

Socio-Cultural Aspect of Violence and Effects on Peace Settlement in Sectarian Conflict Areas of Pakistan (A Case Study of Hangu, Khyber Pakhtunkhwa)

Madad Ali (Corresponding author)

School of Public Affairs, University of Science and Technology of China, Hefei, Anhui,
230026, China. E-mail: ali12@mail.ustc.edu.cn

Aman Ullah

Department of Sociology, University of Swabi, Swabi, Khyber-Pakhtunkhwa, Pakistan.
E-mail: aman@uoswabi.edu.pk

Shakir Ullah

School of Anthropology, Sun Yat-Sen University Guangzhou, 510275, P. R. China.
E-mail: anthropologistshakir@outlook.com

Muhammad Nisar

Department of Rural Sociology, University of Agriculture, Peshawar,
Khyber-Pakhtunkhwa, Pakistan. E-mail: nisarsoc09@gmail.com

Waqar Ahmad

Department of Rural Sociology, The University of Agriculture, Peshawar,
Khyber-Pakhtunkhwa, Pakistan. E-mail: Waqaryousafzai99@gmail.com

Received: May 24, 2017 Accepted: July 28, 2017 Published: August 5, 2017

doi: 10.5296/jsss.v5i1.11281 URL: <http://doi.org/10.5296/jsss.v5i1.11281>

Abstract

This research study deals with socio-cultural factor of sectarianism in connection with peace. A sample size of 279 respondents was randomly selected of those respondents who belong to Shia and Sunni community in the three selected villages in District Hangu Khyber Pakhtunkhwa Pakistan. Frequencies distribution of data was conducted to know comprehensively about data layout. Moreover, Chi square (χ^2) statistics was used to determine the level of association between dependent variable i.e. Perception about Peace with the independent variables (Socio Culture Factors). Simple liner regression model was applied to measure the dependence of one variable (dependent variable) upon other variable(s) (independent variable(s)). The results disclosed that peace as the main demand (89.2%) of the people. While at bi-variate level social differences ($p = .000$), spreading fake rumors and issues ($p = .000$) in the influence of foreign states ($p = .000$), External interference also destroyed peace by implementing their religious ideology ($p = .000$). The overall model was discovered highly significant which shows that Socio Culture Factors has direct effect on peace of the community The study recommends that peace can be restored in the area on the sustainable basis of media, political parties and religious persons play a positive role. There should be strict ban on hate motivated speeches and literature, along with an eye on both the internal and external forces disturbing peace in the area as well as coordination and cooperation among the rival groups can further strengthen the process.

Keywords: Socio-cultural, Sectarianism, peace, conflict, Hangu, Pakistan

1. Introduction

The sectarianism, not a newly emerged phenomenon has deep root in the human history. It bears different shape but exist in almost every society but in different shapes with different nature and intensity. It is assumed as a difficult and unsolvable issue rooted the globe. Pakistan is targeted by sectarianism. Before starting a deep discussion on the matter it is important for us to know what sectarianism is and what is sect. it is a phenomenon that portrays narrow mind behavior, extremist approach, bloody violence that is being done by sectarian group in the society when they confront each other. In the sociological context the sect is termed as the religious group which segregates from religion on the bases of religion doctrine (Bryan, 1982; Waseem, Kamran, Ali, & Riikonen, 2010).

Islam as a religion bears seventy-two different sects majorly known among the two, Shia and Sunni. The sectarianism given boost to bloody violence in Pakistani society where variety of cultures exist. The main cause behind this phenomenon is the people strong believe in non-compromise with other sects living in the same society. An individual or a group that follow a particular sects or religion develops an intolerant attitude and feelings of disgrace towards other sects of the same religion (M. Ali, Nisar, & Ullah, 2015; Feenberg, 1960).

