, stickers, even batches etc.



#### 4.4. Theme Sports:

Forman Christian College University has tried to fulfill all the requirements for a national level university; therefore it has provided almost every healthy sport in its campus. FCCU has a separate department for sports and physical education. Under this department university offers different course for both boys and girls to enhance their mental and physical health. This department offers course in cricket, football, hockey, volleyball, basketball, tennis, and swimming. Other than these courses university has teams in all these sports, which represent university at domestic, provincial and national levels. University also arranges different tournaments on domestic, provincial and national levels. Every year in the start of spring semester, FCCU CELEBRATES sports week. In sports week houses represent both intermediate and university level students, there are individual level participating sports e.g. running, high jump, long jump, hammer throw, tables tennis etc. Students of different levels participate in there competitions. Although every student can participate in these competitions and everyone can be a part of university teams to represent FCCU on different levels, but research has observed some specific trends regarding participation of students in these competitions and university teams on the basis of religion.

The trends researcher observed in students' participation in these competitions as well as in university's teams are;

- Majority of the university's teams are divided where some teams have only Muslim player and some teams have only Christian players.
- Overall female student's participation is low.
- Participation of Christian female students is relatively much higher than Muslim female students.

To find out the reasons behind these trends and division of students on the basis of religion, researcher has conducted some interviews as well as had some informal discussions with both Muslim and Christian students. The researcher has chosen students



from different university's teams to have primary source data to find genuine reasons. Researcher's observations and respondents responses are discussed with regard to different teams where these trends have been observed are as follow.

#### **4.4.1 University Teams:**

University has ten major teams in different sports which represent university at different levels from domestic to national level. These teams include e.g. cricket, football, hockey, volleyball, basketball (male and female), lawn tennis, table tennis, and swimming (male and female). This section will discuss each team with reference to observed trends.

##### **4.4.1.1 Cricket:**

Cricket is considered Pakistan's famous and most played sports, therefore competition remains high at every level from street teams to Pakistan's national team. There are eleven players required in a team to play this sport but each team has at least five to six extra players in their squad to change injured player or one who is not performing well. Cricket team of FCCU has 17 players in its squad, from these 17 players team's coach and captain selects eleven players. There are 15 Muslim player in squad whereas only Christian players. Both Christian players are bowlers. When researcher interviewed different players their responses were:

In these interviews researcher asked many questions to find the reasons behind these trends. Respondent M-A (captain) said, "There has always been very tough competition in cricket because almost every student knows how to play it. We have trials and camps every year and however performs best he is selected for team. Everyone is given equal chance to perform. May be Muslims have majority in university therefore they are majority in team." Respondent M-B said, "it depends on their performance, those who perform they are selected. There are many players who performed well in trails but they could not performed in team therefore they were dropped from squad later. Although every respondent said everyone gets equal opportunity to be selected in team but there were other reasons told that were considered reasons for low Christian participation. A Christian player said, "Cricket has been an expensive game now. A lover middle class

student cannot afford cricket kit. Christians' majority is financially weak therefore they cannot afford a kit worth rupees 10,000." Another Christian player said, "Students are playing in clubs. In our team majority of student are those who are in clubs and rest are those who have played in clubs." Respondents told researcher that the financial position of players matters a lot. Players need to have kit and they need to go for practicing sessions.

#### **4.4.1.2 Football:**

Pakistanis have been always known for their craze for cricket, but when you enter FCCU, you will see students more crazy about football. University not only participates in different tournaments but it also arranges tournament on domestic, provincial and national levels. University team has won many tournaments on different levels. Some students say FCCU has more completion among students for football than cricket. University's team has 20 players; 17 players are Muslims and only three players are Christians: Researcher interviewed players and had informal discussions with them. Researcher found that the majority of Muslim players were non-locals (Lahore), they were either Pashtuns, Chitrali, or Gilgiti.

When players were interviewed the respondent told the researcher that these three regional students have always dominated football in FCCU. A respondent who belonged to Lahore said, "football need stamina, and we from warm regions have low stamina therefore we are not suitable for this game. Pashtuns, Chitralis and Gilgitis belonged to cold regions, and they have good stamina to play this game." A Christian respondent said, "Majority of our players are non-Punjabi and almost all Christians studying in FCCU are from Punjab. This is the reason why there are few Christian players." A Pashtun respondent said, "Football is very popular in our regions because of cold weather. In Punjab very few play football and those who play in university's team have played in clubs. They have not played in streets or public grounds like cricket." The reason respondents gave for less Christian players was that Christians belong to Punjab and there are very few Punjabi player in the team.



