UNIVERSITY STUDENTS' ATTITUDES TOWARDS RELIGIOUS MINORITIES IN THE CONTEXT OF INTRINSIC, EXTRINSIC, AND QUEST RELIGIOUS ORIENTATIONS

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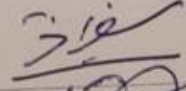**in partial fulfillment of the requirements for the Degree of**

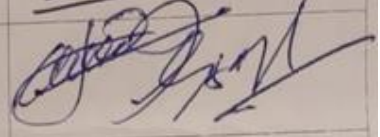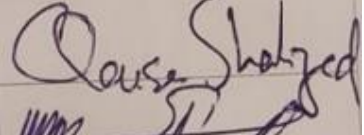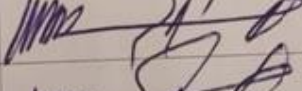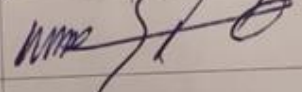**DOCTOR OF PHILOSOPHY**

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Dedication

I dedicate this piece of writing to my Parents, Abdullah Noor (May Allah's mercy be upon him) & Anjum Begum, who always prayed for my success, and to my supportive wife, Kausar Rahman.

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Abbreviations/Terms	Definition
SDATRM	Socially Distant Attitude towards Religious Minorities Scale
NIROR	New Indices of Religious Orientation Revised Scale
SEM	Structural Equation Modeling is an analysis technique that is used to test hypotheses regarding effects among variables. It can run multiple regression equations at the same time.
EFA	Exploratory Factor Analysis is used to determine scale's dimensionality (Furr, 2011).
CFA	Confirmatory Factor Analysis is used to test the hypothesized model (Kline, 2011).
Cronbach Alpha	Cronbach Alpha coefficient is used to measure the internal consistency of the scale (Cronbach, 1951).
CFI	The Comparative Fit Index, describes the suitability of the proposed model.
TLI	Tucker Lewis Index is based on the degree of freedom of variance among variables.
Df	Degree of Freedom.
X^2	Chi-Square.
RMSEA	The Root Means Square Error of Approximation.
Direct Effect	The variance caused by the predictors in the outcome variables.
AVE	Average Variance Extracted, is used check the convergent validity of the instrument (Fornell & Larcker, 1981).
Tolerance Value	It predicts the multicollinearity among independent variables.
VIF	The variance Inflation factor, it also predicts the multicollinearity among independent variables.

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Khaista Rahman

Abstract

Previous studies reveal that Pakistani students' attitudes towards religious minorities (RMs) are mostly negative in the context of equal rights and opportunities based on citizenship that profoundly affects the minorities' lives individually and socially. This study's primary objective was to explore and analyze the university students' attitudes towards RMs in the context of intrinsic, extrinsic, and quest religious orientations. The research, initially, has been divided in two studies: Study-I was aimed to adapt and validate the scales used in conducting this research on Pakistani-Muslim students whereas, study-II was conducted to analyze the impact of the religious orientations on the students' Socially Distant Attitude towards Religious Minorities (SDATRM). The data were collected purposively from the students through an online Google form for study-II. The model was tested by using the structural equation modeling (SEM) technique in the Analysis of a Moment Structures (AMOS). The moderating role of age and education was tested by using PROCESS macro developed by Hayes. To know the significant differences amongst groups, a one-way ANOVA was performed in SPSS. The results revealed that the individuals who identified themselves on extrinsic social and extrinsic compart Orientations significantly held socially distinct attitude in respect of RMs whereas, the effect has been found, surprisingly, greater in older and highly qualified individuals. However, the individuals with intrinsic orientation have been found improbable in observing SDATRM where the effect was higher in older and insignificant in youngers. Likewise, students who scored high on quest religious orientation were found exhibiting less likely SDATRM where, the effect was stronger in less educated individuals and insignificant in highly educated. Significant differences were found amongst different schools of thought. Individuals belonging to the Shi'a school of thought and 'Other' category held significantly positive attitudes towards religious minorities as compared to those of Sunni, Deobandi, Ahl-e-Hadees, and Barelvi schools of thought. However, no significant differences were found among individuals belong to different ethnic backgrounds.

خلاصة البحث

وجدت الدراسات السابقة أن موقف أكثر الطلاب الباكستانيين تجاه الأقليات في الغالب هو سلبي لاسيما من وجهة النظر المساواة في الحقوق والفرص الذي تؤثر تأثيرا عميقا على حياة الأقليات بشكل فردي واجتماعي. ولذلك، كان الهدف الأساسي لهذا البحث هو استكشاف وتحليل لموقف طلاب الجامعات تجاه الأقليات في سياق التوجهات الدينية (التدين الخارجي، التدين الداخلي،والتدين السعي). قسمت البحث إلى دراستين/حصتين، كان هدف الدراسة الأولى هو تكييف وتعديل المقاييس المستخدمة في إجراء هذا البحث على الطلاب الباكستانيين المسلمين. أما هدف الدراسة الثانية فهو التحليل و تأثير التوجهات الدينية (التدين الخارجي، التدين الداخلي،والتدين السعي) على موقف الطلاب الاجتماعي تجاه الأقليات. لقد تم جمع المواد التحقيقية من الطلاب من خلال نموذج جوجل على الشبكة الإنترنت للدراسة الثانية. وقد تم تقنية نماذج المعادلة الهيكلية في أموس. وكشفت النتائج أن الأفراد الذين عرفوا أنفسهم تدينوا على التدين الخارجي (التدين الخارجي الاجتماعي، والتدين الخارجي تجزئي) وجد لديهم موقف الاجتماعي سلبي تجاه الأقليات وخاصة في الطلاب الذين لديهم كبر السن والتعليم العالي. وجدت الأفراد ذا التوجه التدين الداخلي غير محتمل فى موقف الإجتماعي سلبي تجاه الأقليات حيث كان التأثير أعلى في طلاب كبير السن وغير ذي أهمية في الشباب. وهكذا الطلاب الذين سجلوا أعلى درجاتهم في التوجه الديني " السعي " قدرا أقل من الاحتمال فى موقف الاجتماعي سلبي تجاه الأقليات حيث كان التأثير أقوى في الطلاب أقل تعليما وغير ذي أهمية في متعلمي التعليم العالي. وقد جدت إختلافات كبيرة بين طلاب المدارس الفكرية المختلفة. فالطلاب الشيعية كان لديهم موقف إيجابي إلى حد كبير في التعامل مع الأقليات الدينية مقارنة بمدارس الفكر السنية مثل الديوبندة وأهل الحديث والبريلوية.ـ ثم يبدو أنه لم توجد هناك إختلافات كبيرة بين الأفراد ذات خلفيات عرقية مختلفة.

Chapter 1: Introduction

A minority is a group of people who are singled out from main-stream society due to different physical or cultural features where they are treated unequally, and they "regard themselves as objects of collective discrimination" (Wirth, 1945, p. 347). Oxford Dictionary defines a minority as a small group in a community that differs from others in language, religion, and role (1992, p. 570). Hence, a group of people who practice a religion that is different from that of the majority, is a religious minority group. Today, many countries of the world have religious minority groups and Pakistan is not an exception.

In Pakistan, different religious minority groups live since its independence. These groups include Christians, Hindus, Sikhs, Zoroastrians, Ahmadis, Buddhists, and Kailash etcetera. From the very first day, the state of Pakistan has acknowledged their importance. The white color in the flag of the country signifies the existence and importance its religious minorities (Ambreen, 2014). These minorities are playing an effective role in different fields of life as they are working in different professions like medical, business, civil services, academics, and in media to contribute their services for the prosperity of the country (Ambreen, 2014).

The founder of Pakistan, Muhammad Ali Jinnah, on 11 August 1947, in his inaugural speech regarding minorities said: "You are free, to go to your temples, you are free to go to your mosques or to any other places of worship in state of Pakistan" (Ambreen, 2014). Apart from this, the constitution of Pakistan also enshrines equal rights for minorities of the country. Article 20 of the constitution has two clauses regarding religious freedom. It says (a) "Every citizen shall have the rights to profess, practice and propagate his religion"; and (b) "Every religious denomination and every sect thereof shall have right to establish, maintain and manage its religious institutions" (Mahmood & Shakh, 1992, p. 31). Thus, it is the result of the promise made by the

founder of the country. It is due to that fledge that religious minorities are living and observing their religious practices freely in Pakistan.

However, some reports and studies claim that religious minorities are ill-treated in Pakistan. In recent years, hostility, and prejudice towards them have been increased. The Human Rights Commission of Pakistan (2011) considered 2010 a lousy year for religious minorities and predicted that the coming years would be worse than that. In 2014, Pew forum included Pakistan in the most hostile nations for religious minorities in the world (Pew Research Center, 2014). The religious seminaries and public schools have also extensively been studied to find out how education promotes biases and discriminating attitudes towards religious minority groups in Pakistan.

The Sustainable Development Policy Institute's report on education and religious discrimination, titled, *"Connecting the Dots: Education and Religious Discrimination in Pakistan, a Study of Public Schools and Madrassas,"* explored prejudices against people of other religions in both educational systems: public schools and seminaries. According to this report, the attitudes towards religious minorities in both educational systems were mixed. They demonstrated tolerance, understanding, and acceptance with the expressions of prejudice, ignorance, and hostility toward them (Hussain, Salim, & Naveed, 2011).

A very much similar conclusion is made by Naz (2011) in her study about female seminary teachers' attitudes towards religious minorities. Similarly, Raheem (2015) also concluded that the students of public schools and religious seminaries hold intolerant attitudes towards people of other religions. There are numerous other studies that claim the same, and they are reviewed in chapter two.

However, despite a comprehensive study on the subject, these studies did not provide any insights into the effect of religiosity on attitudes of students towards religious minorities. Instead, most of them focused qualitatively on the prejudicial attitude of teachers and students of public schools and madrasas. Furthermore, they did not study university students' attitudes toward religious minorities. No attention is paid

to understand how religion plays its role in shaping the attitudes of students towards religious diversity.

Nevertheless, these studies have acted as a foundation to conduct this research that examines the effect of religiosity on attitudes of university students towards religious minorities. In this study, religiosity is dealt with in the form of intrinsic, extrinsic, and quest religious orientations. Thus, the attitudes of university students towards the followers of minority religions are explored in the context of intrinsic, extrinsic, and quest religious orientations.

1.1 Definition of Concepts

This study uses the following two main concepts:

1.1.1 Religious Orientations

Allport and Ross (1967) coined the terms extrinsic and intrinsic religious orientations. They defined the extrinsic orientated individuals are those who use their religion for their utilitarian interests. Such individuals center on themselves. On the other hand, the intrinsically oriented individuals are those who live their religion as an end. Thus, extrinsic orientation is the immature belief towards religion that enables individuals to achieve their selfish goals. Whereas, the intrinsic orientation is the mature belief towards religion, which serves as an end for the individuals' way of life (Tiliopoulos, Bikker, Coxon, & Hawkin, 2007).

Batson and Ventis (1982) proposed a third religious orientation, which they called quest religious orientation. According to them, this orientation is concerned with an individual's religious search. The quest-oriented individuals consider the religious questions vital for themselves and try to find the answers. This orientation is "the degree to which an individual's religion involves an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life" (Batson, Schoenrade, & Ventis, 1993, p. 169). Such individuals are always ready to face criticism and are open to change (Batson & Schoenrade, 1991).

1.1.2 Attitude

Attitude is a mental entity that characterizes a person. It is a hypothetical concept which can never be observed directly; nonetheless, it can be witnessed from the actions of the people (Perloff, 2003). It is a positive or negative evaluation of an object, person, or group of people. It has also been defined as "a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor" (Eagly & Chaiken, 1998, p. 1). The best and simplest way to assess people's attitudes towards specific attitude object or group of people is through an attitude scale (Perloff, 2003).

1.2 Importance of the Study

This study adds to the previous research by studying attitude towards religious minorities in Pakistan from a new perspective. It is essential in many ways. It inquires attitudes towards religious minorities in the context of religious orientations. Unlike previous researches, the present study is quantitative in nature and investigates the impact of religious orientations on the attitudes of university students towards religious minorities. It will help us to adapt the Religious Orientations Scale in a Pakistani Muslim context and develop attitude towards religious minorities scale. Thus, it fills the research gap in the area of religion and attitude towards religious minorities.

1.3 Objectives of the Study

The objectives of this study are:

1. To develop a scale to measure attitudes towards religious minorities.
2. To find out the attitudes of Pakistani-Muslims university students towards religious minorities.
3. To examine the effects of religious orientations (intrinsic, extrinsic, and quest) on attitudes towards religious minorities.
4. To examine the impact of moderating variables on students' attitudes towards religious minorities.

5. To examine the difference in students' attitudes towards religious minorities in the context of denominational affiliation.

6. To examine the difference in students' attitudes towards religious minorities in the context of ethnic background.

1.4 Research Questions

The purpose of this study is to investigate university students' attitudes towards religious minorities in the context of religious orientations. Thus, the following questions guide this study:

1. What is the effect of religious orientations on students' attitudes towards religious minorities?

2. Does the effect of religious orientations on attitudes towards religious minorities vary with education and age of the individuals?

3. Do the individuals from different denominations or schools of thought exhibit variance in their attitudes towards religious minorities?

4. Do the individuals from different ethnic backgrounds show difference in their attitudes towards religious minorities?

1.5 Research Hypotheses

To answer the research questions, the following alternative hypotheses are developed:

H1. The individuals' extrinsic social religious orientation will positively influence Socially Distant Attitude towards Religious Minorities (SDATRM).

H2. The individuals' extrinsic compart religious orientation will positively influence SDATRM.

H3. The individuals' intrinsic religious orientation will negatively influence SDATRM.

H4. The individual's quest religious orientation will negatively influence SDATRM.

H5. The individuals' age will moderate the positive effect of the extrinsic social religious orientation on SDATRM in such a way that this effect will be stronger for the older individuals as compared to the younger.

H6. The education of individuals will moderate the positive effect of the extrinsic social religious orientation on SDATRM in such a way that this effect will be stronger for the high qualified individuals as compared to the individuals having low level of education.

H7. The individuals' age will moderate the positive effect of the extrinsic compart religious orientation on SDATRM in such a way that this effect will be stronger for the older individuals as compared to the younger.

H8. The education of individuals will moderate the positive effect of extrinsic compart religious orientation on SDATRM in such a way that this effect will be stronger for the high qualified individuals as compared to the individuals having low level of education.

H9. The age of individuals will moderate the negative effect of the intrinsic religious orientation on SDATRM in such a way that this effect will be stronger for the older individuals as compared to the younger.

H10. The education of individuals will moderate the negative effect of the intrinsic religious orientation on SDATRM in such a way that this effect will be stronger for the low qualified individuals as compared to the high qualified.

H11. The age of individuals will moderate the negative effect of the quest religious orientation on SDATRM in such a way that this effect will be stronger for the younger individuals as compared to the older.

H12. The education of individuals will moderate the negative effect of the quest religious orientation on SDATRM in such a way that this effect will be stronger for the low qualified individuals as compared to the individuals having high level of education.

H13. Individuals belonging to different schools of thought will show statistically significant difference in their SDATRM.

H14. Individuals belonging to different ethnic groups will show significant difference in their SDATRM.

1.6   Scope of the Study

The general purpose of this study is to know the impact of religious orientations on the attitudes of university students towards religious minorities in Pakistan. Thus, the population of this study is the enrolled students in different universities of Pakistan. The Religious Orientation theory has been adopted for this study. The two main measures used in this study are: (1) the New Indices of Religious Orientation Revised (NIROR) scale (Francis et al., 2016), which is composed of intrinsic, extrinsic, and quest religious orientations and (2) the Socially Distant Attitude towards religious minorities (SDATRM) scale which is a self-created by the researcher.

For the main study, the survey is conducted online using Google form instrument. The responses collected from the participants were subjected to various statistical treatments such as Pearson Product-Moment correlation, moderation analysis, model testing, and a one-way ANOVA. The data is analyzed by using Statistical Package for Social Sciences (SPSS-25) and Analysis of a Moment Structures (AMOS-22).

1.7   Organization of the Study

This research is structured into six chapters. Chapter one introduces the topic, the definitions of religious orientation and attitude, the importance of this research, the study objectives, hypotheses, and the scope of this research. In Chapter two, the relevant literature is reviewed. This chapter is divided into two sections. The first section gives an overview of the condition of religious minorities in Pakistan as well as in the world. The attitudinal studies on religious minorities are explored in this section, followed by the research gap for the present study. The second section is based on the theoretical framework of this research. This section gives an overview of the Religious Orientation theory. Chapter three is based on the research methods adopted in this study. It introduces the research design, the instruments, and data collection and analysis procedures. In Chapter four, data analysis is carried out. The study variables are analyzed, and their relationships are discussed in this chapter. Chapter five is based on

the discussion of the research hypotheses and questions. Chapter six is based on the conclusion and the evaluation of the students' attitudes towards religious minorities in light of the Quranic teachings. The instruments used in this study and the figures produced by using SEM technique are given in the Appendixes after reference list.

Chapter 2: Literature Review

The purpose of this research is to assess the attitudes of university students towards religious minorities in Pakistan, in the context of intrinsic, extrinsic, and quest religious orientations. In order to have a macro-view of the problem, any researcher must review the existing studies. Also, the theoretical framework is important which gives a direction to the study. Therefore, in this chapter the researcher has undertaken a close look of the studies that shed light on attitudes towards religious minorities and that which explain the theoretical framework for the present study. Thus, this chapter is separated into two sections.

Section one focuses specifically on the condition of minorities around the world in general and in Pakistan in particular. Minority groups are not only facing discrimination in the developing countries but are also subject to violence and negative attitudes in the developed countries. Religious minority groups such as Christians, Hindus, Sikhs, Zoroastrians and other freely live in Pakistan with their rights protected by the country's constitution. However, there are certain areas where they face severe discriminatory attitude. The literature claims that the attitude of people towards them is negative. Moreover, the impact of denominational affiliation and demographic variables in the development of attitudes towards minorities is also reviewed in this section.

Section two gives a detailed overview of the theoretical framework for this study. For this purpose, the researcher has adopted the Religious Orientation theory as a theoretical framework. This theory explains individuals' religiousness in the forms of intrinsic, extrinsic, and quest religious orientations. The literature is then gradually built to illuminate how discrimination develops against different out-groups and how religious orientations play a role in this process. Thus, the local and international shreds of evidences relationship between religious orientations and attitude towards minority groups are synthesized in this section.

2.1   Section One: Condition of Religious Minorities

This part explains the condition of minorities in the world as well as in Pakistan.

2.1.1   Condition of Religious Minorities in the World

In this world, people are divided into different groups based on their ethnicity, language, and religion. However, those who live in a minority status often face discrimination in every part of the globe in political, social, and economic arenas. Even for many developed countries, discrimination, and negative attitudes towards minority groups have been a challenge. In the United States (US), people who belong to minority groups are subject to violence, exploitation, racism, and many other forms of discrimination (Kane & Kyyro, 2001). According to a survey, conducted by Pew Research Center, the majority (82%) of the American people claimed that Muslims face some discrimination, in comparison, 56 % claimed that they face much discrimination in the US. Similarly, 64% of Americans also claim that the Jews face some kind of discrimination there (Masci, 2019). In addition to this, black Americans, Hispanics, women, and gays also face discriminatory attitudes in US (Pew Research Center, 2019).

In the US, and Europe, people hold negative attitudes towards Muslims. They have become more vulnerable to stereotyping after the incident of 9/11. The political and social circumstances followed by the incident depicted an apparent aversion for Muslims. The consequences were not limited to one or two countries or religious groups, but the entire Muslim nation faced a lot of negativity, prejudice, criticism, social ostracism, and stigma. Over an extended period, many Muslims living in the US were threatened and forced to leave their jobs and homes. The whole incident led to a negative image of Islam throughout the world (Ali et al., 2011). Even after so many years of that event, Donald Trump, the then President, wanted to ban Muslims in the US (BBC News, 2018b). In other Western societies, too, the Muslims face negative attitudes, prejudices, and discriminations (Gallup, 2011).

However, some researchers suggest that this event was not solely responsible for anti-Muslim activities, but in reality, the hostility existed among people that

predated the incidence of 9/11 (Davis & Silver, 2004). According to Esses, Abu Ayyash, and Lapshina (2014), in Europe, negative attitudes towards minority groups vary and depend on many other factors. However, they argue that discriminatory attitude is evident in the hiring process of many organizations towards immigrants based on their religion and ethnicity despite the candidates educational and extensive work experiences. Pew Research Center's survey reveals that the attitude of Italian people towards minority groups is more biased as compared to Swedish people (Diamant & Starr, 2018). In another survey of Pew Research Center, a clear difference of opinion between Central, Western and Eastern Europeans was found towards religious minorities. The people of Central and Eastern Europe were more conservative about the acceptance of Muslims and Jews than the Western Europeans. The survey concluded that Eastern Europeans consider their culture and religion superior to others (Pew Research Center, 2018).

