PalArch's Journal of Archaeology of Egypt / Egyptology

MODELING THREATS AND MIGRATION AMONG MINORITIES

ShahzadFarid[1] , Dr. Muhammad Zahid[2] , Dr. Sarfraz Khan[3] , Sajjad Hussain[4]

[1,4] PhD Candidate, Department of Sociology, International Islamic University, Islamabad, Pakistan.

[2] Assistant Professor, Center for Media &Communication Studies, University of Gujrat, Pakistan.

[3] Department of Sociology, Quaid-i-Azam University, Islamabad, Pakistan.

ABSTRACT:

The present study aimed to develop model of perceived threats to religious minorities and their intentions to migrate from Pakistan. We selected 275 respondents randomly from District Multan. Structure equation model revealed that social, cultural and religious threats were associated with intentions of migration among minorities. Social threat, consisted of life insecurity, hostility of majority and social exclusion, is stronger predictor of intentions to migrate from Pakistan (p<.001). Additionally, it was suggested that government officials should encourage cross-religious participation to produce culturally pluralistic communities in Pakistan. The law enforcement agencies should control extra-judicial murders of minorities and promote national collectiveness regardless of religious diversity.

INTRODUCTION:

Small unit of population that shares different cultures is considered as minority (Jandt, 2012; Marger, 2011; Samovar, Porter, & McDaniel, 2011) and it has to be declared a miniority socially and legally (Kısacık, 2013; Sa'di, 2011). This unit of population is less than half of the total population having distinctive attributes based on religion, race and ethnicity (Barry, 2014; Modood, 2010, 2013). Minorities may also share land, territory, culture and language with majority (Castells, 2011; Drechsler, 2011; Sweet & Chakars, 2010) but they have their own distinguished identity (Fazal, 2012; Hashmi, 2014; Javaid&Hashmi, 2012; Zaidi, 2014).

Population of Pakistan is around 200 million, and approximately 95-96 percent people are Muslims (Gale, 2013; Gregory, 2012; Thomas, 2010). The 4-5 percent population of Pakistan is belonged with religious minorities i.e., Hindus, Christians, Sikhs and others (Gale, 2013; Nazila, 2012; Sobolewska, Heath, Sanders & Fisher, 2011). Islam is a dominant religion of Pakistan and Muslims are considered as majority (Brown, 2013; Iqbal, 2013). After Muslim, Christians are second in order (Ahmed, 2013; Hussain, Abbas, &Owais, 2012; Ruthven, 2012) whereas, Hindus and Sikhs are ranked at third and fourth respectively.

There are several threats minorities are encountering in Pakistan. They are socially deprived, politically neglected and religiously intimidated. Their economic destitution made them suffer in poverty while they are striving for higher level jobs for that religiously inclined educational structure of Pakistan is stagnant obstacle. They have very least number of political representations in National assembly of Pakistan which make them politically vulnerable. In this case, if they demand approval of minorities' development they have to beg from other political leaders. Similarly, their social, economic, cultural and educational aspect of life at the mercy of majority in general. Therefore, in the present study, we aimed to measure the perceived threats by minorities in Pakistan which, we believe, are product of these uneven situations. Furthermore, we also want to address a question: do these threats predict their intention to migrate from the country? The study dealt with these two interrelated questions statistically.

METHODOLOGY:

In the study, we randomly selected 275 respondents (Mean age female = 30.5, Mean age Male = 29.4) who were willing to participate in the study, from religious minorities in District Multan (Christians = 180, Hindus = 61 and Sikhs = 34). To measure significant threats that religious minorities perceive in the current situation of Pakistan, we used a self-administered questionnaire, which comprised possible threats, mentioned in table 1. It was identified during pre-testing that targeted population have positively skewed educational level, therefore, the questionnaire was translated into Urdu language. The translated questionnaire was reliable to measure the targeted measurement among religious minorities in District Multan (Cronbach's Alpha = 0.87).

RESULTS AND ANALYSIS:

Table 1: Summary of exploratory factor analysis

Indicators	Cultural	Social	Religious
Identity loss	0.881		
Ethnic vulnerability	0.872		
Dialectical suppression	0.850		
Cultural discrimination	0.449		
Life insecurity		0.885	
Hostility of majority		0.882	
Social exclusion		0.825	
Rituals' incarceration			0.847
Preaching deprivation			0.831
Eigen Value	3.135	2.002	1.250
% of Variance	34.828	22.249	13.894
Cronbach α	0.70	0.840	0.642

Note: Loading values less than .40 are suppressed.

