HOW MUSLIM STUDENTS KEEP THEIR IDENTITY ON NON- MUSLIM UNIVERSITY CAMPUS

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ABSTRACT: *This study presents a qualitative exploration of how International Muslim students studying in China conceptualize their identity on campus. Ten international Muslim students were interviewed through semi-structured interviews. The interviewees expressed a strong attachment to their culture of origin: their religion is a crucial aspect of their identity, along with specific cultural rules and traditional values. Religious practices were seen as an expression of identity and as a way of managing identity. The data were analyzed by applying thematic content analysis, and the narrative themes are articulated across four interrelated dimensions. The finding of the study indicates that religion and religious beliefs act as an important indicator in shaping the identity of the Muslim students. Our results demonstrate that by performing all the primary religious duties on University, they keep their identity and show themselves as Muslim it does not matter whether they live in a Muslim state or non-Muslim.*

Keywords: Muslim identity, Religious practices, Muslim students, University campus.

INTRODUCTION:

Identity is the frequently addressed and discoursed issue within the outstanding assortment and broad-spectrum scope of disciplines like psychology, humanities, social and political studies. Barriers of time and space have entirely removed, and physical borders of the world are easily passable due to globalization making the nature of identity problematic and tangible. Psychological aspects of identity focus on a person's emotional and cognitive understanding of self as different from others while sociological elements indicate attachment of oneself with similar one forming an in-group identity from the out-group [1]. Typically, we consider identity as a person's sense of oneself, relationships with other, social status and structural position in the given nation or country. Sometimes, it has been used to refer to different phenomena in which we include the values, beliefs, people's goals and the role played in the large societies [1]–[3].

Identity described as "The individual must learn to be most himself (sic), where the means most to the others those who have come to mean most to him", (quotation needs editing, and page no is required) and process of identity development starts before the age of adolescence when the child recognizes him/herself as a unique organism, distinct from parents and others [4]. Gilory [5] stated identity as an anchor in globalization. In another research[6] a social or group recognition is indicated as identity. That means attachment of an individual in a broader category in which the individual subjectively identifies with or objectively, is being recognized by others, or both. All of these categories are based on various sorts of typologies including gender, race, class, religion, etc. An individual is doubtful to hold only one group identity at the expense of all the others, but there are always some factors that result in the individual exploring how to regulate, elevate, or abandon one of his/her group identities [6].

It is argued that the identity is multidimensional. It intersects and overlaps with several categories of differences like social class, race, and gender, cultural and religious affiliations. All are interconnected and exist simultaneously in daily interactions. Therefore, while crossing the national borders, people face different realities in their life and discover that the experience related to identity has to be reconfigured and renegotiated. Social and cultural experiences have an impact on evolving identity that is intangible in the process of changes [7].

Background:

As the research reported here is conducted in China, it may be useful to provide some background information about the Muslims. The Muslims in China have about 1400 years of history. The official statistics show that the number of Muslims in China is 28 million but in 1936 the estimated Muslim population was 48 million. The total population has increased 3-4-fold. So the Muslim community has raised the minimum by the same proportion and this time the Muslim population in China is at least 150 million [8]. The main places of Muslims in China are southwestern China such as Xinjiang, Gansu, Ningxia, Qinghai, etc. Besides, Muslims are scattered everywhere in China [9]. Despite the diversity of Muslims in China, they have been sustaining their religion and identity after working for 20 years [10]. China's Muslims are the most vulnerable community regarding self-preservation and Islamic identity. Today, challenges for them remain the same as they faced during the previous years; however, some are new as a result of China's transformed and increasingly globalized society [11]. In recent years China has attained the attention of the whole world because of its emerging market in the global economy. Due to the current demands of internationalization and globalization of the world, the inflow of international students including the Muslim students in China has increased significantly. The present study determined to explore how the Muslim students maintain their Muslim identity in non-Muslims society in the context of their different religious practices on campus. The data for this study were collected from the University Muslim students, and constant comparative method was used for analysis. In the succeeding section, we review the relevant literature concerning basic religious practices of the Muslims. We expected that the present study would help to provide a brief understating of Muslims and would help to educate people from all different cultural background about the Islamic beliefs. This research study also fills an essential contextual gap in existing knowledge on the religious practices of Muslim and the importance of the religion Islam.