In a workshop titled *Tackling Prejudice and Engaging with Religious Minorities* (Council of Europe, 2016) held by Orton, the most prominent examples of prejudices towards religious minorities found in Europe were violence, verbal abuse, and discrimination against education, work, and dress code. It was suggested, in that workshop, that mutual awareness of other religions, positive interaction with other groups, the positive role of media, and dialogue can help in the reduction of prejudices towards religious minorities. Similarly, in Australia, 1 in 5 citizens are said to have faced hostility and negative attitudes on the basis of their religious minority status. Even some people have also admitted to having experienced physical abuse due to their minority status (VicHealth, 2014). In Netherland, 1 out of 2 respondents are found to exhibit negative attitudes towards Muslims (Gonzalez, Verkuyten, Weesie, & Poppe, 2008).

Some reports claim serious discriminatory attitudes towards Buraku, a lower-class social minority in Japan. Those Buraku people face discrimination in social life, education, marriages and employment even in modern days of Japan (Martin, 2019; World Directory of Minorities and Indigenous Peoples, 2018; Imadr, n.d).

In the State of Israel, the non-Jewish religions, especially Muslims, suffer from ongoing discrimination in allotments by the state for their religious needs. They are discriminated in the area of education and freedom to practice their religious beliefs (Sapir & Statman, 2015). Jewish democratic state works only for the benefit of Jews and does not give the fundamental rights to Israeli Muslims. The Arabic language is considered as an inferior language in Israel (Smooha, 1990). Similarly, many non-Jewish settlers from the former Soviet Union (FSU) demand their fundamental rights in Israel that are citizenship, nationality, and, most importantly, to freely practice their religion (Raijman & Pinsky, 2011).

The whole world witnessed the situation of the Rohingya Muslims in Burma in 2017. They were compelled to leave the country. More than six million people migrated to Bangladesh in order to avoid mass killings, sexual abuse, burning, and other kinds of abuses by the military (Relief Web, 2018). The United States called them "the world's most persecuted minority group." They were forcefully stopped from following their religious activities and from building their mosques (Relief Web, 2018; The Conversation, 2017; Inanc, 2017; The National, 2012).

Iran is not an exception where the school curriculum is held responsible for cultivating discriminatory attitudes towards other religious minorities (Paivandi, 2008). Baha'i, a religious minority, is banned from practicing their religious beliefs (Hassan, 2008). This group is considered as a heretical sect. The Revolutionary Courts sentenced to death around 219 Baha'is due to their heretical views between 1978 and 2015. Seven Baha'i leaders were imprisoned in 2010, of which only four were released till 2018. Baha'is are not allowed to attend their religious and social gatherings in Iran (Ceasefire Centre for Civilian Rights (CCCR), 2018). Apart from this, the other non-Muslim communities are also discriminated because of their different religions (International Federation for Human Rights, 2003). On 24 and 25 December 2017, two synagogues were attacked by unknown attackers in Shiraz (CCCR, 2018). Similarly, the laws of Iran are discriminatory towards Sunni Muslims too. They are religiously and politically alienated and are banned from building proper mosques in Tehran (Aman, 2016).

In the Middle Eastern Muslim countries where Sunni Muslims live in the majority, a level of discrimination exists against Shi'a Muslims. Fox (2013) argues that there is a role of the state for the support of one religion, which increases violence towards other religious communities in those countries. He concludes that there is the highest level of discrimination for Christians, Hindus, Baha'is, and Buddhists respectively. According to scholars, a discriminatory attitude towards minorities has different reasons in dissimilar backgrounds. However, the main factor responsible for discriminatory and prejudicial attitudes towards other groups is how people evaluate these groups and find them relevant or different (Brady & Sniderman, 1985).

2.1.2   Condition of Religious Minorities in Pakistan

Pakistan is a Muslim majority country with a mixture of different cultures, languages, ethnicities, religions, and sects. Different minority groups, including Christians, Hindus, Sikhs, Parsis, Buddhists, and Ahmadis, are living here since 1947. According to the 1998 Census,[1] 3.72% of the country's population is comprised of religious minorities. Precisely, there are 1.59% Christians, 1.6% Hindus, 0.22% Ahmadis, 0.25% Scheduled Castes and 0.07% others (Pakistan Bureau of Sataistics, 1998). These minority groups experience poverty, lack of health facilities, injustice, and lack of education.

Along with those problems, they are also facing insecurities, negative attitudes from Muslim citizens of Pakistan. Some scholars have claimed that the state polices, the judicial system, the education system, and the whole social stream of Pakistan promote bigotry and encourage prejudicial attitudes against religious minority groups (Gregory & Valentine, 2009). Mughal (2018) argues that religious minorities are facing

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[1]The latest census is conducted in 2017 but religious minorities population's figures are still not revealed which was to be released in March 2018. See: https://tribune.com.pk/story/2042906/1-census-2017two-years-government-mum-official-minority-count

danger from ordinary citizens who consider them inferior. According to him, this kind of attitude is the result of the state policy. Similarly, in 2014, the Pew forum included Pakistan in the most hostile nations for religious minorities in the world for the years 2011 and 2012 (Pew Research Center, 2014). Thus, to see the broad picture of the religious minority in Pakistan, we have to look through different spectrums which include state policies, judiciary, education system and media. There are several studies that shed light in this regard.

2.1.2.1 State Policies

The founder of Pakistan, Muhammad Ali Jinnah, had clearly said that the religious minorities would be free to practice their faith and go to their worship places without any hesitation (Ambreen, 2014). The constitution of Pakistan has also ensured that minorities shall live with equal rights. According to Article 20 of the constitution, all the citizens are equal in terms of their religious affiliation. They have the freedom to acknowledge, practice, and promulgate the religion of their choice. Similarly, every religious denomination has the freedom to maintain, manage, and launch its institutions (Mustafa, Ahmad, & Arslan, 2020; Khalid & Anwar, 2018; Mahmood & Shakh, 1992).

Nevertheless, there seems a contradiction between the state policy and the constitution of Pakistan. Rahman (2012) in his study *Pakistan's Policies and Practices towards the Religious Minorities,* claims that the religious minorities in Pakistan are facing extreme abuses regarding basic human rights at the hands of both state and society. He concludes that Pakistan as a state and a society has failed to give minority groups their due legal and social rights. There exists a high level of intolerance, which has led to violence against them. According to him, the impact of state policies can be seen in various administrative systems and more evidently through the judicial system and its discrimination against minorities. Buckwalter-Poza (2011) in her recent survey, revealed that almost 9 out of 10 Hindu women were illiterate while the national illiteracy rate among Pakistani women is 58 percent. She has concluded that Pakistani legislation guarantees fundamental rights however, the government has failed to provide basic education, freedom of religion, and protection to religious minorities.

Due to a lack of quality education, most of the low-level jobs are done by people belonging to religious minority groups. For instance, mostly housekeeping maids, sweepers and janitors are Christians. Their condition becomes even more devastating when they face emotional and physical abuse at workplaces, less food to eat, lack of access to quality education and healthcare (Faruqi, 2011). Islamabad Policy Research Institute (2012) pointed out that in Pakistan, job opportunities are not equally distributed among different religious minority groups. They are not allowed to work on high ranks in government and the private sector and only minimal blue color jobs are granted to them.

2.1.2.2 Judicial Practices

The independent judiciary is one of the most important organs of any state. It can help in reducing discrimination towards minority groups (Finke, Martin & Fox, 2017). Pakistan Institute of Labor Education and Research (2009) reports that there is a socially unfriendly attitude towards religious minorities in the judiciary system. People consider them untouchables, so they avoid interaction with them. One of the most internationally criticized laws is the blasphemy law. According to the United States Commission on International Religious Freedom (2012), most of the blasphemy cases are found against Christians and Ahmadis. According to Shaikh (2011), the application of this law has caused a prejudicial attitude towards religious minorities. Faruqi (2011) called it as a tool used against the religious minorities. Some instances of misuse also exist against Muslim individuals (Dawn, 2014). In fact, majority of the individuals charged or sentenced under this law so far are Muslims (United States Commission on International Religious Freedom (USCIRF), 2018; USCIRF, 2016; Curtis, 2016).

The case of Asia Bibi, a Christian woman, is one of the eyes openers. She was accused of the blasphemy law, which she denied, but then again, she was arrested. This law is said to have been abused as a means for religious minorities in Pakistan (Buckwalter-Poza, 2011). However, Asia was released from jail after the Supreme Court ruling (BBC News, 2018a). The blasphemy law is also said to have caused extrajudicial killings in the country. More than 60 people have been blamed for dozens

of communal attacks against religious minorities. These attacks are said to have taken place on the pretext of blasphemy. Some people have also used this law as a tool for their personal revenge against others (Smith, 2018).

Likewise, Curtis (2016) maintains that the blasphemy allegations are often fabricated and are commonly used to settle personal quarrels with the religious others, including against Muslims. Anyone can charge a blasphemy case against others because it does not need any evidence, and there are no consequences or penalties for the accuser. Those who try to change this law or criticize it have often been killed. This reveals the religious intolerance and tendency towards extremist ideology in the country.

Pakistan has also been accused of supporting religious intolerance through legal procedures which incite discriminatory acts in the common citizen towards religious minorities. For example, in order to get government employment or passport, the Muslim citizens are required to sign an oath declaring Ahmadis as non-Muslims. There is also a paragraph in the processing form of Pakistani passport, which declares the founder of Ahmadis as a fraud. And it is mandatory for Muslims citizens to condemn Ahmadis in order to get a passport (Ispahani, 2017).

Mahmud (1995) concludes that many constitutional basic human rights are devised for minorities in Pakistan, yet their implementation is not guaranteed. According to him, the judicial system fell into its worst during the military rule of the 1970s and ultimately the degradation got accelerated after the formation of parallel Shariah courts. These developments resulted in severe violation of minorities' rights, particularly Ahmadis.

2.1.2.3 Education System

Pakistan has two education systems that are Modern and Religious or Madrasas systems. The modern education system is based on schools and universities. The schools are then of two kinds, Urdu medium and English medium. The madrasas are affiliated to five different major religious schools of thought having their own curricula:

Tanzim-ul-Madaras, Wafaq-ul-Madaras Arabia, Wafaq-ul-Madaras Shia, Wafaq-ul-Madaras Salfia and Rabita-ul- Madaris. However, all these five boards work under an educational board, "Ittihad Tanzimat-al-Madaris" (Naz, 2011).

2.1.2.3.1 Modern Education

There are several studies that reveal the prejudicial attitude towards religious minorities within the modern education system. Most of the scholars blame the curriculum, which, according to them, lack the needs and rights of minority groups. Islamic perspective regarding dealing with minority groups is also missing, and thus, society relies on notions built by the dominant group or ruling elite (Rahman, 2012). Some say that the curriculum of public schools is unrepresentative of the religious and cultural values of minority groups (Mehmood, Mirza, Khan, Shabbir, & Iqbal, 2014). According to the United States Commission on International Religious Freedom (2016), the curriculum taught at schools is biased. Hindus and Christian children have no choice but to read lessons about their conspiracies toward Muslims. Christian's missionaries are portrayed as untrustworthy, which were aligned with British oppressors of the subcontinent. The report claims that the curriculum gives the impression that religious minorities, especially Christians and Hindus, are wicked, violent, and tyrannical by nature.

Hussain, Azhar, Ahmad, and Naveed (2014) claim that the image of minorities depicted in textbooks of public schools is primarily negative, as evident with the omission of the role of minorities in the development and formation of Pakistan. The teachers of public schools held a prejudicial attitude towards minorities, and that has been transferred to students in the schools. Similarly, Mehmood et al. (2014) have concluded that the attitudes of public schools' teachers are biased towards religious minorities.

In a survey, Rahman (2003) assessed the intolerance of Muslim students towards minorities in English and Urdu medium schools. The students were asked whether Hindus, Christian, and Ahmadis should be given rights as Muslim Pakistani citizens have. The majority of the students showed an intolerant attitude and did not

agree that equal rights should be given to them. Raheem (2015) found Urdu medium schools' students showing more prejudicial attitudes towards religious minority groups as compared to English medium schools. He also found the majority of students reluctant to accord equal rights to non-Muslims in general and Ahmadis in specific.

Ajmal, Sultana, Ain, and Tahira (2011) studied perceptions of Muslim school going students regarding Christians, Hindus, Sikhs, and Jews in Pakistan. The results indicated that Jews and Hindus were perceived more negatively than Sikhs and Christians. The Jews and the Hindus both were considered cunning, sharp, smart, and violent. They were rated alike on most counts even though these two religious groups do not have much to do with each other historically. The authors concluded that the justified hostility towards Israel has contributed to the negative image of the Jews as a people. All the negative traits are shared between the Hindus and the Jews. Surprisingly, Sikhs were not rated high on the enemy category.

In another study, Mehmood et al. (2014) investigated the condition of students from religious minority groups in educational institutes. The study revealed that problems faced by religious minority students in public schools are primarily driven by a prejudicial curriculum that relies on glorifying militancy and violence against non-Muslims. The discriminatory treatment in public schools can often lead to forcibly eating at separate tables, especially that happens with Christian students. Among many other problems, access to education is another gigantic issue faced particularly by the Hindu community. Mughal (2018) also reported a similar incident in which a Christian student was killed by his school fellows. He was being called "choora", a derogatory word used for sanitary workers, and was stopped from drinking water in the glass of Muslim students.

Conversely to that, Afzal (2015) found Muslim students and teachers reporting that they treat religious minorities perfectly well in Pakistan. They acknowledged that religious minorities are the equal citizens of Pakistan. However, they were of the point of view that Muslims are poorly treated in India and the United States.

Scholars have also pointed out the causes of hostility and prejudice towards religious minorities to be the impact of attitudes of the Madrasas' teachers, which Coulson considers as "weapons of mass instruction" inculcating ideology of prejudice, hostility, and hatred (2004, pp. 2-3). Ahmad and Nelson (2009) maintain that madrasas' curriculum has provided an intellectual and ideological environment that encourages hostility and negative attitudes toward "religious other."

Some authors claim that Madrassa education has a role in shaping the attitudes of students against non-Muslims. The textbooks taught in madrassas portray non-Muslims as either infidels residing in an Islamic country, or one who have deviated from Islam. According to them, this propagates negative views of religious minorities rather than describing them as citizens of Pakistan with equal rights and obligations. Apart from the curriculum, Friday sermons of Muslim clergy are also considered a reason for strengthening negative attitudes towards religious minorities (Hussain et al., 2011).

Naz (2011) conducted a qualitative study of the attitude of female madrassas' teachers towards religious minorities in Khyber Pakhtunkhwa (KP). She concluded that the attitudes of the female madrasas' teachers towards religious minorities are not highly biased. However, prejudicial attitudes do existed but were not extreme in nature. The teachers showed some respect and tolerance for religious others but, the expressions of prejudice also existed.

Raheem (2015), in his study, has found that the madrassa teachers demonstrated some clarity about the legal status of religious minorities in Pakistan but were in various ways less tolerant toward them. According to him, they demonstrated tolerance, understanding, and acceptance on the one hand but the expressions of prejudice, ignorance, and hostility on the other. He concluded that the students of madrassas held somewhat more aggressive and intolerant attitudes towards religious minorities and women than the students of English medium and Urdu medium public schools. They are also found less tolerant towards people of other sects and were more susceptible to

sectarian prejudices than their counterparts in the English medium and Urdu medium schools. Similarly, Ali (2009) also argues in the same way that the madrasas' students carry very narrow thoughts towards non-Muslims and modern ideals, which Rahman (2008) had considered a dangerous trend for the country's peaceful future.

2.1.2.4   Pakistani Media

The widespread access to media makes it a powerful tool. It can rightly be used in contributing towards resolving problems of religious minorities while giving proper coverage to their religious and social issues. Media can positively or negatively influence its audience. It can bring unity among the citizens and a sense of belonging or vice versa (Wang & Li, 2012).

In Pakistan, the presentation of religious minorities in the main-stream media is said to be very low. Only a small coverage is given to the issues of Christians and Hindus, while the remaining minority groups such as Ahmadis, Sikhs, Buddhists, Zoroastrians, and Kailash etcetera are almost ignored in the dominant media. The overall coverage is also said to be stereotypical. Their opinions, views, and perspectives are neglected in most stories about them. Most of the coverage is not sympathetic towards them (International Media Support, 2019). However, today the media is divided into print, electronic and social medias; therefore, to know the broad picture of religious minorities' presentation in Pakistani media, we have to look at the three streams separately.

2.1.2.4.1   Print Media

The print media can play a tremendous role in influencing and shaping public opinion. It is a powerful tool and can rightly be used in contributing towards resolving the problems of minorities while giving proper coverage to their religious and social issues.

Ambreen (2014) has examined the representation of religious minorities in the prominent English newspapers; The Dawn, The Nation, and The News from the years 2009 to 2011. The results of her study revealed that the representation of religious

minorities in those newspapers was positive and encouraging. She has concluded that the overall coverage given to minority groups in print media was objective and focused on issues faced by them. No propaganda was found against minority groups in those newspapers. Similar results were drawn by Ali and Jalaluddin (2010) from the analysis of Daily, The Dawn, and The Nation newspapers. It is also found that English newspapers give more coverage to minorities' issues as compared to the Urdu newspapers (Khan, 2016).

On the other hand, Khoso (2015) studied national and international newspapers on the incident where three Ahmadis were attacked in Pakistan. He concluded that the national newspapers reported the incident sensibly and did not cross the legal boundaries, in contrast, international newspapers misguided the incident and represented the law of Pakistan against the Ahmadis. Thus, the print media found positive towards religious minorities and covers most of the news regarding them. That is why it has been called the most religious minorities conscious media in Pakistan (Alam, Rehmat, & Jacobsen, 2018).

2.1.2.4.2   Electronic Media

The Public opinion is directly associated with the electronic media's agenda that leading news channels set in the presentation of issues. The media must follow the media ethics that is not only beneficial for them but also for the development of the society.

Shehzadi (2017) studied the performance of electronic media regarding minority issues in Pakistan. Her study was designed to identify the news channels presentation of the "Kot Radha Kishan" incident where an angry mob had beaten a Christian couple over "blasphemy" and later set their bodies on fire. She found that the incident was covered with an ethnic side rather than religious. During her survey, almost half of the people agreed that news channels create conflict between Muslims and religious minorities.

Bushra (2011) maintains that when the Ahmadis' mosques were targeted simultaneously in Lahore on 28 May 2010, at that time, all the TV channels reported them live and talked about the issues for hours. Some say that the private TV channels are objectively covering the minorities' issues and awareness is being created regarding their rights (Mubeen & Qusien, 2017). However, Chaudhry (2019) reports a study which claims that almost all news coverage about minorities is conservative or event-related. In that study, the radio channels are said to have not aired a single story of religious minorities. Others have also concluded that radio channels give no coverage to religious minorities in Pakistan (Alam et al., 2018).

2.1.2.4.3 Social Media

In today's world, social media has also become a powerful tool. It can help spread the news to every corner of the world. It is social media that has made the world a global village. People can easily be influenced by fabricated stories. As the use of it grows, its negative impact also grows up. There is a risk of genocide and mass killing due to it. It can play a leading role in stigmatizing the target groups (Relief Web, 2019).

Tanveer (2016) in his piece of writing, claimed that social media is being used as a tool against religious minorities in Pakistan. He claimed that the stories on social media relating to religious intolerance are not censored in Pakistan. Anthony and Hussain (2018) called social media as a main source of spreading religious hatred in Pakistan. They claimed that the religious sentiments of religious minorities had been purposefully exploited on social media. They have suggested that there should be some check on social media to avoid false information against any religious minority. However, it is not true all the time; some activists raise voice on social media for religious minorities. For instance, when a factory of a person belonging to the Ahmadi community was burnt over blasphemy charge, the minority rights activists set a campaign over social media with hash-tag "#IStandWithAhmadis." Many Pakistanis also showed grievances and supported the Ahmadis on social media (Tamsut, 2015).

2.1.3 The Impact of Discrimination on Religious Minorities

It is an alarming situation for any country when the religious identity of an individual becomes a risk factor for mental health in a society. The attributed factors for depression among adolescents are social stressors as the youth of minorities tend to feel that they are not given the freedom to express their religious beliefs and practices. Such circumstances hinder them from inclusion into social groups of their age. The frequent stigmatization of minority groups by the Muslim counterparts is another perpetuating risk factor. As a study reveals that teenagers belonging to religious minorities in Pakistan are more prone to lower self-esteem as compared to Muslim teenagers (Iqbal, Ahmad, & Ayub, 2013).

Another study concludes that compared to the majority background students, the students of elementary and higher education belonging to religious minorities score lower grades, obtain fewer credits, are more likely to fail examinations, and are twice as likely to experience study delays (Isik et al., 2018). It clearly shows that the academic motivation of the students belonging to minority groups is affected by injustice and inequality.