#### **4.4.1.3 Basketball:**

Basketball has never been a popular game in Pakistan, therefore majority of basketball players have learned it in schools, colleges or universities. FCCU has both boys and girls team of basketball. Basketball is known as a Christian student's game in FCCU. Both boys and girls teams are dominated by Christian students. In boys' university team there are only three Muslim players and in girls' university team there is not a single Muslim player. In an informal talk a Muslim student said, "Basketball is a Christian game. You will never find basketball court empty, there will be some Christian students playing basketball." Another respondent said, "Sometimes I feel that they play basketball to feel themselves Westerns. They consider it their game and always dominated university team." A Christian respondent said, "When I joined FCCU three years back, not a single Muslim girl use to play basket. Now I see many Muslim girls playing, they will soon be part of university's team." A Christian female basketball player told that Muslims girls do not participate in sports. In last two year move Muslim girls have participated in sports and in future there will be Muslim girls in university's basketball team." Another Christian female respondent said, "no one stops anyone to participate in these games. We have a Muslim girl as best girl athlete for last two years. Majority of Muslim girls do not want to be in sports." Many Muslim girls said that you cannot play basketball in

*shilwarkameez with dupata*, they need to wear trousers with t-shirt and majority does not want to wear them.

#### **4.4.1.4. Swimming:**

FCCU is one of few institutions in Lahore which has a swimming pool. It holds different tournaments on domestic and national levels. FCCU has both boys and girls swimming teams. In boys team FCCU has one of Pakistan's best swimmers. The girls' team of FCCU has only Christian students. When researcher asked the reasons, the majority said Muslim girls do not want to wear swimming costume. A Christian girl swimmer said, "Swimmer's costume is very tight and many girls feel very uncomfortable wearing it." Another girl respondent said, "Some girls do not want to give the medical test for swimming. There is a lady doctor for these tests even then they feel shy." A Muslim girl respondent who goes for swimming said, "Girls are not thought swimming in majority of families. Some families dislike and they do not allow their girls to swim." Another Muslim girl said, "My family does not allow me. They say it is not socially acceptable." Majority of Muslim girls told that their families will not allow them and they think it is not acceptable in their societies to swim especially in its tight costume.



#### **4.4.1.5 Athletics:**

In this research athletics includes all those sports in which students participate individually on their own, not in teams e.g. running, long jump, cycling etc. In athletics researcher noticed that both Christian and Muslim students participate. Researcher was told that for last two years Muslim female students' participation has increased. Earlier only Christian female students use to participate. Now competition has increased in both female and male participants. For last two years a Muslim girl wins the title of Best Female Athlete of Year.



#### **4.4.1.6 Volleyball:**

Volleyball has not been very popular until last year when university team qualified for semi-finals in inter-university competition. University has volleyball team for last five years. For last five years volleyball team has been dominated by students of Gilgit-Baltistan. In last five years team had only two times a non-Gilgiti student in it.



Researcher was told that student from this region play volleyball with new rotation style, which is not popular in other regions.

#### **4.4.1.7. Other sports:**

Sports other than those discussed earlier are not popular in FCCU. These include hockey, lawn tennis, badminton, and table tennis. Although university has provided grounds courts for these sports but usually students participate on individual bases. In these sports only badminton is played by female students and all others are only played by male students.

## Chapter No. 5

### **5. DATA ANALYSIS:**

This chapter contains analysis of collected data from FC college students including observation of the researcher. This is a qualitative research so all the analysis is also qualitative. Observation of researcher is also one of the most important elements in analysis. The data has been classified into different themes and sub themes. The themes have been analyzed one by one.

#### **5.1. Friendship:**

Friendship or any informal relation is the best relation to judge someone's views about someone. Therefore, this theme has great importance in analysis and this research. Friendship is the most informal relationship in which people act and behave with each other without any compulsion, limitation, restriction and boundary. People act genuinely without being false in behavior. Friendships are always formed when there is something common in both. In friendship most important element is trust and friends share almost every feelings, views or opinion about someone or something, happiness, sorrows etc. This was a challenging theme to have views of someone about his/ her friend.

