

# Tolerance and a gender s

Dawn 9.3.03  
Society & S. Indus

**Dr Tariq Rahman puts forward the results of his survey on tolerance among students and teachers, according to**

**I**N December 2002 and January 2003 I carried out a survey of the opinions of students at the 10th class level of Urdu-medium schools, English-medium schools and madressahs. The same questionnaires were also given to teachers in these institutions. The overall results of the survey have been described earlier (*Dawn*, February 23).

This article presents the gender-wise breakdown of the survey. As the female students and teachers of madressahs were not available for the survey, only the responses of the students of English and Urdu-medium schools are shown in the tables accompanying this article.

The number of students and teachers are shown in tables 1 and 2, showing that the sample size in the case of Urdu medium schools was almost twice that of English medium schools. There were questions pertaining to whether non-Muslim citizens of Pakistan should be given the same rights as Muslim citizens, especially as far as giving them jobs was concerned. There was also one question which asked respondents whether men and women should be given equal rights. The students were told that 'equal rights' meant rights as defined as being equal in Western countries. The responses of the students are as in table 3.

The responses of students in English medium schools to questions on policies regarding Kashmir. Tables 5 and 6 contain the response of teachers of English-medium schools to the same questions. Students and teachers were asked three questions: the first that should Kashmir be taken away from India by an open war; the second whether Kashmir should be taken away by supporting jihadi groups, and the third that whether the Kashmir cause should be supported only through peaceful means and not by embarking on a war or by sending jihadis across the Line of Control.

Most Pakistanis students

to be more tolerant than teachers. The fact that teachers, especially in elitist schools, are less tolerant than their students may

be because the students come from a higher socio-economic class in which liberal ideas are more prevalent. ■

Q-4. Give equal rights to <i>Ahmedis</i> in all jobs etc?	Males	Females
Yes	67.74	63.46
No	8.06	11.54
Don't know	24.19	25.00
Q-5. Give equal rights to Pakistani Hindus in all jobs etc?		
Yes	75.81	80.77
No	14.52	13.46
Don't know	9.68	5.77
Q-6. Give equal rights to Pakistani Christians in all job etc?		
Yes	87.09	78.85
No	4.84	13.46
Don't know	8.06	7.69
Q-7. Give equal rights to men and women as in western countries?		
Yes	85.48	96.15
No	8.06	3.85
Don't know	6.45	Nil

Analysis: Boys are slightly more tolerant of *Ahmedis* and Christians than girls. As expected, girls favour equal rights for men and women.

Q-1. Take Kashmir away from India by an open war?	Males	Females
Yes	24.02	28.08
No	69.04	59.06
Don't know	6.05	11.05
Q-2. Take Kashmir away from India by supporting <i>jihadi</i> groups to fight with the Indian army?		
Yes	22.58	23.07
No	72.58	44.23
Don't know	4.84	32.69
Q-3. Support Kashmir cause through peaceful means only (i.e. no open war or sending <i>jihadi</i> groups across the Line of Control)?		

# 3.03 Tolerance and militancy - a gender survey

an puts forward the results of his survey to research militancy and ng students and teachers, according to gender, in Pakistani schools

to be more tolerant than teachers. The fact that teachers, especially in elitist schools, are less tolerant than their students may be because the students come from a higher socio-economic class in which liberal ideas are more prevalent. ■

Table 3

### Tolerance among students of English medium schools N=116 (M=62; F=52) (In percentages)

Q-4. Give equal rights to *Ahmedis* in all jobs etc?

	Males	Females
Yes	67.74	63.46
No	8.06	11.54
Don't know	24.19	25.00

Q-5. Give equal rights to Pakistani Hindus in all jobs etc?

	Males	Females
Yes	75.81	80.77
No	14.52	13.46
Don't know	9.68	5.77

Q-6. Give equal rights to Pakistani Christians in all job etc?

	Males	Females
Yes	87.09	78.85
No	4.84	13.46
Don't know	8.06	7.69

Q-7. Give equal rights to men and women as in western countries?

	Males	Females
Yes	85.48	96.15
No	8.06	3.85
Don't know	6.45	Nil

Analysis: Boys are slightly more tolerant of *Ahmedis* and Christians than girls. As expected, girls favour equal rights for men and women.