LITERATURE REVIEW:

International estimations show that Islam is the second largest and fastest growing religion in the world [12]. All over the world, Muslims live in different societies with different religions and cultures; so, as a result of these differences, they increasingly experience diversity through the cyberspace of social network. Approximately 1.6 billion Muslims are dispersed across the vast geography where they live like the majority in 45 countries, and the remainder live across 149 countries as significant religious minorities. Religious identity is a dynamic and ongoing process and is constructed by individuals and group in our social world [2].

Muslim Identity and its base:
Religion, culture, race, and ethnicity are the different ways through which Muslim identity has been variably analyzed, but the theological criterion of Muslim identity considered that belonging to a Muslim community (ummah). Habituating oneself through practices associated with the religion are leading indicators to be identified or being identified as Muslims [13]. Muslim identities, like all identities, are not one-dimensional static concepts, but are dynamic and constructed along the lines of differences within specific historical and cultural settings [14].

For an in-depth study of Muslim identity, it is essential to know the basis of Islam that binds all Muslims with one another. Islam is a relationship between God and the individual, and this relationship shows that the faith in Islam is essential for every Muslim who believes in God. They not only have taken Islam as an identity but also as a complete way of life, a comprehensive set of beliefs, practices, and the ideologies as derived from the Quran and the example of Muhammad (PBUH) [15].

ALLAH___MUHAMMAD___ISALM_____ MUSLIM
Is my Go   is my prophet   is my religion   is my identity

The Quran outlines some basic obligatory practices for Muslims that are called as five pillars of the Islam, and to follow these pillars is the first duty of every Muslim [16]. The first and the basic of these is the business of the faith where a Muslim state that there is only one God and the Muhammad (PBUM) is the last prophet of the Allah, and with this declaration, a person becomes a Muslim [17]. The second pillar of the Islam is prayer or salat and begins with the Azan, the call to prayer, followed by an ordered series of recitations from the Qur'an in combination with bowing and prostrations toward the direction of Mecca. Muslims all over the world are instructed to pray five times a day at a specific time. The third one is the Zakat, the religious tax-acquired from those who have enough money, to help the poor and the needy people. The fourth pillar of Islam is fasting during the month of the Ramadan. Fasting means not to eat or drink for the whole day. So every year the Muslims are required to fast from sunrise to sunset. According to John Esposito [17] during this month Muslims perform special prayers because they believe that this is the time to reflect their spiritual beliefs and gratitude for good health and wealth. It builds will-power against temptation and creates sympathy for those in need. People reevaluate their lives spiritually and draw closer to God. The last and final pillar of Islam is called Hajj. During the twelfth month of the Islamic calendar, Muslims who have financial resources and good health are mandatory to perform Hajj at least once in their lifetime. "Hajj signifies

a return both to the spatial center of the Islamic universe and to the temporal origin of the human state itself [16]. The pilgrimage brings Muslims from all over the world having different nationalities, races, and languages to come together to worship God together [18].

Religion and Cultural Values:
The cultural norms and values denote the lifestyle of the group of people, and these groups share some common characteristics like place of origin, language, and religion [19]. Values are so deeply held and culturally learned beliefs that specific patterns of behavior or end states are preferable to others [12] .Values act as a motivational force in decision making and have a strong influence on individual behavior because people want to behave according to their most important value and express these to others. These values are essential for Muslims because Islam has prescribed some values, practices and overall identity of its followers. The living codes of Muslims expressed through religious laws laid down in sharia. These codes imbue Islamic culture, giving meaning to the way in which Muslims make sense of their lives, behavior, dress, eat and drink" [20]. From region to region, the religious practices and the cultural beliefs of the Muslims are different, but the majority follows the same basic tenets of Islam [17]. Muslims all over the world behave in different ways but all bind to each other with the main five pillars of Islam.

Muslim Students and Campus Climate:
The campus environment is known to have a multicultural context and considered as a primary fundamental place for professionals where students from various backgrounds interact with one another on a daily basis [21]. Since the beginning of the new century, due to the dynamic effects of religious and sociocultural diversity, universities have started to research the world extensively [22]–[24]. Universities are being forced to consider the needs and implications of a new generation of students having a variety of different religious traditions [22].The studies on campus climate have shown that the campus life affects academic achievements, especially at higher education level. Supportive atmosphere enriches teaching and learning and encourages all the members to take advantage of the exceptional experience and opportunities offered at higher education campuses [25].