When the theme of friendship was analyzed thoroughly it reveals a new trend of friendship in FFCU. It is noticed that the most of the respondents from majority and minority previously did not have friendships with inter religions. They had friends only from their own community. When it was analyzed some reasons were found. The schools and colleges from the Muslim respondent got graduated had either few or had no from Christian community student. That was the reason the Muslim respondents could not interact with Christians. The Christian students being few could not get mixed with Muslims because of the few reasons like they had sense of inferiority for being minority, suppressed class, scared of majority and most important thing their parents had repeatedly asked them not to get attached with Muslims or make no friends from Muslim

community. Their parents thought that if they made Muslim friends they would be informal and might have discussions on religion leading to any conflict which was the most fearing element for the parents. Religious conflict is the most fearing element in many societies. It has been seen that people are more aggressive and short tempered in issues related to religion. The Muslim conflicts with Christian in past few decades are also one of the major reasons that Christians avoid Muslims. The Christian community has been underprivileged since independence and the feeling of dominancy in the Muslims of Pakistan also put a pressure on Christians. After 1970s the conflicts between Muslims and minority increased, when Islam was made official religion of Pakistan in 1973s constitution.<sup>73</sup> This constitution created difference on the basis of religion .When Islam was made official religion it gave a sense of superiority to the Muslims and inferiority to the non-Muslim minorities. This inequality increased the conflicts between Muslims and minorities. This inequality further created two groups one Muslims which has powerful and the minority lost their equality, and friendships among such groups where they are not equal and they are considered different are very rare.

FCCU was a new society for both Muslims and Christians. Here the administration of the university had created an environment where every student is considered equal beside his/her religion. Their motto which states, “By Love Serve One Another” was implemented. And most importantly the institute is running under an American church and its administration is under local and foreign Christians. This powerful role of Christians in university’s affairs gave feelings of empowerment amongst Christians. Being in powerful role, the university’s administration tried its best to bring both Muslims and Christians close to each other and to develop a sense of equality among them. Keeping all these reasons in mind, both communities stood on equal ground and began to come close to each other. These were the reasons of friendships of Muslims with Christian students and vice verse. Being low in numbers in FCCU the Christians were not a minority and Muslims having majority in student numbers were not a majority. The institutional setting has brought both communities on equal status. That’s why almost

---

<sup>73</sup> .....

every respondent of this research told researcher that he/she has one or more friends from other community.

It is also important to mention that both the communities had some special type of friendship which they developed in FCCU. Their friendships were not like the one they had with students of their own communities. These friendships were confined only within this setting where they interact under a special environment. Most of the respondents told that their friendships are only on campus; they do not meet their friends off campus, they usually do not visit each other's' homes, they do not discuss some specific topics etc. Although they call themselves friends but this friendship has some restrictions and they have made some boundaries for their friendships. They always interact within these boundaries and do not cross those limits. Researcher tried to find the reasons behind these restrictions of friendships. There were many reasons which the respondents did not talk about. The first reason was that both the Muslims and Christians know that this is an artificial setting where they come for few hours in a day and in reality there is lot of difference in Muslim-Christian relations outside FCCU. Secondly, the Muslim who are a majority in society did not want to lose their power in society outside this setting therefore they restricted minority only to campus where they were accepted as their equals. Thirdly, Muslims always wanted to maintain their power on campus and it was very difficult to hold direct power, but they have found new thing through which they can maintain their power i.e. by taking part in societies' elections, being class representatives. Fourthly, Muslims wanted to maintain their status quo. Fifthly, Christians involved themselves with Muslims to maintain equality with them. As D. Stanley Eitzen (1967) says that the relationship among the majority and minority will always be on sustaining of power by majority and struggle for power by minority.<sup>74</sup> In FCCU there was the same situation where the Muslims (majority) wanted to maintain their power which they have in society and Christians (minority) who have opportunity to gain some power under this setting.

### **5.1.1 The sub-themes under friendship theme:**

---

<sup>74</sup>A CONFLICT MODEL FOR THE ANALYSIS OF MAJORITY-MINORITY RELATIONS

The friendship theme was designed aiming to extract more information regarding other sub-themes which were important to understand the relationship of minority and majority under this special setting. The sub-themes discussed under friendship theme will be analyzed as follow.

