

## EXPLORING FACTORS OF INSECURITY OF CHRISTIAN MINORITY IN DISTRICT OKARA

**Salman Masih**

Department of Sociology, University of Okara

**Dr. Shahzad Farid**

Assistant Professor, Department of Sociology, University of Okara

Email: [s.farid@uo.edu.pk](mailto:s.farid@uo.edu.pk)

**Rizwan Ali**

M.Phil. Scholar Department of Sociology, University of Okara

Email: [rizwan.ali@uo.edu.pk](mailto:rizwan.ali@uo.edu.pk)

### Abstract

*This study finds out the fear of isolation and insecurity of minorities regarding religious extremism and state institutions. This study aims to analyze the isolation and other insecurities of minorities, like identity insecurity, life insecurity, and job insecurity. In order to carry out this research, quantitative methodology simple random method was applied. Data was collected through a self-administered questionnaire by drawing a sample of 400 Christian through a simple random sampling technique. The study explored three factors of insecurity among Christians i.e., structural inequality, intolerance and support and community discrimination. The study suggests the mutual respect and acceptance of difference across religions to reduce the insecurity among the religious minorities.*

**Keywords:** Minority, Insecurity, Discrimination, Christians

### Introduction

In today's complex and interconnected world, social insecurity remains pervasive for minority communities across various societies. The social insecurity experienced by minorities encompasses a range of challenges, including discrimination, marginalization, limited access to resources, and a lack of representation in power structures. This thesis critically examines the multifaceted nature of social insecurity faced by minorities, shedding light on the underlying factors that contribute to their vulnerability and exploring potential strategies for creating more inclusive and equitable societies.

Minority groups have historically experienced institutionalized prejudice and exclusion, exacerbating social inequality and hampering their general well-being (Blumer, 1958). However, modern nations still struggle with enduring imbalances that disproportionately disadvantage minority communities, despite substantial advances in promoting equal rights and opportunities. These differences may be apparent in various areas, including criminal justice, healthcare, employment, and educational systems (Pager & Shepherd, 2008). As a result, social and economic inequality persists. An analysis of the varied prejudices they experience is essential to comprehending the social insecurity of minorities. Overt acts of prejudice like hate crimes, racial profiling, and covert and sneaky processes like implicit prejudices or systemic racism can be considered discrimination (Pager et al., 2009; Greenwald & Krieger, 2006). In addition to impeding minority groups' social integration and mobility, such prejudice weakens their feeling of action and belonging in society.

Additionally, minorities' social instability is made worse by the marginalization of minorities within the larger social fabric. People from these groups frequently feel excluded from mainstream discourse, decision-making processes, and power structures due to their minority status (Nadal et al., 2014). Their perceptions of disempowerment, alienation, and decreased social capital are shaped by this exclusion, which also restricts their abilities to contribute to society. Finding measures that can create greater social inclusion and advance the well-being

of these groups is essential for addressing the issues encountered by minorities. It is crucial to work to remove structural obstacles and advance diversity, equality, and inclusion (DEI) (Bhattacharyya, 2019). These initiatives include community mobilization, educational changes, policy interventions, and promoting intercultural understanding and conversation (Cuddy et al., 2018; UNDP, 2020). The root causes of social insecurity may be addressed, and society can endeavor to make all people feel more just and included.

Throughout history, several instances of discrimination and marginalization have affected diverse racial, ethnic, gender, religious, and other social groups. These systematic practices result from unfair treatment, constrained opportunity, and the isolation of marginalized populations from mainstream society. Understanding the enduring efforts for equality and social justice requires understanding the historical backdrop of prejudice and marginalization. The racial segregation that was in place in the United States during the Jim Crow era is a noteworthy instance of historical prejudice. Racial segregation was imposed in public places, including schools, housing, and transportation, and African Americans were subjected to pervasive discrimination as a result of these laws and practices. *Plessy v. Ferguson*, a case decided by the Supreme Court in 1896, reinforced racial segregation by upholding the legitimacy of "separate but equal" facilities (Tushnet, 2008). The treatment of indigenous peoples worldwide is another instance of prejudice and marginalization. Indigenous populations were uprooted, marginalized, and even exterminated as a result of the colonization of their ancestral lands and the imposition of other cultures and systems. The forced assimilation practices carried out by colonial powers, such as the Canadian residential school system, may be seen as part of the historical backdrop of discrimination against indigenous peoples (Miller, 2011).