Across the world, the position of the Muslims is not so good due to the war in Iraq and Afghanistan, and, especially after the event of the 9/11and 7/7; they have suffered from the effects of the Islam phobia [7]. Muslims around the world live in various geographical areas with different social and cultural positions, and when they cross their national boundaries, they face different problems and realities. Due to the increasing diversity in today's demographics, especially in college campuses, the need to study the experiences and development of college students from diverse backgrounds has become more crucial than it has been in past decades [26]. But due to the misconception of Islam, students have to face many difficulties like low performance, mental adjustment, educational discrimination, etc., so much that sometimes they move away from their rooted identities [27].To keep identity as a Muslim at the place where Muslims lived as a minority is not an easy task. It's very complicated in multicultural societies where everything is

different from the native community. The authors have personal experience that there is much difference between the Muslims and the students of the other regions. They openly celebrate their events, but Muslims cannot do such kind of things. The Muslim students face lots of problems regarding their religious practices like there is no proper place to pray in the campus; for the celebration of the religious festival, no holidays are allowed for Muslim students in the campus. Such type of environment in a university campus creates many emotional and psychological problems in Muslim students and cause to lower their performance.

Muslim students and religious practices on campus to keep identity:
This article explored the different religious practices and patterns of keeping Muslim identity on campus.Bryant [28] has said that the activities performed by the Muslim students can also be the result of their self-knowledge and the given directions at the different stages of their upbringing. These activities are as follows:

Praying:
Every Muslim must perform the daily prayers, and they have to pray five times a day. All these prayers are conducted at a specific time (1) between dawn and sunrise, (2) noon to mid-afternoon, (3) between mid-afternoon and just before sunset, (4) at sunset, and (5) after twilight until night time [18]. The prayer has particular importance in the lives of the Muslims because they believe that prayer is unique and the best way to purify the human beings from the evil deeds that they performed. Prayer improves the relationship between man and God; if the prayers are sound and proper, all the other deeds will be rational and appropriate [29].

Friday prayer: has a special place in Islam and has got its own moral, social and political benefits. Friday is the day of congregational worship in Islam and is called Juma prayer. The Almighty rewards the person who offers prayer, and all the sins are forgiven [30] . The Muslim students pay full attention to the Jumna prayer ignoring all the academic obligations, meetings when overlap with prayer time. They all pray the Jumma prayer and go to the nearby masjid in a group.

Fasting (Ramadan):
The commitments of the Muslim students with faith never end by offering prayers because the previous research on Muslim study shows that during the month of Ramzan Muslims increased their ritual prayers. The month of Ramzan is the nine months of the Islamic calendar, and during this month it is mandatory to fast from dawn to sunset. Fasting is a complete denial from eating, drinking, intimate relations, and taking anything into the body [31]. As Megee & Hardman [32] describe in a school-based research on participation in physical education in England, the Muslim student did not take part in these activities and maintained their identity with full devotion.

Currently Muslims to reflect on their spiritual beliefs and gratitude for good health and wealth, and to remember their duties toward those who are less fortunate than themselves [17]. Unlike in their home countries where they can get prepared food at Sahar, the pre-sunrise meal, students have to either make their arrangements for food keeping in mind that they follow the rules, beliefs of their religion.

It's time to rinse the soul of all worldly desires and dedicate oneself entirely to the obedience of God [33]. They believe that the small acts of kindness in these thirty days have value for the students and they perform special prayers, recite the Quran more and more to earn a reasonable level in heaven for themselves and forgiveness of the previous evil deeds.

Muslim festivals:
Feast and festivals have been considered an integral part of the human life in almost all the societies. For Muslims, religious festivals have particular significance because these are not only a way of happiness but it is related to the remembrance of the God. The believers of God think that their all actions even the ordinary actions like setting, walking, meeting others, drinking, washing, etc. are closely related to the remembrance of the Allah [34]. In the Islamic calendar, there are two main festivals: one is Eid-ul-Fitr, and the other is Eid-ul-Azha. Eid-ul-Fitr celebrated after the month of Ramadan. Special prayers are offered, and the alms are distributed; most of the Muslims preferred to give the money to the poor and needy people, and Eid-ul-Azha observed after the Hajj. In nonmuslim societies where the Muslims are the minority groups, it is difficult to celebrate these festivals collectively because there are lots of restrictions from the host society. For the students, the university does not allow celebrations openly [35].