1.1 The sectarianism in Pakistan

Sectarianism in Pakistan is a phenomenon of complex nature and the basic factors responsible for the conflict among sects is difficult to analyze. Violence in the Pakistani society emerged in the post 1980 era that disrupted the peace, cooperation, integration and

hormone across the state. The sectarian emergence is the result of migrated Sunni groups who preached their specific ideology, some people blames. In 1980, sectarian violence for the first time emerged in the city of Jhang that started with the killing of a religious leader. The city of Jhang was divided into Shia and Sunni communities, the former were landlord and the later were landless (Saeed, 2012; Tribunal, 2011). The deprived group struggled for capturing power and authority but failed due to lack of resource. They, therefore, started the use of religion to attract the members of a particular sect and create cohesion among its members, for gaining their interests of capturing economic and political power (Waseem et al., 2010). Insurgent group, sipah-e-sahaba Pakistan led by religious clerics and funded by local businessmen and drug smugglers, emerged after a long struggle. Both groups sent their men to the countries for armed training, which after coming back targeted professional, businessmen, politician, and clerics of the opposite group and the second group reacted in retaliation accordingly. The landlords on the other hand formed a resistive group, named as Sipah Muhammad Pakistan. The situation got worst with the rivalry between these groups for getting power. Two years later in 1982, a third insurgent group, named as Laskar-e-Jhangvi also emerged with same agenda as SSP. The leader of this new group was killed two months later that resulted in the spreading of their activities across the state (M. A. Ali, 2000; Rafiq, 2014).

During the period of dictatorship, they supported these insurgent groups for gaining political support of the masses due to which these groups entered into the politics and gained huge power and authority in the state. Every sect establishes their own religious political party like JUI (F), SUC, JUI, STP, MWM (Saeed, 2012; Waseem et al., 2010; Weiss, 1986). These religious political parties are funded by other states. Conflict among these groups has created disorganization of society. The madrasah in which these religious students get religious educations provides man power to establish and propagate the views of a particular sect that is hurdle for the development in state and is destroying the foundation of the state (COIS, 2013; Saeed, 2012; Tschannen, 1994)

1.2 Culture Factors Effecting Peace

For nourishing individual personality, the socialization is significant which provides the way to every individual in adjustment of their group. The whole process depends on the culture which provide guide line that how to socialize and identify the standard of values and norms which need internalize. The cultures also transmit the experiences, customs, tradition and the whole literature from one generation to another. In that transmission the culture also transmits the history of conflicts and destruction tales commonly tough to cultural member which produce the spirits of revenge which remerge the conflict for the cost of revenge because of the strong values of shame and group reputation. Due to conflict it's declare normlessness situation in society and divide it in different sub groups which create hug gap among groups and masses. That gap also resists cooperation and relationship produce strong social bounds (Bar, 2005; Mueller, 2000; Tschannen, 1994).

1.3 Objectives of the study

- To assess the perception of sampled respondents about peace in their area.

- To explore socio-cultural factors affecting peace in the selected area.
- To observed the association between peace and factors affecting peace.
- The suggested recommendations will be based on research findings.

2. Materials and Methods

This research study was conducted in District Hangu to explore the association between socio-cultural aspects of sectarian violence with relation peace. The main aim of selecting District Hangu because of both the Sunni and Shia communities mainly belong to the same tribe are living from centuries. A sample size 279 respondents have been randomly selected from the total population size i.e. 1010 in the selected villages. This determination of sample size has been adopted under the criteria adopted by (Sekaran, 2003). The distribution of population and sample size is given table. For distribution of sample size among 3 selected villages the following formula of proportional allocation has been applied.

Table 1. Sample size justification

Villages	Population	Formula	Sample for strata
Ibrahim Zai	560=N _i	n/N*N _i	155
Raisan	280= N ₂	n/N*N _i	77
Babar mala	170	n/N*N _i	47
Total	1010		279

$$n_i = \frac{n}{N} \times N_i$$

Where

n= required sample size

N= population size

N_i= size of ith strata

n_i = sample size to be taken from ith strata

It indicates that to select a sample size of 279 respondents 155 are taken from village Ibrahim Zai. 77 respondents were selected from the village Raisan and 47 from village Babar Mala. This proportional allocation procedure has been adopted from (Chaudhary, 1999).

The conceptual frame work was designed with an independent variable (Socio Culture Factors of sectarian violence, Table-1) and dependent Variable (Perception about Peace).