Economic disparities and minority social insecurity have been persistent issues that significantly impact the well-being and opportunities available to minority populations. This paper explores the relationship between economic disparities and minority social insecurity, highlighting the challenges faced by minority communities and the implications for their overall social and economic conditions.

The unequal distribution of wealth, income, and resources among various social groups is called economic inequalities. Racial and ethnic minorities frequently experience institutional hurdles that fuel economic inequality. These obstacles might include uneven treatment in the criminal justice system, discriminatory hiring practices, and restricted access to high-quality healthcare and education (Chetty et al., 2018). As a result, minority communities are more likely than the majority population to have lower wages, more excellent poverty rates, and slower wealth growth rates.

Various areas of well-being, including physical and mental health, housing stability, educational performance, and communal cohesiveness, are covered by minority social insecurity. Economic inequities directly influence these aspects of social instability for minority populations. For instance, poor access to cheap housing and high-quality healthcare can worsen health inequalities and cause housing instability among minorities (Williams & Sternthal, 2019). Within minority households, inadequate educational options and resources might impede academic success and sustain intergenerational poverty (Reardon, 2018). In addition, minority neighborhoods may have higher crime rates and weaker social cohesiveness due to a lack of community.

### **Literature review**

Aslam, S. Aslam, J. and Zubair (2015) studied religious violence towards minorities. They used qualitative methods to collect data from the 2015 church attack victims. They found the economic, social, ideological, and psychological causes of violence in Youhanabad, particularly those against minorities. This paper seeks to understand the dynamics of religious violence in Pakistan to explain the twin attacks on Youhanabad Church in 2015. Mehfooz

(2021) studied religious freedom in Pakistan. The methodology used in this discussion was critical analysis. The conclusion is that the constitution of Pakistan and Islam guarantees religious freedom to religious minorities.

Misra (2015) studied life in brackets of minorities in Pakistan. This article focuses on the Christian minority in Pakistan and their crisis condition. It can be explained logically that the Christian minority in Pakistan faces numerous challenges and discrimination, including violence and persecution. This article focuses on three basic interrelated critical positions: the Islamic political orientation that changes the government and the attack on the minority. Christians need it religiously, and another significant issue that the Christian minority is facing in Pakistan is the prevalence of hegemonic violence.

These types of violence occur when a dominant group seeks to impose its will on the minority. The Christians also face the mounting Sunni Muslim extremist violence in Pakistan. The government should take more decisive action to protect the right and safety of minorities. Tahir and Tahira (2016) explored freedom of religion and the status of religious minorities. Pakistan is an Islamic republic where Islam is the state of religion. Its constitution guarantees freedom of religion to all its citizens, but in reality, the religious minority in Pakistan faces many challenges and often struggles to protect their rights. They have their rights, but they did not implement their rights.

They also want to live without fear of discrimination or violence as the Muslims live because non-Muslims are citizens and a part of Pakistan. The constitution of Pakistan guarantees equal rights to all citizens, like race, language, gender, and religion. This research explores the worth of minorities by the ideology of Pakistan and discusses the religious minorities and their factors. It attempts to diagnose all the barriers in the way of religious minorities so that minorities feel free to enjoy their lives.

Seiler (2014) studied Christian persecution in Pakistan. The duty of the United States in religious freedom is to recognize these beliefs that stand up worldwide in solidarity. Due to the spread of radical Islam worldwide, especially in South Asia, the international persecution of Christians increased. They may feel trapped, isolated, and unable to seek help or escape the situation. The toll of violence on mental and physical health can be significant because Pakistan's Christians face daily challenges.

Despite these challenges, it is essential to note that people who live in violent situations demonstrate remarkable resilience and strength. They have to find ways to cope, seek support from others, and punish the oppressors who created this violence. It is not essential to face all problems and solve them collaboratively. American church and the global Christian population should have to defend their rights for freedom of religion and safety. They must ensure human rights. Ultimately it is essential to recognize that violence is never acceptable and that everyone must live free from fear and harm.