A celebration of Milaad: Milaad is a celebration of the birthday of Prophet Muhammad celebrated in the third month of Islamic calendar. It is the day to remember the teachings and kindness of the Holy Prophet (PBUH). Before the begging of this month the houses or masjids are cleaned and decorated with celebration lights and distinct (often green) banners. People offer ritual prayers and after the prayers *naats* are recited. Exceptional food cooked, and sweets are distributed among the poor [36].

Dietary Restrictions:
Muslim students are instructed to eat halal food like the halal meat, (i.e., meat from animals slaughtered according to the Islamic specifications). Islam does not allow their followers to drink alcohol and also prohibits to eat the pork meat [37].

Religious Identity and Dress:
Religious ties and dress practices cannot be separated in Islam [38] therefore, the dressing has supposed as a code of keeping religious identity especially in Islam, and both men and women are expected to dress simply with modesty and dignity. It not only acts as a useful lens to know how identities are presented in different kinds of culture and communities [39] but also serves as an instrument to describe the internal and hidden aspects of the various cultural values [40]. A Muslim woman must cover her hair with hijab or scarfs and body in loose shirts. Hijab is a religious practice in Islam; however, these practices are different from region to region. These things not only show their religious feelings and modesty but also give an expression of managing their identity in other non-Muslim states [41]. The logic behind these dress codes is to reduce the sexual enticement and degradation in the society as much as possible for both men and women. Studies on Muslim women in the United States show that hijab and covering the body parts have been

considered as a sign of religious affiliation and as a source of preserving relationship within the broader Muslim community, resisting sexual objectification and gaining respect [42].

Peer Group Relationship:

With an Islamic perspective, there is a considerable difference between the Muslim and non-Muslim. To develop a relationship with classmates for Muslim students is not an easy task due to a different lifestyle. They prefer to maintain the distance with their none Muslim classmates because the majority of the none Muslims do not understand the values of the Islam. In most of the peer group gatherings, the situation is entirely different because in the non-Muslim culture there are a lot of things that are not acceptable in Islam like Islam strictly prohibited the use of music, but there is great hip-hop. The consumption of alcohol and free mixing of the opposite sex is the central part of their enjoyment. Previous literature highlights that Muslim students prefer a distance from the members of the opposite gender and do not socialize with them especially the females maintain all the boundaries of their religion [13].

METHODOLOGY:

According to Patten (2002), qualitative methods are the best choice when the purpose of the study is to reach an in-depth and detailed understanding of an issue. The qualitative case study approach was adopted because the purpose of this study was to explore the different religious activities of the Muslims students through which they maintain their Muslim identity in the non-Muslim university campus. Case studies are used to understand how the complexities of real-life influence decisions. According to Stake [43], when the researcher can identify the cases with clear boundaries and seek to gain an in-depth understanding of the facts, the case study method is best. Case study investigates a contemporary phenomenon within its real-life context; when the boundaries of the phenomenon and context are not evident, multiple sources of evidence are used [44]. From the university campus, the participants of this were recruited and were requested to participate in the study through phone, email and in person invitation. The selection criteria for participants included residence in China and identification as Muslim and international students. The final sample for this study included ten participants: six were male, and the four were female. Having the same background as a Muslim, one of the authors developed an amicable relationship with the participants to get in-depth information. Pseudonyms were used for universities and the participants to ensure the confidentially.

Age	Sex	Educational Level	Session	Country
< 30 = 01	M = 7	Ph.D. = 7	2013-2017 = 4	Pakistani = 6
30-35 =05	FM= 3	Master = 3	2014-2018 =3	Bangladesh= 2
35-40=04			2015-2019 =3	Egypt =2