Iqbal, Ahmad, and Ayub (2012) investigated the level of depression in adolescents of religious minorities in Pakistan. The religious minorities selected were Christian and Hindus being compared with Muslims. The results of the study indicated that Hindus and Christians were more vulnerable towards developing depression in comparison to Muslims living in Pakistan. The stigmatization is often expressed through a low level of acceptance, negative comments, and discrimination by majority group individuals solely due to their different faith. The discrimination against adolescents of minority groups leaves a negative impact on their sense of worth due to which they feel helpless and frustrated.

Similarly, Naveed, Munir, and Saeed (2014) carried a study to investigate the effects of discriminatory behavior on minority groups in Pakistan. The people belonging to religious minority groups were assessed in terms of difficulties in gaining good jobs, practicing religious teachings, and performing religious obligations. It was

found that different religious minority groups such as Sikhs, Ahmadis, and Christians are marginalized and are socially excluded on the basis of their religion. They are not provided with equal job opportunities. They are living a substandard life in Pakistan and are considered second class citizens. They are also subject to other forms of oppression, violence, and threats, according to the authors.

2.1.4 Religion and Discriminatory Attitudes

Since long, many theorists have tried to explore the relationship between discriminatory attitudes and religion. Some scholars have claimed that religion can play a great deal in the reduction or promotion of negative attitudes towards other groups (Brown & Baker, 2016). Similarly, Altemeyer and Hunsberger (1992) are of the same view. Hunsberger and Jackson (2005) found that religion promotes a negative attitude towards non-Christians in USA. In the same way, in Hall, Matz, and Wood's (2010) research, atheist and non-religious people were found showing lower levels of hatred attitude and discrimination against minority groups while people identifying themselves with religion had a more negative attitude towards other groups. Likewise, more religious people were also found higher in ethnic prejudice than those who were slightly religious or non- religious. Religious people, in general, were found less humanitarian than non-religious individuals. Moreover, the church attenders were found more intolerant of religious rebels such as socialists, atheists, or communists than non-attenders (Allport & Ross, 1967). Several other studies have found a positive relationship between religion and prejudicial attitudes towards certain groups (Johnson, Rowatt, & LaBouff, 2012; Whitley, 2009; Batson, Schoenrade, & Ventis, 1993).

Conversely to this, Clobert, Saroglou, Hwang, and Soong (2014) in their comparative study titled *East Asian Religion Tolerance- a Myth or a Reality? Empirical Investigations of Religious Prejudice in East Asian Societies*, argue that religion is linked with tolerance in South Korea, Taiwan, and Japan. Their study revealed that those who strongly identified themselves with a religious institution had fewer levels of prejudice towards minority groups than those who had no or fewer affiliations with religion. The reduction in negative attitudes was equally applicable to diverse groups

such as minority religion groups, ethnic groups like Africans and people with bisexual or homosexual orientations.

Similarly, Clobert and Saroglou (2013) found Christians and Buddhists in Belgium showing less prejudice towards each other. The Christians showed relatively low level of prejudice towards the images of Buddhist monks in meditation. The Buddhists also showed tolerance, openness, and positive attitudes towards Christians. They concluded that religion had a positive effect on forming good relationships with people from interreligious groups.

The above findings regarding the role of religion in the development of attitudes are contradictory. Some studies claim religion to be the promoter of negative attitudes towards out-groups. Other studies claim a negative correlation between religion and negative attitudes towards minorities. Nevertheless, it warrants that more in-depth exploration should be carried out in order to understand the real association between religiousness and attitude towards minority groups.

2.1.5   Demographic Variables and Attitudes

Demographic variables may influence attitudes towards minority groups. Some scholars have suggested that religion is not the sole variable in the development of discriminatory attitudes. However, there can be several factors that play a moderating role in the process (Rowatt, LaBouff, Johnson, Froese, & Tsang, 2009). There are several studies that shed light in this regard.

2.1.5.1   Level of Education

The education system is essential agent of socialization for students. It is a place where students not only learn about many educational concepts through textbooks but also get acquainted with a lot of social situations through teachers and their way of handling those situations.

Wodtke (2012) studied the impact of education on intergroup attitudes. His results revealed that education is associated with the rejection of racial stereotypes

among Whites, Hispanics, and Blacks, but has no impact on negative stereotyping among Asians. The results also indicated that many Asians at all levels of education hold negative views about blacks and Hispanics. These findings contrasted sharply with the strong adverse effects of education on the same attitudes among other groups considered in this study.

Similarly, Anderson (2019) in her survey for Pew Research Center, found black Americans with college degrees more vulnerable to discrimination than those who have less education or no schooling. The author suggested that it might be because educated or qualified black Americans share the same work environment with white Americans, which leads to more exposure to discrimination and prejudicial remarks.

Dustmann and Preston (2001) concluded that educated individuals have a more favorable attitude towards minority groups than non-educated individuals. Houvouras (2001) found highly educated individuals demanding equal opportunity for ethnic minority groups than those with less education. Similarly, in Ireland, the school going students expressed no social distance with other minority groups like Muslims, Eastern Europeans, and black Africans (Tormey & Gleeson, 2012).

2.1.5.2 Gender

Gender is an important demographic variable that influences an individual's attitude formation. Giurgiu, Marica, and Ionescu (2015) conducted a study to explore the attitudes of students against different minority groups based on race or ethnicity, religion or belief, age or disability, or sexual orientation. The results showed that women showed higher levels of tolerance on ethnicity and sexual orientation but were less tolerant than men regarding religion. The authors assumed that women are more tended towards spiritual values and are more conservative in this regard. However, Dustmann and Preston (2001) found women showing less discrimination towards minority groups than men. Kudrnac (2017) found women holding less prejudiced attitudes toward the Roma, black Africans, gays, and those with mental or physical disabilities, and more prejudiced attitudes towards the homeless, Vietnamese, Muslims, and lesbians. In another study, women were found less prejudiced towards ethnic

minorities than men (Qualls, Schemr, & Cox, 1992). Similarly, women have shown a more positive attitude toward persons with disabilities than men (Miller, 2010). Furthermore, women were found more likely to support bilingual education than men (Houvouras, 2001).

2.1.5.3   Age

Age is another factor which may influence the attitudes of people towards minority groups. Hippel (2015) in his article "Do People Become More Prejudiced as They Grow Older" claimed that as people's age increases, a tendency to discriminate against different minority groups also increases. People tend to be more judgmental and thus become more biased than the younger ones. The author has supported his findings through evidence that with the passage of time, some structures of the brain change resulting in more prejudice. He mentioned that over time the frontal lobe of the brain undergoes degeneration resulting in inappropriate or irrational thoughts. It also diminishes their ability to think more logically and therefore discriminates more.

Castillo, Equizabal, Camara, and Gonzalez (2014) conducted a study on Spanish adults to investigate the prejudicial behavior in the elderly population. The study revealed that older people were more biased and showed a prejudicial attitude towards outgroups. According to them, one of the reasons might be that they are firmly grounded with their ideas and belief system and are less likely to accept new ideas. Secondly due to poor social, cultural, and biological control, they find themselves vulnerable and try to stick to their cultural and social beliefs as firmly as possible. In the United Kingdom, the older age people were found more inclined to religion than adolescents. The older people had also to have developed more spiritual needs than adolescents (Centre for Policy on Ageing, 2016). They were found to oppose bilingual education than younger individuals (Houvouras, 2001). The older ones also exhibit a more implicit racial prejudicial attitude as compared to younger adults (Stewart, Hippel, & Radvansky, 2009). Several other studies have found more prejudice in the older individuals as compared to the younger (Radvansky, Copeland, & Hippel, 2010; Stewart, Hippel, & Radvansky, 2009; Gonsalkorale, Sherman, & Klauer, 2009; Hippel et al., 2000).

2.1.5.4   Denominational Affiliation

A negative attitude is not homogenous among different religious groups. Attitude might be influenced by denominational affiliation. A study carried out in Pakistan explored the opinions and attitudes of students studying in universities having affiliations with Shi'a, Sunni, Christian, and Ahmadi groups. They were asked about their views on knowledge regarding the role of school curriculum and were assessed for the level of intolerance against others. Respondents of all groups agreed upon the severe level of religious intolerance towards Ahmadis. A clear difference of opinions among different groups was found. Sunnis and Shi'as believed that the school syllabus plays a vital role in building attitudes of children. At the same time, Ahmadis and Christians suggested that the spread of hate literature is a significant contributor to intolerance (Khan, Osterman, & Bjorkqvist, 2017). In addition to this, an increased level of tolerance was found among Shi'a Muslims towards other religious groups, especially Ahmadis as compared to Sunni Muslims (Kalin & Siddiqui, 2014).

2.1.6   Gaps in the Literature

The literature regarding religious minorities and attitude towards them is widespread in Pakistan. The past researches emphasized analyzing the impact of the biased education system and the state policies on people in developing prejudicial attitudes against religious minorities. However, the education system needs to be explored at various levels. Despite being a comprehensive study on the subject, these studies did not provide significant insights into the effect of religiosity on attitudes of students. Instead, they focused on curriculum and the attitude of teachers and students of public schools and madrasas. Furthermore, previous researchers did not study university students' attitudes towards religious minorities in Pakistan.

As reviewed above, religion has a role in developing attitudes towards religious others. Nevertheless, previous academicians have not paid any attention to understand how religion plays its role in shaping the attitudes of students towards religious diversity in Pakistan. Besides this, the demographic variables are also not taken into account, which plays the role of moderators. Thus, the studies reviewed above, miss

something important about attitudes towards religious minorities: By focusing on what kinds of attitudes are found among teachers and students towards religious minorities, such studies fail to perceive the effect of religiosity and demographics on attitudes towards religious minorities. This research, thus, seeks to fill in this gap.

2.2 Section Two: Theoretical Framework

In this section the theoretical framework for this study is elaborated. The Religious Orientation theory is adopted as theoretical framework for this study.

2.2.1 Religious Orientation Theory

Religious Orientation theory occupies a vital place in the psychology of religion. In 1946, in a study, Allport and Kramer found more religious were also higher in ethnic prejudice than those who were slightly religious or non-religious. The same trend was revealed by Rosenblith (1949) in South Dakota. Similarly, in the same year, Kirkpatrick (1949) reported that religious people, in general, were less humanitarian than non-religious individuals. In 1955, another study established that those individuals who had attended church were more intolerant of religious rebels such as socialists, atheists, or communists than those who had not attended (Allport, 1967). In 1960, a study revealed that religious people were more authoritarian, dogmatic, and ethnocentric than non-religious individuals (Rokeach, 1960).

In 1964, one of Allport's students, J. R. Feagin concluded his study that orthodoxy had a positive correlation to prejudice (Allport, 1967). In another study, Struening (1963) found a curvilinear trend between religious orientation and prejudice. A regular attender of the church was found less prejudiced than "seldom" or "often" attenders.

2.2.1.1 Intrinsic and Extrinsic Distinction

In previous studies, people who were religious and followed humanitarian religious teachings, were equally also found supporting prejudice. Allport and Ross explained that there are two kinds of religious people. Those people who use religion

for their mundane benefits and follow social conventions. Their religious orientation is extrinsic. While, in contrast, there are people who genuinely follow their religion. They have an intrinsic religious orientation, and religion provides them a meaningful framework for life. Allport and Ross summarized intrinsic and extrinsic orientation by saying, "the extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion" (Allport & Ross, 1967, p. 434). Intrinsic orientation also refers to a mature form of religious feeling which serves as the primary motivation and drives for the individual's way of life. In contrast, extrinsic orientation refers to immature faith that enables the achievement of selfish goals (Tiliopoulos, Bikker, Coxon, & Hawkin, 2007).

Allport and Ross also developed a scale that measures the intrinsic and extrinsic religious orientation which is now called the Allport and Ross "Religious Orientation Scale." They found that individuals who scored high on the intrinsic scale were less prejudiced toward ethnic groups as compared to extrinsic religious people (Allport & Ross, 1967). After Allport and Ross, numerous studies used these distinctions to relate it to a variety of variables such as narcissism, guilt, fear of death, and a wide variety of prejudice (Darvyri et al., 2014). It was also found that intrinsic religious orientation was protection against mental diseases (Masters et al., 2005; Salsman & Carlson, 2005; Smith, Richards, & Maglio, 2004). On the other hand, extrinsic religious orientation has emerged as predictor of depression, anxiety, and hostility (Kuyel, Cesur, & Ellison, 2012).

2.2.1.2 Personal and Social Extrinsic Distinction

Kirkpatrick initiated the discussion about the extrinsic dimension of Allport Religious Orientation theory. He used Allport and Ross Religious Orientation Scale in a population of diverse religions from which he concluded that extrinsic religious orientation is consisted of two dimensions: the personal extrinsic orientation and the social extrinsic orientation (Kirkpatrick, 1989). Social extrinsic orientation deals with attainment of social benefits, while personal extrinsic orientation deals with overcoming and controlling personal psychological troubles and distress (Flere & Lavric, 2008).

2.2.1.3 The Quest Distinction

Later on, Batson and Ventis suggested a third religious orientation that is concerned with an individual's religious search. This third dimension is referred to as quest religious orientation. For quest-oriented individuals, religious questions are deemed important for which they seek answers (Batson & Ventis, 1982). In another article, Batson, Schoenrade, and Ventis explained quest orientation as "the degree to which an individual's religion involves an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life" (1993, p. 169). Those individuals who are quest oriented always ready to face existential questions, self-criticism, and open to change (Batson & Schoenrade, 1991). Subsequently, Batson and Schoenrade (1991) developed a twelve-item "Quest Religious Orientation Scale" composed of three subscales, which investigated an individual's keenness to questions, self-criticism, and openness to change.

In this study, we would use these three kinds of religious orientations, intrinsic, extrinsic, and quest as a theoretical framework. Hence, we would attempt to investigate the effects of these three orientations on the attitudes of university students towards religious minorities in Pakistan.

2.2.2 Religious Orientations and Attitudes

Over the years, multiple studies have found a positive relation of extrinsic religious orientation with prejudicial attitudes, while intrinsic religious orientation has negative or no relationship. This is true when correlated with the teachings of different religions. Donahue (1985) in his meta-analysis, found the extrinsic orientation had positive significant correlation with discriminatory attitudes and intrinsic orientation was negatively associated. He wrote that the extrinsic individuals have self-serving intentions and thus should have more racial prejudice, while intrinsic individuals see religion as a mean to guide their lives.

Extrinsic religious orientation is also found to moderate the significant association between lifetime discrimination. Growing evidence supports the significant

role of church attendance (Bierman, 2006) and church-based support (Odom & Feagans, 2010) in protecting against adverse mental health outcomes for those who experience discrimination, particularly African-Americans. While having a strong extrinsic religious orientation involves the tendency to go to church to make or see friends (extrinsic-social). This orientation also represents a more general motivation to use religion for solace and comfort (extrinsic-personal); for example, praying can be an extrinsically motivated religious behavior if one prays to gain a sense of comfort and relief (Kirkpatrick & Hood, 1990).

Hall et al. (2010) found that positive associations existed between racism and religiosity. The higher extrinsic religious people were found more racist than those who had a higher level of intrinsic religiosity. Likewise, the quest oriented were found to be racially tolerant. The study also confirmed that a strong religious in-group identity was also associated with the derogation of racial outgroups. Batson and Burris (1994) have also found the intrinsic and quest orientations having negative correlation and extrinsic having positive correlation with racial prejudice.

The intrinsic religious orientation is also found to have positive mental health indices, such as meaning in life and well-being. In contrast, extrinsic religious orientation has traditionally been associated with maladaptive outcomes, including anxiety and lack of responsibility (Masters & Bergin, 1992). The intrinsically religiously orientated individuals are also found more empathetic than those who are extrinsically oriented (Khan, Watson, & Habib, 2005). Similarly, the quest orientation is found to have association with lower prejudice (Batson, Eidelman, Higley, & Russell 2001).

Some studies, however, have found benefits of extrinsic orientation. In this regard Musa and Wilson (2006) have found that African American college students classified as pro-religious (which means high on both intrinsic and extrinsic religious orientations), intrinsic orientation (high on Intrinsic religious orientation), and extrinsic orientation (high on extrinsic religious orientation) were more likely to engage in health-promoting behavior than the non-religious (low on both intrinsic and extrinsic

religious orientations) groups. Furthermore, another study has also shown that extrinsic social orientation was associated with lower levels of post-traumatic stress disorder and depression in post-traumatic stress disorder (PTSD) veterans (Masters & Knestel, 2011).

Seeking support, comfort, and protection through religious activities may offer the best protection against the effects of discrimination, especially for African Americans. They have traditionally got support and a strong sense of cohesiveness at church (Griffith, English, & Mayfield, 1980). In this regard, it has been found that church-based support, which includes support gained from a personal relationship with God, from one's congregation, and clergy, buffered the effect of discrimination on depression for African American mothers (Odom & Feagans, 2010). Also, emotional intelligence is found to be a better predictor of psychological well-being, whereas religious orientation also depicts a significant predictive correlation with emotional intelligence. Intrinsic religiosity has depicted a positive influence on mental health in comparison with extrinsic religiosity (Butt, 2014).

Religious orientations have been studied with variety of social behaviors and connections have been found. The most important one is the correlation between religious orientation and prejudicial attitude towards 'ethnic' minorities (Hall et al., 2010; Donahue, 1985; Allport & Ross, 1967). However, no study has investigated the effect of religious orientations on attitudes toward 'religious' minorities.

2.3   Conclusion

The study aims to inquire about the impact of religious orientations on the attitudes of university students towards religious minority groups in Pakistan. The condition of religious minorities in the world and especially in Pakistan, is miserable. They face discrimination and marginalization in many places around the globe. In Pakistan curriculum is held responsible for negative attitudes towards them. However, previous studies have not discussed the impact of religiosity and demographic variables on attitudes towards religious minorities in Pakistan, which is our imminent direction.

In general, religiosity is an ambiguous concept. This concept becomes more evident when we look at it in terms of intrinsic, extrinsic, and quest religious orientations. Thus, we found Religious Orientation theory the best fit for our study. Numerous empirical studies also support this theory. In the coming chapter, we will explain the conceptual framework for our study.

Chapter 3: Research Methodology

The research methodology is a technique that is used to carry out the research. It is how the researcher chooses to deal with particular questions or hypotheses. It is researcher's overall approach to data collection and analysis (Jonker & Pennink, 2010).

The purpose of this study is to explore the attitudes of university students towards religious minorities in the context of intrinsic, extrinsic, and quest religious orientation in Pakistan. To test the research hypotheses, the New Indices of Religious Orientation Revised (NIROR) scale (Francis, Fawcett, Robbins, & Stairs, 2016) was adapted and validated to measure the independent variables. A detailed survey was also conducted to develop a new scale for measuring attitudes towards religious minorities. After validation, both the scales were then used in the main study. Hence, this chapter is allocated to describe the research process which includes the research design, conceptual framework, scales validation procedure, and methods used for data collection and analysis.

3.1 Research Design

Research design articulates what method needs to be used to collect data, what kind of data, and from whom and how this data is going to answer the research questions and hypotheses. The characteristics of good research design are, that it should be flexible, appropriate, efficient, and economical (Creswell, 2009). The choice of research design depends on the study questions and hypotheses (Crotty, 1998). The fundamental characteristic of the research design is to ensure that all the outcomes enable us to answer the initial questions and hypotheses.

Research design is a set of assumptions that leads to the contextualization of a theoretical notion. It is also consideration of a dedicated strategy of investigation supported by methods and techniques for collecting empirical material (Jonker & Pennink, 2010).

3.1.1 Qualitative vs. Quantitative Design

There are two kinds of research designs: the qualitative and the quantitative. In the qualitative design, the researcher looks for the deep meaning of the individuals' experience towards an issue or problem. In this kind of research, the researcher examines the nature and quality of things. The data is mostly collected through interviews or focus groups' discussions (Cibangu, 2012). The assumption of this kind of research is that reality can only be explored via 'the eyes of someone else.' However, this approach is not considered an objective one. The data can be affected by the researcher's personal experience and involvement (Jonker & Pennink, 2010).

On the contrary, a quantitative research searches for the relationship between the dependent variables, independent variables, and extraneous. Quantitative research is based on the number of things, like how many things are there and what is a statistical pattern in common words. This approach is considered an objective one. The researcher strives to be independent and objective (Jonker & Pennink, 2010).

3.1.2 Why Quantitative Study?

The purpose of quantitative research is to verify functional relationships among phenomena. In other words, to find out the situation under which a given phenomenon occurs. In a practical sense, this design is used to study the effect of the independent variable on the dependent variable (Singh, 2006). Hypothesis testing play an important role in such research. The hypotheses are operationalized in terms of variables which are then tested by empirical data obtained through the medium of scales in order to measure the research variables (Jonker & Pennink, 2010).