We can create a safer and more peaceful world for all by working together to address and prevent violence.

### **Material and Methods**

The current research is quantitative. Quantitative research focuses on numerical data. We chose four hundred Christians between 18 and 60 years of age from district Okara and approached them using probability sampling techniques. In probability sampling, each member of the target population has an equal chance of being picked. As a result, simple random selection is thought to be the best method of reaching out to the chosen respondents. The face-to-face interview scheduling procedures of the field survey method are used for data gathering in this study.

**Measurements**

A standardized questionnaire was created for this investigation. It included specific measures to assess minority insecurity (see Table 2). The questionnaire addressed major dimensions of insecurity. The participants were given a well-established and standardized measure for rating insecurity. This instrument assessed their economic insecurity, employment insecurity, identity insecurity, life insecurity, health insecurity, and other characteristics. Using this approach, quantifiable data on minority insecurity was acquired. Data collecting sheets were also used to carefully record the questionnaire and insecurity assessment instrument replies and ratings.

**Results and Discussion**

The section comprises two types of interpretations, i.e., descriptive analysis and inferential analysis. In descriptive analysis, the demographic information is calculated and presented, like the age of respondents, their gender, education, and present residence.

Table 1  
*Frequency and percentage distribution of the demographic variables*

Variable	Frequency	Percentage
<b>Age</b>		
18-30	1	48
30-40	114	28.5
40-50	91	22.8
50-60	3	0.8
<b>Gender</b>		
Male	175	43.8
Female	196	49
<b>Education</b>		
Illiterate	6	1.5
Primary	21	5.2
Middle	101	25.2
MATRIC or Equivalent	92	23
F.A/FS.C or Equivalent	57	14.2
B.A/BSC or Equivalent	51	12.8
M.A/MSc or Equivalent	66	16.5

Table 1 provides demographic variables' frequency and percentage distribution, including age, gender, and education. In terms of age, out of a total of 400 participants, the majority, 192 individuals (48.0%), fell within the 18-30 age range. The next largest group was the 30-40 age range, with 114 respondents (28.5%), followed by 91 participants (22.8%) in the 40-50 age range. A small proportion of only three individuals (.8%) were aged between 50-60. Regarding gender, 175 respondents (43.8%) identified as male, while 196 participants (49.0%) identified as female. The data shows a relatively balanced gender distribution in the sample. In terms of education, the participants' backgrounds varied. Six individuals (1.5%) reported being illiterate, while 21 respondents (5.2%) had completed primary education. A larger group of 101 participants (25.2%) had education up to the middle school level. Additionally, 92 respondents (23.0%) had completed their matriculation or an equivalent level of education. Further, 57 participants (14.2%) had completed their F.A/FSC or an equivalent level, while 51 individuals (12.8%) had obtained a B.A/BSC or equivalent degree. The highest level of education reported was M.A/MSc or an equivalent level, with 66 respondents (16.5%).

Table 2 comprises the results of the factor analysis conducted on the items related to the insecurity of minorities. The table reveals that the scale used in this study produced three distinct factors. The first factor, labeled "Structural Inequality," encompasses several items. The factor loading for the item "I feel that my experiences and perspectives as a member of a minority group are not accurately represented in mainstream media" is 0.828, indicating a strong association with this factor. Similarly, the item "I am unable to openly express my identity as a member of a minority group without fear of negative consequences" demonstrates a moderate

Table 2  
*Factor Loadings of insecurity of Minorities*

Items	Extracted Factors		
	Structural Inequality	Intolerance	Community Discrimination
I feel that my experiences and perspectives as a member of a minority group are not accurately represented in mainstream media.	0.828		
I am unable to openly express my identity as a member of a minority group without fear of negative consequences.	0.662		
I feel that my experiences of insecurity or discrimination as a member of a minority group have affected my mental health.	0.594		
I feel that policies and laws in my country adequately do not protect the rights of minority groups.	0.470		
I have experienced or witnessed hate or intolerance towards minority groups.		0.87	
I feel that allies and advocates for minority groups are not actively taking steps to support and amplify our voices and experiences.		0.663	
I feel that my community is not actively working to address the insecurity and discrimination faced by minority groups.			0.843
I feel that my voice and perspective as a member of a minority group are not heard and valued in my community.			0.793

*Note:* Factors loading less than 0.4 are suppressed.