Table 4

### Militancy among students of English medium schools N=116 (M=62; F=52)

What should be Pakistan's priorities?

Q-1. Take Kashmir away from India by an open war?

	Males	Females
Yes	24.02	28.08
No	69.04	59.06
Don't know	6.05	11.05

Q-2. Take Kashmir away from India by supporting *jihadi* groups to fight with the Indian army?

	Males	Females
Yes	22.58	23.07
No	72.58	44.23
Don't know	4.84	32.69

Q-3. Support Kashmir cause through peaceful means only (i.e. no open war or sending *jihadi* groups across the Line of Control)?

Table 7

### Militancy among Urdu medium students N=230 out of which M=123 and F=107 (In percentages)

		Males	Females
Kashmir war	Yes	45.53	32.71
	No	49.59	57.01
	Don't know	4.88	10.28
Kashmir <i>jihad</i>	Yes	38.21	26.17
	No	39.02	57.01
	Don't know	21.95	10.28
Kashmir peace	Yes	68.29	84.11
	No	23.57	12.15
	Don't know	21.95	3.74

Analysis: Male students are supportive of militant policies about Kashmir than females. Results for Q3 are confused because students ticked 'Yes' in response to Q1 and/or Q2 while also ticking 'Yes' in Q3.

Overall, English medium school students are less militant and more tolerant of minorities and women than those studying in Urdu medium schools. Females favour a peaceful solution to the Kashmir problem while males tend to be militant. Females seem to show less tolerance for Hindus than their male counterparts.

Table 8

### Tolerance among Urdu medium school students N=230 out of which M=123 and F=107 (In percentages)

		Males	Females
1. <i>Ahmedis</i>	Yes	44.71	49.53
	No	39.02	34.58
	Don't know	16.26	15.89
2. Hindus	Yes	51.22	42.99
	No	39.84	44.86
	Don't know	8.13	12.15
3. Christians	Yes	64.23	67.29
	No	27.64	25.23

whether the Kashmir cause should be supported only through peaceful means and not by embarking on a war or by sending jihadi across the Line of Control.

Most Pakistanis students attend Urdu-medium schools which are administered by the provincial governments and, in some cases, by the federal government. Their opinions to the questions on Kashmir are given in table 7. Table 8 contained their responses to questions on the treatment of religious minorities and women. Since tolerance is crucial for maintaining peace in the country the opinions summarized in table 8 are very significant.

Teachers in Urdu medium schools were also asked questions on the kind of policy that should be followed on Kashmir. The results for this group are shown in table 9. They were also asked the question on the treatment of minorities and women. These responses are shown in table 10.

#### Conclusion

Overall, English medium school students are less militant and more tolerant of minorities and women than those studying in Urdu medium schools. Females favour a peaceful solution to the Kashmir problem while males tend to be militant. Females seem to show less tolerance for Hindus than their male counterparts. This may be because males are more exposed to discourses outside homes and classrooms which dilute the anti-Hindu discourses prevalent in these two domains.

As expected, females are highly supportive of equal rights for men and women while males tend to view them with some suspicion though students tend

	Students	Teachers
Males	62	18
Females	52	47
Total	115	65

	Students	Teachers
Males	123	42
Females	107	59

Yes	22.58	23.07
No	72.58	44.23
Don't know	4.84	32.69

**Q-3. Support Kashmir cause through peaceful means only (i.e. no open war or sending jihadi groups across the Line of Control?)**

Yes	67.74	76.92
No	24.19	13.46
Don't know	8.06	9.62

**Analysis:** Girls have a greater desire than boys for a peaceful solution to the Kashmir problem. However, they are confused about sending fighters across the LoC. Since some students ticked Q3 as well as Q1 or/and Q2, the results are uncertain.