It is also used to test a theory (Creswell, 2009), which usually require numerical data and statistical approach of analysis. Therefore, it involves questionnaires and scales for data collection (Punch, 2001). Quantitative design is generally used to know the relationship exists and the degree of this relationship between two or more variables within a population or a sample drawn from the population. It is expressed by a correlation coefficient ranging from +1.00 to -1.00. According to the researchers, this

correlation deals with the establishment of the relationship between two or more variables in the same population (Leedy & Ormrod, 2016).

There are four main types of quantitative research that are experimental, correlational, surveys, and causal-comparative research (Apuke, 2017). Correlational and social surveys are commonly used forms of quantitative research.

One of the main reasons for choosing quantitative design for the present study is that this method is derived from natural sciences that undoubtedly provide reliability, generalizability, and objectivity of data. It is also unique in a way as it chooses research participants randomly from the population in an unbiased order (Creswell, 2009). Furthermore, based on theoretical and conceptual perspectives, the claims of the present study can be inquired by using a quantitative approach. The researcher has chosen the quantitative method for its greater reliability and suitability. Moreover, most of the previous studies on the same subject have been done qualitatively, which do not provide satisfactory outcomes.

3.2   Conceptual Framework

A conceptual framework is the investigator's understanding of how the research problem will best be explored, the specific direction the research will have to take, and the relationship between the different variables in the study. It is a blueprint of the study or research (Grant & Osanloo, 2014). Without a theoretical and conceptual framework, a reader cannot understand the main objective of the study and only get a blurred image of the concepts. According to the experts, it plays the role of a map or travel plan for the researcher (Sinclair, 2007).

It guides the researcher to remain focused on the given situations, theories, and relevant outcomes so that he/she can present his/her final contributions. It provides a complete structure that defines the researcher's philosophy and approach (Grant & Osanloo, 2014). In simple words, it assists the researcher to describe the relationship between the main concepts of a study (Adom, Hussein, & Agyem, 2018). The

conceptual framework "lays out the key factors, constructs, or variables, and presumes relationships among them" (Miles & Huberman, 1994, p. 440).

Miles and Huberman opine that conceptual frameworks can be graphical or in a description form showing the key variables and "presumed relationships among them" (1994, p. 18). Hence, the conceptual framework for this study is based on three independent variables and a dependent variable in order to test the research hypotheses. The three main independent variables that are intrinsic religious orientation, extrinsic religious orientation, and quest religious orientation while the dependent variable of this study is attitude towards religious minorities. The moderating variables are the educational level and age of the respondents. The following model shows the adopted conceptual framework for this study.
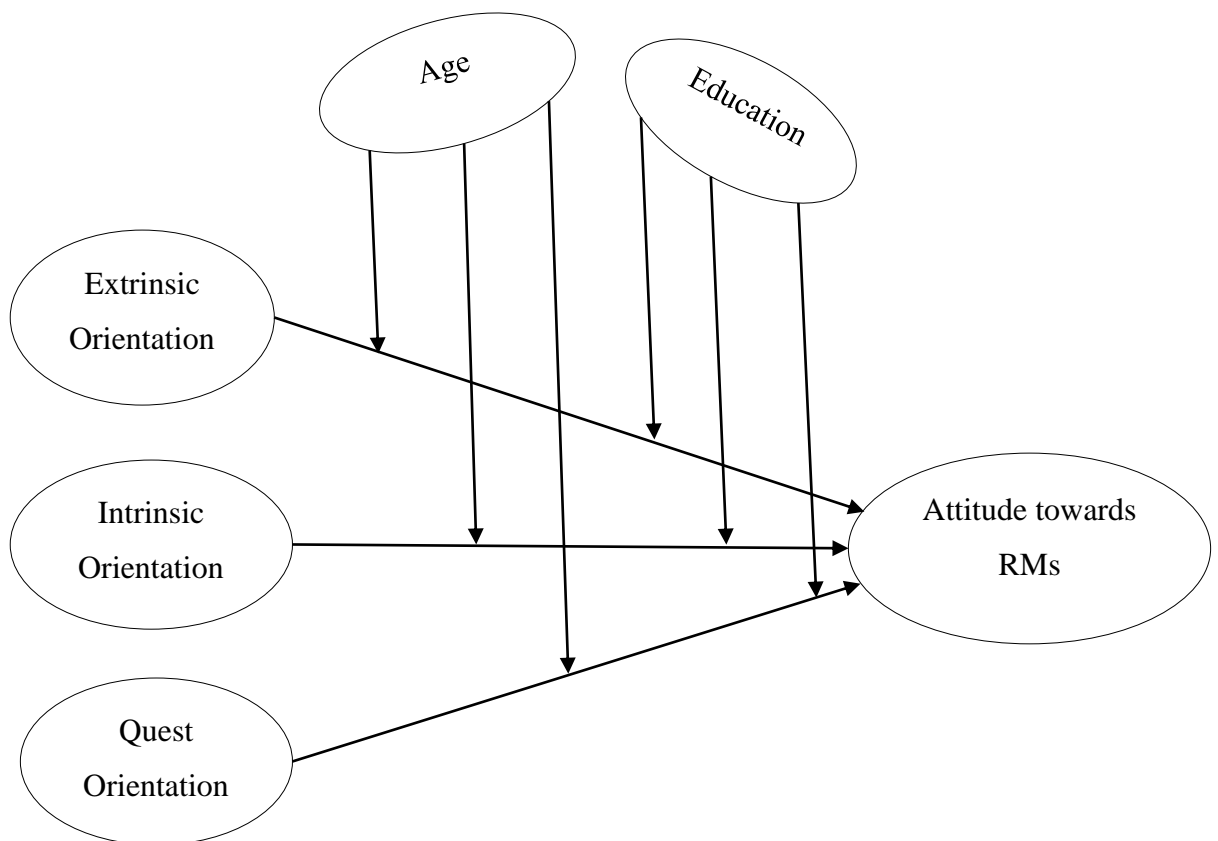
Figure 3- 1: Hypothesized Conceptual Framework

3.3 Research Strategy

We used survey design in this study as it is considered a good choice over other kinds of designs (Moser & Kalton, 2017). Furthermore, previous studies on religious orientations have also used this design.

3.4 Pilot Study

Before the final study, the scales were used in a pilot study in order to check its applicability for the target population. The researcher has adapted one scale, and another scale was self-created. The details of both scales are given below.

3.4.1 Self-Created Scale

For our dependent variable, which is the attitude towards religious minorities, the researcher could not find a suitable scale except few that were measuring attitudes towards ethnic minorities (Verberk et al., 2010; Walker, 1994; Brigham, 1993). Thus, we decided to develop a scale that could measure attitudes towards religious minorities. For this purpose, we followed the five stage process suggested by Furr (2011), DeVellis (2003), Mccoach, Gable, and Madura (2003) which are (1) Identification of the domain (2) Item pool (3) Response format (4) Selection and revision of the items and (5) Evaluation of the psychometric properties of the scale. Following (Furr, 2011; DeVellis, 2003; Mccoach et al., 2003), we first specified the domain of the construct, attitudes towards religious minorities.

3.4.1.1 Creation of Items pool

Using a deductive approach, we reviewed the existent scales and literature on attitudes towards religious minorities. We adapted some items from the Attitudes towards Blacks Scale (Brigham, 2006), and Attitudes to Aborigines Scale adapted and validated by Walker (1994). Few items were adapted from Raheem's (2015) questionnaire on the status of non-Muslims in Pakistani society and some from Verberk et al.'s (2010) Unfavorable Attitudes towards Ethnic Minorities Scale. We created a pool of 50 initial items. The complex and ambiguous items were removed (Clark &

Watson, 1995). Additional effort was made to simplify the wording of the items and to incorporate the attitudinal focus. Afterward, the items pool was discussed with experts in order to address the face validity (Urbina, 2004; Parasuraman et al., 2005). After discussion, 20 items were removed following the experts' opinions. Finally, a Likert type rating response format with five options, 'strongly agree' to 'strongly disagree' was chosen (Clark & Watson, 1995) for 30 finalized items. The negative attitude options were placed on the left side in order to reduce the survey bias (LimeSurvey).

3.4.1.2 Administration of Items Pool

These items were then piloted on a small sample of 30 respondents to improve the items' clarity and understanding. This exercise resulted in 27 items supposed to represent attitude towards religious minorities. The 27 items scale was administered to 315 university students of four different universities of Islamabad following the minimum recommendation of Clark and Watson (1995).

3.4.1.3 Results

After data collection, Exploratory Factor Analysis (EFA) was performed (Furr, 2011) opting Principal Axis Factoring (Keline, 2013), by following the recommendation of DeVellis (2012). EFA resulted in a unidimensional scale with good factor loadings (60-76). The internal consistency of the scale was right as the Cronbach's alpha exceeded the desired value; 0.7 (See table 4.5). Afterward, confirmatory factor analysis was performed which also resulted in a good model fit for unidimensional scale. The scale was named as the 'Socially Distant Attitude towards Religious Minorities' (SDATRM). The comprehensive results are mentioned in chapter 4 under study 1.

3.4.2 New Indices of Religious Orientation Revised Scale

For measuring religious orientations of the respondents, the researcher used NIROR Scale recently developed by Francis et al. (2016). This scale is a reformulation of New Indices of Religious Orientation Scale (Francis, 2007). It was produced for adolescents between the ages of 12 and 19 years, which consisted of 27 items. It

measures intrinsic, extrinsic, and quest religious orientations with overall Cronbach alpha 0.74. It was used in a study on adult prisoners of corruption in relation to dark triad personality in Kedungpane Semarang Prison by Kaumbur, Wismanto, and Hardjanta, (2017), who found 19 items with the reliability of 0.85. Elias, Yaacob, and Othman (2018) adapted measures of this scale with other religiosity scales for their Malaysian respondents. Fabry (2018) adapted the two sub-scales of NIROR, excluding the Quest scale, in an Ethiopian population, in her master dissertation. She found 12 items out of 18 to be measuring intrinsic and extrinsic religious orientations. Buzdar, Nadeem, Fatima, and Naoreen (2019) also adapted this scale in their study to inquire about the effects of religious orientations on social media disorder.

3.4.2.1 Adaptation of the Scales Items

The original scale was developed for Canadian Christian respondents, especially adolescents. We adapted all the items to fit it for the Muslim respondents with age ranging from 18 to 40. All the 27 items of NIROR scale were thoroughly reviewed. In some items, the term "Christian faith" was replaced by "Islamic faith" such as the item in original scale "While I believe in the Christian faith, there are more important things in my life" was replaced with "While I believe in the Islamic faith, there are more important things in my life." The word church was changed with the Masjid, such as "One reason for me going to church is to connect with others my own age" was replaced by "One reason for me going to masjid is to connect with others of my age." Christ's family was replaced with Muslim Ummah such as item 15 was changed from "The church is most important to me as a place to be part of Christ's family" to "The masjid is most important to me as a place to be part of Muslim Ummah."

3.4.2.2 Administration of the Scale Items

Afterward, the adapted items with the original items were discussed with a panel of experts in order to address the face validity (Parasuraman, Zeithaml, & Malhotra, 2005; Urbina, 2004). After incorporating the experts' opinions, the items were then piloted on a small sample of 30 respondents to improve its understanding and content

validity (Zikmund, Babin, Carr, & Griffin, 2003). The researcher then administered the adapted version of NIROR to 315 university students of four different universities of Islamabad following the minimum recommendation of Clark and Watson (1995).

3.4.2.3 Results

The Exploratory factor analysis of 27 items of NIROR scale discovered the existence of four factors with 18 items. These factors explained 51.9% of total variance. The Cronbach's alpha for quest, intrinsic, extrinsic social and extrinsic compart was α = .87, α = .82, α = .79 and α =.75 respectively. Overall scale reliability was α = 0.81 (See table 4.10). In addition, the Confirmatory factor analysis (CFA) revealed a good model fit for the four factors solution of this scale. The complete results are mentioned in chapter 4 under study 1.

3.5 Main Study

3.5.1 Participants of the Study

A population is a group of individuals, objects, or items from among which samples are taken for measurement (Singh, 2007). The participants are then selected from a larger population (Zikmund et al., 2003). The participants of this study were male students studying in the undergraduate, graduate, and postgraduate programs of Pakistani universities. The number of respondents who participated in this study was 527 students.

3.5.2 Procedure

Due to the Covid-19 pandemic, the cluster and stratified random sampling seemed difficult. It was also impossible to collect the data physically. Hence, we designed an online survey using Google Form instrument following the suggestions of experts (Regmi, Waithaka, Paudyal, Simkhada, & Teijlingen, 2016; Selm & Jankowski, 2006). The survey link was sent to students and faculty members of different universities via WhatsApp, messengers, and emails. Thus, the sampling technique was purposive. A brief introduction was given with the survey's link explaining the purpose and time spent on the survey. This online survey consisted of five sections. The first

section of the survey was based on a brief introduction to the study and definitions of some terms (Appendix-A). The second section was a consent form, where the participants were asked to show their agreement (Appendix-B). The third part of the survey was composed of demographic questions such as gender, age, degree program, ethnicity, and denominational affiliation (Appendix-C). After the completion of the demographic part, in the fourth section, the participants were asked to complete the NIROR scale (Appendix-D). The fifth and last section of the survey was composed of SDATRM scale (Appendix-E). A brief description was given at the beginning of every section.

3.5.3 Instruments

The researcher used the adapted and validated version of the NIROR scale and the created version of SDATRM scale for the final data collection.

3.5.4 Variables of the Study

Extrinsic social support, extrinsic compartmentalization, intrinsic, and quest orientations were the predictors. And socially distant attitude towards religious minorities was the outcome variable. Age and education of the respondents were taken as moderator variables for this study.

3.5.5 Data Analysis

A researcher must choose the appropriate method and software in order to analyze its data's result. It must be selected in the initial stage of the planning that what method and design is accurate (Smeeton, 2003). The responses collected from the respondents were subjected to various statistical treatments. The researcher used Structural Equation Modelling (SEM) for confirmatory factor analysis and model testing. The direct effect of the predictors on the outcome variable was tested in SEM. For moderation testing the researcher used the PROCESS macro developed by Hayes (2018). The researcher also performed a one-way ANOVA in order to check differences between groups. Two statistical software were used for data analysis: Statistical

Packages for Social Sciences (SPSS-25) and Analysis of a Moment Structures (AMOS-22).

3.6   Limitations of the Study

The NIROR scale is adapted for Muslim university students. Thus, its reliability and validity need to be assessed for common people. The SDATRM scale is also created for university students; therefore, further validation on other populations is required. The female respondents were not included in this study because three items of the NIROR scale were not related to them (See Appendix-D; Items 2, 3, and 9). Therefore, in order to avoid gender biases, we excluded them from the main analysis.

3.7   Ethical Considerations

The main purpose of this study was to inquire the impact of religious orientations on the attitude of the students towards religious minorities. We have used a survey method in order to collect data from university students. During this process, we had taken a good care of ethical issues and managed all the research accordingly. We had taken consent from the participants and only included those students who have agreed the consent form. It was explained that their participation was voluntary and declining or withdrawing would not affect them in any way. We had clearly informed about the study's objectives and given them the power of freedom to choose whether they want to participate or decline.

The participant had the freedom to fill the survey anytime they wish. They were provided information with contact emails in case of any query. We had also given them a surety that their responses will remain confidential. Approval was sought from both supervisors for conducting an online survey.

3.8   Summary

The research has been conducted to know the students' attitude towards religious minorities in the context of religious orientations. The target population of this

research was the university students. For the collection of data, the NIROR scale was adapted, and SDATRM scale was developed. In order to keep the questionnaire understandable, simple language, and five points Likert scale was used. The data was collected through an online survey, and various statistical tests have been performed, such as confirmatory factor analysis, regression analysis, and a one-way ANOVA. The final results of the main study are analyzed and interpreted in the next chapter under study 2.

Chapter 4: Results

This chapter presents the data analysis based on the online survey. The instruments used in this study were cautiously analyzed in order to accomplish the research objectives. The overall aim of this study was to inquire about the effect of religious orientations on the attitude of university students towards religious minorities in Pakistan. For this research two studies were conducted. The purpose of study one was to adapt, create and validate the survey instruments. The second study was carried out to test the main variables of the study. Thus, this chapter is divided into two studies: study 1 and study 2.

4.1 Study 1: Pilot Study

This study was conducted to develop and validate attitude towards religious minorities (SDATRM) scale. It also presents the adaptation and validation process of the NIROR scale. Thus, study 1 consists of three stages; the demographics, the exploratory factor analysis (EFA) and the confirmatory factor analysis (CFA) of the scales.

4.1.1 Results of Study 1

The pilot study was conducted in order to validate the created version of the SDATRM scale and the adapted version of the NIROR scale. First the results of the EFA and CFA of the newly developed (SDATRM) scale are presented which are followed by the results of the EFA and CFA of the NIROR scale.

4.1.2 Sample Characteristics

The adapted version of the NIROR scale and the created version of the SDATRM scale, with the consent form, were administered to 315 undergraduate, graduate, and postgraduate students of four different universities of Islamabad following the recommendation of Clark and Watson (1995). Fifteen forms were found incomplete thus, excluded from the analysis.

Out of 300, 152 were male respondents and 148 were female (*Mean* age = 1.41 and *SD*=0.629). Two hundred eight students were enrolled in BS, 71 in MS and 12 in PhD programs. Majority students were Punjabi (57%) followed by Pakhtun (31.6%), Baloch (5.2%), Sindhi (4.5%) and other (1.7%). Table 4.1 shows that the study sample was denominationally diverse. 118 students belonged to Deobandi school of thought, 91 to Barelvi, 50 Ahl-e-Hadees, 20 Shi'a and 14 students to 'Other' category.

Table 4. 1

Demographic Data (N=300)

Variable	Categories	*f*	%
Gender	Male	152	50.7
	Female	148	49.3
Age	18-23	190	65.7
	24-29	83	28.7
	30-35	13	4.5
	36-40	3	1.0
Education	BS	208	71.5
	MS	71	24.4
	PhD	12	4.1
Ethnicity	Punjabi	166	57.0
	Pakhtun	92	31.6
	Baloch	15	5.2
	Sindhi	13	4.5
	Other[a]	5	1.7
School of thought	Deobandi	118	40.3
	Barelvi	90	31.1
	Ahl-e-Hadees	50	17.1
	Shi'a	20	6.8
	Other[b]	14	4.8

Notes. [a] Saraiki, Chitrali, Hindko, and Kashmiri.
[b] Other categories included those who claimed to be just Muslims, Salafi, and Hanafi.

4.1.3   Exploratory Factor Analysis of the Newly Developed Scale

In order to know the dimensionality of the scale, EFA was performed (Furr, 2011), which is crucial for scale development (DeVellis, 2012). The researcher performed the common factor analysis also known as Principal Axis Factoring (Keline, 2013), by following the recommendation of DeVellis (2012), as it focuses only on the variance that is common or shared among items, excluding variance that is unique to any specific item.

The Kaiser-Meyer-Olkin called KMO and Bartlett's Test of Sphericity were followed to check sample suitability for factor analysis. The score for KMO was 0.89, fulfilling Kaiser's recommendation (Kaiser, 1974). Similarly, Bartlett's Test of Sphericity was also statistically significant ($p < 0.001$).

Table 4. 2

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.89
Bartlett's Test of Sphericity	Approx. Chi-Square	862.61
	df	21
	Sig.	.000

Accordingly, a common factor analysis with orthogonal rotation (varimax) was used to assess the 27 items scale. The factors were retained following the rule of Eigenvalue. According to that, the factors less than 1.0 should be dropped (DeVellis, 2017).

The initial factor analysis revealed a four factors solution by following the Eigenvalue rule, as discussed by DeVellis (2017). However, the majority of the items of factor 2, 3 and 4 strongly cross-loaded, and their communality values were below 0.2. Only seven items highly loaded on factor 1 and four items on factor 2 with no cross loadings, fulfilling the benchmark between 0.3 to 0.4, as recommended (Hadi, Abdullah, & Sentosa, 2016; Hair, Black, Babin, & Anderson, 2010). These two factors

explained 45.9 % of the total variance. However, in reliability analysis, factors 2 demonstrated very poor estimates. Thus, the final analysis revealed a single factor solution which explained 49.7% of the total variance (shown in Table 4.3).

Table 4. 3

Total Variance Explained

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.972	56.75	56.75	3.48	49.71	49.71
2	.689	9.85	66.60			

As discussed above, the final analysis resulted in a single factor solution. First, we identified the cross-loading of items, then those items with loading less than 0.3 were removed. We also eliminated the highly cross-loaded items. Thus, the final analysis resulted in single-factor solution (table 4.4) with loading more than 0.6 following Hair et al. (2010). These items were retained because they loaded primarily on factor 1 without any cross loadings as suggested by DeVellis (2003). Thus, the scale resulted in a single latent variable (construct) which is called uni-dimensional (Dimitrov, 2012).