Table 2. Conceptual Frame Work

Independent variable	Dependent variable
Socio Culture Factors of sectarian violence	Perception about Peace

A comprehensive interview schedule on Likert scale was designed while keeping into considerations the objective of the study. Collected data was converted on to SPSS, 20 versions. The data was interpreted into frequency and percentages. Moreover, to measure the association between independent variable (Socio Culture Factors), and dependent Variable (Perception about Peace) Chi-Square test statistic was applied at bi-variate level. The formula for this application is as below;

$$x^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(O_{ij} - e_{ij})^2}{e_{ij}}, \text{ with } (r-1) (c-1) \text{ degree of freedom}$$

r = the number of rows

c = the number of columns

Where

O_{ij} and *e_{ij}* is the observed and expected frequencies *y* of cell in *ith* row and *jth* column, (Nakra & Chaudhry, 2003)

Moreover, a simple liner regression model was applied to measure the dependence of one variable (dependent variable) upon other variable(s) (independent variable(s)). The model for this application is;

Regression Equation $(y) = a + bx$

Slope $(b) = (N\Sigma XY - (\Sigma X)(\Sigma Y)) / (N\Sigma X^2 - (\Sigma X)^2)$

Intercept $(a) = (\Sigma Y - b(\Sigma X)) / N$

Where,

x and *y* are the variables.

b = The slope of the regression line

a = The intercept point of the regression line and the *y* axis.

N = Number of values or elements

X = First Score

Y = Second Score

ΣXY = Sum of the product of first and Second Scores

ΣX = Sum of First Scores

ΣY = Sum of Second Scores (Kenney & Keeping, 1962).

3. Results and Discussion

3.1 Uni-variate Analysis of Perception about Peace in the Area

The peace is the most significant demand of the society without which the people can't perform their routine lives activities because of high risk and limited mobility. As explored by (Easthom, 2015) that all the time across the world peace has been a crucial need of every society. Thousand people of the world became the victims of violence consequently it becomes the urgent need of today's world to promote peace. The table 1 disclosed that all most all i.e. 89.2% of the respondents believed that peace is the main demand of people and peace prevalence lead people to tolerate each other answered by 90.7% of sample size as well as it's an important for cooperation and coordination followed by most 79.9% of the respondent. These findings may reflect the fact that promoting peace and Peacemaking is an effort to abolish conflict between the conflicting groups, lead them towards peaceful dialogue, and finally to reach a peace agreement among the sided groups (Zolondek, 2013). Furthermore, a large sample size i.e. 83.5% had opined that social relation is strong in our village as well as cooperate with one another disclosed by most 85.5% of the respondents which give birth to spirit of welfare opined by majority i.e. 69.2% of the respondents. Likewise, some of the respondents 33.4% believed that they have tolerance for the religious believes of others (Easthom, 2015). At the UN side event, broadening the concept of Peacekeeping; is the contribution of civil society to the unarmed protection of civilians New York (Zolondek, 2013).

Table 3. Perception about peace in the area

Statement ⁴	Yes	No	Don't know
Now a days peace is the demand of people	249 (89.2%)	20 (7.2%)	10 (3.6%)
The peace can generate great tolerance in people	253 (90.7%)	14 (5.0%)	12 (4.3%)
The peace is necessary for cooperation and coordination	223 (79.9%)	35 (12.5%)	21 (7.5%)
The social relation is strong in your village	233 (83.5%)	16 (5.7%)	30 (15.1%)
The people cooperate with one another	239 (85.5%)	27 (9.7%)	13 (4.7%)
The masses have spirits for doing some welfare activities	193 (69.2%)	44 (15.8%)	22 (15.1%)
There is tolerance for others believes and behaviors	90 (33.4%)	167 (62.0%)	13 (4.7%)
Your village is safe and secure from every conflict	130 (48.3%)	125 (46.5%)	14 (5.0%)
Your village divided in different subgroups	213 (76.3%)	50 (17.9%)	16 (5.7%)
The masses start fighting on little issues.	156 (55.9%)	117 (31.8%)	12 (4.3%)