Exploratory factor analysis (EFA) was used to explore the dimensions of threats. The preliminary analysis showed that Kaiser-Meyer-Olkin Measure of sampling adequacy (KMO Value = 0.744) and Bartlett's Test of Sphericity was statistically significant $\chi^2 = 1006.12$, p < 0.001. To serve the purpose, Principle Component Analysis (PCA) and Varimax rotation method with Kaiser Normalization was applied for extraction of components based on Eigenvalues (> 1) which explored three components: cultural threat ($s^2 = 34.8$, Cronbach's alpha = 0.70, 4 items),
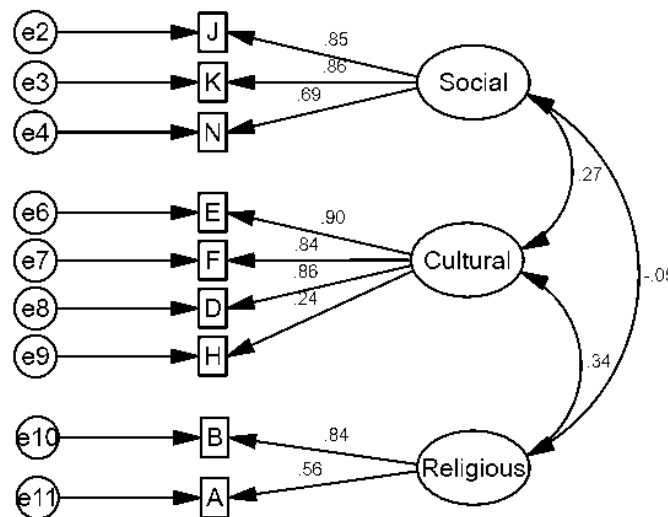

Figure 1. Standardized regression weights of items in Confirmatory Factor Analysis

social threat ($s^2 = 22.25$, Cronbach's alpha = 0.84, 3 items) and religious threat ($s^2 = 36.3$, Cronbach's alpha = 0.888, 7 items). The three components cumulatively accounted for 70.97% of the variance. Furthermore, Confirmatory Factor Analysis (CFA) was applied whereby fit of

the model was ensured, χ^2 (24) = 25.772, p > 0.05, GFI = 0.980, AGFI = 0.962, CFI = 0.998, RMSEA = 0.016 (see figure 1).

To evaluate whether threats predict intentions to migrate among minorities from Pakistan, Structure Equation Model (SEM) was constructed which was statistically fit, χ^2 (30) = 38.699, p>0.05, GFI = 0.973, AGFI = 0.950, CFI = 0.993, RMSEA = 0.033 (see fig. 2). Standardized regression weights of the model showed that social threat (β = 0.81, p < 0.001) is comparatively stronger predictor of intentions of migration than cultural (β = 0.08, p > 0.05) and religious threat (β = 0.06, p < 0.05).

DISCUSSION:

Hindus are prevalent groups. Except few Christians, and some Hindus in Multan City, most of the minority population have lower level occupation such as sweeping in the streets and restaurants. Being second-class population, they feel intimidation of inferiority which produce social isolation and loneliness. Although, they have government jobs, majorities religious orientation reveals discriminatory behavior such as at working place they have not been treated equally (Faruqi, 2011). Similarly, they are confined to enroll their children in public schools in which Muslim literature e.g. Islamic Studies, are compulsory. However, Ethics as a subject has been introduced in syllabuses but other subjects like Urdu literature is comprised of several essays strongly reflects the inculcation of Muslim beliefs in children regardless of their religious beliefs. Such situations are persistent threat to their identity. Having such fear, one of the Hindu cleric replied, "I am Pakistani, I love this country, I am citizen of this country but I am teaching my son Hindi at home".

It must also be noted that the current disastrous situation of insecurity in Pakistan is an immediate threat to every citizen but within this circumstances, some religious disputes exacerbating the situation because national security threats are threats to citizen and within country religious intolerance and disputes are threats to minorities only. Therefore, such
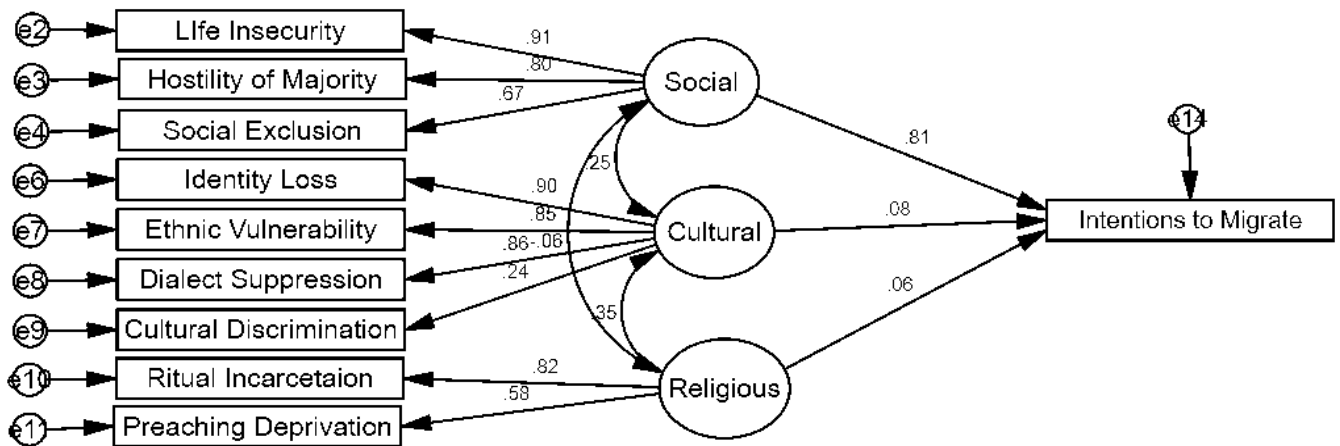