#### **5.1.1.1 Approval or disapproval by family and community:**

Friendships are thought to be decisions of individuals depending on one's likes and dislikes about other person. In developing societies where the Western individualist way of life has not yet over taken communal life, it is very difficult to make decisions on individual likes and dislikes especially in making friends. Friends in a Pakistani society is like a brother who is not only spends time with you but also visits your family, joins different family functions and consulted on many decision makings. Therefore one needs to keep different things while making someone friend because you always need family's as well as community's approval.

Analyzing the responses of both Muslim and Christian respondents, it was found that friendships between Muslims and Christians are generally not approved by families as well as communities. When the respondents were asked about their visits to each other's homes, majority of them never visited each other's homes. And when they were asked about their meetings other than campus, their majority did not meet off campus. One of the Christian respondent's was worth mentioning here when she was asked about off campus meetings, she said, "When we are at campus Muslim meet us very friendly but off campus when we see them they do not bother to meet or even recognize us." Those who visited each other's homes, there were differences between Muslims visits to Christian friends home and Christians visits to Muslim friends home. When Muslims visited their Christian friends' home they met their friends' family. But when Christians visited their Muslim friends' home they were kept in a separate room and they never met their friends' family. This shows that the Christian families approve their children's friendships with Muslims whereas the Muslim families do not approve their children's friendships with Christians. To support this argument there is evidence that is, the visits of Christian students to Muslims friends' homes is higher than the visits of Muslim



students to Christian friends' homes. This shows that Christians have generally more acceptance for Muslim friendships and Muslims have less acceptance for Christian friendships. This is also a reason to restrict their friendships to campus only.

#### **5.1.1.2 Financial status:**

Financial status is another sub-theme under friendship themes, which was discussed with respondents to know the role of financial status particularly in friendships and generally in relationship of Muslims and Christians. In the response to questions related to financial status and its relation to friendship, every respondent said that financial status does not matter in friendship. Neither the Muslims nor the Christians supported this but there were other realities which were observed on campus regarding friendships of Muslims and Christians. The number of friends of other community depended upon the financial position of the respondent. The higher the financial position the more friends he/she had of other community especially for Christian respondents.

Generally each Christian and Muslim student who belongs to middle class families had one to three friends of other community, but with increase in their financial position their friends also increase. This was observed more in Christians when they were of higher financial status they had more friends i.e. When a Christian respondent who was doing Masters in Business Administration (MBA) was asked about his Muslim friends he told that he has more than ten close friends, and there are many other friendships which are only on campus. He also did his BS Business from FCCU, for both the degrees he did not apply for financial assistance and his father is a businessman. However, in Muslims other than financial status there was another factor on which this phenomenon depended. The other factor was their native area from where they belong to. Those who had higher financial status and belong to urban areas especially the local Lahories had more Christian friends whereas those who were from rural areas had less Christian friends with rise in their financial status. The other observation in the field regarding financial status of students was that those who have higher financial status had friendships among students who belong to their financial status. There were very few friendships where students of different financial statuses who became friends. Those who had friendships in

other financial status students usually belong to different regions. Regardless of the responses of respondents researchers has observed the above mentioned phenomena in friendships and their relation with financial status.

### **5.1.1.3 Perception about each other's religions:**

It was one of the important tasks in this research to know about the perception of Muslims and Christians about each other's religion. With its importance it was also very difficult to ask questions related to their perception of other religion and getting a true answer. The respondents were asked indirect questions about other religion and extended to informal discussions so that they become comfortable for these talks. Firstly the Muslims perception of Christianity, majority of Muslims did not know much about Christianity other than some general information i.e. they believe in Jesus Christ as son of God, they go to church for prayers, they wear cross etc. They are much interested in Christianity therefore they ask questions about Christianity from their Christian friends. Some of Muslims have also taken course of Christian faith. Almost every Muslim respondent told the researcher that he/she has visited campus church. Other than these they previously had many misconceptions about Christians i.e. they drink wine and it is accepted among families, they are "Najis" (impure), all of the Christians belong to lower socio economic status etc. The perception of Muslims about Christians has become more positive after joining FCCU. Some Christian respondents told that their Muslim friends talk about many things in Christianity which they like and they have become more interested. Muslims who have taken courses of Christianity told that Christianity has more preaching about peace and brotherhood; we should adopt these messages because Bible is also a holy book for Muslims. Christians however know more about Islam than Muslims about Christianity. The major reason of this knowledge about Islam is Islamic studies courses in schools and colleges. All of the Christian respondents told that they have studied Islamic studies in their schools and colleges. They did not have interest in Islam as none of the Christian respondents took Islamic studies course in FCCU where they have option of Christian faith course instead. One of the respondent said, "When something is imposed upon you then you always want to quit it; the same case is with Islamic studies and Christian. We are studied Islamic studies knowing that we are