The data were collected through the face to face semi-structured interviews. As for qualitative case study research, interviews are considered to be the most naturalistic and essential source of data collection for a case study [45]. The researcher posed twelve questions: the first two questions were related to their personal information (e.g., name, age country, educational level, etc.). The remaining questions were open-ended and explored the participants' religious duties through which they maintained their Muslim identity on a university campus in the non-Muslim country. To find out the detailed information about the participants' identity, they were asked to describe how they kept or maintained their identity in their own country or what was different in studying in China and home country in their identity. The interviews lasted from 40 to 50 minutes and were conducted in English. Each interview was tape-recorded and later transcribed. The data from the transcribed interviews were independently coded and categorized for emergent themes, using the constant comparative method[46], [47]. Once consensus was reached upon themes, the themes were organized. There was particular care taken to protect the confidentiality of the participants. The analysis involved identification of patterns or themes arising in the data. The religious identification of the participants of this study is based on their religious activities like praying five times a day, fasting during Ramadan and avoid to participate the activities where the alcohol is used because they don't drink alcohol and eat pork. The female participants were also very religious and conscious of their identity. Their activities and dressing were utterly identifying their Muslim identity.

RESULTS:

The data used in this paper were collected through interviews with Muslim university students in China to explore how the Muslim students keep or maintain their identity through different activities related to their religious practices, beliefs, and values in a situation where the host society was non-Muslim and multicultural in beliefs. Muslims believe that their religion, Islam, is not an only religion for them but also a complete way of life. They have the same practices, beliefs, and values, but their means of expression have slight differences because they belong to different areas of origin. As the researchers are also Muslim and very religious as well; so they have tried to cover all activities of the students related to the religion. Therefore, in this context, the researchers have described the following broad ways of keeping their identity on the university campus:

- Religious practices and identity
- Religion, values, and Identity
- Social relationship and Muslim identity
- Dressing and Muslim Identity

Theme1: Religious Practices

Religious practices are the responsibilities given by Allah (God) and all the Muslims fulfill these responsibilities without any objection and doubt. All the Muslims believe that human beings are the creature of God; so, they believe in one God. The primary practices are praying five times in a

day, fasting in Ramadan, paying Zakat, removing the impurities from their body, and performing the Haj at least one time in life. They perform all the essential practices of the religion in their daily life because for them religion is not only the way to express their identity but it also shows their relation and devotion to Allah.

I am trying to practice all the obligatory Ibadah of my religion to prove myself as Muslim (M).

Believing in religion gives you faith, and keeping identity through the religious practices is the best way of guidance to choose the right direction in life. (F)

I don't practice most of my religious activities as I came here they decreased due to the change of atmosphere like in our country we pray five times in a mosque, but here it is difficult because sometimes we have class or have exams. (M).

Although the campus culture is entirely different I perform my practices because all these things are ordinary and have no reward, my religious practices give me a big reward, and God has blessed me not only in this world but also in the next word after the death. (F)

Theme 2: Religion, Values and Muslim Identity:
In the specific cultural system, religion is at the center point, and an outer manifestation of religion represents the values, customs, and rituals of the cultural group. The commitment of an individual with values produces his or her identity because values and identity both are expressive. A change in values means a change in identity. Sometimes religion and its values predict the behavior of an individual in a different situation. Some participants described that their religious values and belief as a source of strength and showed their complete attachment to religion and cultural values.

I live here and always follow my religious value. In our culture we help each other; there I would find the warmth, the affection among people (F)

My life has not changed because I cannot go out in the evening; we have our Islamic values and rules of living. No dought the culture is entirely different for Muslims, but it depends on our self; if we are strong, the cultural difference never affects us. (M)

My religion is Islam; I follow my religion; I believe in Allah, and my family always supports me to maintain all my religious and cultural values because from day first parents taught us about the religious practices and values (F).

Theme 3: Social relationship and Muslim identity:
Muslims students have their religious boundaries regarding their social relations, and it is important to note that Islam does not allow the free intermixing of the opposite sex. The physical contact is only allowed to the close family members or one's *Mahram* (A mahram is some unmarriageable kin with whom marriage/sexual intercourse would be considered *haram* (illegal in Islam). Participants have explained that their relationship with the teacher and classmate is limited to class. Muslim students have their relationship with other Muslims because they perceived that in a non-Muslim society student of other religion did not have enough knowledge about Islamic values.

I know the limitations of my religion and have no friends of the opposite sex. There are many male students in my class; I can talk to them but have no close relation. (F)

My behavior with my fellows is always very kind, and I treat them very humbly to show them the positive Islam and give them the awareness to change their negative concept of Islam. (M).