3.2 Uni-variate Analysis of Socio-Cultural Factor

The socio-cultural factors are most important element of the society because it lead individual mind. Communities blindly believe it and practice it in their routine life and through culture values and norms they socialize their members. The socio-cultural factors played main role in peace building therefore it affect peace both positively and negatively. The table 2 describes that most 80.3% of the respondents had opined that it is culture which transmit disputes from one generation to another while strong revenge is exist in society answered by more than two third 72.0% of the respondents. These results are supported by (Allawi, 2008) who stated that main root of sectarian violence in Iraq was the old revenge which is deeply embedded in Iraqi society. While, most of the respondents i.e 81.0% had opined that normlessness in society also leads to dispute as well as such condition create civil war in study area disclosed by 83.2% of the respondents. As it explained by (Durkheim, 1897), that the anomie situation is the cause of society weak regulation, therefore it cannot maintain it social order and not able to enforce it decision. Because of sectarian violence social bounds were badly affected answered by all most all the respondents i.e. 93.2%. As well as disputes among sects also produce social differences disclosed by 63.4% of the respondents. These result are closely in line to (Weiss, 1986), (Iraq Business News (2011) which concluded that conflict between ethnic groups such as Shia and Suni give strength to extremist groups. These groups play various tactics by defend one group through the act of intermediation and revenge against another group. Likewise, a large 90.0% simple size believed that sectarian conflict also generated aggression and provocation in people which contribute to restriction in social relation (86.7%), and generate sensitivity expressed by 58.8% of the respondents. Similarly, majority of the respondents had opined that sectarian violence give birth to extremism among masses (81.7%) and consequently disrupt all welfare activities in community endorsed by 73.5% of the respondents. In addition, more than two third of the respondents found agreed to occupying the property of rival groups is legal.

Table 4. Socio-cultural factor

Statement	Yes	No	Don't know
The sectarian culture transmits from one generation to another.	224 (80.3%)	29 (10.4%)	26 (9.3%)
in case of lives losses the sect ever ready for revenge	201 (72.0%)	33.(11.8%)	45 (16.1%)
The disputes are the result of normlessness situation of the society.	226 (81.0%)	38 (13.6%)	15 (5.4%)
The killing of opposite group members is right action.	85 (30.5%)	177 (63.4%)	17 (6.1%)
The sectarianism also produces civil war.	232 (83.2%)	21 (7.5%)	26 (9.3 %)
The sectarian conflict negatively affects social bounds.	260 (93.2%)	15 (5.4%)	4 (4.1%)

The occupying the property of opposite group is legal.	216 (77.4%)	42 (15.1%)	21 (7.5%)
The conflicts develop the social differences among masses.	177 (63.4%)	71 (25.4%)	31 (11.1%)
The combats among sect produce aggression and provocation in people.	251 (90.0%)	4 (1.4%)	24 (8.6%)
The sectarianism also restricts social relation with rival groups.	242 (86.7%)	27 (9.7%)	10 (3.6%)
The disputes produce sensitivity in individual toward their sect.	164 (58.8%)	92 (33.0%)	23 (8.2%)
The conflict produces extremist behavior in masses.	228 (81.7%)	36 (12.9%)	15 (5.4%)
During the disputes the all activities of welfare stopped.	205 (73.5%)	41 (12.7%)	33 (11.8%)

3.3 Bi-Variate Analysis of Socio-Culture Factor

The socio-cultural factor has important role in societal peace because it can minimize the societal disputes. The table 3 while describing association between Socio-Culture Factor of sectarian violence (independent variable) and Perception about Peace (dependent variable). The table 3 disclosed a significant association between the conflicts develop the social differences among masses ($p=.009$) and Perception about Peace. Likewise, sectarianism restricts social relation with rival groups found significant ($p=.023$) along with sectarian conflict negatively affects social bounds ($p=.027$) with dependent variable. Moreover, occupying the property of opposite group is legal ($p=.002$) is significantly associate with Perception about Peace. Furthermore, disputes produce sensitivity in individual toward their sect ($p=.002$) is found significant with dependent variable.