Christians. Then how will someone be interested in it?" They have always been fearful from Islam as the majority told that they have never visited a mosque and if they try they will be killed. Despite this fear they do visit Sufi shrines and offer prayers. FCCU has help Muslims to change their perceptions about Christianity from negative to positive but it is unable to give a positive perception about Islam to Christians.

#### **5.1.1.4 Friends' Groups/Circles:**

At FCCU almost every student has a friends' group or circle. This can be observed in cafes, at grounds, corridors, at Lucas Centre etc. These groups were very important to study to understand the members' (especially where both Muslims and Christians members) group behavior, their ideas about each other, and their interactions. These groups comprise of average five to seven members which includes both male and female students. Generally male members have large number than female members. There were a lot of groups where there were only male member but the number of groups where there were only female members was very rare. It was also observed that the ratio of Christian students who join Muslim majority groups is higher than Muslim students who join Christian majority groups. Majority of Christian students have groups where there were only Christian student members. It was also observed that comparatively every Christian students group has female group members however it was not observed in Muslim student groups. Another observation was that in Muslim majority groups there were female Christian member but in Christian majority groups no Muslim female student was observed. The same trend was also observed about couples where there was Christian female student with Muslim male students and no Muslim female student with Christian male students.

When the above mentioned phenomena were analyzed it was found that Christians who were in power by the administration of the institute were still holding their perception of Muslims as majority and powerful as they are in society outside this institution. This setting has empowered the Christian students and it has given them an equal status, but it was not easy for them to clear their minds from their past, where Muslims have always been ahead them in power, social and economic status. From their interactions and their

behavior it was easily understandable that Christians still had inferiority in their minds. The Muslims on the other hand were able to maintain their status in this setting. Although they has compromised many things i.e. they treated Christians as their equals, Christians were accepted as friends, they were also allowed to join their groups etc. but beside all this their still had upper hand and more powerful than the Christians.

### **5.1.2 Societies Elections:**

FCCU has 30 departmental and non-academic societies to provide its student an opportunity to enhance students' leadership qualities as well as to bring students together as a team to train them to work in a team. The elections of these societies are the best opportunity to leek deep into the relations of Muslims and Christians. It is also an important source to know about the role of power, socio economic status, friendships, groups and competition. To understand these phenomena researcher had keenly observed the process from campaigns for new memberships to election winning parties. Researcher has also interviewed some seniors who were involved in these elections for last three to four years. They were thoroughly interviewed to achieve more information as well as different aspects of these elections.

Elections in Pakistan have always been very controversial and there has always been involvement of money, caste, language, region and religion. They are also symbol of power where candidates show their power by holding majority to win these elections. Is does not matter weather political field is small or big, when you contest election you are there to show your strength. In FCCU's societies election process has three main steps firstly, registration of new members, secondly, nominations and election campaigns, and lastly, voting or election. These three stages will be discussed one by one with regard to its implications on Muslim-Christian relations and role of power.

#### **5.1.2.1 Registration of New Members:**

Registration for new members starts soon after the start of spring semester in February of each year. With the notification from administration for registration of new members for societies, every society sets up their stalls on campus. Every society try its best to register



more members than the rest, therefore they also invite their society's advisors and sometimes teachers for departmental societies for their campaign. Different groups especially the regional groups are involved in these registrations to have more members for their election candidates.