Theme 4: Dressing and Muslim identity:
The dressing style of the Muslims all over the world is considered as an essential part of their identity because the religious values, norms, and culture have a specific place in the life of the Muslims. The Quran says Muslim women's to dress modestly and cover everything except their face, feet, and hands in the presence of others who have no blood relation with them. The message here is that beautiful and modest dressing in Islam is linked with honor, loyalty, and safeguarding of the young women's virginity. The participants of the study, especially the female, were conscious about their dress and covered their heads.

In Islam as a Muslim, wearing hijab and dress well is not only considered as a religious obligation, it always gives an opportunity to connect to God. (M)

Islam gives more respect to the women and allows them to lead a modest life. The dress code gives them a sense of privacy, morality, and modesty for others who know about Islam (M).

Wearing hijab or scarves cover my head and body parts provide me protection, so the other students realize my limits and keep their distance. (F)

I think wearing a hijab is a critical feature to express Muslim identity because publically its most visible practice. (F)

Discussion and Conclusion:
The present study aims to explore the different activities which show how the Muslim students keep or maintain their identity in the non-Muslim university campus. Peek [3] considered that Muslim identity is a form of the religious identity. So, the participants have responded that religion is essential in the life of the Muslims so the religious norms, beliefs, rituals, and their devotion help them to maintain their identity. The religious beliefs of the Muslims focus on the existence of the Allah, Prophet Muhammad as the last Prophet of Allah and the Quran is the pristine words of the Allah. Religious beliefs and principles determine the moral ethics, behavior, self-discipline, and modesty of their personality [32]. The personal relationship with Allah is an essential aspect of the Muslims, and it serves as a valuable resource for their comforts and relief [48].They believe that all the good and bad things are often ascribed to Allah, Who is believed to reward or punish the human behavior in this world. The Quran and Sunnah are the primary sources of knowledge for Muslims; so, this kind of knowledge helps them to choose the right way for them. First of all for participants of this study performing the primary religious duties like, reading Quran, paying Zakat,their dress, eating habits, and relationship with others are not only the requirement of their Islamic teachings but also improve their moral character and behavior [49]. Participants point out that in university campus many students are not familiar with their beliefs, traditions, and values, so they feel that they are representative of the Muslims in all aspects of the campus life. Participants indicated that their eating habits, dress, peer group relations are also the excellent source of showing their identity in a non-Muslim diverse culture [25]. Jasperse,Ward

& Jose [50] have pointed out that dress or the clothing is the major expression of their Muslim identity. In Islam modesty is a concern for both man and women's gait, gaze, garments and the genitalia [51]. Historically, humility through the dress has also existed in many communities, but now it only is viewed in Islam because in Islam the women wear hijab and covering their body and head are considered as very poised and with very deep religious affiliation [52]. The data from female participants shows that they are not comfortable when the other students treat them differently from the peers due to their dress. The participants indicate that on public gathering their dietary condition that Islam suggested for Muslims also show their identity because students of the non-Muslim background are unfamiliar that Muslims do not eat pig meat and drink alcohol which is forbidden in Islam[53]. The Muslim have their lifestyle, and the responses of all the participants are based on their Islamic beliefs, values, and traditions. To maintain their identity in a multicultural society where the Muslim lives as a minority are very difficult. However, through their actions and different activities, they prove themselves as Muslims. The findings of the study revealed from the interviews support the research that the Muslim students keep their identity by performing their religious practices and it entirely depends on the individuals own willpower because they know very well the boundaries of the religion. Cultural values are considered as dynamic, not static; so being the member of the host culture, they also adopt some values what they like and are acceptable in their religion and reject the unimpressive things.

LIMITATIONS AND FUTURE RESEARCH

This study was limited to a particular context –the campus of the university in China-as well as limited to international Muslim students. The present study shows the current picture in one university, so the findings have limited generalizability. Due to limited time, this study did not further report their problems for performing the practices in the university campus. Despite all these limitations, this study has great importance for further research; future studies should consider looking at the needs of the Muslim students in university campus for promoting a multi-cultural environment at higher education sector in this country. Regarding the Muslim identity, religious and cultural experiences of the Muslim students, researchers in future studies should include more participants from different university campuses in China. This research suggests practical implication for university administration and policymakers to take practical action for performing the religious practices of Muslim students, as our finding indicates that for keeping Muslim identity, religious practices are fundamental. Therefore, the university administration needs to think about how cross religious communities can be promoted and should organize some events and activities that would help to create shared understandings and mutual respect across religion.

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