Figure 2. Structural equation model of threats to minorities and their intentions to migrate

intimidation provoke minorities to migrate from Pakistan because religious tolerance and performance of rituals liberty in foreign countries are pull factors for them. In fact, economic

pull factors also cannot be ignored which signify double chances for them i.e. religious and economic. Additionally, most of the foreign countries are pluralistic. Thus, current threats to minorities as push factors and religious liberty, economic opportunities and pluralism in foreign countries are pull factors which are adjacent provocation for them to migrate from Pakistan

CONCLUSION:

The present study concluded that social threats (comprised of life insecurity, hostility of majority and social exclusion) is the most important threat that strongly predicted minorities' intentions to migrate from Pakistan. However, cultural threats i.e. ethnic vulnerability, dialect suppression, fear of identity loss and cultural discrimination, and religious threats i.e. rituals' incarceration and preaching deprivation, were all possible threats they believed they are encountering which forced them to migrate from Pakistan. In such intimidated situation, they are inclined to pursue any chance to leave the country. We suggested that government of Pakistan should encourage religious pluralism and should introduce such platforms, which could reduce religious intolerance among citizens, regardless of color, creed and religion of the country. To accomplish the task, government officials should promote nationalism instead of religious nationalism, which, regardless of being citizens of Pakistan, provokes minorities to feel themselves being intimidated and non-national while, at the same time, pins Muslims a badge of nationalism.

REFERENCES:

Ahmed, A. S. (2013). Postmodernism and Islam: Predicament and promise. Routledge.

Barry, B. (2014). Culture and equality: An egalitarian critique of multiculturalism. John Wiley & Sons

Brown, L. C. (2013). Religion and state: The Muslim approach to politics. Columbia University Press.

Castells, M. (2011). The power of identity: The information age: Economy, society, and culture (Vol. 2). John Wiley & Sons.

Drechsler, W. (2011). The Law & Economics of the Estonian Law on Cultural Autonomy for National Minorities and of Russian National Cultural Autonomy in Estonia. Administrative Culture (12_1), 43-61.

Faruqi, M. (2011). A Question of faith: A report on the status of religious minorities in Pakistan. The Jinnah Institute.

Fazal, T. (2012). Minorities and their nationalism (s): the terms of a discourse in South Asia. South Asian History and Culture 3(2), 163-176.

Gale, R. (2013). Religious residential segregation and internal migration: the British Muslim case. Environment and Planning A, 45(4), 872-891.

Gregory, S. (2012). Under the shadow of Islam: the plight of the Christian minority in Pakistan. Contemporary South Asia, 20(2), 195-212.

Hashmi, R. S. (2014). Ethnic Politics: An Issue to National Integration (The Case of Pakistan). South Asian Studies, 29, 1.

Hussain, N., Abbas, M. Z., &Owais, S (2012). Muslims in West Bengal: Trend Of Population Growth And Educational Status.

Iqbal, M. (2013). The reconstruction of religious thought in Islam. Stanford University Press.

Jandt, F. E. (2012). An introduction to intercultural communication: Identities in a global community. Sage Publications.

Javaid, U., & Hashmi, R. S. (2012). Contending ethnic identities: An issue to Pakistan's internal security (The case of Karachi). Journal of Political Studies, 19(1), 57-77.

Kısacık, Z. B. K. (2013). The impact of the EU on minority rights. The Kurdish Question in Turkey: New Perspectives on Violence, Representation and Reconciliation, 205.

Marger, M. N. (2011). Race and ethnic relations: American and global perspectives. Cengage Learning.

Modood, T. (2010). Moderate secularism, religion as identity and respect for religion. The Political Quarterly, 81(1), 4-14.

Modood, T. (2013). Multiculturalism. John Wiley & Sons.

Nazila, G. (2012). Are Religious Minorities Really Minorities. Oxford Journal of Law and Religion.

Ruthven, M. (2012). Islam: a very short introduction. Oxford University Press.

Sa'di, A. H. (2011). The role of social sorting and categorization under exceptionalism in controlling a national minority: The Palestinians in Israel. The New Transparency: Surveillance and Social Sorting, 1-43.

Samovar, L., Porter, R., & McDaniel, E. (2011). Intercultural communication: A reader. Cengage Learning.

Sobolewska, M., Heath, A., Sanders, D., & Fisher, S. (2011). Religion and minority political participation: evidence from Great Britain.

Sweet, E. L., & Chakars, M. (2010). Identity, culture, land, and language: stories of insurgent planning in the Republic of Buryatia, Russia. Journal of Planning Education and Research, 30(2), 198-209.

Thomas, S. M. (2010). Religions and Global Security. RelazioniInternazionali, 4.

Zaidi, A. (2014). Exiled in its own land: Diasporification of Punjabi in Punjab. South Asian