Table 4. 4

Factor Matrix

Items	Factor loading	Communalities
1. I would not like to invite people belonging to religious minority groups to any social gathering organized by me.	.77	.59
2. People belonging to religious minorities always pursue their interests and not the interest of the country they live in.	.76	.57
3. I would not like to attend a social gathering organized by people who belong to religious minority groups.	.73	.54
4. People belonging to religious minorities have the backing of the foreign and unfriendly countries.	.72	.52
5. If any member of religious minorities sat next to me on a bus or train, I would feel uncomfortable.	.70	.50
6. I think there should be different schools for non-Muslim students in Pakistan.	.64	.41
7. When I come into contact with religious minority groups, I am very careful what I say as they are not our friends.	.60	.36

4.1.3.1   Reliability Analysis

Reliability is an important condition for the scale's evaluation. It demonstrates the internal consistency of a scale (Zikmund, Babin, Carr, & Griffin, 2003). A

commonly used method is the measurement of Cronbach's alpha coefficient which verifies the reliability of scale (Cronbach, 1951). The alpha coefficient value below 0.6 shows a poor reliability (Hair, Black, Babin, & Anderson, 2014) and above 0.70 is the recommended value (Zikmund et al., 2003). Common factor analysis revealed a two factors solution. Nonetheless, the second factor showed very poor reliability and lowered the alpha coefficient below 0.6 of both factors. Therefore, only a single factor was retained. As shown below, in table 4.5, the Cronbach's alpha exceeded the desired value for a single factor.

Table 4. 5

Reliability Statistics

Cronbach's Alpha	N of Items
.87	7

Table 4.6 shows the Cronbach alpha if an item is to be deleted. It also reveals the mean for the seven items unidimensional scale. All the items showed reasonable reliability ranging from 0.84 to 0.86. In short, the total estimated alpha, which is 0.87, exceeded the "alpha if item deleted," and there was no need to drop any item. The single factor unidimensional scale was named as Socially Distant Attitude towards Religious Minorities Scale (SDATRM).

Table 4. 6

Item-Total Statistics

Items	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I would not like to attend a social gathering organized by people who belong to religious minority groups.	18.80	29.87	.68	.85
People belonging to religious minorities always pursue their interests and not the interest of the country they live in.	18.77	30.84	.70	.85
People belonging to religious minorities have the backing of the foreign and unfriendly countries.	19.02	31.57	.67	.85
If any member of religious minorities sat next to me on a bus or train, I would feel uncomfortable.	18.49	30.09	.65	.85
I would not like to invite people belonging to religious minority groups to any social gathering organized by me.	18.59	29.65	.71	.84
I think there should be different schools for non-Muslim students in Pakistan.	18.71	30.60	.59	.86
When I come into contact with religious minority groups, I am very careful what I say as they are not our friends.	19.07	31.74	.56	.86

4.1.4 Confirmatory Factor Analysis of the Newly Developed Scale

EFA was followed by the CFA in order to analyze the validity. For this purpose, Analysis of Moment Structure (AMOS 22) was used. Results show that the standardized regression weights were above 0.50, indicating acceptability of the items. Three error variables e1, e2, and e4 were slightly covaried as they were similar in terms of representing the socially distant attitude (Appendix-F). Model fit indices revealed a good fit with χ^2 (12) = 39.44; χ^2 /df = 3.29; root mean square error of approximation (RMSEA) = .07; goodness-of-fit index (GFI) = .98; Tucker-Lewis index (TLI) = .96; confirmatory fit index (CFI) = .98; normed fit index (NFI) = .97.

4.1.5 Exploratory Factor Analysis of the Adapted Scale

A common factor analysis of 27 adapted items of NIROR was performed in order to determine its factor structure. NIROR was evaluated to see whether this scale accurately measures the "concept under investigation" in a new context or not (Zikmund et al., 2003, p.307).

The two methods of sample suitability, the Kaiser-Meyer-Olkin called KMO, and the Bartlett's Test of Sphericity were followed. The minimum acceptable score for KMO is 0.5 (Kaiser, 1974). The value of KMO for this test was 0.80, which was far better than 0.5. Similarly, Bartlett's Test of Sphericity is statistically significant, $p <$ .001 (Table 4.7).

Table 4. 7

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.800
Bartlett's Test of Sphericity	Approx. Chi-Square	2148.858
	df	153
	Sig.	.000

The analysis resulted in four factors solution. These factors were retained following the rule of the Eigenvalue (DeVellis, 2017). The cumulative variance for four

factors achieved was 51.9%. Factor first, Eigen value explained 24.06% of the variance. The second, third, and fourth factors explained 17.96%, 12.16%, and 8.16% variance, respectively (Table 4.8).

Table 4. 8

Total Variance Explained

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.33	24.06	24.06	3.89	21.61	21.61
2	3.23	17.96	42.02	2.70	15	36.61
3	2.19	12.16	54.18	1.75	9.71	46.32
4	1.47	8.16	62.34	1.01	5.63	51.94

The rotation technique adapted for this analysis was oblique (DeVellis, 2017). Thus, we used a promax rotation. The pattern matrix showed four factors with strong factor loadings (table 4.9). Those items with communality bellow 0.3 were removed (Hadi, Abdullah, & Sentosa, 2016; Hair et al., 2010). We repeated the process a couple of time and removed all those items that were cross loaded until we reach a simple structure (Fabrigar & Wegener, 2012). Both, convergent validity and discriminant validity (Mohajan, 2017) were achieved for NIROR scale. Table 4.9 shows that six items of quest, six items of intrinsic, three items of extrinsic social support (short form extrinsic social), and three items of extrinsic compartmentalization (short form extrinsic compart) relate to their same constructs. Hence, all the items converged on its relevant factors. Table 4.9 also shows the discriminant validity of the NIROR scale.

Table 4. 9

Pattern Matrix

Variable	Items	Factor Loading
Quest Religious orientation	For me, doubting is an important part of what it means to be Muslim.	.78
	I am constantly questioning my religious beliefs.	.78
	I value my religious doubts and questions	.71
	There are many religious issues on which my views are still changing.	.70
	Questions are more important to my Muslim faith than are the answers.	.69
	As I grow and change, I expect my faith to grow and change as well.	.66
Intrinsic Religious orientation	My Islamic faith shapes how I live my daily life.	.71
	My Islamic faith really shapes the way I treat people.	.68
	I go to masjid because it helps me feel close to Allah.	.67
	The masjid is most important to me as a place to be part of the Muslim Ummah	.66
	I try hard to carry my Islamic faith over into all other areas of my life.	.64
	I pray mainly because it deepens my relationships with Allah.	.59
Extrinsic Social orientation	A key reason for my interest in masjid/mosque is that it is socially enjoyable.	.84
	I go to masjid because it helps me to feel part of a community.	.74
	One reason for me going to the mosque is to connect with others of my age.	.66
Extrinsic Compart orientation	While I believe in the Islamic faith, there are more important things in my life.	.81
	Occasionally I have comprised my Islamic beliefs to fit in better with my friends.	.67
	While I am a Muslim, I do not let my faith influence my daily life.	.63

4.1.5.1 Reliability Analysis

Reliability is another criterion for the evaluation of an instrument. It is an indicator of an instrument's internal consistency (Zikmund et al., 2003). The instrument's internal consistency is commonly tested by using Cronbach's alpha coefficient method. This method verifies the reliability of an instrument or scale by analyzing the degree to which the scales' items intend to measure (Cronbach, 1951). Cronbach's alpha coefficient ranges from 0 to 1, and value below 0.6 is the sign of poor reliability (Hair et al., 2014). However, a value between 0.70 and 0.80, is a sign of good reliability (Zikmund et al., 2003).

A common factor analysis of 27 items of the NIROR scale discovered the existence of four factors with 18 items. These factors explained 51.9% of total variance (Table 4.8). So as a next step, we calculated the Cronbach's alpha for all the 18 items as well as for the four factors separately. Table 4.10 shows that Cronbach's alpha for all the four factors was greater than 0.70. Similarly, the alpha for the overall scale was $a = 0.81$. The factors' names were adapted from the original scale (Francis et al., 2016). The Cronbach's alpha for quest, intrinsic, extrinsic social, and extrinsic compart was $\alpha = .87$, $\alpha = .82$, $\alpha = .79$, and $\alpha = .75$ respectively. The overall scale reliability was $\alpha = 0.81$.

Table 4. 10

Reliability Statistics of NIROR Scale

Factors	Cronbach's Alpha Value	N of Items
Intrinsic	0.82	06
Extrinsic Social support	0.79	03
Extrinsic Compartmentalization	0.75	03
Quest	0.87	06
Total	**0.81**	**18**

4.1.6 Confirmatory Factor Analysis of the Adapted Scale

EFA was followed by the CFA in order to confirm the factors structure. For this purpose, AMOS-22 was used. The regression weights were above 0.50, showing the suitability of the items. The error variables were covaried as they were representing the intrinsic and quest factors (Appendix-G). Model fit indices revealed a good fit with χ^2 (125) = 291.34; χ^2 /df = 2.33; root mean square error of approximation (RMSEA) = .05; goodness-of-fit index (GFI) = .94; Tucker-Lewis index (TLI) = .93; confirmatory fit index (CFI) = .94; normed fit index (NFI) =.90.

4.1.7 Alternative Conceptual Framework

Since the validation of the NIROR scale resulted in four subscales. therefore, the hypothesized conceptual model in chapter 3 was slightly changed, adding one more predictor. Thus, extrinsic orientation was divided into two orientations, namely extrinsic social and extrinsic compart. Hypothesis 1 was changed to H1 and H2 based on the two dimensions of Extrinsic orientation.
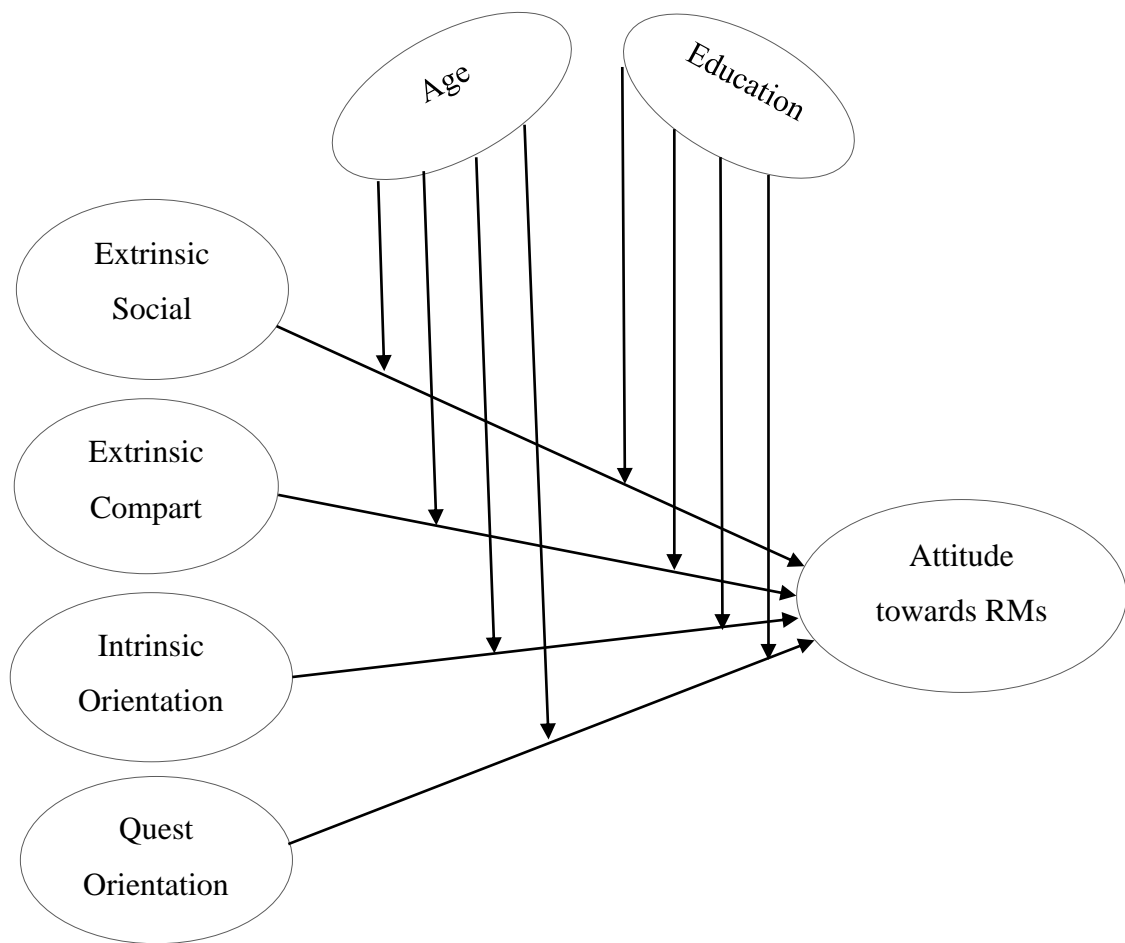
Figure 4- 2: Alternative Conceptual Model

4.2   Study 2: Main Study

The purpose of study 2 was to enquire about the impact of religious orientations on students' attitudes towards religious minorities. The research hypotheses developed in chapter one are discussed in this section.

4.2.1   Results of Study 2

This study was carried out in six stages. In stage one, the results of normality, multicollinearity, and common method bias were analyzed to fulfil the basic assumptions. In stage two, the researcher performed CFA in order to test the model fit of the scales. In stage three, the descriptive and correlation analysis of the study variables were made. In stage four, the model fit for the alternative model was sought, and the direct effects of predictors on the outcome variable were assessed. In stage five, the moderation effects of age and education were checked by using PROCESS macro developed by Hayes (2018). In stage six, a one-way ANOVA was carried in order to find differences in socially distant attitude towards religious minorities amongst groups.

4.2.2   Sample Characteristics

The data were collected online from 855 students. We excluded the responses received from female students from the main study as three of the items of the NIROR scale were about 'going to the masjid,' (See Appendix-D; Items 2, 3, and 9) and it is a common fact that the females do not go to the masjid in Pakistan. Thus, to avoid any bias, we exempted the female students from the main study. The analysis was performed on the responses received from 527 male students. Table 4.11 reveals their age, education, ethnicity, and schools of thought in terms of frequency and percentage.

Table 4. 11

Demographics Data (N= 527)

Variable	Categories	*f*	*%*
Age	18-23	318	60
	24-29	103	20
	30-35	88	17
	36-40	18	03
Education	BS	353	67
	MS	130	25
	PhD	44	08
Ethnicity	Punjabi	272	52
	Pakhtun	166	31
	Balochi	09	02
	Sindhi	09	02
	Other[a]	71	13
School of thought	Deobandi	174	33
	Barelvi	94	18
	Sunni	85	16
	Ahl-e-Hadees	75	14
	Shi'a	37	07
	Other[b]	62	12

Notes. [a]. Includes Kashmiri, Gilgiti, Hindko, Saraiki, Urdu speaking, Potohari, Chitrali, Pahari, and Syed; [b]. Includes just Muslims, Sufi, Hanafi, and Salafi.

4.2.3 Normality Analysis

One of the common assumptions for parametric tests is that the data should be normally distributed (Ghasemi & Zahediasl, 2012). To fulfill this assumption, the

researcher followed the recommendations made by Finney and DiStefano (2006) for the normality of data. According to them, the Skewness value should be less than 2. They also suggest that the Kurtosis values for the aggregated variables should be less than 7. The normality analysis revealed that the Skewness value was less than 2 for all the variables. The analysis also confirmed that the Kurtosis values were less than 7 for all the aggregated variables as shown in table 4.12. There was not a big problem that could disturb the data normality; thus, the data is ready for further process.

Table.4.12

Normality Test

Variable	Skewness	Kurtosis
Extrinsic Social Orientation	.000	-.721
Extrinsic Compart Orientation	-.070	-1.048
Intrinsic Orientation	1.928	5.058
Quest Orientation	.210	-.714
SDATRM	-1.269	2.060

Note. SDATRM = Socially Distant Attitude towards Religious Minorities

4.2.4   Multicollinearity Analysis

A multicollinearity test is crucial for a regression study. It is a situation in which two or more independent variables/predictors are highly correlated (Daoud, 2017). It can be assessed by calculating the tolerance value and the variation inflation factor (VIF). According to Cohen, Cohen, West, and Aiken (2003) the value of tolerance should be above 0.10. Our results indicated that the tolerance values of all predictors were above the threshold of 0.10; extrinsic social orientation = 0.85, extrinsic compart orientation = 0.82, intrinsic orientation = 0.99, quest orientation = 0.95, age = 0.79, and education = 0.79.

For calculating the variance inflation factor, we followed Pan and Jackson (2008), who suggest the value of VIF should be less than 4. Our result produced VIF for all the independent variables less than 4: extrinsic social orientation = 1.18, extrinsic

compart orientation = 1.22, intrinsic orientation = 1.01, quest orientation = 1.03, age = 1.27, and education = 1.26 (see table 4.13).

Table 4. 13

Multicollinearity Analysis

Independent Variable	Tolerance	VIF
Extrinsic Social Orientation	.867	1.154
Extrinsic Compart Orientation	.828	1.207
Intrinsic Orientation	.991	1.009
Quest Orientation	.941	1.063
Age of Respondent	.788	1.269
Level of Education of Respondent	.789	1.267

4.2.5 Common Method Bias

We collected our data with a survey instrument during one period and from the same respondents (university students). According to the experts, the use of same survey instrument during one period of time may lead to common method bias (CMB) or common method variance (CMV), an issue which in turn may distort the relationship among the constructs (Ardura & Artola, 2020; Podsakoff et al., 2003). CMB can risk the validity of the study results (Spector, Rosen, Richardson, William, & Johnson, 2019). Therefore, it is crucial to avoid CMB.

Several techniques are used to spot the issue of CMB. The commonly used techniques are Harmon's one-factor test, one-factor CFA, and common latent factor (Ardura & Artola, 2020; Podsakoff et al., 2003). We used these three approaches to detect the probability of CMB. Harmon's single-factor test resulted in 20.30 percent variance, less than 50 percent variance for one factor. Principal component analysis of all items confirmed the existence of five separate factors. The first factor yielded 15.45 percent of total variance whereas, all the factors extracted 57.96 percent variance.

After Harmon's one-factor test, the researcher performed single-factor CFA of all the five variables, which resulted in a poor fit (see table 4.14). Lastly, the common latent factor procedure was also performed by following Podsakoff et al. (2003). It produced less than 20 percent variance (Appendix- H). We concluded, after the results of these methods, that the data has no serious threat of CMB.

4.2.6 Validation of Scales

Since we have adapted the NIROR scale and created the SDATRM scale; therefore, it was necessary to know the validity and reliability of the scales. Hence, we have done CFA in order to measure the discriminant validity, convergent validity, and reliability of the scales used for all the variables. The CFA was performed in AMOS. First of all, we did single factor CFA in order to load all the items on one factor. This single factor CFA resulted in a poor fit with indices (χ^2 (275) = 4679.95; χ^2 /df = 17.02; root mean square error of approximation (RMSEA) = .18; goodness-of-fit index (GFI) = .48; Tucker-Lewis index (TLI) = .25; confirmatory fit index (CFI)= .32; NFI=.31).

Table 4. 14

Single Factor CFA

Name of Fit Index	Value	Threshold value	Remarks
GFI	.48	A value closer to 1 is regarded as a good fit.	Poor
RMSEA	.18	A value less than 0.08 is regarded as a good fit.	Poor
TLI	.25	>=0.90	Poor
CFI	.32	>=0.90	Poor
NFI	.31	>=0.90	Poor
Normed Chi-Square	17.02	Range from 1-5.	Poor

Then, we performed a four factors CFA which showed a mediocre fit with data (χ^2 (269) = 848.52; $\chi 2$ /df = 3.15; root mean square error of approximation (RMSEA) = .06; goodness-of-fit index (GFI) = .88; Tucker-Lewis index (TLI) = .90; confirmatory fit index (CFI)= .91; NFI=.87) (see table 4.15). This also confirmed that the

hypothesized conceptual model in chapter 3 (Figure 3.1) was not a good fit for this study.

Table 4. 15

Four Factors CFA

Name of Fit Index	Value	Threshold value	Remarks
GFI	.88	A value closer to 1 is regarded as a good fit.	Poor
RMSEA	.06	A value less than 0.08 is regarded as a good fit.	Good
TLI	.90	>=0.90	Poor
CFI	.91	>=0.90	Mediocre
NFI	.87	>=0.90	Poor
Normed Chi-Square	3.15	Range from 1-5.	Mediocre

Lastly, in comparison to one factor and four factors CFA, the five factors CFA resulted in a good fit (table 4.16) with χ^2 (265) = 447.65; χ^2 /df = 1.69; root mean square error of approximation (RMSEA) = .04; goodness-of-fit index (GFI) = .94; Tucker-Lewis index (TLI) = .97; confirmatory fit index (CFI)= .97; NFI= .93, confirming the alternative conceptual model (Figure 4.2). Further, the five-factors model also showed high standardized loadings (Appendix-K) for all the items. Apart from this, the individual factor loadings were also greater than 0.50 above the recommendation of Kline (2011). Thus, the five factors CFA confirmed that the alternative model to be a suitable model for regression analysis.