In these campaigns someone can easily observe that these campaigns are dominated by Muslim students. Very few Christians are seen in these campaigns especially for Christian Life society. If we compare Islamic society and Christian life society, they are both religious societies and equally important for both religions, but the campaigners of Christian life society have never been seen to ask Muslim students to buy memberships however the campaigners to Islamic society ask Christian students to buy its memberships. It shows the reluctance of Christians towards Muslim students. From this lack of campaign one can perceive two reasons, one is that they do not want Muslims to interfere in this society which is a religious society for Christians, and other reason may be that they are not comfortable with Muslims to discuss and to persuade Muslims for their religious society. Either could be true but it shows that on the basis of religions Christian students are not that much open with their Muslim fellows in FCCU. The other things which were observed related to Christians are that the future candidates or the regional groups which were campaigning for their candidates were not interested in Christian students. The senior students who have been key respondents for elections in this research told that Christians are less in number and majority of them belong to lower financial status where a membership is of hundred rupees, therefore they do not campaign for Christians. Christians are almost excluded in this process because of their less number of students and their low financial status.

#### **5.1.2.2 Nominations and Election Campaign:**

When administration of FCCU announces the date of elections each society calls for nomination of new candidates. All those students except seniors are eligible for office bearers who have membership of that society and who hold specified CGPA (if required by society). It was observed that very few Christians apply for any seat in society's office and those who apply for these seats do not apply for president. In the last six years only



eight Christian candidates have contested for a presidential seat of any society other than Christian life society. From these eight only three candidates won their seats and rest of the five lost. The general reasons Christians gave are their small number and involvement of money. But there were other reasons observed. Christians generally detach themselves from these elections; the reason behind this detachment is lack of interest in politics. FCCU has a famous culture that there will always be some political discussion whenever some students sit together as a group. In these group political discussions Christians have been noticed that they do not involve themselves in discussions. Christian respondents told that they have been always detached from politics by their families and they do not have any major role in general politics of the country. Nominations are usually done by consensus within groups or between groups and for Christians they do not have any particular group in these elections therefore it becomes very difficult for them to compete them.

The election campaign starts after submitting nomination papers. Groups start negotiations with other groups for some consensus on their candidates and to bargain some seats. This campaign is not restricted to campus, it is also done off campus, rather the main campaign is done after university hours and off the campus. There is no role of Christians in this whole election campaigns. It was observed that no group contacts Christians for their support, only candidates individually contact individual Christians for their support. This is because they do not have any group which can negotiate and ask for some part in power. Christians are involved only in campaign for office bearers of Christian life society where they have all Christian candidates and Christian voters.

#### **5.1.2.3 Voting on Election Day:**

There are generally one to three day allocated for voting for different societies under supervision of Dean of students. Voting starts at 10 a.m. and ends at 3 p.m. for one day.

#### **5.1.2.4 Involvement of Money in Elections:**

Initially when societies were formed and they started elections there was no involvement of money. Memberships were free, majority of societies hold interviews of candidates and elections were very smooth. In last six years memberships of every society were sold and this started involvement of money in these elections. At present each society's election need a large sum of money to contest for a seat especially for president's seat. This involvement of money has restricted the number of contestants and it has evolved and become a game of people from higher economic status. Those who are from lower strata of economy cannot participate in these elections. Administration has tried to control increasing involvement of money but they are failed. The reason of their failure is that money is not used directly to buy votes from students which may disqualify the candidate. Money is involved on two stages:

#### **5.1.2.5. At Registration of New Members:**

Before the announcement of registration of new members usually the future candidates have made their mind. Therefore they try to bring more members whom they know and who can vote for them in future elections. They convince their friends, students from their region etc. to buy memberships. Other than those who buy on their own, they persuade students to fill up the membership form and they pay their membership fees which is usually 100 rupees in every society. The money involved depends on societies. The Societies which have large number of members, required large sum of money to compete other candidate, and if society has small number of members than it requires less money.

#### **5.1.2.6. At Election Campaign:**

The money involved at election campaigns is very large than the money used in memberships. There may be candidates who have not spent money in new memberships but it is very difficult to say that there is any candidate who has not spent money at election campaigns. An average spending of a candidate who contests for presidential seat in Forman Political Science society, Lucas Economics society, and Leadership Forum (Departmental Society of School of Business and Management) is more than

hundred thousand Pakistani rupees. The other societies have an average spending range of ten thousand to fifty thousand Pakistani rupees.

After knowing that this much involvement of money in these elections, these elections have become a symbol of status and power. These elections have broadened the inequalities between students of lower economic status and students of higher economic status. Involvement of money has not only broadened these differences but it has also restrained student of low economic status from taking part in these election. This is also one of the reasons why Christians do not have interest in these elections. When they cannot be part of these elections then why should they be interested? A Christian respondent said, "The amount of money used in these elections cannot be afforded by a normal Christian who is studying on financial aid of university. Then why will he/she take interest in these big games?" These elections have not only widened the gap between the upper class Muslim students and Christian students rather it has also increased gap between Muslims of different economic statuses.