At the same table shows a non-significant association between dependent and independent variable. It includes, cultures transmission sectarian disputes from one generation to another ($p=.636$) found non-significant with peace about perception. Along with sect ever ready for revenge ($p=.925$). Moreover, a non-significant association also exist between disputes are the result of normlessness in of the society ($p=.691$) and dependent variable. However, the sectarianism also produces civil war ($p=.097$) along with combats among sect produce aggression and provocation in people ($p=.060$) found non-significant with dependent variable. While killing of opposite group members is right action ($p=.780$) and conflict produces extremist behavior in masses ($p=.367$) along with due to disputes all activities of welfare stopped ($p=.172$) found non-significant with perception about peace.

The results supported the finding of (Bayo; Behuria & Sultana, 2013; Fair, 2008; Mueller, 2000; Preis & Mustea, 2013)

Table 5. Socio-Cultural factor

S.no	Statement	Peace in the area			Chi-square P=value
		Yes	No	Don't know	
1.	The sectarian culture transmits disputes from one generation to another.				
	Yes	164	27	15	$x^2=2.904$
	No	43	2	8	(0.636)
	Don't know	17	0	3	
2.	In case of lives losses the sect ever ready for revenge				
	Yes	152	31	23	$x^2=21.644$
	No	38	5	10	(0.925)
	Don't know	17	1	2	
3.	The disputes are the result of normlessness situation of the society.				
	Yes	166	16	24	$x^2=31.362$
	No	45	3	5	(0.691)
	Don't know	17	0	3	
4.	The killing of opposite group members is right action.				
	Yes	31	66	17	$x^2=2.120$
	No	8	24	5	(0.780)
	Don't know	4	14	3	
5.	The sectarianism also produces civil war.				
	Yes	123	66	18	$x^2=43.824$
	No	24	24	5	(0.097)
	Don't know	10	7	3	
6.	The sectarian conflict negatively affects social bounds.				
	Yes	159	29	18	$x^2=99.837$
	No	36	12	5	(0.027)
	Don't know	12	3	5	
7.	The occupying the property of opposite group is legal.				
	Yes	51	131	24	$x^2=177.384$
	No	14	29	10	(0.009)
	Don't know	1	10	9	
8.	The conflicts develop the social differences among masses.				

	Yes	161	27	18	$x^2=177.393$
	No	36	5	12	(0.009)
	Don't know	12	4	4	
9.	The combats among sect produce aggression and provocation in people.				
	Yes	166	26	14	$x^2=77.666$
	No	37	10	6	(0.060)
	Don't know	14	3	3	
10	The sectarianism also restricts social relation with rival groups.				
	Yes	154	35	14	$x^2=114.576$
	No	35	11	6	(0.023)
	Don't know	12	3	3	
11	The disputes produce sensitivity in individual toward their sect.				
	Yes	172	20	14	$x^2=6.360$
	No	42	4	7	(0.002)
	Don't know	10	6	4	
12	The conflict produces extremist behavior in masses.				
	Yes	153	35	18	$x^2=1.562$
	No	38	8	7	(0.367)
	Don't know	14	3	3	
13	During the disputes the all activities of welfare stopped.				
	Yes	174	18	14	$x^2=8.537$
	No	37	12	4	(0.172)
	Don't know	16	2	2	

3.4 Simple Linear Regression

Value of R Square in Table disclosed that that 94.3% variation in dependent variable (S) was explained by independent variable (Perception about Peace), which clearly indicated that that only 6% of variations are because of extraneous variable it may be political, religious and economic factors. However, the overall model was discovered strongly significant with ANOV $P < 0.05$ which demonstrate that Socio-Culture Factors of sectarian violence have impact on Peace of the area. Furthermore, highly significant value of regression coefficient $b = 0.875$ with $p = 0.000$ for the variable ‘Socio Culture Factors of sectarian violence ‘shows that Socio Culture Factors caused 0.875point increase in peace of the area.

Table 6. Simple linear regression model

Independent Variable	R Square	ANOVA	Un-Standardized Coefficients		Standardized Coefficients	t	Sig
		Sig	Bi	Std Error	Bi		
Socio Culture Factors of sectarian violence	0.943	000.0 ^b	0.875	0.026	0.972	0.001	0.000

4. Conclusion and Recommendations

It has been inferences from the study that peace is key demand of both Shia and Sunni sects because in one way or another way it will lead to cooperation and coordination with tolerance among the community in area. In addition, Cultural factor including normlessness and culture of revenge contributed to conflict in community. Moreover, the overall model of regression was found highly significant with ANOVA $P < 0.05$. Launching different awareness programs in area regarding importance and privileges of peace and education as well as implementation of law are some of the recommendation on the basis of study findings.