		Males	Females
Q-1 Kashmir war	Yes	22.22	27.66
	No	72.22	61.70
	Don't know	5.55	10.64
Q-2 Kashmir jihad	Yes	38.88	38.29
	No	50.00	51.06
	Don't know	11.11	10.64
Q-3 Kashmir peace	Yes	61.11	59.57
	No	22.22	38.29
	Don't know	16.66	2.13

**Analysis:** Female teachers appear to favour militant policies in Kashmir slightly more than their male colleagues.

		Males	Females
Ahmedis	Yes	38.88	59.57
	No	22.22	38.29
	Don't know	16.66	2.13
Hindus	Yes	88.88	51.06
	No	Nil	36.17
	Don't know	11.11	12.76
Christians	Yes	88.88	78.72
	No	Nil	14.89
	Don't know	11.11	6.38
Women	Yes	66.66	82.98
	No	22.22	10.64
	Don't know	11.11	6.38

**Analysis:** Female teachers are less tolerant than their male colleagues for Hindus and Christians. However, they support equal rights for Ahmedis more than males. As expected, they are much more supportive of equal rights for males and

2. Hindus	Yes	51.22
	No	39.84
	Don't know	8.13
3. Christians	Yes	64.23
	No	27.64
	Don't know	7.32
4. Women	Yes	67.48
	No	21.95
	Don't know	9.76

**Analysis:** Females are somewhat more tolerant of religious minorities than males. However, in the case of Hindus, males tend to be more tolerant. As for equal rights for men and women, girls favour them significantly more than boys

		Males	Females
1. Kashmir war	Yes	30.95	30.95
	No	57.14	61.70
	Don't know	11.90	7.35
2. Kashmir jihad	Yes	30.95	38.29
	No	50.00	51.06
	Don't know	19.05	10.64
3. Kashmir peace	Yes	76.19	59.57
	No	14.29	38.29
	Don't know	9.52	2.13

**Analysis:** Males support militant policies regarding Kashmir far more than females.

		Males	Females
1. Ahmedis	Yes	26.19	59.57
	No	66.66	36.17
	Don't know	7.14	4.26
2. Hindus	Yes	40.48	51.06
	No	54.76	36.17
	Don't know	4.76	12.76
3. Christians	Yes	45.24	78.72
	No	47.62	14.89
	Don't know	7.14	6.38
4. Women	Yes	35.71	82.98
	No	54.76	10.64
	Don't know	9.52	6.38

**Analysis:** Females are somewhat more tolerant of religious minorities than men. However, in the case of Hindus, men are more intolerant than men. As for equality of rights for men and women, men opposed it while women supported it vehemently.

		Males	Females
1. Ahmedis	Yes	44.71	49.53
	No	39.02	34.58
	Don't know	16.26	15.89
2. Hindus	Yes	51.22	42.99
	No	39.84	44.86
	Don't know	8.13	12.15
3. Christians	Yes	64.23	67.29
	No	27.64	25.23
	Don't know	7.32	7.84
4. Women	Yes	67.48	84.11
	No	21.95	12.15
	Don't know	9.76	3.74

**Analysis:** Females are somewhat more tolerant of religious minorities than males. However, in the case of Hindus the males tend to be more tolerant. As for equal rights for men and women, girls favour them significantly more than boys.

Table 9

**Militancy among Urdu medium teachers  
N=100 (M=42 and F=58)  
(In percentages)**

		Males	Females
1. Kashmir war	Yes	30.95	12.06
	No	57.14	79.31
	Don't know	11.90	8.63
2. Kashmir <i>jihad</i>	Yes	30.95	10.34
	No	50.00	81.03
	Don't know	19.05	8.62
3. Kashmir peace	Yes	76.19	91.38
	No	14.29	6.89
	Don't know	9.52	1.72

**Analysis:** Males support militant policies regarding Kashmir far more than females.

Table 10

**Tolerance among Urdu medium school teachers  
N=100 (M=42 and F=58)  
(In percentages)**

		Males	Females
1. Ahmedis	Yes	26.19	27.59
	No	66.66	63.79
	Don't know	7.14	8.62
2. Hindus	Yes	40.48	34.48
	No	54.76	60.34
	Don't know	4.76	5.18
3. Christians	Yes	45.24	56.10
	No	47.62	37.76
	Don't know	7.14	5.18
4. Women	Yes	35.71	76.92
	No	54.76	19.23
	Don't know	9.52	3.85

**Analysis:** Females are somewhat more tolerant of religious minorities than men. However, in the case of Hindus they are more intolerant than men. As for equality of rights for men and women, men opposed it while women supported it vehemently.