### **5.1.3. Sports Theme:**

To understand the interactions between Muslims and Christians, sports were also an area where both the communities have informal gatherings. In sports people work in a team, in team work each member has to do his job well to get success. In sports each member of the team is important and for success everyone's job needs to be well completed. Each member of the team has to interact as well as accept other as an equal part of their team to get success. The purpose of including sports for this research is to know how the Muslim members of a sports team interact with their Christian team members and their behavior with each other in a team. How they feel about each other especial when they are in team. The other purpose of including sports is to know about participation of both Muslim and Christian students in different sports. There was also a special focus on female participation in sports. The analysis will be divided into three sections where the first section will analyze the participation of Muslim and Christian students in different sports. The second section will analyze the behavior of Muslim and Christian sportsmen with each other, and the third section will analyze the participation of Muslim and Christian female student in sports.

### **5.1.3.1 Participation of Muslims and Christian Students in Sports:**

FCCU has facilitated its students with different sports where it has grounds and has provided sports goods. It has also university's teams in every sport to represent university in domestic and national levels. Teams are selected after trials from students who want to participate. There are two different groups of sports where one group needs a team to participate and other group consists of individual players who participate in competitions.

The first group of sports where a team is needed to play had both Christian and Muslim students, but these teams have also divisions where in some teams Muslims were in majority and in some teams Christians were in majority. All these teams had coaches and university provides team kit which includes trousers, shirt, upper jacket and socks. Other requirements are also provided by university for teams such as footballs, hockey sticks, balls, and goal keepers' costume. For players of cricket they needed to bring their own cricket kit therefore majority of players in this team are club players who have proper kit. Teams where Muslims were in majority were cricket, football, volleyball, and hockey. All these teams have practice sessions after class at 4 p.m. except cricket. Players of cricket are usually club players and they do their practice in their clubs. Football and volleyball teams where Muslims are in majority are dominated by Pashtuns, Chitralis and Gilgitis, these regions have very low Christian population therefore all the players are Muslims. This is one of the reasons of Muslims majority in these teams. Hockey and cricket is played mostly by local students therefore hockey has a good number of Christian players but cricket has only two Christians, when Christian cricket players were asked the reasons they told that majority of their team players including them are club players and they also need to bring cricket kit along with them therefore it becomes very difficult for those who cannot afford. The basketball team is dominated by Christian students where all the team players are Christians except one. There is a perception among Muslim students that basketball is a Christian students sport, therefore a Muslim student said, "They (Christians) think of this game as their game and sometimes I think they play this because they think this is an American game and they have a special affiliation with them as they are Christian too."



In the latter group where players need to participate individually are dominated by Muslim students. In this group sports include such as running, lawn tennis, table tennis, chess, badminton, and hammer through. In all of the sports mentioned above the players are Muslims. When reasons were investigated, researcher found that majority of these sports does not have coaches except for lawn tennis and running. The players practice own their own, and the sports good used in these sports are also not provided by FCCU's sports and physical health department, therefore players had to buy on their own. That sport which has coaches i.e. lawn tennis and running is very expensive sports. A lawn tennis player needs sports shoes which are very expensive and tennis racket which is also expensive. The Muslim players who represent university in lawn tennis told the researcher that their shoes are worth more than five thousand Pakistani rupees, they need imported sports shoes because their feet slip during match and locally made shoes torn apart. Their tennis rackets are worth four thousand and they also told that racket strings need to be changed after few matches because they break. The athletes who participate in running told that they need special shoes sprinters which are very expensive and they buy them on their own. By observing all this information it can easily be concluded that this group of sports is much expensive and for a lower middle class citizen of Pakistan it is very difficult to bear these expenses. This is also the reason behind Christians' lack of participation in these sports because the majority of Christians in Pakistan are from lower financial status.