The factors are not restricted to three; they are extracted using eigenvalue.

association with the first factor, with a factor loading of 0.662. Additionally, the item "I feel that my experiences of insecurity or discrimination as a member of a minority group have affected my mental health" has a factor loading of 0.594, indicating a moderate relationship with the first factor.

The second factor, labeled "Intolerance," is characterized by items that capture experiences of hate, intolerance and the role of allies and advocates. The item "I have experienced or witnessed hate or intolerance towards minority groups" strongly correlates with this factor, as indicated by a factor loading of 0.870. Furthermore, "I feel that allies and advocates for minority groups are not actively taking steps to support and amplify our voices and experiences" shows a moderate association with the second factor, with a factor loading of 0.663.

The third factor, labeled "Community Discrimination," revolves around the community's involvement in addressing insecurity and discrimination faced by minority groups. The item "I feel that my community is not actively working to address issues of insecurity and discrimination faced by minority groups" strongly associates with the third factor, as evidenced by a factor loading of 0.843. Similarly, the item "I feel that my voice and perspective as a member of a minority group are not heard and valued in my community" demonstrates a moderate relationship with the third factor, with a factor loading of 0.793.

The social insecurity of minorities is a deeply concerning issue that persists in many societies worldwide. Minorities, such as ethnic and religious groups, often face various forms of discrimination, prejudice, and exclusion, ultimately contributing to social insecurity. This insecurity stems from the fear of being marginalized, maltreated, or experiencing violence based on their minority status.

One key aspect of social insecurity for minorities is the lack of equal opportunities and access to resources. Minority communities often face systemic barriers that hinder their educational, economic, and professional advancement. It creates a cycle of disadvantage, where individuals from these communities struggle to break free from the constraints imposed by societal biases. The resulting economic insecurity further perpetuates social inequality and can lead to various negative consequences, including poverty and limited social mobility.

Another significant dimension of social insecurity for minorities is the prevalence of discrimination and prejudice in various spheres of life.

Minority individuals often encounter stereotypes, biases, and xenophobia, which affect their interactions with others and their sense of belonging in society. This constant exposure to discrimination can lead to vulnerability, isolation, and a reduced sense of self-worth. It can also generate fear and mistrust, preventing minorities from fully participating in social, cultural, and political activities. Furthermore, the social insecurity experienced by minorities is compounded by the presence of hate crimes and targeted violence. Racial or religiously motivated attacks against minority communities can instill a pervasive sense of fear and anxiety. The persistent threat of physical harm or harassment undermines the well-being of individuals and communities, making it difficult for them to feel safe in their everyday lives. This fear of violence can have long-lasting psychological effects, exacerbating the social insecurity experienced by minorities.

Addressing the social insecurity of minorities requires concerted efforts from governments, institutions, and society. Implementing policies and practices that promote equality, inclusivity, and diversity is crucial. It involves creating and enforcing anti-discrimination laws, fostering educational programs that promote tolerance and understanding, and encouraging the representation of minorities in decision-making positions. Building strong social networks and support systems can also help alleviate the social isolation and vulnerability experienced by minorities.

## **Conclusion**

In conclusion, the social insecurity experienced by minorities is a complex issue rooted in systemic inequalities, discrimination, and exclusion. Research highlights marginalized groups' challenges, including disparities in access to resources and opportunities, mental health implications, and the impact of representation and intersectionality. Addressing social insecurity

requires a multifaceted approach that promotes equal opportunities, raises awareness, enhances representation, strengthens anti-discrimination laws, fosters safe spaces and support networks, and invests in mental health support. Collaboration between stakeholders and continuous research is vital in developing effective strategies to create a more inclusive and secure society for minorities.

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