References

- Ali, M., Nisar, M., & Ullah, S. (2015). *The Role of External Factors in Affecting Peace in Khyber Pakhtunkhwa, Pakistan*.
- Ali, M. A. (2000). *Sectarian Conflict in Pakistan: A Case Study of Jhang* (Vol. 9): Regional Centre for Strategic Studies.
- Allawi, A. A. (2008). *The occupation of Iraq: Winning the war, losing the peace*: Yale University Press.
- Bar, S. (2005). Sunnis and Shiites-Between Rapprochement and Conflict. *Current Trends in Islamist Ideology*, 2, 87.

- Bayo, O. A. Thinking About Iraq: Revisiting Durkheimian Anomie on Religious Violence, Sectarianism and Geo-politics.
- Behuria, A. K., & Sultana, G. (2013). Mahinda Rajapaksa's India Policy: Engage and Countervail. *Strategic Analysis*, 37(1), 84-100. <https://doi.org/10.1080/09700161.2013.737580>
- Bryan, W. (1982). Religion in Sociological Perspective: Oxford University Press, Oxford.
- Chaudhary, K. (1999). FPGA having logic element carry chains capable of generating wide XOR functions: Google Patents.
- COIS. (2013). Iraq Bulletin: Security situation update 2013 : Country of Origin Information Service *Country of Origin Information Service*. United Kingdom: Home Office.
- Durkheim, E. (1897). Le suicide. Paris. Translated in 1952 as “Suicide: a study in sociology” by Spalding J and Simpson G: Routledge and Kegan Paul, London.
- Easthom, T. (2015). The South Sudan weapons free zone. *Peace Review*, 27(1), 31-36. <https://doi.org/10.1080/10402659.2015.1000188>
- Fair, C. C. (2008). *The Madrassah challenge: Militancy and religious education in Pakistan*: 成甲書房.
- Feenberg, A. (1960). Paths to failure: The dialectics of organization and ideology in the New Left. *Race, politics, and culture: Critical essays on the radicalism of the*, 99-118.
- Kenney, J., & Keeping, E. (1962). Moving averages. *Mathematics of Statistics*, 3, 221-223.
- Mueller, J. (2000). The banality of “ethnic war”. *International security*, 25(1), 42-70. <https://doi.org/10.1162/016228800560381>
- Nakra, B., & Chaudhry, K. (2003). *Instrumentation, measurement and analysis*: Tata McGraw-Hill Education.
- Preis, A.-B., & Mustea, C. (2013). *The Role of Culture in Peace and Reconciliation*.
- Rafiq, A. (2014). *Pakistan's Resurgent Sectarian War*.
- Saeed, S. (2012). States, Islamist Movements and Muslim Politics: Explaining the Pakistani State's Shift from Accommodation to Exclusion of the Ahmadiyya Community.
- Sekaran, U. (2003). Research methods for business . Hoboken: NJ: John Wiley & Sons.
- Tribunal, T. E. (2011). “In the „name“ of God: Violence erupts in sectarian hotbed” . *The Express Tribunal*. Retrieved from available on: <http://tribune.com.pk/story/302869/in-the-name-of-god-violence-erupts-in-sectarian-hotbed/>,
- Tschannen, O. (1994). Sociological controversies in perspective. *Review of Religious Research*, 70-86. <https://doi.org/10.2307/3511653>
- Waseem, M., Kamran, T., Ali, M. A., & Riikonen, K. (2010). Dilemmas of pride and pain: sectarian conflict and conflict transformation in Pakistan.
- Weiss, A. M. (1986). *Islamic Reassertion in Pakistan: The Application of Islamic Laws in a Modern State*: Syracuse University Press.
- Zolondek, K. (2013). *Building peace: Post-conflict peacebuilding through community development projects*. Masters Thesis—Urban Studies: Community Development. Eastern University, Philadelphia, Pennsylvania. URL. Accessed 16 Dec.

Copyright Disclaimer

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).