#### **5.1.3.2. Behavior of players inside teams:**

To analyze the behavior of players inside their team, these teams were observed during matches and they were also interviewed. It was observed that behavior of both Muslim and Christian players during matches with each other were very positive. They worked as a team and everyone supported other players of their team and there were not seen any differences amongst players regarding their religion. When players were interviewed, it showed that there are more close friendships among these players regardless of their religion. Majority of players were good friends and they use to meet outside campus. These friendships were different from the normal friendships between Muslims and Christian in FCCU. Muslims and Christian students who are friends at FCCU usually



spent time on campus and they normally do not meet outside campus but players who are friends meet outside campus and they visit each other's homes. From their behavior and their interviews it was analyzed that in teams they are more close to each other. For a collective task they overcome their differences and became a team whose only purpose is to win the match.

#### **5.1.3.3. Females participation in sports:**

This research also focused on females' participation in sports to find the differences between the approaches of Muslim female students and Christian female students. It was observed that approach towards sports were totally different among Muslim and Christian female students. For Muslim female students participating in sports is not very acceptable. Majority of female students were not comfortable in sports and they never participated. They told researcher that their families will never accept their participation in sports and it is not acceptable in their society. Some respondents even brought religion into this and told that religion has not given permission to girls for such activities. Those Muslim students who participate in sports have different view about their participation as well as about sports in general. They said that their families accept their sports activities and when they win any event they feel proud and praise them. For them sport is an important part of today's life and they are very happy with it.

For the Christian female students being a part of a sports team was very much acceptable and they feel proud to tell that they are in university team. Those who do not participate in sports also had a positive thinking towards sports than Muslim female students. Female's participation in sports is more acceptable in their families as well as in their communities. With time more Muslims female students have joined sports than before. Four years earlier there were only Christian female students who participated in sports but today there are many Muslim female students in sports competitions. For last two years FCCU had a Muslim female student as best female athlete of the year. The old trends and thoughts towards female participation in sports is fading and more and more female are joining sports as their career.

spent time on campus and they normally do not meet outside campus but players who are friends meet outside campus and they visit each other's homes. From their behavior and their interviews it was analyzed that in teams they are more close to each other. For a collective task they overcome their differences and became a team whose only purpose is to win the match.

#### **5.1.3.3.Females participation in sports:**

This research also focused on females' participation in sports to find the differences between the approaches of Muslim female students and Christian female students. It was observed that approach towards sports were totally different among Muslim and Christian female students. For Muslim female students participating in sports is not very acceptable. Majority of female students were not comfortable in sports and they never participated. They told researcher that their families will never accept their participation in sports and it is not acceptable in their society. Some respondents even brought religion into this and told that religion has not given permission to girls for such activities. Those Muslim students who participate in sports have different view about their participation as well as about sports in general. They said that their families accept their sports activities and when they win any event they feel proud and praise them. For them sport is an important part of today's life and they are very happy with it.

For the Christian female students being a part of a sports team was very much acceptable and they feel proud to tell that they are in university team. Those who do not participate in sports also had a positive thinking towards sports than Muslim female students. Female's participation in sports is more acceptable in their families as well as in their communities. With time more Muslims female students have joined sports than before. Four years earlier there were only Christian female students who participated in sports but today there are many Muslim female students in sports competitions. For last two years FCCU had a Muslim female student as best female athlete of the year. The old trends and thoughts towards female participation in sports is fading and more and more female are joining sports as their career.

## Chapter No.6

### CONCLUSION AND RECOMMENDATIONS

#### **6.1 Conclusion:**

On the basis of the whole findings and analysis of this it is concluded that the relationships between majority and minority in Pakistan is more or less same despite of the changes in power. The majority minority relation in a country remains same if even the minority got power in certain conditions and places. In this research where Christian which is minority in Pakistan gets power in FFCU which is a Christian administrative educational institution their behavior with the majority (Muslims) and insecurity remains same within the campus and off campus. It is found that the Christian students even after being close friends of the Muslims have sense of insecurity and inferiority in their mind though they do not express those feelings.

#### **6.2. Recommendations:**

This research is about a relationship between majority (Muslims) and minority (Christian) and on its finds the followings are proposed to make the relationship better between the two

1. Equal rights as all citizens
2. Equal job opportunities

3. Strict implementation of blasphemy law

On any case the whole community must not be suffered. Muslims should not be allowed to take law in their own hands. The judiciary on the basis of investigations makes decisions in favor or against the accused. The accused must be dealt according to the law.

4. Equal status

Government should protect the minorities even they are found guilty. They should be treated according to the law. But not by the public/.they should also be given equal rights and status as every Muslim has.