Table 4. 16

Five Factors CFA

Name of Fit Index	Value	Threshold value	Remarks
GFI	.94	A value closer to 1 is regarded as a good fit.	Good fit
RMSEA	.04	A value less than 0.08 is regarded as a good fit.	Good fit
TLI	.97	>=0.90	Good fit
CFI	.97	>=0.90	Good fit
NFI	.93	>=0.90	Good fit
Normed Chi-Square	1.69	Range from 1-5.	Good fit

Five factors analysis revealed that the adapted scale and the self-created scale were suitable for the present study. After this, the researcher calculated the average variance extracted (AVE) for five factors in order to examine convergent validity. For all the latent variables, the AVE estimates were greater than 0.50 as recommended by Fornell and Larcker (1981). The internal consistency of all the variables was assessed by calculating the Cronbach's alpha and values greater than 0.70 were sought (Nunally & Bernstein, 1978). Cronbach's alpha of all variables exceeded the recommended value (Table 4.17).

Table 4. 17

Factor Loadings, AVE, and Reliability

Variable	Items	Factor Loading	AVE	Composite Reliability	α
Quest Orientation	Q1	0.75	0.60	0.90	0.90
	Q2	0.89			
	Q3	0.82			
	Q4	0.70			
	Q5	0.72			
	Q6	0.74			
Intrinsic Orientation	Int1	0.71	0.53	0.87	0.87
	Int2	0.68			
	Int3	0.87			
	Int4	0.68			
	Int5	0.73			
	Int6	0.67			
Extrinsic Social Orientation	ES1	0.74	0.59	0.81	0.81
	ES2	0.84			
	ES3	0.71			
Extrinsic Compart Orientation	EC1	0.78	0.67	0.86	0.86
	EC2	0.91			
	EC3	0.77			
SDATRM	SD1	0.76	0.54	0.89	0.89
	SD2	0.73			
	SD3	0.77			
	SD4	0.53			
	SD5	0.88			
	SD6	0.74			
	SD7	0.68			

In order to check the discriminant validity, the square root of all AVEs was taken and then the resulted values were compared with the latent variables' correlations. The square root values of AVEs were greater than the correlations (diagonal values of table 4.18), as proposed by Fornell and Larcker (1981). The factor loadings, AVEs, and Cronbach's alpha confirmed the suitability of the adapted and created scales for the present study.

Table 4. 18

Discriminant Validity Analysis

Variable	1	2	3	4	5
Extrinsic Social Support	**0.76**				
Intrinsic	0.06	**0.73**			
Quest	0.10	0.03	**0.77**		
Socially Distant Attitude	0.23	0.16	0.05	**0.73**	
Extrinsic Compartmentalization	0.42	0.06	0.27	0.35	**0.82**

4.2.7   Descriptive and Correlation Analysis

A bivariate correlation analysis was performed in order to check the relationship between the study variables. Table 4.19 shows the means, standard deviations, and correlations of the study's variables.

Table 4. 19

Descriptive Statistics and Correlations Matrix

Variables	M	SD	1	2	3	4	5
Extrinsic Social	3.05	1.06	1				
Extrinsic Compart	3.03	1.09	.357**	1			
Intrinsic	1.54	0.59	.065	.050	1		
Quest	2.79	1.00	.097*	.242**	.019	1	
SDATRM	3.97	0.77	.205**	.311**	-.116**	-.049	1

Notes: n= 527, $^*p < 0.05$; $^{**}p < 0.01$.

4.2.8 Model Testing

Model testing of the alternative model was performed using SEM technique. The alternative conceptual model (Figure 4.2) was adopted by slightly changing the original conceptual model (Figure 3.1). The extrinsic orientation was separated into two predictors namely extrinsic social and extrinsic compart and were added to the conceptual model.

The alternative hypothesized conceptual model revealed a very good fit (χ^2 (265) = 447.65; χ^2 /df = 1.69; root mean square error of approximation (RMSEA) = .04; goodness-of-fit index (GFI) = .94; Tucker-Lewis index (TLI) = .97; confirmatory fit index (CFI)= .97; NFI=.93) for structural regression model exceeding the threshold indices for fit.

Table 4. 20

Alternative Model fit indices (IV, DV)

Name of Fit Index	Value	Threshold value	Remarks
GFI	.94	A value closer to 1 is regarded as a good fit.	Good fit
RMSEA	.04	A value less than 0.08 is regarded as a good fit.	Good fit
TLI	.97	>=0.90	Good fit
CFI	.97	>=0.90	Good fit
NFI	.93	>=0.90	Good fit
Normed Chi-Square	1.69	Range from 1-5.	Good fit

4.2.8.1 Direct Effect

It was hypothesized (H1) that extrinsic social religious orientation has a direct positive effect on students' socially distant attitude towards religious minorities. The results confirmed the positive effect of extrinsic social on students' SDATRM (direct effect = 0.11, $p < 0.05$), thus, we accepted H1. Similarly, H2 proposed that extrinsic compart religious orientation has a direct positive effect on students' SDATRM. This

hypothesis is accepted as extrinsic compart religious orientation has a positive effect on SDATRM (direct effect = 0.36, $p < 0.001$). In contrast, intrinsic religious orientation was hypothesized (H3) to have a direct negative effect on students' SDATRM. The results confirmed this hypothesis as the direct effect of intrinsic religious orientation was negative and significant (direct effect = -0.18, $p < 0.001$). Likewise, H4, proposed that the quest religious orientation has a direct negative effect on SDATRM. The data also supported this hypothesis as the effect of quest was found negative and significant (direct effect = -0.16, $p < 0.05$). Thus, the results of this study supported all the first four hypotheses (See table 4.21)

Table 4. 21

Direct effect of independent variables on dependent variable

	SDATRM (Outcome)
Predictors	Effect
Extrinsic Social Orientation	0.11[*]
Extrinsic Compart Orientation	0.36[***]
Intrinsic Orientation	-0.18[***]
Quest Orientation	-0.16[***]

Notes: n= 527, *$p < 0.05$; ***$p < 0.001$. SDATRM = Socially Distant Attitude towards Religious Minorities

4.2.8.2   Moderation Effect

To test the moderation effect of age and education in the relationship between predictors and outcome variable, the researcher used the PROCESS macro developed by Hayes (2018). The researcher used 5,000 bootstrap sample to perform the analysis. H5 proposed that the age of individuals positively moderate the effect of extrinsic social religious orientation on SDATRM in such a way that this effect is stronger for older individuals as compared to the younger. The results revealed that age moderated the positive effect of extrinsic social religious orientation on SDATRM (interaction = 0.08, $p < 05$; Table 4.22, Model 1). It was found that the effect was stronger in high age

individuals (age high = 0.21, $p < 0.01$) as compared to the lower age individuals (age low = 0.11, $p < 0.01$; Table 4.23).

H6 proposed a positive moderation effect of education on the relationship between extrinsic social religious orientation and SDATRM. It was hypothesized that the education of individuals moderates the positive effect of extrinsic social religious orientation in such a way that this effect is stronger for the highly qualified individuals as compared to the individuals having a low level of education. H6 is supported by the results, as education moderated the positive effect of extrinsic social on SDATRM at significant level $p < 0.1$ (Farooq, Rupp, & Farooq, 2017) (interaction = 0.08, $p = .08$; Table 4.22; Model 2), such that the positive effect was stronger for high qualified individuals (education high = 0.20, $p < 0.01$), as compared to the low level of education (education low = 0.11, $p < 001$; Table 4.23).

Table 4. 22

Moderation of Age & Education (Extrinsic Social orientation)

Model	Predictor	SDATRM (Outcome) Effect
	Constant	3.98[**]
	Age	-0.29[**]
Model 1	Extrinsic Social	0.02
	Extrinsic Social x Age	0.08[*]
	Constant	3.90[**]
	Education	-0.28[†]
Model 2	Extrinsic Social	0.04
	Extrinsic Social x Education	0.08[†]

Notes. [*]$p < 0.05$; [**]$p < 0.01$, [†]$p < 0.1$. SDATRM = Socially Distant Attitude towards Religious.

Table 4. 23

Moderation of Age & Education at Low & High (Extrinsic Social orientation)

Predictor	Moderator	SDATRM (Outcome)
		Effect
	Age Low	0.10**
Extrinsic Social	Age High	0.21**
	Education Low	0.11**
	Education High	0.20**

Notes. **$p < 0.01$. SDATRM = Socially Distant Attitude towards Religious

H7 proposed that the age of individuals moderates the positive effect of extrinsic compart religious orientation in such a way that this effect is stronger for the older individuals as compared to the younger. Analysis revealed that age moderated the positive effect of extrinsic compart religious orientation (interaction = 0.05, $p < 0.1$; Table 4.24; Model 3). The effect becomes stronger at high age (high age = 0.26, $p < 0.01$) and weaker at low age (low age = 0.18, $p < 0.01$; Table 4.25). H8 proposed that education moderates the positive effect of extrinsic compart religious orientation in such a way that this effect is stronger for the high qualified individuals as compared to the individuals having low level of education. The data did not support this hypothesis, as the moderation of education on the positive effect of extrinsic compart religious orientation on SDATRM was insignificant (interaction = 0.03, $p > 0.1$; Table 4.24; Model 4).

Table 4. 24

Moderation of Age & Education (Extrinsic Compart orientation)

Model	Predictor	SDATRM (Outcome)
		Effect
Model 3	Constant	3.64^{**}
	Age	-0.20^{*}
	Extrinsic Compart	0.13^{*}
	Extrinsic Compart x Age	$0.05^{\dagger}$
Model 4	Constant	3.46^{**}
	Education	-0.11
	Extrinsic Compart	0.17^{*}
	Extrinsic Compart x Education	0.03

Notes. $^{*}p < 0.05$; $^{**}p < 0.01$, $^{\dagger}p < 0.1$. SDATRM = Socially Distant Attitude towards Religious Minorities.

Table 4. 25

Moderation of Age & Education at Low & High (Extrinsic Compart orientation)

Predictor	Moderator	SDATRM (Outcome)
		Effect
Extrinsic Compact	Age Low	0.18^{**}
	Age High	0.26^{**}
	Education Low	0.20^{**}
	Education High	0.24^{**}

Note. $^{**}p < 0.01$.

H9 proposed that individuals' age moderates the negative effect of intrinsic orientation on SDATRM in such a way that this effect is stronger for older individuals as compared to the younger. The data supported this hypothesis as age moderated the negative effect of intrinsic orientation on SDATRM (interaction = -0.17, $p < 0.05$; Table; 4.26; Model 5). It was found that this negative effect is higher at high age (high age = -0.31, $p < 0.01$) while, at lower age, this effect becomes insignificant (low age =

-0.06, $p > 0.1$; Table 4.27). Similarly, H10, proposed that education of individuals moderates the negative effect of intrinsic religious orientation on SDATRM in such a way that this effect is stronger for the low qualified individuals as compared to the high qualified. The data did not support this hypothesis, as the moderation of education on the negative effect of intrinsic orientation on SDATRM was insignificant (interaction = -0.06, $p > 0.1$; Table 4.26; Model 6).

Table 4. 26

Moderation of Age & Education (Intrinsic)

Model	Predictor	SDATRM (Outcome)
		Effect
Model 5	Constant	3.88**
	Age	0.20†
	Intrinsic	0.11
	Intrinsic x Age	-0.17*
Model 6	Constant	4.08**
	Education	0.08
	Intrinsic	-0.07
	Intrinsic x Education	-0.06

Notes. $^*p < 0.05$; $^{**}p < 0.01$, $^†p < 0.1$. SDATRM = Socially Distant Attitude towards Religious Minorities

Table 4. 27

Moderation of Age & Education at Low & High (Intrinsic orientation)

Predictor	Moderator	SDATRM (Outcome)
		Effect
Intrinsic orientation	Age Low	-0.06
	Age High	-0.31**
	Education Low	-0.12†
	Education High	-0.19*

Notes. $^*p < 0.05$; $^{**}p < 0.01$, $^†p < 0.1$

H11 proposed that individuals' age moderates the negative effect of quest religious orientation on SDATRM in such a way that this effect is stronger for younger individuals as compared to older. The results did not support this hypothesis, as an insignificant moderation of age on the negative effect of quest on SDATRM was found (interaction $= 0.02$, $p > 0.1$; Table 4.28; Model 7). Similarly, H12 proposed that education of individuals moderates the negative effect of quest orientation on SDATRM in such a way that this effect is strong for lower qualified individuals as compared to the individuals having a high level of education. The results demonstrated that education moderates the negative effect of quest religious orientation on SDATRM (interaction $= 0.11$, $p < 0.05$; Table 4.28; Model 8). It was found that the effect was strong for the individuals having low level of education (low education $= -0.08$, $p < 0.05$), and insignificant for high qualified individual (high education $= -0.03$, $p > 0.1$; Table 4.29).

Table 4. 28

Moderation of Age & Education (Quest orientation)

Model	Predictor	SDATRM (Outcome)
		Effect
	Constant	4.24^{**}
Model 7	Age	-0.10
	Quest	-0.07
	Quest x Age	0.02
	Constant	4.52^{**}
Model 8	Education	-0.32^{*}
	Quest	-0.19^{*}
	Quest x Education	0.11^{*}

Notes. $^{*}p < 0.05$; $^{**}p < 0.01$. SDATRM = Socially Distant Attitude towards Religious Minorities.

Table 4. 29

Moderation of Age & Education at Low & High (Quest orientation)

		SDATRM (Outcome)
Predictor	Moderator	Effect
	Age Low	-0.05
	Age High	-0.02
Quest	Education Low	-0.08*
	Education High	-0.03

Note. $^*p < 0.05$

4.2.8.3 Schools of Thought and Socially Distant Attitude

H13 proposed that there are statistically significant differences in socially distant attitude towards religious minorities among students belonging to different schools of thought. A one-way Analysis of Variance (ANOVA) test was performed in SPSS to determine the differences in SDATRM between the schools of thought. A significant difference between the schools of thought was found (F (5,521) = 7.34, $p <$ .001). The η^2 was 0.064 indicating a medium effect size. After significant results of ANOVA, six Dunnett's T3 post hoc tests were conducted (Shingala & Rajyaguru, 2015) in order to evaluate the differences between groups. The Shi'a school of thought mean (M = 4.35, SD = 0.64) was significantly higher than Deobandi (M = 3.98, SD = 0.64), Sunni (M = 3.93, SD = 0.72), Ahl-e-Hadees (M = 3.78, SD = 0.88), and Barelvi (M = 3.74, SD = 0.91) schools of thought. The 'Other' category mean (M = 4.31, SD = 0.63) was significantly higher than Deobandi (M = 3.98, SD = 0.64), Sunni (M = 3.93, SD = 0.72), Ahl-e-Hadees (M = 3.78, SD = 0.88), and Barelvi (M = 3.74, SD = 0.91) schools of thought. Difference between Deobandi, Sunni, Ahl-e-Hadees, and Barelvi schools of thought was insignificant (See table 4.31).

Table 4. 30

Means, Standard Deviations, and One-Way Analyses of Variance in Socially Distant Attitude towards religious minorities Across Schools of Thought

Variable	F (5,521)	η^2	Post-hoc (Dunnett's T3) Comparison	
			School of though (M, SD)	School of thought (M, SD)
SDATRM	7.34***	.064	Shi'a	Deobandi*
			(4.35, 0.64)	(3.98, 0.64)
				Sunni*
				(3.93, 0.72)
				Ahl-e-Hadees*
				(3.78, 0.88)
				Barelvi**
				(3.74, 0.91)
				Other
				(4.31, 0.63)
			Other	Deobandi**
			(4.31, 0.63)	(3.98, 0.64)
				Sunni**
				(3.93, 0.72)
				Ahl-e-Hadees**
				(3.78, 0.88)
				Barelvi***
				(3.74, 0.91)
				Shi'a
				(4.35, 0.64)

Notes. ***p<.001, **p<.01, *p <.05; SDATRM = Socially Distant Attitude towards Religious Minorities

4.2.8.4 Ethnicity and Socially Distant Attitude

It was hypothesized (H14) that individuals belonging to different ethnicities will show significant difference in their attitude towards religious minorities. To check this hypothesis, a one-way ANOVA test was performed. The data did not support this hypothesis as the analysis revealed insignificant differences in SDATRM between the ethnic groups (F (4,522) = 0.900, p = 0.46; Table 4.31).

Table 4. 31

One-Way Analyses of Variance in Socially Distant Attitude towards religious minorities Across Ethnicities

SDATRM	SS	df	MS	F	p
Between Groups	2.1	4	0.53	0.90	0.46
Within Groups	306.6	522	0.59		
Total	308.7	526			

Note. SDATRM = Socially Distant Attitude towards Religious Minorities

4.3 Summary

This study was carried out in two stages, that are, study 1 and study 2. Study 1 was involved in the adaptation and validation of the scales. A total of 300 students participated in study 1. The scales were validated, performing EFA and CFA. In study 2, the resultant scales (NIROR scale and SDATRM) from study 1, were used for data collection. Study 2 was based on the theoretical framework of religious orientation theory. A total of 527 male students participated in the main study. Before final analysis, the basic assumptions were fulfilled by checking the results of normality test, multicollinearity test, and CMB. A single factor, four factors, and five factors CFA were performed. Afterward, the validity and reliability conditions were fulfilled. The scales used in study 2 were found valid and reliable. The alternative model was tested by using SEM technique in AMOS. The direct and moderation effects were analyzed and the hypotheses were engaged in light of the results. In the final stage, the difference between groups were sought by using one-way ANOVA in SPSS. The results revealed

a positive effect of extrinsic social and extrinsic compart religious orientations on SDATRM and negative effect of intrinsic and quest religious orientations on SDATRM.

Chapter 5: Discussion

The purpose of the present research was to examine university students' attitudes in the context of intrinsic, extrinsic, and quest religious orientations in Pakistan as also evident from the title of this research. This study, thus, has inquired about the effect of religious orientations on the socially distant attitude of university students towards religious minorities. Two scales were used to assess the relationship between socially distant attitude and religious orientations with collecting additional information regarding demographic factors. For this purpose, two studies were carried out. The goal of study 1 was to validate the scales for study 2. The possible effects of the religious orientations on students' socially distant attitude towards religious minorities (SDATRM) are assessed in study 2 by means of the SEM technique using AMOS version 22.

Hence, in this chapter, the findings of study 2 are summarized, and the hypothesized relationship is discussed. The results of this study are linked with the previous studies, and an attempt has been made to answer the research questions.

The data was collected online from 527 university students. The sample of study 2 was found to be ethnically and denominationally diverse. Due to study 1, which resulted the extrinsic orientation in two distinct orientations, namely, extrinsic social and extrinsic compart, the hypothesized model (Figure 3.1) was slightly changed by incorporating four predictors instead of three. Similarly, the main hypothesis that dealt with the effect of extrinsic orientation on attitude towards religious minorities was split into hypotheses $H1_a$ and $H1_b$. The structural regression model revealed a very good fit for the modified conceptual model (Figure 4.2). The scales for measuring religious orientations and socially distant attitude were found valid and reliable.

5.1 Research Findings

This study tended to explore four research questions that have been developed in Chapter 1. Research question 1 was about the exploration of the impact of religious orientations on attitude towards religious minorities (What is the effect of religious orientations on attitude towards religious minorities?). This question is addressed by using SEM technique to find the direct effect of religious orientations on SDATRM. This study revealed that religious orientations are the determinants of SDATRM. The research question 2 was about the moderation of age and education in the effect of religious orientations on SDATRM (Does the effect of religious orientations on attitude towards religious minorities vary with education and age of the individuals?). This research question is addressed by using the PROCESS macro developed by Hayes (2018). The study finds that age and education moderate the effect of religious orientations on SDATRM in some cases. Research question 3 and 4 (Do the individuals from different denominations or schools of thought exhibit variance in their attitude towards religious minorities? and Do the individuals from different ethnic backgrounds show difference in their attitude towards religious minorities?) are addressed by performing a one-way ANOVA in SPSS.

As discussed above, research question 1 was about the exploration of the impact of religious orientations on SDATRM. The examination of the effect of religious orientations on SDATRM yielded the expected results. Four hypotheses were developed to answer the first research question. According to the findings of this study, the individuals who were extrinsic social religious oriented showed significantly positive association with SDATRM. Such individuals do not follow their religion in a true sense but for their social acceptability (Kirkpatrick, 1989). As the extrinsic social religious orientation of individuals gets higher, these individuals will be involved in SDATRM.

A similar effect was found in the extrinsic compart religious orientation on SDATRM. The extrinsic compart had a direct positive effect on SDATRM. Thus, the individuals who identified themselves on extrinsic compart orientation also held

socially distant attitude towards religious minorities. Such individuals are said to keep their religion at a distance and do not let it influence their daily life (Francis et al., 2016). In light of the findings of this study, we can say that the extrinsic religious oriented individuals will show socially distant attitude towards minorities. This attitude will be strengthened with an increase in parting religion from the rest of life.

In contrast to the extrinsically oriented individuals, the intrinsic religious individuals showed favorable attitude. Students who identified themselves as intrinsic religious oriented, showed a significantly negative effect on SDATRM. intrinsic religious oriented individuals are said to live their religion as an end (Allport & Ross, 1967). Thus, the results revealed a negative effect of intrinsic orientation on SDATRM. When intrinsic orientation is high, individuals are less likely to exhibit SDATRM.

Parallel to intrinsic orientation, the quest religious orientation also produced a significantly negative association with SDATRM. As expected, the quest-oriented individuals showed a negative effect on SDATRM. quest religious-oriented individuals are religiously open-minded (Batson et al., 1993) and always ready to accept change (Batson & Schoenrade, 1991). The data supported that the quest-oriented individuals are less likely to show SDATRM.

From the above discussion on religious orientation, the answer of research question 1 is obvious. The extrinsic social, extrinsic compart religious orientations do have a positive impact on SDATRM. While the influence of intrinsic and quest religious orientations is negative. Thus, in the context of extrinsic orientation the individuals' attitude towards religious minorities is negative. While, in the context of intrinsic and quest orientations the individuals' attitude towards religious minorities is favorable.

The results of this study are in line with the findings of the meta-analytic reviews of racial attitudes in the context of religious orientations (Hall et al., 2010; Hunsberger & Jackson, 2005; Donahue, 1985). Many other studies have also found a similar trend in intrinsic and quest-oriented individuals showing less racial prejudicial

attitudes towards ethnic minorities as compared to the extrinsically oriented individuals (Khan et al., 2005; Batson et al., 2001; Batson & Burris, 1994; McFarland, 1989; Herek, 1987; Batson et al., 1978). By contrast, extrinsically oriented individuals use religion for their social acceptance and keep the religious teachings aside from their personal life, that is why they show SDATRM. However, it should also be noted that the results of this study are at odds with some previous studies. As Drace, Efendic, and Hadziahmetovic (2015) have already found the intrinsic religious-oriented individuals maintaining distance towards outgroups.

Research question 2 sought the moderating role of age and education in the effect of religious orientations on SDATRM. The results of this study revealed that the influence of extrinsic social religious orientation on SDATRM is moderated by age. This effect is stronger in older individuals as compared to the youngers. Similarly, age significantly moderated the effect of extrinsic compart on SDATRM in such a way that the effect was high in older individuals as compared to the youngers. So, as the individual gets older, the effect of extrinsic social and extrinsic compart on SDATRM is also strengthened.

Many studies support this phenomenon. The study of Castillo et al. (2014) found the older people exhibiting a more prejudicial attitude towards outgroups. Others have found older individuals showing more implicit racial prejudicial attitude (Stewart et al., 2009) and are stereotyping and prejudiced (Radvansky, Copeland, & Hippel, 2010; Gonsalkorale, Sherman, & Klauer, 2009; Stewart, Hippel, & Radvansky, 2009; Hippel et al., 2000). In the case of extrinsic religiosity, they are more extrinsic as compared to younger individuals. The reason may be that older people are less open to change or they are more firm in their views.

Age significantly moderated the negative effect of intrinsic religious orientation on SDATRM. This effect was also high in older individuals as proposed. However, it was found insignificant for younger individuals. Similarly, the moderation of age in the negative effect of the quest on SDATRM was insignificant.

The education level of individual moderated the positive effect of extrinsic social on SDATRM. The effect was strong in high qualified individuals as compared to the individuals having a low level of education. In contrast, the moderation of education was insignificant in the case of extrinsic compart orientation. Education was also not found to be significantly moderating the negative effect of intrinsic religious orientation on SDATRM.

However, education did moderate the negative effect of the quest on SDATRM. The effect was strong in the lower qualified individuals but insignificant in the individuals having a high level of education. Previous studies have found the educated individuals more tolerant of the out-groups as compared to the less educated individuals (Tormey & Gleeson, 2012; Dustmann & Preston, 2001; Houvouras, 2001). However, Asian people are found holding negative views of racial groups at all levels of education (Wodtke, 2012).

The above discussion on the moderating role of age and education clarify that both these demographic variables moderated the effect of religious orientations in some cases while did not moderate in other cases. In the case of extrinsic social, extrinsic compart, and intrinsic, age of individuals moderated the effect. Similarly, in the case of extrinsic social and quest, education level moderated the effect.

Research question 3 sought difference in SDATRM between different schools of thought. Significant differences were found in the SDATRM between different schools of thought. Students belonging to Shi'a school of thought and 'Other' category were found to have significantly less socially distant attitude towards religious minorities as compared to Deobandi, Sunni, Ahl-e-Hadees, and Barelvi individuals. This findings are parallel with the results of Kalin and Siddiqui (2014), who found the Shi'a school of thought exhibiting more tolerance towards Ahmadis as compared to Sunni Muslims.

Furthermore, a wide variety of schools of thought are represented by 'Other' category that are just Muslim, Sufi, Hanafi, and Salafi. Therefore, it is hard to determine the source of the pronounced differences. Likewise, it is also out of the

scope of this study to determine the reasons for differences in SDATRM between schools of thought.

Research question 4 was about the difference in SDATRM amongst ethnicities. The examination of SDATRM amongst ethnicities did not produce statistically significant differences. These results were inconsistent with the findings of O'Neel (2014) and Ginkel (2011). The reason may be the impact of similar norms and images disseminated through the national education system and country-wide electronic and print media.

5.2 Academic Contributions

The results of this study showed that the religious orientations affect SDATRM with the moderating role of age and education. It revealed that the extrinsic social and extrinsic compart had a direct positive impact on SDATRM and the intrinsic and quest had a direct negative effect.

Previous studies on students' attitudes towards religious minorities in Pakistan (Mughal, 2018; Ali et al., 2011; Mehmood, 2014; Raheem, 2015; Rahman, 2003) have ignored the role of religious orientation in attitudes towards religious minorities. This may be the reason that some of them have found mixed attitudes towards minorities amongst the students (Raheem, 2015; Hussain, Salim, & Naveed, 2011; Naz, 2011; Ali, 2009).

The results of this study also confirm the distinction between extrinsic and intrinsic made by Allport and Ross (1967) and the quest distinction proposed by Batson and Ventis (Batson & Ventis, 1982) in the Pakistani Muslim context. As suggested (Batson & Burris, 1994; Allport & Ross, 1967), the intrinsic and quest orientations may have a negative effect on attitudes towards outgroups while the extrinsic has a positive effect. This study confirms the proposed negative effects of intrinsic and quest religious orientations and the positive effects of extrinsic religious orientation on attitude towards outgroup in a Muslim context. This study also confirms that the extrinsic religious orientation is not a uni-dimensional orientation as

suggested by (Allport & Ross, 1967) but bi-dimensional orientation (Kirkpatrick, 1989).

The impact of religious orientations on SDATRM also confirms that one should not seek association between religiosity as a whole and attitudes towards outgroups without dividing it into explicit dimensions that may have a different association with attitudes. Thus, it should be viewed as a multifaceted construct, as suggested (Pargament, Koenig, & Perez, 2000).

Religious orientations have only been studied with attitudes towards ethnic and racial groups. The present study is a first attempt to study the effects of religious orientations on attitudes towards religious groups. It also uses age and education as moderating variables and finds a significant effect in some cases. Previous studies on attitudes and religious orientations have paid less attention to these moderating variables.

The findings of this study have an important contribution to the field of religion and psychology. Most of the previous studies on the relationship between attitudes and religious orientations are restricted to the Western context and Christian samples. This study extended the findings of the previous studies in an Asian context as well as found a similar pattern in a Muslim sample. In addition, the study has also developed attitudinal scale (SDATRM) which may be used in future studies.

5.3 Limitations and Future Research Directions

Some circumstantial limitations are part of this study, which should be considered. The sample size of this study was limited, and the sampling technique was purposive. The data were collected from only male respondents. Although, for a precise understanding of the phenomenon, data must be collected from both male and female students in a random way and from a large sample. Further, this study has ignored mediating effects on SDATRM. Future researchers may study the role of personality traits in mediation effect on attitudes towards religious minorities.

This study identified only the effects of religious orientations on attitudes and has ignored other factors such as religious beliefs, mystical orientation, fundamentalism, and conservatism. Future studies may explore the effects of different other factors on attitudes towards religious minorities. They may focus on the effects of religious orientations on attitudes towards a specific religious group such as Ahmadis. As some studies have found more negative attitudes towards some religious groups as compared to others (Raheem, 2015; Ali et al., 2011). As attitude is a complex phenomenon; therefore, other alternative predictors may also be used to examine the influence on attitudes towards minorities such as authoritarianism.

Chapter 6: Conclusion

This study aimed to identify the impact of religious orientations on attitude of students towards religious minorities in Pakistan. For this purpose, religious orientation theory was used. The study was carried out in two phases.

Study 1 intended to develop a scale to assess attitudes towards religious minorities and to validate the religious orientation scales. For this purpose, a pre-testing of the developed and adapted scales was carried out in order to evaluate the psychometric properties. The analysis revealed a valid and reliable unidimensional scale which was named as "Socially Distant Attitude towards Religious Minorities (SDATRM)" and four dimensions of the NIROR scale. The results showed the SDATRM scale with seven items to be a highly reliable scale for the assessment of socially distant attitude towards religious minorities. Similarly, the NIROR scale was found a valid and reliable instrument for measuring intrinsic, extrinsic social, extrinsic compart, and quest religious orientations.

Study 2 focused on the assessment of the effect of religious orientations on attitudes towards religious minorities. It was proposed that religious orientations influence individuals' SDATRM. The data were collected from university students. The findings of this study revealed that extrinsic social and extrinsic compart positively affect individuals' SDATRM. On the other hand, the influence of intrinsic and quest religious orientations is found negative. Education of individuals moderated the effect in the case of extrinsic social and quest orientations, while age of individuals moderated the impact in the case of extrinsic social, extrinsic compart, and intrinsic orientations. The study also found differences in SDATRM amongst individuals belonging to different schools of thought.

6.1 Qur'ānic Appraisal of Students' Attitudes

Islām insists on a positive social attitude towards religious others. Being a universal religion, Islām uses a natural approach to attract the non-Muslims to embrace its teachings and suggests Muslims to show friendly social attitude towards

them instead of socially distant attitude. In Islām, humanity is the primary ground for Muslims' social relations with others as humankind is honored and is given a high status over all other creations (Sūrah Al-'Isrā, 17:70), therefore, respect and just treatment of each other despite the religious, cultural, and social backgrounds is needed. Qur'ān declares that the lives of all innocent humans are valuable in the sight of Allah (Sūrah Al-Mā'idah, 5:32).

Islām, likewise, prohibits its follower to convert adherents of other religions forcefully. Apart from individual morality, the Qur'ān has expressed the collective morality for all in terms of peace, tolerance, justice, fairness, equality, and freedom of choice. Peace is considered the ultimate goal in Islām. Thus, peace and tolerance are directly proportional (Koylu, 2004; Haddad, 1983). The early position of Islām to religious tolerance is mentioned in *Sūrah Al-Kāfirūn*, where the Prophet (peace be upon him) is instructed to convey to the disbelievers that they have their way, and you have your way (109:6), and they have been given the option to believe or disbelieve (Sūrah Al-Kahf, 18:29) though the humans are blessed with the sense to distinguish between right and wrong (Sūrah Ash-Shams, 91:8).

Furthermore, the Muslims are instructed to exhibit a tolerant attitude towards the followers of other religions. It is their quality when they hear silly things from the religious others they say *Salām*, peace, as Allah has said: "When they hear slanderous talk, they turn away from it, saying, "we are accountable for our deeds and you for yours. Peace (is our only response) to you! we want nothing to do with those who act ignorantly" (Sūrah Al-Qasas, 28:55). The Holy Prophet (peace be upon him) is also instructed to respond to the non-Muslims with peace (Sūrah Az-Zukhruf, 43:89; Sūrah Al-Hijr, 15:85). This can be viewed as a tolerant attitude towards the non-Muslims on the part of Muslims. The Holy Qur'ān encourages its followers to initiate interaction, invitation, and dialogue with people of other religions (Sūrah Al-Hujurāt, 49:13; Sūrah An-Nahl, 16:125; Sūrah Fussilat, 41:33), which must be done in the most beautiful, kindest, and a wise manner that appeals to Islām.

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The Holy Qur'ān declares diversity as a sign of Allah for those who think (Sūrah Rūm 30:22). The differences are admired and viewed as source of celebration instead of denial. Islām recognizes the difference in terms of gender, color, language, and belief (Sūrah Al-Hujurāt, 49:13) and has called it inherent (Sūrah Hūd, 11:118). The Prophet (peace be upon him) had been convinced that the matter of religious diversity is part of a divine plan and is in the hands of Allah alone. Thus, forcing people to accept the Islamic system will be worthless (Sūrah Yūnus, 10: 99-100). The Holy Qur'ān has mentioned in numerous places that the duty of the Prophets (peace be upon them) is to deliver the divine message (Sūrah An-Nahl, 16:35, 82; Sūrah Al-Qasas, 28:56; Sūrah Al-Ankabūt, 29:18). The most important declaration of the Holy Qur'ān is that the Islamic system must not be imposed by force (Sūrah Al-Baqarah, 2: 256). Similarly, in the famous treaty of Madinah, the Prophet (peace be upon him) had recognized Jews as a distinct community of their own (Denny, 1977). All these teachings and historical facts lead Muslims to tolerate religious diversity.

Just treatment of minorities is another golden teaching of Islām. The Muslims are instructed to be just in every situation with everyone, including their enemies. Enmity holds people from doing justice; therefore, Qur'ān has made it clear that justice must be done to the enemies too. As Allah has said: "Do not let the hatred of a people lead you to injustice" (Sūrah Al-Mā'idah, 5:8). This reveals that Muslims must be just towards everyone and treat the religious others with kindness (Sūrah Al-Mumtah'inah, 60:8). The above discussion makes it clear that a Muslim must exhibit a friendly social attitude towards religious minorities.

Islām demands its followers to be true to their faith (Sūrah Al-Baqarah, 2:208) and, thus, be intrinsic religious. This study's findings revealed that those who scored high on the intrinsic scale showed positive social attitude. This orientation supports tolerance for religious others which is consistent with the Qur'ānic teachings. This means that when a Muslim individual is more aware of the Islamic teachings would exhibit a socially desired attitude towards religious minorities instead of a socially distant attitude.

Qur'ān has insisted its followers to follow Islām as an end. It has discouraged the extrinsic religiousness while it has demanded from its adherents to show religious tolerance to the extent that even what they invoke should not be cursed (Sūrah Al-An'ām, 6:108). In the same way, the Muslims are required to be soften in their behavior towards non-Muslims. The believers have been ordered to have firm belief and not to follow their desires (Sūrah Nisā, 135-136), and to embrace Islām completely and with sincerity (Sūrah Al-Baqarah, 2:208). Insincere commitment with faith without genuine intention is similar positioning with Allport and Ross (1967) extrinsic religious distinction. Another, a somewhat, similar mindset of individuals which is disliked and questioned by the Holy Qur'ān is contradiction in their words and deeds as Allah says "O those who believe, why do you say what you do not do? It is severely hateful in Allah's sight that you say what you do not do' (Sūrah As-Saff, 61:2-3).

Thus, the findings of this study have established that the individuals who scored high on the extrinsic scales maintain a socially distant attitude towards religious minorities, which is against Islām's teachings. Hence, this orientation is compatible with intolerance towards religious others. They may be doing this for their social acceptance in the society as maintained by Allport and Ross (1967) or perhaps are unaware of Islamic morality. This mindset may also be triggered by ignorance from the Islamic perspective on religious diversity and dealings with religious minorities.

The Holy Qur'ān has demanded its followers to contemplate and have religious quest. This orientation is admired by the Holy Qur'ān through mentioning the prophetic tendency of Prophet Ibrāhīm (peace be upon him) when he was in pursuit of reality through studying the natural phenomena (Sūrah Al-An'ām, 76-78). On another occasion, he quested to satisfy his faith, he asked Allah to show him how the dead are raised (Sūrah Al-Baqarah, 2:260).

Apart from this, Qur'ān also emphasizes to strive and reflect in the religious domain as Allah says "Do you not think?" (Sūrah Al-Sāff'āt 37:138) and "Do they

not reflect?" (Sūrah Al-'Ar'āf 7:184). Religious quest is a key towards guidance. According to the Holy Qur'ān, those people who lack it do not follow the revealed message but follow the doings of their forefathers, even if they were wrong (Sūrah Al-Baqarah, 2:170). They lack pursuit for truth and consider the views of their ancestors enough for themselves (Sūrah Al-Mā'idah, 5:104).

In fact, Qur'ān has promised guidance for those who make every effort for change or to grasp the truth as Allah says, "and those who strive in Our way We will certainly take them to Our paths" (Sūrah Al-Ankabūt, 29:69) On the other hand, Qur'ān has discouraged speculation instead of correct information. It has been emphasized to not follow blindly (Sūrah Al-'Isrā, 17:36). This is somehow identical with Batson and Ventis (1982) distinction of quest religious orientation, an individual's religious search. This study's results revealed that quest religious oriented individuals held positive social attitude towards religious minorities which are consisted with the Islamic teachings.

6.2   Research Implications

As it is clear from the present study's findings, the intrinsically oriented individuals show less SDATRM; therefore, the Muslim clergy need to be focused on improving the intrinsic religiousness of the public, which will help reduce SDATRM. The orators have to discourage the extrinsic religiousness of individuals in accordance with the Islamic teachings.

The significant positive influence of extrinsic social and extrinsic compart and the significant negative impact of intrinsic and quest orientations on SDATRM suggest that future researchers should pay attention to different influencing factors when studying attitudes or behaviors towards religious minorities. This may reveal a clear picture of the respondents' perception of religious minorities instead of mixed results.

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Appendix-A
Survey Description

The purpose of this research is to explore the attitudes of university students towards religious minorities in the context of religious orientations which is carried out as a part of the requirements for the award of Doctor of Philosophy (PhD) in International Islamic University, Islamabad. For further information regarding this study, you can contact:

krshahabiiui@gmail.com (Researcher)

m.akram@iiu.edu.pk (Supervisor)

Why are we requesting your participation in this Survey?

We want to include students like you from different universities of the country. Therefore, to see if you can be in our study, we would like your permission to ask you some questions and collect information.

What data will we collect?

If you agree, you will fill some questions that may take about 10 to 15 minutes of your time, which will include few demographic questions, some questions regarding your religious practices and also few questions about how you feel about religious minorities in Pakistan.

What are Religious Minorities?

Religious Minorities are the people who belong to the religion of the minority population of the country. In Pakistan, the religious minorities are Christians, Sikhs, Hindus, Ahmadis, Kalasha, and Parsis etcetera.

Will my information be kept confidential?

Yes, your information will be confidential and no one will be able to identify you or your response, and no one will know whether or not you participated in the study.

Appendix-B
Consent Form

What do I do to participate?

If you agree to take part in this study, please fill the consent form. You must confirm the statements in order to enroll in this survey.

I confirm that I have understood the purpose of the study.

Yes /No

I understand that my participation is entirely voluntary.

Yes/No

I understand that the information collected will be kept confidential and will only be used for research purpose.

Yes /No

I agree to take part in the survey and be asked questions regarding my religious practices and my perception of Religious Minorities in Pakistan.

Yes /No

Appendix-C
Demographics

What is your Gender?

Male

Female

What is your Age?

18-23 years

24-29 years

30-35 years

36-40 years

At what level do you study in university presently?

BS

MS

PhD

What is your Ethnicity?

Punjabi

Pakhtun/Pattan

Balochi

Sindhi

Other_____

Which School of thought you belong to?

Sunni

Deobandi

Shi'a

Braveli

Ahl-e-Hadees

Other_____

Appendix-D
New Indices of Religious Orientation Revised Scale

Instruction: This section concerns your religious experience. Please read the below statements and indicate the option on the following 5-point scales that best reflects your experience.	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. A key reason for my interest in the mosque is that it is socially enjoyable.	1	2	3	4	5
2. I go to masjid because it helps me to feel part of a community.	1	2	3	4	5
3. One reason for me going to the mosque is to connect with others of my age.	1	2	3	4	5
4. While I believe in the Islamic faith, there are more important things in my life.	1	2	3	4	5
5. Occasionally I have comprised my Islamic beliefs to fit in better with my friends.	1	2	3	4	5
6. While I am a Muslim, I do not let my faith influence my daily life.	1	2	3	4	5
7. My Islamic faith shapes how I live my daily life.	1	2	3	4	5
8. My Islamic faith really shapes the way I treat people.	1	2	3	4	5
9. I go to masjid because it helps me feel close to Allah.	1	2	3	4	5
10. The masjid is most important to me as a place to be part of the Muslim Ummah	1	2	3	4	5
11. I try hard to carry my Islamic faith over into all other areas of my life.	1	2	3	4	5
12. I pray mainly because it deepens my relationships with Allah.	1	2	3	4	5
13. For me, doubting is an important part of what it means to be Muslim.	1	2	3	4	5
14. I am constantly questioning my religious beliefs.	1	2	3	4	5
15. I value my religious doubts and questions	1	2	3	4	5

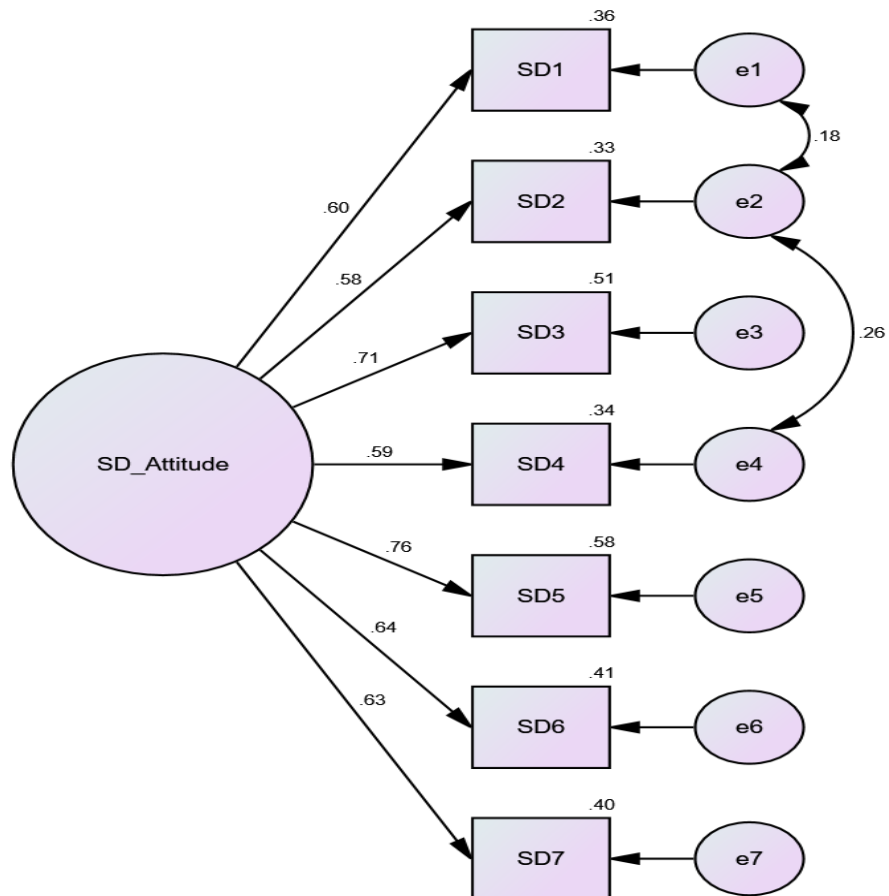|					
16. There are many religious issues on which my views are still changing.	1	2	3	4	5
17. Questions are more important to my Muslim faith than are the answers.	1	2	3	4	5
18. As I grow and change, I expect my faith to grow and change as well.	1	2	3	4	5

Appendix-E
Socially Distant Attitude towards religious minorities Scale

| **Instruction:** This section concerns your attitude towards Religious Minorities in Pakistan. Please, read the below statements and indicate the option that best reflects your feelings.	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. I would not like to invite people belonging to religious minority groups to any social gathering organized by me.	1	2	3	4	5
2. People belonging to religious minorities always pursue their interests and not the interest of the country they live in.	1	2	3	4	5
3. I would not like to attend a social gathering organized by people who belong to religious minority groups.	1	2	3	4	5
4. People belonging to religious minorities have the backing of the foreign and unfriendly countries.	1	2	3	4	5
5. If any member of religious minorities sat next to me on a bus or train, I would feel uncomfortable.	1	2	3	4	5
6. I think there should be different schools for non-Muslim students in Pakistan.	1	2	3	4	5
7. When I come into contact with religious minority groups, I am very careful what I say as they are not our friends.	1	2	3	4	5

Appendix-F
CFA of SDATRM Scale (Study 1)
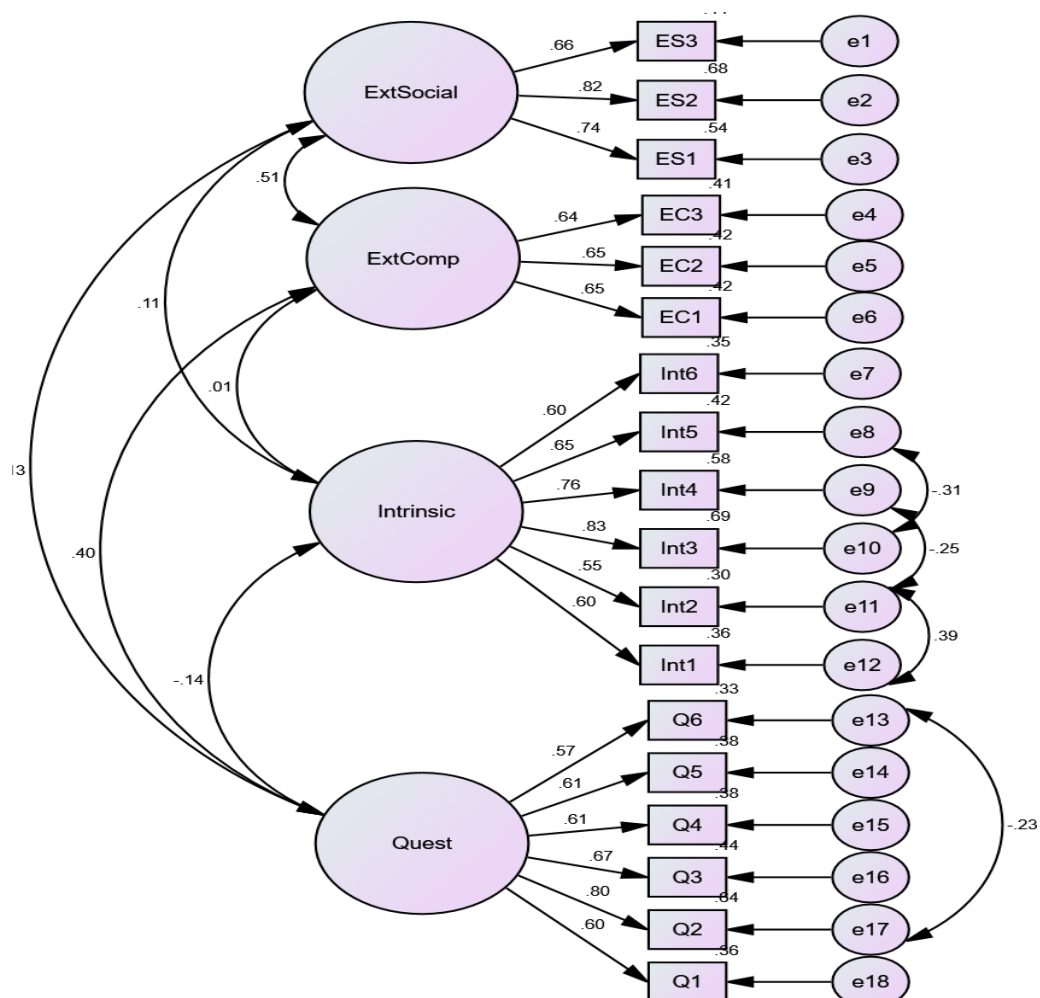
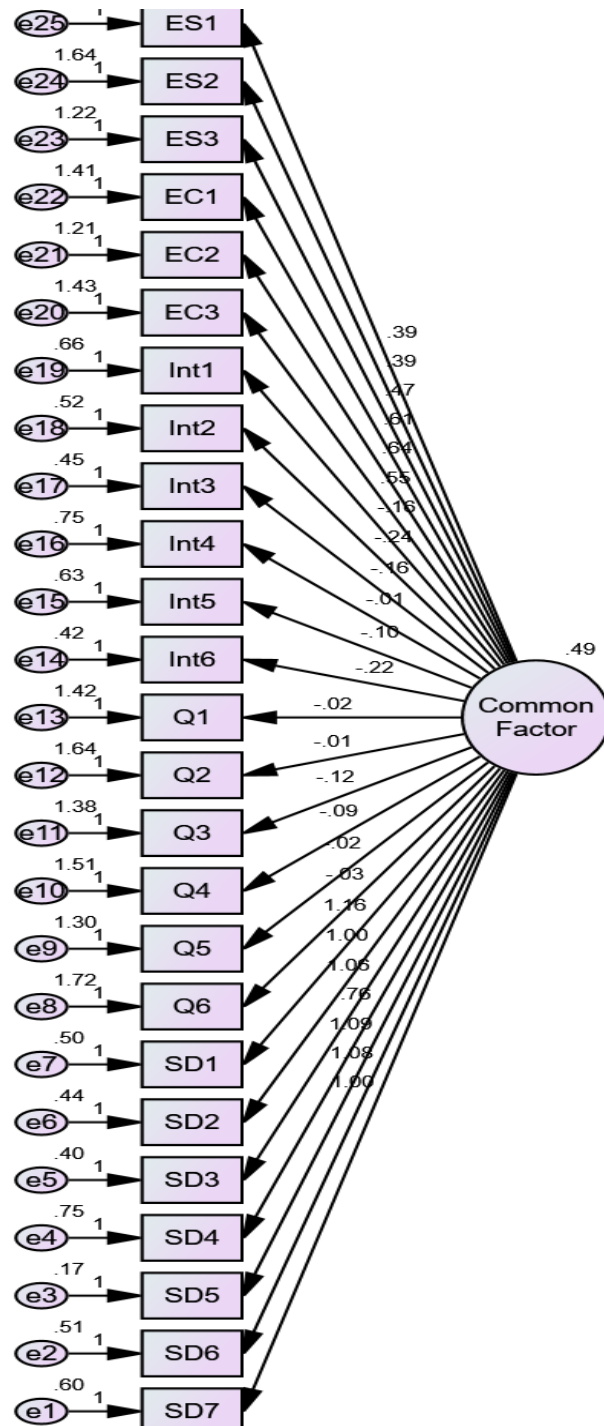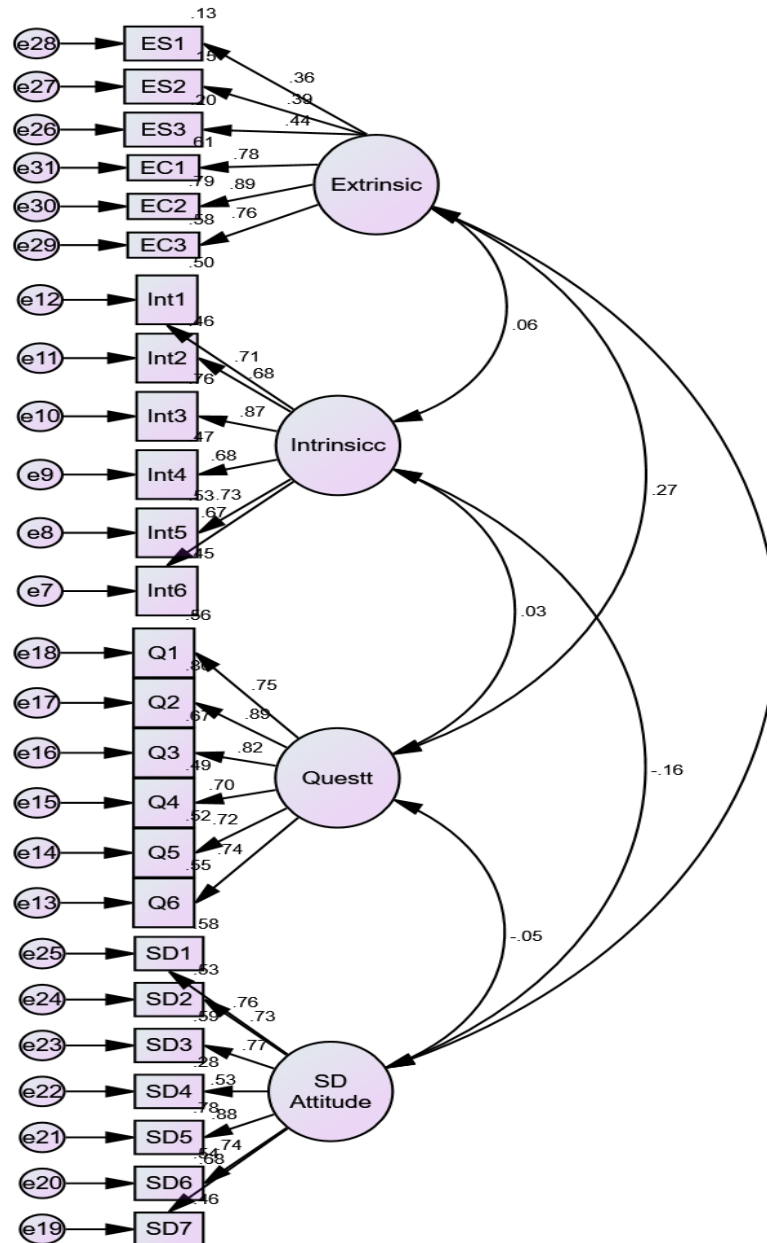# Appendix-H
Common Latent Factor (Study 2)
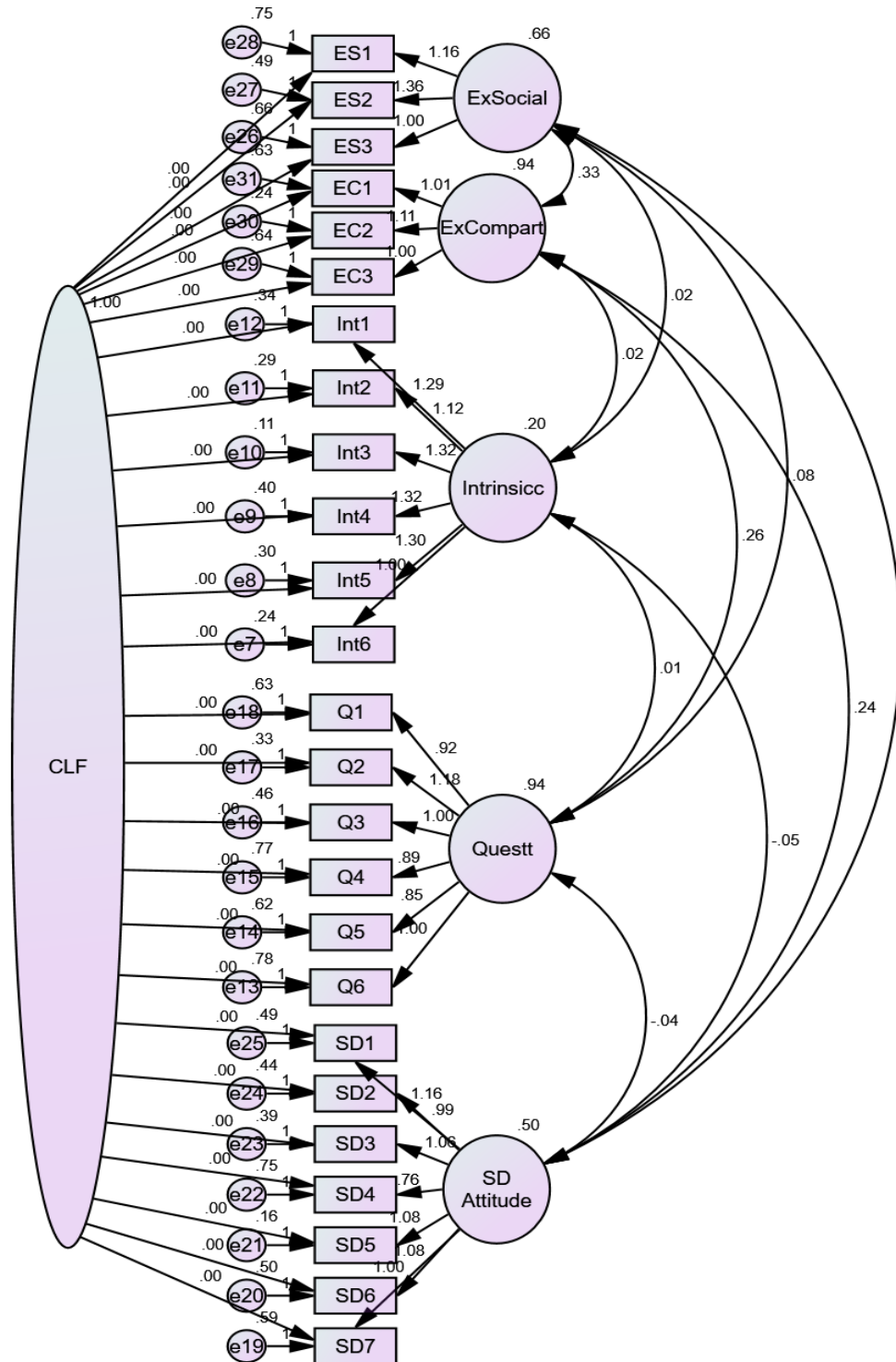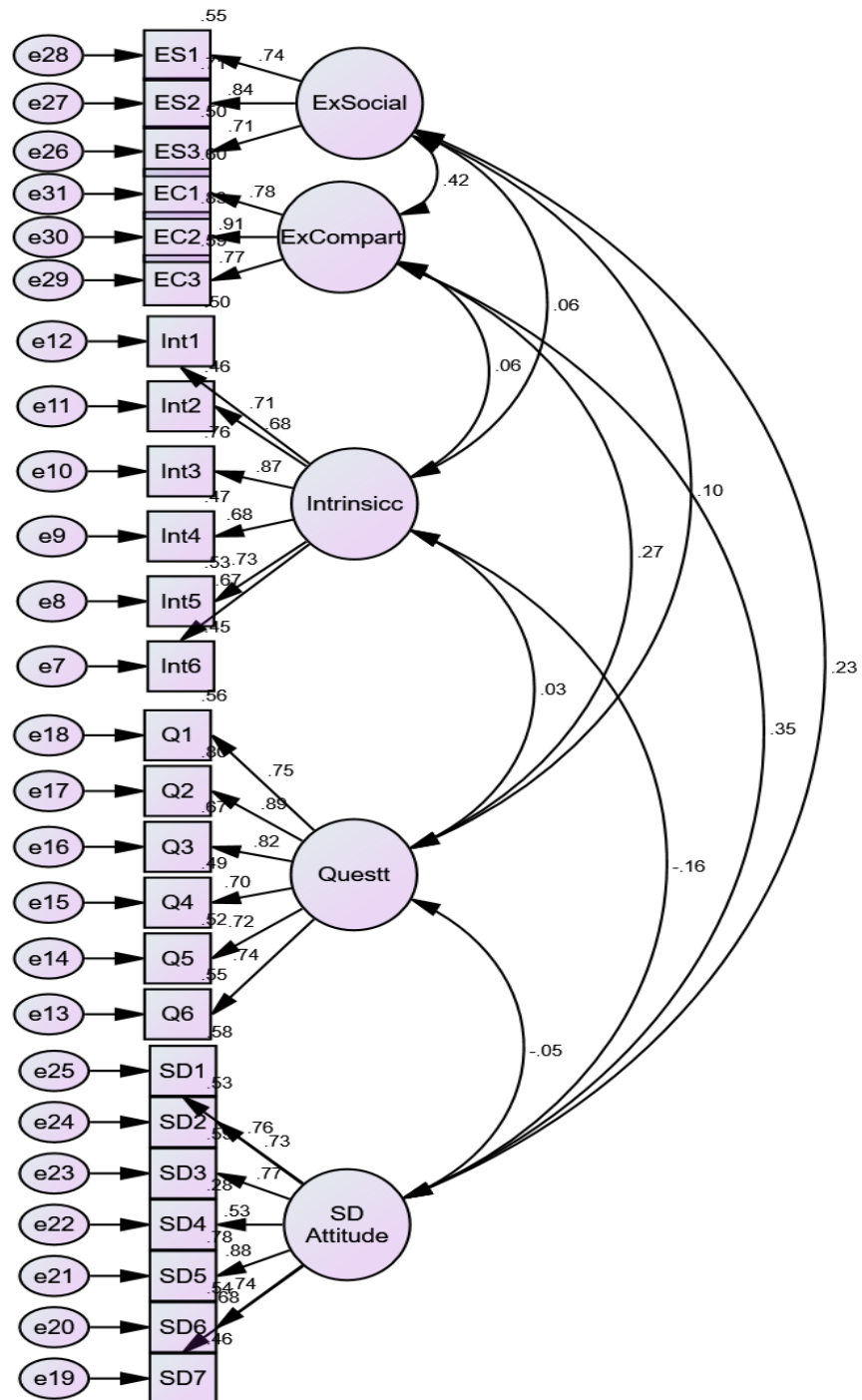
Appendix-I
Single Factor CFA (Study 2)

Appendix-J
Four Factors CFA (Study 2)

Appendix-K

Five Factors CFA (Study 2)